

# WOODSTOCK LETTERS.

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LIFE OF FATHER THOMAS COPLEY.<sup>(1)</sup>

CHAPTER I.

*The Copley Family.*

Among the pious and devoted Jesuits, who, at the command of the Father General, two hundred and fifty years ago, turned their faces westward, and accompanied or followed the Catholic pilgrims to that "new found land of Jesus," Maryland, one of the most energetic and efficient was Father Thomas Copley. Among the English gentlemen who gathered around the council table of Governor Calvert none ranked higher in birth and fortune than Thomas Copley, Esquire. Yet of him little is known; he is not even mentioned by Oliver, and Foley, in his "Records of the English Province," suggests that Copley was an *alias* of White or Altham. In histories of Maryland his name only occurs as one of the early missionaries. One writer, Street-er, somewhat puzzled by the distinction invariably accorded to him by the Annapolis Records, naively inquires "how a Jesuit could be an esquire," though even he would have acknowledged that the kinsman of Elizabeth of England had

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<sup>(1)</sup>The above pages have been communicated to us by the writer, Mrs. K. C. Dorsey, of Washington, D. C. We gladly print them in full, as materials of permanent value for the early history of our Province.

a right to that title, in spite of his having relinquished a high position for the priest's robe, and exchanged an ancient patrimony in England for plantations in the new colony which are still held by his successors. Here he faithfully sowed that others might reap, turning not back for the years that were given him; and when his work was done, here he lay down to rest.

In the attempt to gain some knowledge of the fortunes of this neglected founder, we have learned something of the lives of his father and grandfather; men whose fate was so strangely shaped by intense loyalty to that faith for which he sought an asylum, that they are well worthy to be remembered, even if their history had not thrown new and unexpected light on that of Maryland.

When, in 1558, Elizabeth ascended the throne of England, few untitled families ranked higher, or possessed greater wealth, than that of which Thomas Copley of Gatton, Leigh Grange, Raughley, Colley, Manor of the Maze in Southwark, and Mersham Park, was head. Through one ancestress he claimed the barony of Welles, through another that of Hoo, and was related through them to the Queen herself. Both Burleigh and Walsingham, her trusted counselors, were his kinsmen; so that it seemed no one had a fairer outlook, could he only have gotten rid of his troublesome conscience and his Catholic mother. She was Elizabeth Shelley, daughter of Sir William Shelley of Michelgrove, Sussex, Judge of the Common Pleas; one who stood high enough in the favor of Henry VIII to be sent by him to Esher, in order to wring from Wolsey, then about to fall, a grant of York House, known afterwards as Whitehall. Wolsey demurred, saying he had no power to alienate the possessions of the church, and that "the judges should put no more in the king's head than that law which may stand with conscience." Judge Shelley replied, "that having regard to the king's great power it may better stand with conscience, who is sufficient to recompense the church of York with double the value." Knowing well the character of his Majesty, Wolsey must have felt how small was the chance

that the see of York would again receive this bread, cast into the fathomless waters of royal rapacity. However, the King got Whitehall—and granted to Sir William the Manor of Gatton in Surrey, as a *pour boire* after his journey. This place, celebrated in reform days for its rotten borough, is within eight miles of London; and had been held in early times by Sir Robert de Gatton, for the extraordinary service of marshal of twelve maidens who waited in the royal kitchen. Its lords had gone crusading and otherwise extinguished themselves, and it had fallen to the crown, to be regranted in this wise. Sir William Shelley settled it on his daughter at her marriage with Sir Roger Copley; as well as Leigh, a moated grange, one of the few in England that still retain their ancient character. Willing as Sir William Shelley showed himself to drag down the too powerful Wolsey, he seems to have shrunk back as the evil qualities of Henry developed themselves, and “in Lord Cromwell’s time passed storms and with great loss” as we learn from a letter of his son, Sir Richard, preserved in the Harleian Library. His whole family seem to have clung with unshaken fidelity to the Church; his eldest son, Sir William of Michelgrove, for presenting a respectful petition of his co-religionists to Elizabeth, was thrown into the Tower and died there; Sir Richard, another son, was the last Turcopelier of St. John of Jerusalem. This great office was equivalent to that of general of cavalry, turcoples being the light horse in the holy wars, and was always borne by English knights, the conventual bailiff of that language alone bearing the title, and the Grand Master only being above him. Sir Richard was a favorite of Cardinal Pole and the trusted friend of the noble La Valette, whose battles he shared, and so high was his character, that even Elizabeth, though she deprived him of his estates and drove him into exile, employed him in 1581 in negotiations with France; which he conducted so successfully, that he had leave to return, though it does not appear that he ever did so. Sir Richard on this occasion, caused a medal to be struck, an engraving of which is given in the *Gentleman’s Magazine* for 1785. On one side is his own noble face, on

the reverse a griffin, his crest, with the motto, "Patriæ sum excubitor opum."

Holding so high a place in a great order, the Lord Prior seems to have exercised a controlling influence in his family, several other members of which joined it during his time; and we have dwelt on his career thus long, because it seems to have been an important factor in determining that of the Shelleys, Copleys, Gages, and Southwells, all of whom were connected with him. Lady Copley, besides her only son Sir Thomas, had three daughters; one of whom, Bridget, married to Richard Southwell of St. Faith's in Norfolk, is said to have been a very learned lady, and Latin instructress to the cruel Queen, who afterwards condemned to torture and to death her son, Robert Southwell, S. J. poet, priest and martyr.

## CHAPTER II.

### *Persecution and Exile.*

Thomas Copley was a Protestant in the reign of Mary, perhaps influenced by his relationship to Elizabeth. In March, 1558, sitting then doubtless for his borough of Gattton, he incurred the displeasure of the House of Commons for "irreverent words against Queen Mary,"<sup>(1)</sup> and was committed to the serjeant-at-arms, in whose custody he still was when the house adjourned soon after. He then went abroad, and was in France when Mary died; for the Commissioners she had sent to treat for the recovery of Calais, dispatched him to Elizabeth with letters of congratulation, for which she told him "she owed him a good turn." We shall see hereafter how she kept her word. Standing thus well with her majesty, and holding high hopes for the future, Thomas Copley, not yet twenty-three years old, bestirred himself about his marriage. He seems at first to have turned his eyes towards a daughter of Howard of Effingham, but ultimately chose Catherine, one of the daughters and co-

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<sup>(1)</sup> Journals of the House, 7 & 8 of March, 1558.

heiresses of Sir John Lutterel of Dunster, Somersetshire, "who was handsomer," says her granddaughter in the Chronicle of St. Monica. In the Loosely MSS.<sup>(1)</sup> there is a letter from the bridegroom, asking from the Master of the Revels the loan "of masques," etc., for the wedding, which he says "is like to take place in an ill houre" for him, whence it would seem he already presaged evil. Indeed, it is said that the Lord Chamberlain, Howard, never forgave the slight his daughter had received, nor ceased to use his influence with Elizabeth, to whom he was related, until he had driven Copley into exile. However, in 1560, the Queen still smiled on him, for in that year she became godmother to his eldest son, to whom she gave her father's name, Henry. Copley, in a letter written long afterwards, says that at this period he "indulged in costly building, chargeable music, and such vanities as my age delighted in:" no doubt ruffling it with the best, and displaying the splendor then expected from a gentleman of ample estate, who quartered the arms of Hoo, Welles, Waterton, Shelley, Lutterel, and a dozen more.<sup>(2)</sup> No further record is found until 1568, when he obtained Mersham Park, an estate of about twelve hundred acres in Surrey, which had belonged to the Priory of Christchurch, Canterbury, and then to that greedy spoiler of church lands, Sir Robert Southwell, who this year had leave to alienate it to Thomas Copley—now a Catholic. He at once settled it on his wife and children.

It is probable that the change in his religious opinions had taken place some time before this period. St. Monica's Chronicle says it was brought about by reading controversial works; perhaps the belief was latent in him and became apparent as the policy of the government toward those of the old faith displayed itself; he being tolerant to a degree singularly remarkable for those days. He was nevertheless willing to endure all things rather than renounce or conceal the least of those things he believed essential. Perhaps the loss of his mother, who died in 1560, may have drawn him to-

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(1) Edited by Kempe, London, 1830.

(2) Manings Hist. of Surrey, England.

wards the religion of her family. That the change must have been known soon after this event is certain:—for he speaks of “six years of imprisonment patiently borne,” — and “of troubles with the Lord Chamberlain and broils with the Archbishop of Canterbury about religion”—in a letter the date of which fixes the fact as about that time.

An hour dark for him and for many others was at hand; in 1569, the discontents, arising from the imprisonment of Mary Stuart, and other causes, broke into a storm; the North was in a flame, the great Earls arose;—and for the last time, the “half moon” of Percy, the “dun bull” of Neville gathered together men in battle array. But the power of the feudal lords was gone, and the rebellion was suppressed, but not before the county of Durham was almost turned into a desert; whilst the roads leading to Newcastle were dotted with gibbets on which hung by twos and threes the bodies of gentlemen who had taken part in it. It does not appear that Copley had the least hand in this revolt; nor does he seem ever to have favored the claims of Mary Stuart, or to have been accused of doing so. The outbreak may have intensified the suspicion with which all recusants were regarded, and there may have been an intention of recommitting him to prison, of which he had a hint before he took that step which he never was to retrace.

We have been unable to find the exact date of his departure from England, but we learn from himself, that having written to the Queen and her council his reasons for not waiting for their license to dwell abroad, he escaped beyond seas.

In 1570 information is given to Burleigh that “Copley and Shelley are at Louvain.”—There is a curious “*accompte*” published in *Collectanea Topographica*, Vol. 8th, kept by Donald Sharples, an agent of Mrs. Copley for some property settled on her, belonging to the Maze in Southwark—itemizing various articles bought:

“On 11th Nov. 1569, To Robert Bowers blacksmythe and gonne maker, for a gonne called a fyer-locke piece for Mr. Copley, 40s.” whilst the next entry is for “sealing threde

and a quier of Venis paper for my mistress." Perhaps at that time Copley was preparing for his departure, and his wife got some Venis (Venice) paper so that she might let her lord know how things were falling out at home. There are evil rumors abroad—the Lord Chamberlain and divers other gentlemen of the court have solicited his lands for themselves, but only for his life-time, he having made settlements on his family which prevented their forfeiture. On the 1st of February, the year then ending at Lady's Day—25th of March—Mrs. Copley comes from Gatton to look into this; perhaps, if the worse shall come to the worst, to prepare for another flitting. She was a capable woman seemingly, and able to take care not only of herself, but of the numerous family, five or six children, thrown on her hands. She lodges at "the house of Mr. Whyte," citizen and merchant tailor in Bow Lane, one of her tenants, and does some shopping, besides attending to more important business in the matter of fines and indictments. Among other things she buys "a grammar booke for master Henry, covered and past in lethare—3s. 2d," also "a new boke made by one of the Temple against the Rebels — 4s.;" more important still "a copy of commission to inquire of the lands and goodes of such persons as have gone over seas without the Q's M<sup>tes</sup> Lycense and for serche thereof—9d."

She also bought "a reade goat skyne" and had it dyed and dressed to make "jerkins for Maister Henrie and Mr. William"; that of "Maister Henrie" was adorned with "a dozen of buttons of Gold and a velvet girdle," but Mr. William being a younger son, had only "a leatherne girdle."

On the 24th of February "a wagoyne" came from Gatton and Mrs. Copley went home in it, seemingly in bad weather; she "paid for packneedles and packthrede to sowe the blewe clothe about the wagoyne 2d.;" and she gave before her departure to "Mysteres Whyte, her maydes, to Jelyon 12d., and to the other Maid 6d."

Soon the blow fell, <sup>(1)</sup> Howard of Effingham swooped down

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<sup>(1)</sup> Chronicle of St. Monica in possession of Augustines of Abbotsligh, England,

on Gatton. Elizabeth had delivered her cousin as a prey to his hand, and stripped the stately hall of its armor, several hundred suits having been carried off, whilst Copley's books were carted away to Oxford. Mrs. Copley joined her husband. This journey took place in 1571, for in 1572, Sharples paid "to Mr. Page the post, for bringing letters from my misteres being beyond seas to my Ld. of Burley, Ld. Treasurer, 2d.": it may be the very letter we are about to give, which is found in the D. L. P. of Elizabeth edited by Bruce. It is dated Antwerp, Dec. 26th, 1572, enclosing one to the Queen which deserves insertion, if only to contrast its manly tone with the sickening adulation of the epistles addressed to her by Leicester, Hatton, and Raleigh. Copley in his letter to Burleigh says:

The times are so much against him that he has no hope of justice; flies to him for aid and encloses letter to the Queen, thus going to the well-head. If Burleigh is unwilling to move in it, hopes he will give license to his servant, Donald Sharples, to present it, and hopes Burleigh will get an answer to it. He gives as his reasons for seeking Burleigh's assistance; "first his wisdom, incorruptibility and temperance;" secondly, the union of their houses—"tho' your house is now weighty, it can never be stronger by the fall of mine;" thirdly, his ability with her Majesty to defend him from wrongdoing. He says he "has not had one penny from England, since May 1571"—that he "is 400£ in debt, it having grown by forbearing, for love of Prince and country, to accept foreign pensions," but that the time may come when it may be wished that so honest a subject had been retained. "If the rigor of that strange statute lately made should be executed, yet would my wife enjoy a third of my living," and that he has offered the Queen 100£ instead during his absence.—His letter to Elizabeth we give in full:

"If my innocency had been a sufficient defense against my slanderous enemies, I would not trouble you, but hearing through this night's post of the three prosecutions against me, with a new charge for property in Southwark the 11th of this Dec., and returnable by the 10th of the next month



unless you order otherwise, I presume to offer you 100£ a year. I hope you will rather take it directly from me, than through the perjury of the jurymen who may award it to you. Your profit or safety is not the mark they regard, but rather their insatiable desire to enrich themselves with my spoil. My conversation was peaceable at home: during the twelve years of my chargeable and faithful service to you in my poor calling, I never omitted in any public charge aught that might tend to encourage to love and wish the continuance of so happy a government under so gracious a Queen. How far I have been from entering into practices since my coming here, may appear in that I have never been to court, never saw the Duke and never treated with him. Though since May twelvemonth I have never received a penny of my country, yet I have forborne a foreign service, till necessity, which has no law, shall force me to the contrary. I have on my hands — which I trust will move you to the more compassion for my estate—my poor wife and seven small children, of whom my eldest son, not yet twelve years of age, is your godson and dedicated to you; and if the advices be true which I receive from the University of Douay, where he is brought up, he may prove in time to do you and his country good service. My zeal and dutiful affection to you have abundantly appeared, being so great as, though God reduced me back from the errors whereunto my unskilful youth was misguided, to the embracing of the true Catholic faith, yet never could I enter into any practices or conspiracy against you, whom I beseech our Lord long to preserve. If mine enemies object that I am not worthy of such favor as to remain by license, having departed without it, I did nothing therein unlawful; for the law of nature teacheth every creature to flee from imminent peril. The law of nations permits every free man to go where he lists, and therefore that wise gentleman, the Duke of Alcalá, late Viceroy of Naples, making sport with the simplicity of a silly gentleman that sued for license to go forth of the kingdom, asked him whether he was a man or a horse. If he were a horse, then there was indeed re-

straint on him, but if he were a man, he might bestow himself where he listed. Further, the very laws of England, by a special proviso in that old servile statute, gave me liberty to pass and repass the seas at pleasure, being free of the staple; though I have chosen to live after my better calling.

Yet had I not attempted to come without license, considering the general restraint of that old act, if the malicious practices of mine enemies had not overtaken me, denying me leisure to follow such a suit, unless I would have tarried with manifest hazard at my departure, as I signified by letter both to you and to the council, being sorry for any act that might betoken offence to you.

I trust that these causes will move you to compassion on my case and to set your authority for a buckler between me and my enemies, who seek my ruin and that of my house, without regard to the slander of the government by the note of injustice, and cruel peril of the precedent which may be withdrawn to the shaking of all estates and conveyances within the realm, or to any other respect to God or to you. In granting this license you shall save a jury of souls, stop the raving mouths of my greedy adversaries, and bind me, whom necessity is like otherwise to draw into foreign service, to be a loving subject and a faithful servant, which I trust to signify by some notable service, if you like to employ me in any cause wherein a good Christian may, without hazard to his body and soul, serve his temporal Prince.

Antwerp, 26 Dec. 1572."

It seems her Grace did condescend, in consideration of the hundred pounds, to become "a buckler;" at least, the property in Southwark remained in the hands of Mrs. Copley's agent, who continues the "accompte," paying on the 8th of Oct. 1573, "for a Proclamaçon made against certain bookes which came from beyond seas, 2<sup>ds</sup>." Of one of these we shall hear further,—it is now known to have been written by Sir Nicolas Throgmorton, at the instigation of the Earl of Leicester; and in it both Burleigh and his cousin Bacon, the Lord Keeper, met with very severe treatment. They were accused of governing England by Machiavelli-

an policy, and it was charged that Burleigh had been "a creeper to the cross in Queen Mary's time." This, though strictly true, was a disagreeable reminiscence and as well forgotten. Also, rude things were said about their parentage; that it was not so high as that of Norfolk and Northumberland, lately sent to the scaffold. Copley, connected in some way with Lady Burleigh, through the Belknaps, is in the Low Countries where this vile book is published; through him we may find the author, perhaps put our finger on him. About this time, Mrs. Copley, attended by Thomas Brooke, secretary to her husband, slipped over to England to attend to her affairs. The "accompte" makes considerable mention of "a Mastiffe Dogge" which Brooke was appointed to take abroad with him. On the 13th of Oct. there was "carrage of a trunke, a great Fardell, and a chest from Mayster White, his house, to Belensgate, when my Mysteres went over seas, 6d." This time she went with license furnished her by my Lord Burleigh, for on the 26 of Nov. Copley writes a courteous letter to Dr. Wilson, the Queen's Ambassador, thanking him for that favor.<sup>(1)</sup> On this letter there is an endorsement—12th Dec.—that Wilson had seen Copley, and they had spoken of a book against Elizabeth's title and in favor of that of Mary Stuart. This Wilson at once communicates to Burleigh, saying that he had promised Copley "if he would bring it, and declare the author, he would be an humble suitor to the Queen for him." That he continued to hold out inducements is evident; on the 15 of Dec. 1574, Copley, answering his persuasions, "does not see how he can return to England without danger, the laws now standing as they do; but if his living is restored to him, is willing to give up his pension from the King of Spain, renounce his service, and serve the Queen." Wilson seems to have transmitted this letter to Burleigh, who, on the 28 of the same month, two years after Copley had begged his intercession with the Queen in the letter already given, answers it and others at

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<sup>(1)</sup> S. P. English Foreign Affairs, Elizabeth.

great length, regretting that for religious scruples he should have left England, inquiring in the most innocent manner "the foundations of such a change," and asking if he knows "who is the author of a life lately published against himself and the Lord Keeper." Copley replies to this from Antwerp, 1575: he thanks him for allowing "his brother-in-law Gage<sup>(1)</sup> and his wife to come over and live here"; hopes Burleigh will not see him spoiled for seeking quiet of conscience; reminds him that in Germany princes use their subjects of whatever religion, and wishes "that some means were adopted to appease these miserable controversies that rend the world." Then deftly declining to answer arguments on religion, he promises not to favor the Queen's enemies. "As for the author of the book set forth against you and the Lord Keeper, in 1572, I am so unhappy as to be unable to tell you. I think the author knew my alliance to your house and that of Suffolk, and kept it from me as unlikely to allow it; I was one of the last that saw it, and I believe it was made at home. I have offered in company to defend you against any that should say you were not of gentle blood. If you suspect the author of the book, let me know, and I will put him to his purgation." Whence it would seem my Lord Treasurer found him a very unsatisfactory informer.

Further badgered by Wilson as "untrustful of the Queen's goodness and undutiful in not throwing himself on her mercy and returning home," and urged that he shall at least leave Antwerp and reside in some city in Germany, Copley, writing to Burleigh, March 5th, 1575, refuses to do this, on account of "its distance from England and the grossness of its language, which he neither understands nor wishes to understand." He says further that during his first year of service he has gained a noble pension, and that the King of Spain is a father to him. "As long as I am entertained by him I will truly serve him." Still he wishes that "the Queen who has pardoned greater traitors would pardon one void

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<sup>(1)</sup> Gage of Firle.

of offense, and allow him a portion without binding his services for a supply ;” he has seven children and expects an eighth.

## CHAPTER III.

*Foreign Service.*

It has been seen from Copley's letter to the Queen how reluctant he was to enter into the service of a foreign prince ; that such was his real feeling is evinced by the fact, that though greatly needing money for his large family, five years passed from the time of his arrival to his acceptance of Spanish aid, though his uncle, the Lord Prior, was all powerful at that court, and the Duke of Alva, who ruled the Low Countries with an iron rod when he sought refuge there, would have gladly received him. His supplications to the Queen and ministers treated with profound indifference, Copley seems to have held out as long as he could ; at last "*venter non habet aures*" he writes, and in 1574, Burleigh inscribes in his list<sup>(1)</sup> of pensioners of the King of Spain, "Mr. Copley, 60 ducats a month." Then he becomes an object of the deepest interest : Dr Wilson indites letters to him, the Lord Treasurer renews his former friendship and takes an interest in the state of his soul, and his informers begin to busy themselves with Copley's concerns. Sept. 3rd, 1574, Edward Woodshawe,<sup>(2)</sup> a hardened villain, who had been Count Egmont's servant thirty five years, obliged by his execution to return to England, where he was forced by the parcimony of his relatives—he "who was brought up like a gentleman not knowing want"—to break into a house, steal twenty pounds and return to the Low Countries, writes from Antwerp to Burleigh that "Mr Copley is in great favor with the New Governor," Requesens, Commendatore of Castile, who succeeded Alva in 1573, "but has not much knowledge of martial affairs: he ex-

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(1) Strype's History; *Appendix.*

(2) S. P.—Foreign Affairs,

amines every Englishman who comes over, and sends all but Catholics away ; he has sent Phillips away, and says he ought to be hung." This remark shows that Copley had a wonderful insight into character, for Phillips was Walsingham's private forger, who twelve years afterwards introduced into Mary Stuart's letters to Babington fatal expressions which sealed her doom.

Burleigh's object seems to have been to induce his wife's kinsman to betray the secrets of Philip's councils by promises of a restoration of property and other favors. His letters are not given in the S. P., but Copley's are. They are kind and friendly — his wife's portion might still be taken away, but he speaks always in one tone ; he will always honestly serve the king who supports him, whilst he is a true subject to his own prince. Ere long it was announced in England that the King of Spain had made him Baron of Gatton and Raughley and Master of the Maze, and given him letters of marque to prey on the commerce of the Dutch.

On the 17 of Nov. 1575, he writes to the Queen that he had heard from De Boiscot, newly arrived at Court, that she was offended with him for having drawn her mariners to serve the Catholic King ; and reminds her that she, from amity to Philip, had given De Requesens leave to do so ; and Copley, being aware of this, thought she would not object that he should take a commission from him, intending it only to apply of course to the (Dutch) rebels ; that he and his friends had dealt openly with the wherry-men of Sandwich to procure rowers for the new galleys, and that he had no thought of doing it without her knowledge. He had also heard that she was offended with him because he had taken greater titles than those belonging to him. The commission had only styled him "*Nobilis Anglus et dominus Gatton et Raughley.*" *Nobilis* was used for gentleman, as *generosus* meant a gentle Englishman and not an English gentleman. On the continent *armiger* means only a cutler or swordbearer ; and in Spain it was usual to call all nobles lords. "It is said I fish in troubled waters, but all the waters in Christendom are troubled by factions ; and I had much

rather fish in the calm rivers and sweet streams of my own country." Elizabeth, who "liked not her sheep marked with others' brands," was very indignant with Copley now—perhaps she was not pleased altogether with the lesson in Latin from her old teacher's brother—and expressed her sentiments in a letter to the Commendatore to which Burleigh told the Advocate Fiscal "he would not have consented had he known it, as Copley was related to his wife, and, but for preciseness of religion, an honest gentleman." This storm soon passed away, for letters from Spain to the Queen, to Burleigh, and others (perhaps captured in a Dutch ship), falling into his hands, Copley courteously forwarded them to those to whom they were addressed. In consequence of this favor, Gage and his wife had leave to return, and an intimation was extended to Copley that he might do the same, "as his fidelity was not doubted, only his course disliked." "Surely it is in vain the net is spread in the sight of any bird," he knew that his case was not like Gage's, for since he left England a law had been passed by which "I would have to yield myself to a bishop and renounce my religion, than which I would rather beg my bread," but he would gladly return if he could as a Catholic. All through the summer of 1586 the negotiation continued, Burleigh pretending that he is exerting every effort to obtain the recall of Copley. To secure this financial sacrifices seem to have been made, as Copley says he "is willing to give up his rents to enjoy security of person and quiet of conscience." In spite of the strong hints of his correspondent, he imparts no information, though towards the end of July he shows that he sees through the design of those who are trifling with him, "that no drop of mercy falls," and that he "is being punished by God for youthful errors."

After the death of the Commander in 1576, the Spanish soldiers, whose pay had long been withheld, broke out into violent mutiny, took and plundered Alost, Lierre, and other cities, and even threatened Antwerp itself. Jerome de Roda, the only one of the state council who had escaped out of Brussels to Antwerp, claiming to be sole Governor of

the Netherlands, assumed the chief authority in that ill-fated city, where there seems to have been, for some time before the final day of wrath, forebodings of the coming storm. Copley, who up to this time had resided there with his family, writes on the 11th of Oct. from Lierre, where "he lodges with one of the court," to Burleigh, explaining that the report of his having been arrested in Antwerp for attempts in favor of the King of Spain was untrue. De Roda had asked him to raise and command a company of his own countrymen, but he had refused; though he had offered to serve with his own servants to show he was not afraid and willing to serve the King. He had lately heard from the Lord Prior, "who will soon be over for freer talk" — and rejoices "for freedom of conscience in the midst of garboils."

On the 3rd of Nov., three weeks afterwards, Antwerp was stormed and taken by the mutineers with all the horrors then attending the reduction of a city—"the Spanish Fury" it was long called, — and great cause had Copley for gratitude that those dear to him were in safety. On the 29th of December, an informer writing from Luxemburg, says, "Mr. Copley is here, who seems to have no love towards her Majesty or his country." He had gone there no doubt, to wait on Don John, who arrived at that place, in the disguise of a Moorish slave, the day after Antwerp was stormed.

*(To be continued.)*



## HISTORICAL POINTS CONNECTED WITH NEW-TOWN MANOR AND CHURCH,

ST. MARY'S COUNTY, MD.

*(Continued.)*

At this distant date it is not easy to form a just estimate of the labors, pains, and successes of our early missionaries of Maryland. That they were true apostles, that they were men filled with the fire of Pentecost is an undisputed fact. Though they reaped in joy, it may truly be said that they sowed in tears. Their journey to this continent in a miserable sailing-vessel was a fit prelude to the life they were henceforth to lead in the service of the slave and the untutored savage. Here they were to be deprived of the thousand comforts and advantages of the civilization of the Old World. With the poorest mode of conveyance they were obliged to travel over tracts of forest-country, and to cross sheets of water, that seemed to have no limits. In cases where dispensations were required they had to communicate with an ecclesiastical superior who was separated from them by the waters of the Atlantic. Grave obstacles were often thrown in their way by those who should assist and cherish them. A vile soldiery were glad to hunt them down, while bigoted judges were only too happy to have an occasion to rebuke them, if not to condemn them to punishment. With weary hearts and bleeding feet they carried on the great work for which they had left their native land. Still they did not grow faint-hearted. They bravely toiled on and kept the Lamp of Faith brightly burning beside the river, creek and bay, and in the depth of the forest shade. They went around with the cross they loved hanging on their breasts, or shining in their hands, scattering the rich seeds of peace, joy and virtue. Their apostolate was thrice blessed, and even non-Catholic writers are

louder and bolder in their praises than we would venture to be. "Before the year 1649," says a generous and accurate Protestant historian, "they labored with their lay-assistants, in various fields; and around their lives will ever glow a bright and glorious remembrance. Their pathway was through the desert; and their first chapel the *wigwam* of an Indian. Two of them were here, at the dawn of our history; they came to St. Mary's with the original emigrants; they assisted, by pious rites, in laying the corner-stone of a State; they kindled the torch of civilization in the wilderness; they gave consolation to the grief-stricken pilgrim; they taught the religion of *Christ* to the simple sons of the forest. The history of Maryland presents no better, no purer, no more sublime lesson than the story of the toils, sacrifices, and successes of her early missionaries."

Though, as we remarked in our last article, many of our Fathers would naturally prefer laboring in England during the Penal Times to evangelizing a new country, still this was not the case with all. Many a venerable Jesuit in England, many a novice, many a lay-brother, many a distinguished professor in the colleges of Liége, Watten, Bruges, and St. Omer's longed and prayed to be sent to Maryland. The story of the poor infidels who dwelt along the shores of the Chesapeake—or as that beautiful bay was known to the Spaniards, St. Mary's—touched many a generous heart in Europe, and when the English Provincial, Father Edward Knott, asked for volunteers for his American Mission, Jesuits, old and young, novices, Brothers, and Priests enthusiastically petitioned to be sent to work for the salvation of the hapless redmen. From the letters of those who asked to be sent on the Maryland Mission, we can learn the motives that actuated our first Fathers here, and the spirit that guided them. Some wrote that in going to Maryland they wished to imitate the glorious St. Francis Xavier. Some asked to go there in hopes of winning a martyr's crown. All wished to go, that they might advance the glory of God, and procure the salvation of souls. "Whether I die by sea in my journey, or by land in Maryland," wrote Fr,

Christopher Morris from Liége, in 1640, "sure I am I shall have as good, yea more glorious a sepulchre than in Liége. The cause will ennoble the death. The inconveniences of diet, apparel and lodging will be made easy and supportable, by the frequent memory of my Saviour's vinegar and gall, and nakedness, and hard bed of his cross." In the same letter Father Morris said that he more highly esteemed "the teaching of Christ's cross in all senses in Maryland to the most honorable chair either in Liége, or all Europe besides." Father Lawrence Worsley wrote to Fr. Knott: "I had no sooner heard the relation of the happy success of our Mission in Maryland, and the great hope of converting souls to their Lord and Creator, but I was surprised with no small joy and comfort; which, nevertheless, was but little, compared with that which I received when I read those sweet and no less comfortable lines with which your Reverence invited not any one in particular, but all in general, to employ their lives and labors in the undertaking of so glorious an enterprise, of converting souls to God by means of that mission. And to tell you the truth, my joy was so great, that no thought nor word for a long time could come from me which resounded not, 'Maryland.'" Since the letters of St. Francis Xavier were read in the halls of Coimbra, Paris, Rome and Louvain, no letters from distant missions excited so much the zeal and enthusiasm of students and priests as those that came from Maryland. "Maryland" became a loved name, a cherished, a venerated name among apostolic men. "Maryland" became the watch-word among the English sons of St. Ignatius.

In 1661, that is about twelve years before Father Marquette floated down the Mississippi in his birch-bark canoe, and about twenty-one years before La Salle made his way to the Gulf of Mexico, Father Henry Warren, *alias* Pelham, completed with distinction his fourth year of theology in one of the English Colleges on the European Continent. Immediately afterwards he was sent on the "happy Mission of Maryland." On his arrival, according to some old documents, he obtained a conveyance of our lands from Mr.

Fenwick to himself, "Mr. Copley's successor." On October the 6th, 1662, he procured the Patent of St. Thomas' Manor from Dr. Thomas Matthews.

Henry Warren was a native of "brave old Kent," in England. He was born in 1635, and was of a good family. He was probably the brother of Father William, who, at the age of nineteen, was converted to the Catholic Faith by a priest in England. William was not a Jesuit, as Oliver erroneously states, but a pious and devoted secular priest. It was to him that Father Barton referred when he said:—"Father Warren was a man who never sinned in Adam."

Henry, having arrived at his twenty-seventh year, entered the Society. In February, 1670, he was professed of the four vows. He was in Maryland at the time of his profession, as we find him named Superior of our Mission in 1665. After laboring for some years in Maryland he was recalled to England. During the remainder of his life he was obliged to live in the midst of dangers and hardships. He lived in the midst of persecution. The old block that is now on exhibition in London Tower was then red and wet with the blood of his brethren. He was the minister of a proscribed creed, and went on his duties with a price set upon his head. He was in England during the bloody Revolution of 1688. To be a priest in those times, to be a priest who was faithful to his God, required no ordinary courage. He, who, like Father Warren, was true to his vocation during the Penal Days, "that dark time of cruel wrong," was undoubtedly a hero, an apostle, a noble soldier of the Cross. In 1701, we find Father Warren laboring in the Oxfordshire District. The Catholics at that period who claimed his ministrations were not numerous, but they were far apart, and he was obliged to serve them in secret, and at the peril of his life.

The Superior of St. Mary's Residence, the headquarters of Father Warren, and from which he sallied forth under the cover of night, and in disguise, to attend his persecuted flock, was Father Francis Hildesley, a man "who admirably administered the duties of his office." His co-laborers were

Fathers John Alcock, *alias* Gage, Charles Collingwood, Edward Levison, John Mostyn, and Thomas Poulton.

Father Warren was not only a good religious and a fervent missionary, but was also a man of great business capacity. Like Father Copley, he attended to the temporal affairs of our Mission, and like him he was prudent and far-seeing. After a long life of constant toils and sufferings, he crowned his days with a peaceful and happy death in the scene of his last labors on June the 7th, 1702, in the sixty-seventh year of his age. To his exertions we are indebted for the possession of our Newtown property. Mr. Bretton, being obliged to sell his estate, gave up all his right and title to it, to Father Warren, who paid him 40,000 pounds of tobacco. As a thousand pounds of tobacco in colonial times were valued at 44 dollars, the price paid for that part of Britton's Neck which we possess was 1,760 dollars. When we consider the uncultivated state of the Newtown land and the value of money at that period, we are compelled to admit that Mr. Bretton was amply paid for his property. There can be no shadow of doubt with regard to the legal purchase of Newton Manor by Fr. Warren. The Rev. Editor of the LETTERS lately discovered the deed among some old documents. He kindly showed it to the present writer. It is dated 1668, and signed by William Bretton and his wife, Temperance Jay. The names of many witnesses are attached to it. I have insisted on the fact that Newton was *lawfully purchased* by our Fathers, because I have heard it stated many times by gentlemen who seemed to have examined the matter, that it was a *grant*.

It was probably during the last year of Father Warren's government of our Mission that a school of humanities was opened in the centre of Maryland. In 1677, such a school certainly existed. It was directed by two of our Fathers, and doubtless was the first Catholic school opened for classical scholars in Maryland. Its students made great progress, and many of them afterwards distinguished themselves in the higher branches of study, at St. Omer's. In competi-

tions for honors the young Marylanders were second on few Europeans. "So that not gold," writes one of our Fathers, "nor silver, nor the other products of the earth alone, but men also are gathered from thence to bring those regions, which foreigners have unjustly styled ferocious, to a higher state of virtue and cultivation."

One of the missionaries of Britton's Neck was Father Thomas Matthews of the *Matagon* Family. He was born in Liége in the year 1618. He entered the Society in 1635, and was professed on the 6th of December, 1650. He was probably the brother of Father Francis Matthews, who, at the peril of his own life, visited and consoled the Catholic prisoners who were confined in the Tower of London. Fr. Francis even ventured to say Mass daily in one of the prison-cells. There is mention made in old records of a Father Matthews who in July, 1654, baptized in Lancashire, James Swarbrick, afterwards a member of our Society and known by the *alias*, James Singleton. Perhaps, this Mr. Matthews was our Father Thomas. In 1663, Father Warren "conveyed 400 acres to Thomas Matthews." In a catalogue preserved at Rome for the year 1674 this Father's name is mentioned. I have been unable to find the year of Father Matthews' death, but it is certain that after laboring for some time in Britton's Neck, he died at Newtown.

It seems that even after his return to England Father Warren still held the Society's land of Southern Maryland in his own name. In 1685, he had it conveyed to the Penningtons, Fathers Francis and John.

John Pennington was born in 1647, in the city of London. When about nineteen years of age he entered the Society at Watten, and became a professed Father on the 2nd day of February, 1683. He was a missionary in 1678, in the College of the Immaculate Conception (Derby District). He departed this life on the 18th of October, 1685, in the thirty-eighth year of his age. I find him named in some documents as "Mr. John Pennington, of St. Clement's Bay. This is sufficient proof that he resided for some time at Newtown.

Father Francis Pennington, who was for some years Superior of the Maryland Mission, was born in 1644, in Worcestershire, and entered the Society in his twentieth year. On the 2nd of February, 1682, he was professed of the four vows. He sailed for Maryland in October, 1675. Though the *Collectanea* says that he died on his passage back to Europe, I learn from an old document before me that he expired on the 22nd of February, 1699, in the house of Mr. Hill, in Newtown. It is probable he was taken suddenly ill while visiting some member of his congregation.

Since the time that Father Warren took charge of our lands it seems to have been the practice of our Fathers to transmit the deeds of the different estates from one Superior to another. Sometimes the Superior of the Mission held all the lands in his own name; sometimes the local Superiors held the deeds of the property attached to their own churches. From some papers that I have examined I find a few cases where even a local Superior held all our lands in his own title. During the Puritan Persecutions our lands were held in trust by laymen, sometimes even by Protestants. In 1693, Father Francis Pennington conveyed our lands to Father William Hunter. Father Hunter did not become Superior of the Mission until 1696. Among the old papers examined I found one with this heading: "Mr. Wm. Hunter's title to St. Inigos', Britton's Neck, St. Thomas' Manor, etc., proved and deduced from the first original to this 26th of June, 1720." From the deed of Newtown I learn that Father Hunter conveyed that property to Thomas Jamison in the year 1717. It is probable that before 1720 the Newtown estate was once more conveyed to Father Hunter. Father William Bennet, in 1734, gave the deed of our property, bearing date, 9th of April, 1728, to Father Atwood. Atwood conveyed the land to Father James Whitgreave, and this Father in turn to Father Richard Molyneux and Father James Farrar. After some time, perhaps, on Father Farrar's return to England, Father Molyneux held all the property in his own name. Father Molyneux made over the lands in favor of Father George Hunter, and this latter

Father transferred them to Father James Walton. From 1793 the "Corporation of the Roman Catholic Clergy" took charge of the property. At the first meeting of this body held at St. Thomas' Manor, on the 4th day of October, 1793, the following gentlemen were present: Right Rev. John Carroll, Rev. James Walton, Rev. Augustine Jenkins, Rev. John Boarman, Rev. Henry Pile, Rev. Chas. Sewall, Rev. Joseph Doyne, Rev. Leonard Neale, Rev. Chas. Neale, Robt. Molyneux, Rev. John Ashton, Rev. John Bolton, and Rev. Sylvester Boarman.

In another place we said that according to some old documents Father Warren on arriving in Maryland took charge of our lands. We may state here that according to some papers he did not obtain the deeds of St. Inigoes before 1663, that is, about twenty-two years after Cuthbert Fenwick had obtained a Patent for that property.<sup>(1)</sup>

We had desired to give the names of all the Superiors of Newtown, but the data at hand, from the death of Father Warren in 1702 to that of Father Bolton, are not sufficient. Certain it is that the Superior of the Mission often resided here and many of our most distinguished Fathers were laborers in this vineyard. We content ourselves with giving sketches of the lives of these zealous men. A few other facts bearing upon the history of Newtown during these years are also inserted.

Father Henry Poulton labored zealously for some time at Newtown. This good religious belonged to a family distinguished alike in church and state. He was the son of Ferdinand Poulton, of Desborough, Esq., and Juliana, daughter of Robert Garter, of the County of Northampton. He was born in Northamptonshire, in 1679. While still young he was sent to St. Omer's College, where he made his humanity studies. In the year 1700, he entered the Society. After his studies and ordination he came to Maryland. On the 27th of September, 1712, being still in the flower of his age, he died at "the Newtown Station." Fr.

<sup>(1)</sup>In 1706, Father Thomas Mansell obtained the Patent of St. Xavier, and in 1721 the deeds of Bohemia, Cecil county.



Poulton had two brothers in the Society, namely, Charles and Giles, Jun. The latter held several important positions in our Order, and was usually called, on account of his virtue and sweetness of character:—"The Angel." In the chancel of the Desborough church there was a monument raised which bore the following inscription: "Sacred to the memory of the honorable family of the Poultons, who for fourteen generations were lords of this town of Desburgh or Desborough. Descended from princely, most noble, illustrious, and holy progenitors of this kingdom. Besides this lordship, they possessed manors and lands in Cransley, Kelmarsh, Broughton, and Hargrave in this county."

In some old books in our library I find the name of *John Dyne*. There were two Temporal Coadjutors of this name in our Mission. The first of them was a native of Sussex, born Februrary 15th, 1656, and entered the Society on the 7th of September, 1681. After devoting himself to humble and charitable duties for some years, he died in Maryland, April 11th, 1703.

I have not been able to discover the place, or the year, in which the second Br. Dyne was born. According to Oliver, he died in Maryland, 11th of January, 1711.

It may not be out of place to note the fact that many of the early missionaries of St. Mary's County were of gentle blood. Many of them were born in lordly homes amid the rich and beautiful fields of England. When we call to mind how they were in youth nursed in the lap of luxury, how they were loved and honored by vast numbers of servants and dependants, how their every wish was gratified by indulgent parents, we can more fully realize their sacrifice in coming to Maryland, we can better appreciate the zeal which enabled them to endure every species of hardship and suffering in their daily toils and duties.

Before proceeding any further, it may be well to devote some space to the Protestant Revolution of 1689. We are glad to be able to state that all the non-Catholic authors whom we had occasion to consult speak in just and honorable terms of the Catholics of that period. Mr. Davis, who

is one of the very best authorities in matters connected with Maryland's early history, and who seems everywhere free from prejudice, deserves our gratitude for the manner in which he deals with this question. A few words are here necessary as to the character of St. Mary's early settlers. "These," writes Mr. Thomas D'Arcy McGee, in his *Catholic History of North America*, "were chiefly of the better classes of England and Ireland; educated young men in search of employments; heads of families in search of cheaper subsistence; men, proud of their ancient faith, who preferred an altar in the desert to a coronet at court; professional or trading men, bound by interest and sympathy to these better classes. They composed a wise and select community worthy of their rich inheritance." From the very beginning they treated others as they themselves would wish to be treated. They were neither cruel nor unjust. They dealt fairly with the poor redmen, teaching them the comforts of civilization and the consolations of religion, and paying them with conscientious strictness for their furs, game, and land.

Vile and unscrupulous miscreants took advantage of the friendship that existed between the Catholic settlers and the Indians to accuse the former of a black and horrible crime. They accused them of entering into a compact with the Indians for the purpose of slaying all their Protestant neighbors.

"The history of the Protestant revolution in 1689," writes Mr. Davis, "has never yet been fully written. But there is evidence upon the records of the English government to show it was the result of a panic, produced by one of the most dishonorable falsehoods which has ever disgraced any religious or any political party — by the story, in a few words, that the Roman Catholics had formed a conspiracy with the Indians, to massacre the Protestants. The testimony comes from the most respectable sources — not only from the members of the Church of Rome, but also from many of the most prominent Protestants of the province, including the Honorable Thomas Smyth, the ancestor of

the Smyths of Trumpington, subsequently of Chestertown; from Major Joseph Wickes, at one time chief justice of the County Court, and many years a distinguished representative of Kent; from the Honorable Henry De Courcy (then written *Coursey*), a descendant, it is strongly presumed, of an illustrious Anglo-Norman, and a perfect master of the whole aboriginal diplomacy of that period; from Michael Taney, the high sheriff of Calvert, and the ancestor of the present chief justice of the United States; from Richard Smith, a brave and generous spirit, connected with the family of Somerset, and the forefather of the Smiths of St. Leonard's Creek, and of the Dulanys and the Addisons; and from Captain Thomas Claggett, the progenitor of the first Anglican bishop of Maryland." With Mr. Davis all Catholics will heartily join in saying, "the opposition of these Protestants is, indeed honorable, in the highest degree to their memory."

Among those who boldly defended the fair name of the Catholics at this period, were Michael Taney and Henry Darnall.<sup>(1)</sup> Both these gentlemen were high in the favor of the Lord Proprietary, and were honored and respected by all true lovers of peace and prosperity in the province. Their letters proving the falsity of the charges brought against the Catholics may be found in *The Day-Star*. "Taney was one of the victims of a cruel imprisonment, accompanied with gross insults and indecent taunts, in consequence of his cool and inflexible refusal to sanction the iniquitous proceeding of Col. Jowles and the other leaders of the revolution." The spirit of Michael Taney will soon be learned when we say that he was accustomed to make his spiritual reading out of *Rodriguez*. The old volume he used is in our library and bears his name.

The success of the Revolution was the destruction of the

<sup>(1)</sup> On an old volume, a commentary on the Psalms, we find the following note:

Decemb. y<sup>e</sup> 29th 1685  
Then was this Booke & y<sup>e</sup> other  
two partes belonging to itt  
Lent to Mr. Cannon by mee

Henry Darnall.

hopes of St. Mary's City. After the overthrow of the Lord Proprietary's authority the seat of government was removed to Annapolis. The Catholics were again to be persecuted, and to be made the victims of a crying injustice. The Anglican Church was established *by law* in Maryland, and the Catholics were taxed for its support. Those who have read and studied the history of the Established Church in England and Ireland can easily understand the monstrosity of such an establishment in this country. Catholics were obliged to build churches in which they would never worship; they were forced to feed parsons whose services they would never use, to support a creed which their conscience condemned as false.

The Brooke family in England, though a few of its members unfortunately lost the faith, were distinguished during the Penal Days as bold and fervent Catholics. Sir Basil Brooke was a loyal son of the Church. Sir Robert Brooke who was knighted in the reign of Queen Mary, "was always zealous in the cause of the Old Religion," Through his influence many laws favorable to the Catholics were passed in the days of Mary. We count at least five of the Brooke family in Maryland, all natives of that state, who became Fathers of our Society. There were two branches of the family at an early date in Maryland. Robt. Brooke, the founder of a Protestant settlement in Charles county, and whose estate, De la Brooke, joined the Fenwick Manor at Cole's Creek, as I learn from an old survey, was at the head of one of these branches. At the head of the other was Francis Brooke, a Catholic, and one who was chosen by the freemen of St. Mary's hundred to represent them at the Protestant Assembly of 1650. At that famous Assembly he sat at the council-board with Cuthbert Fenwick, Geo. Manners, John Medley and Philip Land, all Catholics like himself.

Father Robert Brooke was probably the son of Francis. He was born in Maryland on the 24th day of October, 1663. Having attained his twenty-first year, and being filled with a desire of his own perfection, and burning with zeal to

labor for the salvation of souls, he entered the Society at Watten. He returned to his native state about the year 1696. On the Feast of the Assumption of our Blessed Lady, August the 15th, 1702, he was professed of the four vows. In the year 1710, he became Superior of the Mission. Father Brooke suffered much from Protestant intolerance. He was tried for saying Mass at the Chapel at St. Mary's City during Court time. Governor Seymour severely reprimanded him, and warned him under heavy penalties not to repeat his offence. The Sheriff of St. Mary's county was ordered to lock up the Chapel and to keep the key in his possession. After many trials Father Brooke died at Newtown, on the 18th of July, 1714, aged 51. He is called a "worthy Father" by Oliver.

According to the *Collectanea* there was a Father Matthew Brooke, who made his studies at Liége, and died in Maryland, his native state, in 1702. In an old Catalogue I find the following note: "Mr. Robert Brooke, assisted by Fr. Manners, died holily on the 22nd of October, 1667." What Robert Brooke was this? It can not be Robert Brooke, junior, the son of Robert Brooke who founded the colony in Charles county. Was he not one of our Fathers?

Father Francis Floyd was born in Wales, November the 17th, 1692. He entered the Society September the 7th, 1710. He was professed of the four vows August 15th, 1728. He was sent to Maryland in 1724, and died at Newtown, 13th of November, 1729, at the age of 37.

The name of Peter Atwood is written on the pages of several books in our library.<sup>(1)</sup> Father Peter Atwood came from Worcestershire, England. He was born in 1682, on the 18th of October. His father was George Atwood of Beverie, near Worcester. His mother was Winefrid Petre. It was at St. Omer's College that young Atwood made his humanities. Being called to a religious life he entered the Society in September, 1703. In 1721, February the 2nd, he was professed of the four vows. In the *Collectanea* I find the following communication from Hon. Mrs. Douglas,

(1) Newtown Library.

sister of Lord Petre : "George Atwood of Beverie, Worcester, married Winefrid Petre. He died in 1732, she in 1714; both buried at Claines, near Worcester. They had at least five children, viz: Winefrid, Thomas, *Peter*, George, and William."

Father Atwood came to Maryland in 1711. He labored zealously in Charles County, and also in Cecil County, on the Eastern Shore of Maryland. He seems to have succeeded Father Thomas Mansell, as superior of Bohemia. "In 1732," writes Mr. Johnston, in his History of Cecil County, "Peter Atwood, who is then said to be of St. Mary's County, purchased another tract of land called 'Askmore,' from Vachel Denton. This tract was supposed to contain 550 acres, and had been granted to John Browning and Henry Denton in 1668. Denton claimed it by right of survivorship, and from him it descended to his son Vachel Denton, who, as before stated, sold it to Atwood."

On Christmas Day, 1734, Father Atwood, being then, as he had been for years, the Superior of the Mission, while notes of gladness filled the earth, and our churches rang with the "Gloria in Excelsis," yielded up his faithful soul to God.

On the 5th of January of the same year, one of our young Fathers died in the Mission, and very probably at Newtown. This was Father John Fleetwood, a native of London. Born in 1703, he entered the Society at Watten, in 1723. For some time this youthful missionary labored zealously at Broughton Hall, County York, England. In 1733, he came to Maryland. He had not been many months in this field of his labor when God saw fit to call him to receive his reward. *Fleetwood Joannes* is inscribed on one of the Newtown library books.

In the *Collectanea* I find: John Knowles, Jun., Temporal Coadjutor, born in Cheshire, 1696; entered in 1731, aet. 35, and died in Maryland March 8th, 1743, aet. 47. There seems to be a mistake in the *Collectanea* with regard to the time of this Brother's death, unless, indeed, there were another Br. John Knowles in the Mission about the same

period. In an old note-book preserved at Newtown I see a notice in Latin, which states that Br. John Knowles departed this life on the 10th of April, 1742, between the hours of nine and ten, in the morning, fortified with all the last rites of the Church.

Father Thomas Poulton was a native of Northamptonshire, England. He was a younger brother of Fr. Henry of whom we have already spoken. He was born on the 16th of May, 1697; he made his humanity studies at St. Omer's College, and entered the Society in December, 1716. In 1730, he was Prefect at St. Omer's. He was professed of the four vows in Rome, February 2nd, 1734. In 1738, he was sent on the Maryland Mission. He arrived in St. Mary's County on the 4th of April of that year. In 1741, he is named in the Catalogue as being in Charles County. In 1742 we find him laboring at Bohemia. He died at Newtown in January, 1749, being at the time Superior of the Mission.

Father James Carroll was a native of Ireland. He was born on the 5th of August, 1717. He joined the English Province at Watten on the 7th of September, 1741. In 1749, he began his apostolic career in Southern Maryland. After seven years of zealous and fruitful labor among the "dear Marylanders," he died happily at Newtown, about the middle of November, 1756, aged 37 years.

About two years before Father Carroll's death he was joined in his labors by Father Michael Murphy, also a native of Ireland. Father Murphy was born on the 18th of September, 1725. Having made a great part of his studies in the "Island of Saints and Doctors," and having witnessed the desecration and profanation of sacred vessels and holy altars; having seen the pillage and the burning of grey abbeys and ivied convents, he left his native land and became a member of the English Province. This was on the 7th day of September, 1745. Nine years afterwards he was sent on the Maryland Mission. On July the 8th, 1759, he expired at Newtown Manor. His missionary life, though brief, was very successful, and full of merit.

In the Newtown library I find on a copy of the New Testament, published in 1582—"Jacobus Breadnall, 1769, Societatis Jesu." Father Breadnall was born on the 8th of April, 1718. In his twenty-first year he entered the Society. He was enrolled among the Professed Fathers eighteen years later on. In 1749, he was at St. Thomas'. From the very foundation of the Maryland Mission up to the present time it has been customary for our Fathers to say Mass in private houses. This is to enable all, even those persons who live at a great distance from any church, to assist at the Holy Sacrifice. In times of persecution, when all our churches were closed, or in the hands of our enemies, of course it was absolutely necessary, if the people were to hear Mass at all, that the missionaries should celebrate in some farm-house or manor. This they usually did. What a beautiful picture it is to see the priest in some neat little room, surrounded by a band of pious and faithful worshippers, offering up the Immaculate Lamb to the greater glory of God, and for the atonement of the sins of mankind. It seems that in Father Breadnall's time this pious practice of celebrating in private houses was forbidden by the bigots of Maryland. Indeed, we read that he was indicted for saying Mass in this manner. He was also tried for endeavoring "to bring over a non-juror person to the Romish persuasion." With regard to the charge of saying Mass he was acquitted, as he proved that he was allowed to offer up the Holy Sacrifice "by an order issued by her Majesty, Queen Anne, dated at Whitehall, Jan. 3, 1705-6." As the second charge was not proved, he was set free. Fr. Breadnall died in Maryland, on the 9th of April, 1772.

Father John Lewis was a native of Northamptonshire, born September 19th, 1721. He made his humanity studies at the famous College of St. Omer's, that illustrious home of confessors, scholars, and martyrs. On September 7th, 1740, he entered the Society at Watten. He was professed of the four vows, February 2nd, 1758. In the same year he was sent to Maryland. He labored in different parts of that Mission with great success. In 1753, he was engaged



in missionary work at Bohemia. He was at Bohemia also in 1758. In 1765, he labored at White Marsh. In 1769, he was at St. Inigoes. On an old and torn sheet of paper we find,—“Appendix to y<sup>e</sup> first page.” On this paper may be read the following address: “To the Rev<sup>d</sup>. Mr. John Lewis, at Newtown, In St. Mary’s County.” Near the address we read,—“To be put in y<sup>e</sup> Post-office at Annapolis and forwarded with care and speed.” The reason why the letter was sent from Annapolis and not from Bohemia is told in the letter itself in a P. S.: “You rather send y<sup>e</sup> letter to Mr. Mosley if you write to me; for if you write by y<sup>e</sup> Post y<sup>e</sup> letter in all probability will be intercepted. I have reason to suspect it, *because they would not let this letter go with y<sup>e</sup> Post, but was obliged to take it home again, and to try another chanel.*” It is evident from the tone of the letter that at the precise time it was written Father Lewis was Superior. Father Manners begs of him to write regarding the business on hand as soon as possible, and adds: “be sure your order shall be punctually observed, and complied with to a tittle.” He reminds Father Lewis to write *Warwick* legibly, otherwise, he says, “y<sup>e</sup> letter will go to *Fredrick Town* and be put into y<sup>e</sup> office, where it may lie for half a year, as it happened in Mr. Harding’s time; for they never will send it except they meet with an accidental opportunity.” In Father Mosley’s “Day Book” for 1764, I find the following references to Father Lewis: “1764, Aug<sup>t</sup> 11th, I arrived at Bohemia with Mr. Lewis:” “Aug<sup>t</sup> 14th, Mr. Lewis returned.” From the same Book we learn that Father Lewis was at Bohemia from the 17th of Nov., 1764, to the 21st of the said month. The following entries by Fr. Lewis are found in Mosley’s “Ordo:” “5th June, 1787: Buried Jenny Parks at St. Joseph’s. Eodem die, R. Jos. Mosley in y<sup>e</sup> Chapel. R. I. Pace.—J. Lewis.” Father Joseph Greaton, one of those early apostles who labored zealously and fruitfully amid the ice and snows of the Pennsylvania mountains, died on the 19th of August, 1753. From an old catalogue I learn that Father Lewis “officiated at his funeral.”

From the year 1634 to a date nearly 150 years nearer our time, the English Province continued to send learned and zealous missionaries to Maryland. Though engaged in a continual and deadly fight with error and corruption in England, though persecuted and bleeding from every pore, still she generously spared some of her tried and devoted sons for the arduous and, at times, perilous Mission on the borders of the Chesapeake. She sent to Maryland apostolic men like White, Altham, Morgan, Fisher, Sewall, Hartwell, Chamberlain, Casey, Cooper, Roels, Carteret, Lawson, O'Reilly, Diderick, DeRitter, Geisler, Philips, Beeston, Browne, Harrison, and Scarisbrick. Despite hardships and persecutions, these true sons of St. Ignatius heroically kept the banner of the Cross triumphantly waving. While some of them labored among the settlers and the slaves and redmen of the Eastern and Western shores of Maryland, others preached in Virginia, Delaware, Pennsylvania, and New York. Their motto was,—“To The Greater Glory Of God.” They preached Jesus and Him Crucified. Like the crusaders of old they cried out in chorus—“Not to us, O Lord, give glory, but to Thy Name.” Dwelling in the forests with the redmen, occupied in the “quarters” of the poor colored slaves, they knew little of the evils in store for them. They knew, it is true, that the princes and the mighty ones of the earth stood in judgment against them. They knew that the French philosophers and Jansenists hated them with a relentless hatred. They knew that their brothers in France were accused of regicide and immorality by Le Pelletier de St. Fargean and Chauvelin. They knew that they had bitter enemies in D'Aranda, Choiseul and Pombal; in Manuel de Roda, Campomanes, Grimaldi, Moñino, and the Duke of Alva; but in the innocence and purity of their conscience they feared not. Judge then of their sorrow when they learned of the total suppression of the entire Society throughout the world. Picture to yourselves their grief when they received the Papal Brief and the following letter that came in a small ship from the coast of England:

“To Mess<sup>rs</sup>. the Missioners in Maryland and Pennsylvania.

To obey the orders I have received from above, I notify to you by this the Breve, of the total dissolution of the Society of Jesus; and send withal a form of declaration of your obedience and submission, to which you are all to subscribe as your brethren have done here; and send me back the formula with the subscriptions of you all, as I am to send them up to Rome. Ever yours,

Oct. 6th, 1773.

RICHARD DEBORN, V. Ap.”

Like true followers of Ignatius they bowed their heads in perfect submission. Like their Brethren of Europe, of Asia, and of Africa, they bent in reverence before the decree of the Vicar of Christ. They urged not their innocence; they pointed not to their labors. They heard and obeyed. The following note is so pertinent to the present subject that I think it well to give it here: “The Brief of Suppression was ordered into execution in such a way that it was to take effect only when it had been communicated by the Bishop to the local Superior within his jurisdiction. As the Mission of Maryland formed a part of the London District, it devolved upon Bishop Challoner to notify Father John Lewis, Superior in 1773, of the Suppression. After the dissolution of the Society, Father Lewis was appointed Vicar-General, and continued to govern the Mission in America for the English Bishop, during the seven years of the Revolutionary struggle. \* \* \* \* After the termination of the war, Father Lewis was unanimously chosen Superior at a meeting of the clergy of the Southern District of Maryland, held at Newtown, Sept. 23rd, 1783. At this meeting were present Benedict Neale, Ignatius Matthews, Jas. Walton, Peter Morris, John Bolton, John Boarman and Augustine Jenkins; Mr. Matthews collected also the votes of Benjamin Roels and Leonard Neale, who were absent.” At the time of the Suppression there were twenty Fathers working zealously in various parts of the Mission. These Fathers were John Ashton, Thomas Digges, James Framback, Ferdinand Farmer, Lucas Geisler, George Hunter, John Lewis, John Lucas, Matthias Manners, Ignatius Mat-

thews, Peter Morris, Joseph Mosley, Benedict Neale, James Pellentz, Lewis Roels, Bernard Rich (Diderick), J. B. Ritter (de), James Walton, John Bolton, and Robert Molyneux. Besides these the Mission had some subjects pursuing their studies in Europe at the time of the Suppression. From the Beadle's Diary, lately published in the *Letters and Notices*, we learn that on the suppression of our College at Liége some of the Fathers and scholastics almost immediately left that city. Ignatius Brooke left Liége, on Monday, September 27th; Charles Neale, Francis Beeston, and Jos. Boone, September 29th; Charles Boarman, September 30th.

From an old document we learn that Father Lewis died at Bohemia, March 24th, 1788.

Father Joseph Mosley, *alias*, Joseph Frambeck was the brother of Father Michael who was for some time Superior of the Residence of St. Winifred, and who died at Holy Well. He was born in Lincolnshire, in 1730, and studied his humanities at St. Omer's College. He entered the Society in his eighteenth year. Early in 1759 he was a missionary at Bromley, in the College of the Holy Apostles. Though the *Collectanea* says he was sent to Maryland about 1764, we know from unquestionable sources that he came here at least five years before that time. From his own writings I know that he spent the Easter of 1759 at St. Joseph's Forest in Maryland. In his *Ordo Baptizatorum*, which was kindly sent us from the Archives of our Province, we find the date 1760. Some may think that he brought this "Ordo" from England. But on the first page we read: "St. Joseph's, St. Mary's County, Christenings of Jos. Mosley, 1760." Besides, I find in an old Catalogue,— "1760, Joseph Mosley at Newtown." Mr. Geo. Johnston, the historian of Cecil County, says that Mosley was at Bohemia in 1760. This is a mistake. He himself says in his "Day Book," as we noted elsewhere, that he arrived at Bohemia, August 11th, 1764, in company with Father John Lewis. There is also the authority of an old catalogue for saying that he did not arrive at Bohemia before that year. From his "Day Book" we learn that on the 31st of August,

1764, he began his "journey and Mission in Queen-Ann's and Talbot County." On September 2nd he "first kept Church in Queen Ann's Cty." On the 9th of the same month he "first kept Church in Talbot Cty." On the 5th of Oct. he received a visit "from Mr. Harding who arriv'd from Philadelphia." On the 15th of October Mr. Harding returned for Philadelphia and he accompanied him thither. On that occasion he received from "Mr. Manners 4£ cur. for Paint for y<sup>e</sup> House." On the 21st of October he "preached at Philadelphia in y<sup>e</sup> old chapel." On the 23rd of October he left Philadelphia in company with Mr. Harding. On the next day, having parted with Mr. Harding on the way, he arrived at Bohemia. In 1765, he settled at St. Joseph's, Talbot Connty. The precise day was the eighteenth of March. On the 2nd of February, 1766, he had the happiness of making his religious profession to Father Farmer. In a catalogue we find "Joseph Mosley, 1769, at St. Joseph's, E. S." On the 15th of June, 1775, he had the sad privilege of burying Father Matthias Manners, who died in peace with God and man, at Bohemia. Father Mosley himself died at St. Joseph's Station, June 3rd, 1787, aged 56 years. He was interred in the chapel which he himself had erected. Father Mosley kept a very faithful record of all burials, marriages, baptisms, and conversions. He also took note of the numbers of confessions he heard, and the number of times he distributed the Holy Eucharist. In his note-book we find: "Confessions receiv'd at Easter and Communicants——From y<sup>e</sup> year 1759 to A. D., 1787." During the Easter-time of the year 1759, in St. Joseph's Forest, he heard 1078 confessions. Out of this number 945 were communicants. At Easter, 1760 and 1761, the number of confessions and communions was nearly the same as in 1759. It seems that in 1762 he was no longer in St. Joseph's Forest, for in that year he states that he heard 955 confessions "in Sakia and Newport." In 1763, and up to August in 1764, he continued to labor with much fruit at Sakia and Newport.

If the zeal of Father Mosley was great while among the

Catholics of St. Mary's County, it burst into a bright and all-consuming flame on his arrival on the Eastern Shore. Here he found few members of the true fold. And sad it is to relate, that some who had been brought up in the Catholic Faith had grown cold, and others, alas, had fallen away altogether from the Church. One of the principal causes of these losses was the lack of priests and Catholic teachers. Persecution, too, had much to do with them. "There is reason to believe," writes the historian of Cecil County, "that the Protestants of Sassafras Neck, Middle Neck, and Bohemia Manor petitioned the legislature at the session of 1756, praying that stringent measures might be taken against the Jesuits. At all events the lower house at this session was about to pass a very stringent bill prohibiting the importation of Irish Papists *via* Delaware, under a penalty of £20 each, and denouncing any Jesuit or Popish priest as a traitor who tampered with any of his Majesty's subjects in the colony." It is true, that, owing to the governor's "having prorogued the legislature shortly after it was introduced" the bill did not pass; but still private, petty, harassing, cunning persecutions went on everywhere in Cecil County. It is no wonder then that under the bonnet of a quaker lady could be seen the meek face of a little Rachel Murphy; it is no wonder that one sometimes met a gentleman with a broad-brimmed hat who was known to his neighbors as Ephraim O'Keefe. Among the converts made by Father Mosley I find a Rachel McGonigal. Among the converts made by Father John Bolton, after the death of Mosley, I find Mary O'Keefe, Jonathan Callahan, and "an Irishwoman at Mr. Summer's, called Catharine Murphy."

Father James Ashbey, *alias*, Middlehurst, was born in Lancashire on the 18th of October, 1714. He was admitted to the Society at Watten, June 13th, 1739. He was professed of the four vows either on July the 28th, 1751, or August the 15th, 1752. He labored zealously at St. Inigoes, St. Thomas', and at Newtown. In the Catalogue for 1758, we find "James Ashbey, late of Newtown, now at St. Thomas'." In 1761 he is said to be in St. Mary's County,

He died at Newtown on the 23rd of September, 1767. A residence for our Fathers at St. Inigoes was built by Father Ashbey about a hundred and thirty years ago. This was the old house which some years back was destroyed by fire.

In the old Newtown note-book I find the names of Geo. Thorold, James Whitgreave, and Vincent Phillips.

Father George Thorold was born of a wealthy family in Berks, Feb. 11th, 1670. He entered the Society, February 2nd, 1691, and was professed of the four vows, June 19th, 1709. He was sent, in 1700, to the Maryland Mission where he labored for forty-four years, and became the Superior of it, from March, 1725, to June, 1734. He had previously been chaplain at Michaelgate, Bar Convent, York. He died in Maryland, November 15, 1742, æt. 69. He was probably brother to Edmund or Epiphanius, *alias*, Turner, who was for some time Superior of the Mission of Market Rasen, in the College of St. Hugh.

Father James Whitgreave was the son of Thomas Whitgreave, Esq., of Mosley, County Stafford, and his wife Isabella, daughter of William Turville, Esq., of Aston-Flamville. His father's second wife was Isabella, daughter and co-heir of Sir Aston Cokayne, Kt., of Pooley, County Warwick. He was born March 14th, 1698; studied his humanities at St. Omer's College; entered the Society at Watten, September 7th, 1715, and was made a Spiritual Coadjutor, February 2, 1731. He was in Maryland about 1724, returned to England about 1738, and became a missionary in the College of St. Chad (his native county of Stafford), being declared its Rector in 1743. He died at Mosley, July 26th, 1750, æt. 52. He had a brother in the Society, Father Thomas, who labored in the Missions of Salden, Bucks county, of Oxford and St. Chad.

Father Vincent Phillips was a native of Worcestershire; born September 23rd, 1698, he entered the Society at Watten, September 7th, 1717, and was professed of the four vows May 1st, 1735. After serving the Missions in the London and Suffolk Districts, in the latter of which he was

chaplain at Giffard's Hall, he was sent to the Maryland Mission, and appears there in 1741. Returning to Europe he became a missionary (1754) in the Oxford District, and died at Ghent, February 22nd, 1760, æt. 62.

Father James Walton arrived in St. Mary's County, May 2nd, 1766. He was born June 19th, 1736, and became a member of the Society on the 7th of September, 1757. On the 5th of June, 1768, he left St. Mary's. He then proceeded towards Frederick Town where he began "to live alone." The day of his arrival at Frederick is said to be the 27th of June, 1768. He is marked in our old Catalogues as being at Newtown in 1778 and 1780. On the 19th of December, 1784, he succeeded Father Ignatius Matthews at St. Inigoes. In 1785, July 13th, he laid the corner-stone of a new church there. At a meeting of the Roman Catholic Clergy convened at St. Thomas' Manor, on the 4th day of October, 1793, he was present. In that same year our lands in St. Mary's County and Charles were held in his name. He was present at the meeting of the Clergy held at White Marsh, on the 25th of February, 1794. Bishop Leonard Neale announced his death in 1803, aged 67, in a letter to Father Marmaduke Stone, Superior in England. The letter was dated Georgetown, Maryland, June 25th, 1803. This good priest sank from his labors at St. Inigoes, where his body was laid in holy rest. His loss was severely felt in the mission.

Wappeler (Wilhelm) was a native of Numan Sigmaringen, Westphalia, and uncle to Father Herman Kemper. He was born January 22d, 1711; entered the Society, October 18th, 1728, and was professed of the four vows, July 6th, 1749. He was sent to Maryland, and served the mission in Pennsylvania for several years, but returned to England in 1748. In 1754, and for some years later, he was Prefect at St. Omer's College. In 1763, he was a missionary in the Residence of St. Michael (Yorkshire District), then for a short time in Liverpool; subsequently at Ghent and Bruges, and died at the latter place in September, 1781, aged 70 years. He had been at Ghent at the suppression of the



College in 1773, and was examined before the Commissioners (*Procès verbal* in MS. vol. of Belgian Colleges, Province Archives). He was in Newtown May 7th, 1744. In 1742, he bought seven lots at Lancaster, Penn.

In one of the books of the Newtown library I find the name of John Boone. This Father, probably the brother of Edward Boone, who died in the Mission of Danby, Yorkshire, in 1785, was a native of Maryland. He was born February 29th, 1734, and entered the Novitiate with his brother, September 7th, 1756. Being ordained priest he was sent on the Maryland Mission in 1765. He was not a professed Father. He went back to England in 1770. In 1784, he again returned to our beloved Mission. At the meeting of the "Select Body of the Catholic Clergy," held at White Marsh, on the 25th day of February, 1794, he was present. About one year afterwards he yielded up his soul to God.

It would have been difficult for the English Province to supply its Mission with priests during the Penal Days if God had not called many young Americans, chiefly Marylanders, to work in His vineyard on this side of the Atlantic. The priest of whom we are just going to speak, like the Boarmans, the Sewalls, and the Fenwicks, was a native of Maryland. Ignatius Matthews, being already ordained priest, entered the Society at Watten, on the 7th of September, 1763. After his noviceship, and some studies, he was sent in 1766 to the Maryland Mission. He was at St. Inigoes 29th March, 1784. He died at Newtown, May the 11th, 1790, at the age of 60. I have been informed that there is a fair picture of this Father in a private residence at Washington. It is in India ink, and is the work of Ethelbert Cecil, a young artist, whose great talent was lost for want of encouragement and proper cultivation. The artist represents Father Matthews as a venerable, yet hale man. He is in the act of delivering a sermon to his congregation in the Newtown Church.<sup>(1)</sup>

<sup>(1)</sup>In the old note-book already alluded to, I find the names of the Rev. Newtown, 1742, and the Rev. England. I have been unable to learn any facts relative to these fathers. In the same book I find, "By my expenses to Vir-

Father Ralph Falkner was a native of Maryland. He probably made his humanities at the school opened by our Fathers at Bohemia in 1745, or 1746. It may be well to remark here that it was in this school that Archbishop Carroll made a part of his studies. It is also probable that his cousin, Charles Carroll, of Carrollton, also studied here for some time. Young Falkner was admitted to his logic, Nov. 12, 1755. He took the old form of oath, June 20th following. He was ordained subdeacon in December, 1760; deacon . . . . . and priest in March, on the 7th day, 1761. One month after his ordination he set sail for Maryland. His name is on one of the books in the library of Newtown.

Among those who are at rest in the quiet Newtown churchyard is Benedict Neale. Benedict was a native of Maryland and was born on the 3rd of August, 1709. He entered the Society, September 7th, 1728. On the 2nd of February, 1746, or 1747, he was professed of the four vows. Soon after his ordination he was sent on the Maryland Mission. He died amidst his labors on the 20th of March, 1787, within two years of being eighty.

Father John Boarman, who had two brothers, Charles and Sylvester, in the Society, was born in Charles County, Maryland. The date of his birth was January 27th, 1743. He joined our Order on the 7th of September, 1762. It is probable that he made his noviceship at Ghent. He pursued his philosophical and theological studies at Liége. On the Suppression of our house in that city, he returned to his native state. Though he left Liége on the 22nd of November, 1773, he did not arrive in our Mission before the 24th of March in the following year. Father Boarman was at Port Tobacco in 1783. He was present, as we have already intimated, at the meeting convened at Newtown, Sept. 23rd, 1783. He also attended the meeting convened

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ginia—£7:10:0." Also, "One tome of Joly to Mr. Poulton," probably Father Thomas Poulton of Bohemia: "to Hen. Darnall y<sup>e</sup> Dunciad;" of course this was Darnall, Junior, who was the sincere friend of Father Atwood. The names of the noble steeds in the Newtown stables in 1740 are preserved to us in this book. It may interest the reader to learn a few of them — "Silver," "Thunder," "Tulip," "Phœnix," "Blackco," "Brandy." I will give one more note: "Hugh Win Gardiner, hired from y<sup>e</sup> 1st of May, 1741, till y<sup>e</sup> end of Sept<sup>r</sup>. at the rate of 2000 tob<sup>o</sup>."

at St. Thomas' Manor in 1793, and that held at White Marsh, in 1794. Father Boarman was not a brilliant man. He was not possessed of deep and varied learning like some of our missionaries in Southern Maryland; but according to the best authorities he was a pious, zealous and devoted priest. His labors were incessant and most fruitful. During twenty years he prayed and toiled for the people committed to his paternal care. God was pleased to call this saintly priest to Himself in 1794, in the 51st year of his age. He died at Newtown and was there interred amidst the prayers and tears of his sorrowing congregation.

No name is more familiar to the student who examines the books of the Newtown library than that of Augustine Jenkins. His name is found written in the pages of several Latin, French, and English works. Augustine Jenkins was a native of Maryland, of Welsh origin, and was born January 12th, 1742. White Plains which originally belonged to the Jenkins family was described to me by one who saw it many years ago as being a charming place. Rows of tall poplars guarded the avenue leading up to the venerable residence. A rich, green lawn lay spread before it. Pebbled walks, fringed, perhaps, with snow-white shells, over which drooped fragrant and delicate flowers, wound around it in graceful curves. Everything within the mansion, as well as its surroundings, bespoke the elegant and refined taste of its inmates. The influence of early associations will generally last through life. It is almost impossible for one whose childhood and early boyhood were passed in the midst of elegance and refinement to grow rude or unpolished in manners and behavior. This is the reason why the missionaries of Maryland, whether in the hovels of the poor white settlers, or in the wigwams of the Indians, could always be distinguished as gentlemen by birth and education. The effect of his first education at White Plains was always seen in the conduct and bearing of Austin Jenkins. He was sweet, affable, and gentlemanly in all his ways. He felt perfectly at his ease as well in the cottage as in the Manor. The charm of his manners was univer-

sally felt. He had a winning grace about him that won the affection of all who came in contact with him. His generous heart overflowed with kindly feeling. It is no wonder that he was most successful as a missionary. Father Jenkins entered the Society September the 7th, 1766. After his studies and ordination at Liége, he returned to Maryland, and arrived here on the 24th day of May, 1774. From old catalogues I see that he was at Newtown in the years 1780 and 1798. He took part in the meetings held at St. Thomas' Manor, in 1793 and 1797, at White Marsh, in 1794, and at Newtown in 1798. It appears from a letter preserved in the English Archives, that at Easter, 1787, he had one thousand and forty-nine communicants. Father Jenkins died a happy death at Newtown on the 2nd of February, in the year of our Lord, 1800.

It seems likely that Father Robert Harding spent some time at Newtown. At all events, I find his name on one of our books here. Father Harding was born on the 6th of October, 1701. In his twenty-first year he entered the Society. In 1733 he was made a Spiritual Coadjutor. He came to Maryland in May, 1732. In 1733 he went to St. Thomas'. In 1748 he was in Prince George's County. He died in Philadelphia, on the 1st day of September, 1772, at the age of 71.<sup>(1)</sup>

Father Peter Morris, after having labored zealously during 13 years, died suddenly at Newtown of apoplexy. He was born on the 8th of March, 1743, and entered the Society on September the 7th, in the year 1760. He came to Maryland in 1770.

Arnold Livers enriched the Newtown library with several of his books. This Father was born in Maryland on the 11th of May, 1705. He entered the Society at Watten, September the 7th, 1724. On the 2nd of February, 1742, he was professed of the four vows. After having finished his studies he came back to Maryland, and died here August 16th, 1767, aged 62.

John Lucas was born on the 5th of May, 1740. Twenty-

<sup>(1)</sup> See History of St. Joseph's, Philadelphia, in LETTERS.

three years afterwards he entered the Society. Soon after his elevation to the priesthood he was sent on the Maryland Mission. That was in 1770. He died in Maryland in 1795.

It was about the time that Father Lucas labored in the Mission that one of our Fathers died heroically in the performance of one of his priestly functions.<sup>(1)</sup> The Father, some say it was Lucas himself, being summoned on a sick-call in the depth of a dark and raw night, was overtaken by a heavy snow-storm. For some time he struggled on bravely towards the house of the sick man. At length being overcome by the cold and fatigue, he fell prostrate on the ground. Some farmers passing early the next morning to their work found him dead in the snow. As we write, the words of the poet Longfellow come naturally to our mind:

“There, in the twilight cold and grey,  
Lifeless, but beautiful he lay,  
And from the sky serene and far  
A voice fell like a falling star, Excelsior.”

This may be the place to insert an anecdote which we have on very good authority. One evening a Protestant gentleman rode past the Newtown Manor on his way to Long Point. The hour was calm and beautiful. The sun was sinking behind the groves of Bedlam Neck. A flood of glory lit the waters of St. Clement's Bay. The traveller rode on leisurely, little dreaming that the heavens would soon be rent by forked lightning. Yet such was the case. On his return home a terrific storm swept over Bedlam Neck. The rain fell in torrents, the sky grew pitchy black, the winds lashed the tranquil waters to fury. In his fright, the wayfarer sought an asylum in the hospitable old Manor. The Fathers received him very kindly and remained with him for hours at the parlor-fire. About midnight the bells of the house were rung with violence. In a moment one of the attendants rushed into the room and announced an urgent sick-call. Without a moment's hesitation one of the Fathers arose and begged the guest to excuse him, as he

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<sup>(1)</sup> Related by Rev. James Fitton who died in Boston a few years ago.

had to attend to a sick-call. The gentleman was surprised and urged the Father to wait until the storm had abated. The Father smiled graciously and said: "My dear sir, it is impossible for me to remain. At all hazards, I must attend the sick." Soon the sound of a horse's hoof could be heard on the road leading from the Newtown Manor. The Father was on his way to visit the dying. The Protestant gentleman was so touched by the devoted charity of the priest that he exclaimed: "The religion that produces such heroic self-sacrifice must be divine." He prolonged his stay at the Manor, received instruction, and became a good and fervent Catholic.

Joseph Doyne was born in Maryland, November 11th, 1734. He entered the Society on the 7th of September, 1758. He served the Mission of Stonyhurst for eleven years. Having been sent on the Maryland Mission, he labored in different parts of the lower counties. He was for a long time at St. Thomas' Manor in Charles County. He is mentioned many times in the letters of Bishop Carroll. I find his name in several of the books of the Newtown library. He was a member of the Select Body of the Catholic Clergy. He took part in the meeting convened at St. Thomas' Manor in 1793. He was also present at the meeting held at White Marsh in 1794. He was one of those Fathers who wished to join "the Institute of the Faith of Jesus." He died at St. Thomas' Manor, 1803.

The name of Robert Molyneux is closely connected with the history of the Newtown Mission. This learned scholar and eloquent preacher was born at or near Formby, County Lancaster, July 24th, 1738. He was descended from a high and distinguished family. The pictures hanging on the walls of his ancestral chambers were well calculated to inspire him with generous and noble sentiments. On September 7th, 1757, he entered the Society. He had the happiness of seeing one of his brothers, William, a member of our Order. In 1764 Fr. Robert was a Master at Bruges College. Soon after his ordination he was sent on the Maryland Mission. So highly did Archbishop Carroll es-

teem him that he was anxious to make him his Coadjutor Bishop, but he could not be persuaded to accept the post. In 1786 and 1787, we find him distinguishing himself in Philadelphia as a good and zealous priest, and as a remarkably eloquent speaker. In 1789 we find him employed in missionary work at Bohemia. He spent the years 1796 at Georgetown, and 1797 and 1798 at Newtown. In 1805 he is said to be in St. Mary's County. At the meeting held at Georgetown in 1805, it was resolved that Robert Molyneux and Charles Sewall should take care of the business affairs of Cedar Point Neck. On the restoration of the Society in this country, he was appointed the first Superior of the Mission. While Superior he won the confidence and affection of his subjects by his kind and affable manner. Fr. Molyneux was no ordinary man. On account of his learning, zeal, and solid virtue he may well be considered one of the chief glories of this least Society of ours in this country. He died at Georgetown, in 1808, universally regretted by the clergy and laity.

Father John Bolton was born October 22nd, 1742. He entered the Novitiate at Watten on the 7th of September, 1761. Soon after his ordination in 1771, he was sent on the Maryland Mission. In 1780 he was zealously employed in Charles County. He was sent by his Superiors to the Eastern Shore of Maryland in 1787. I find an entry for that year in Father Mosley's "Ordo" as follows: "9th September, I Jno. Bolton buried for y<sup>e</sup> first time at St. Joseph's Talbot." At the meeting held at St. Thomas' Manor on the 4th of October, 1793, Father Bolton was present. He was also at the meeting held at White Marsh on the 25th day of February, 1794. There are two shelves full of venerable breviaries in the present Leonardtown library. At the top of the title-page of one of them, which was printed in 1759, I find "Joan. Bolton." Father Bolton's labors on the Eastern Shore were most fruitful. He not only confirmed the Catholics he found there on his arrival, but led a great many wanderers into the true fold. In Mosley's Ordo I find: "ab anno Dñi 1787, J. Bolton, R. Jos. Mosley's

successor." Then follows a long list of converts made by him in various places along the Eastern Shore of Maryland and in Delaware. Among his converts were many Quakers. That he devoted himself, like another Peter Claver, to those of African descent is proved by the vast number of colored persons whom he received into the Church. Fr. Bolton, we have it on excellent authority, was not a very learned man. He had not the "transcendent talent" of Father White, nor the great business capacity of Father Copley, but he shared with them in their solid virtue and burning zeal for souls. His missionary career was not brilliant like that of St. Francis Xavier, but like that of St. John Francis Regis it was painful, laborious and successful. In a former article we incidentally said that he died at the Newtown Manor in the autumn of 1809.

*(To be continued.)*

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## A FUNERAL SERMON

*On the Death of the Rev. Ferdinand Farmer, who Departed  
this Life the 17th of Aug. 1786, in the 66th year of his age.*

BY THE REV. ROBERT MOLYNEUX.<sup>(1)</sup>

PHILADELPHIA:

(Printed by C. Talbot in Front Street, 1786.)

*“The just shall be in everlasting remembrance; he shall not fear the evil hearing; his heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies; he hath distributed, he hath given to the poor; his justice remaineth forever and ever.” — Psalm cxi. 7, 8, 9.<sup>(2)</sup>*

Among these was our venerable brother and amiable friend, your pious and zealous pastor, who has now paid the debt we all owe to nature, and has left us, to go, we hope, to enjoy the reward of his long and faithful labours; he is gone too soon for us, who still wanted his fatherly counsels and wholesome instructions—but not too soon for himself, who had no other desire on earth than to serve his heavenly Master, under whose banners he had enlisted; and no other hope in leaving it than that of resting in His embrace for all eternity.

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<sup>(1)</sup>This Father has already been mentioned in the present number of the LETTERS. The tradition is that he was a man of very imposing appearance. His oratorical powers were well known in his day. Father Farmer (Steinmeyer), of whom he give so high a eulogium, “was born,” according to Oliver, “in Suabia the 13th of Oct. 1720—entered the Novitiate at Landsperge at the age of 23—was admitted to the profession of the four vows the 2nd of Feb’y., 1761. United to the English Province, he was sent to the Maryland Mission, where Dr. Carroll said, ‘he did much good until his death the 17th of Aug. 1786.’”

<sup>(2)</sup>The sermon was delivered in St. Mary’s Church, or the “New Chapel,” and afterwards printed by the firm mentioned above. Rev J. M. Finotti had seventy-five copies of it reprinted in 1878 at his own expense, for private circulation. We publish it in the LETTERS on account of the historical points.

Thither, then, we hope, his noble and immortal soul, delivered from the dark prison of flesh, has taken its happy flight and amidst the cheering rays of light and glory, experiences the sweet consolation of finding the end of all his views and wishes unchangeably accomplished.

Born of reputable parents in the circle of Suabia, in Germany, 13th October, 1720, he was early initiated in the duties of piety and the elements of liberal learning; after completing the course of philosophy, he entered on the study of physic, to which he applied with success for the space of three years—when Almighty God, who had other designs over him, turned his mind to a religious state, in which he might be more effectually beneficial to his neighbor, as a feeder and a physician of souls. In consequence thereto, he entered the Society of Jesus on the 26th of September, A. D. 1742. Here, actuated by a growing desire of being still more useful to his neighbor and instrumental to the salvation of souls, redeemed by the blood of Jesus, he offered himself as a candidate for foreign missions and was appointed for China. When again, behold, the finger of Providence interfered and an unexpected disappointment changed his destination to bless this western hemisphere with the bright examples of his virtues, and raise him an ornament to the little Society he served by a faithful and able discharge of the duties of his ministry.

He began his mission at Lancaster, where he resided six years in all the poverty and humility of an apostle. From there he was called to Philadelphia, where he has lived ever since in the same humble and active style, esteemed by all ranks: and particularly revered and beloved by his flock, who had nearer opportunities of knowing his singular worth and merit.

His learning and other commendable qualifications soon drew the public notice. Hence, without seeking the honor, he was admitted, by the suffrages of learned acquaintance, a member of the Philosophical Society. To his correspondence with Father Myers, late astronomer to the elector Palatine, now Duke of Bavaria, that Society is indebted for

some curious pieces of that celebrated mathematician in the transit of Venus, dedicated to the Empress of Russia. He had since been appointed to the Board of Trustees of the University of this city, but his multiplied immediate functions of another nature prevented him from giving that punctual attendance to the duties of these appointments and from being of that general utility for which inclination, as well as abilities, would have otherwise rendered him well qualified.

Such has been the man whose remains are before us; while, therefore, we are assembled to pay the last tribute of our regard and affection to his memory and drop the mourning tear on his funeral tomb, let us not indulge ourselves in unreasonable grief nor be sorrowful, like those who are without hope. He is gone but a little while before us and points, by edifying examples and faithful instructions, to the way we must follow him.

Let the remembrance of these be renewed on this awful occasion and so deeply impressed on your hearts and minds as never to be effaced. They will be unto you a surviving guide through the walks of virtue into which he has directed you; they will be as the polar star, by which you may safely steer to the port of eternal bliss, to which we hope he is himself arrived. His voice is no longer to be heard from this chair of truth from which he so frequently and so fervently delivered those lessons to you. His hands are no longer lifted up at that altar to offer sacrifice and supplications in behalf of his cherished flock.

The thresholds of your houses are no longer frequented by those graceful steps which he so often made to bring tidings of peace and good greeting of salvation to your ears. He can no longer, with his accustomed and sincere goodwill for your eternal welfare, invite you to come and partake of those pledges of reconciliation with your God and drink at those fountains of life which flow so plentifully from the loving Heart of Jesus.

But while others shall remember and tell his other virtues of the priest and citizen, you will not forget those offices of

his past benevolence and zeal for your spiritual interest — while the poor shall bless his memory for his liberal charities and generous benefactions — while all tongues shall speak in praise of the many great endowments of his enlightened mind and upright heart: some admiring his penetrating judgment, his lively genius, his extensive memory, particularly in the sacred branches and generous knowledge in the sciences; others extolling his sacred affability and uniform deportment through the full career of life; you who are the parents of children regenerated by his ministering hands at the font of baptism will recollect the salutary lessons he delivered and the charge he gave you to educate those pledges of your mutual affection in the fear and love of Almighty God, the common Father of us all, warning them to hold fast to the vows of their baptism, that living on earth as dutiful children of the heavenly Father they might one day become heirs of his kingdom. Many will long remember with what unwearied solicitude he acted the part of a tender and vigilant shepherd, sparing no pains of labour to seek out and reclaim any of the flock under his charge that had unhappily strayed out of the sweet pastures of virtue and righteousness, in which he strove to feed and preserve them from every infection of vice and danger of perversion. His fatiguing and extensive excursions through a neighboring State and various parts of this, in search of little flocks scattered in the wilderness, will be long retained in their minds and preserved in their breasts as grateful monuments of his unwearied zeal and unbounded charity, and as perennial proofs of the faithful performance of the duties of his ministry.

There is yet a hidden treasure laid up in heaven, unseen and unknown to the world, but highly precious before God, who knows the inward man and searches our reins and hearts.—Those scenes of silent contemplation on heavenly truths and secret conversations with God himself, to whom he daily poured forth his pious soul in extacies of love and raptures of admiration of the divine perfections; could the humble cell of his late habitation but relate what passed

in these moments it would go far beyond what you have yet heard or seen. These are those inward beauties of the righteous soul: those springs which impart life and action to all that outwardly appears so zealous and virtuous, and imprint the stamp of solid worth and merit. These will be found to shine as no inferior ornaments in the celestial crown. View him in fine, through private or public life, you will not find him intentionally swerving from that golden device of the institute of his order—the greater glory of God.

This appears to have been the origin, the aim and end to which, through every step of life, his mind and heart have been uniformly directed. Like the faithful husbandman, he has cultivated his Master's vineyard, and with zeal and diligence; he has dug it and pruned it in the scorching heat and pinching cold; he has watered it with his tears and enriched it with the sweat of his brow; he has used all possible endeavors to clear it of the brambles and thorns which he discovered to encumber it; in fine, he has fenced it round with a double hedge of edifying examples and of sound and faithful precepts. If it has not produced all the fruit he wished; if the success has not proved adequate to his labours, let those on whom his frequent exhortations and fatherly admonitions have been so repeatedly bestowed lay their hands on their breasts and impartially inquire if no blame lies there.

As to our deceased friend and brother, the public voice is in his favor, the uniform tenor of his life and conduct, his visible zeal and edifying piety, his love of prayer and assiduous attention by day and night to every call of duty, speak him the good and faithful servant that has carefully husbanded and improved his Master's *talent*—and hence we may confidently conclude and on good grounds hope that he has deserved to receive in heaven the commendation of his Master and the annexed reward: "Well done good and faithful servant, because thou hast been faithful over few things, I will set thee over many things. Enter thou to the joy of the Lord."

It remains with us whom he has left behind, carefully to

follow in the steps of virtue which he has traced out for us by his bright and edifying example. If we closely adhere to these, you, who have been the constant objects of his pastoral care and whom he has always cherished as his "joy and crown, entreating and comforting you as a father doth his children," will reap the fruits of his past labours to your own present consolation and future happiness, and to his joy and glory in the presence of our Lord Jesus Christ at his coming; and you and your children after you will be blessed in his successors with pious and zealous pastors, who, continuing in the steps of so worthy a predecessor, will, it is to be hoped, by labouring with a like zeal and fidelity in this little vineyard of our Lord, bring to perfection what he has so happily begun.

Which God grant. Amen.

Moriatur anima mea morte justii hujus.—"May my soul die the death of this just man."

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## MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM APRIL 19TH TO JUNE 9TH.

ST. MARY'S, NEW LONDON, CONN.—On April 19th Father Maguire and Father Kavanagh started for New London, Conn., where they were met by Father Finnigan, pastor at Fordham, who kindly came to our assistance in the time of need. The other members of the band being engaged at the same time giving a mission in New Jersey, we were left short of help. The congregation of New London proper is calculated at 2500 souls; the church being large we did not think it necessary to divide the congregation or to allow more than ten days for the work. We gave the first five days to the women for confession, and the last to the men. New London is not much of a business place, and during the winter is very quiet. The summer months bring a great

many visitors, as it is quite a watering-place. There are many summer residences along the water side, and most of them belong to Catholics. This places the Catholics well in the front and many converts are the result of it. How different from some thirty years ago when the Catholics were few in number and priests so scarce, that all of this district was attended by our Fathers from Holy Cross College, Worcester. One of these, Father Logan, when attending a person sick of the small pox, caught the disease and died of it. He had to be buried at night; and even then the Protestants instead of honoring a man who sacrificed his life in the duties of his holy calling, stoned the remains as they passed through the streets to the grave-yard. The few Catholics of the place showed their love and veneration for one who offered his life for his flock, by attending the funeral in a body. The servant girls, of course, were present in spite of the consequences, for every one of them lost their places by so doing. To-day the Catholics are respected by all and feared by the ministers. When Father Tierney was promoted to the pastorship of St. Peter's, Hartford, the ministers met and passed a resolution of congratulation on his removal from their midst, as he was a most dangerous man, winning many of their young man to his church. This fact was told us by a convert, who had it from one of those present at that meeting.

The church, a magnificent one of stone, is situated on one of the most beautiful sites of the city. The pastor is now trying to get a house for the Sisters, so as to have a school. The Bishop, Right Rev. Lawrence Mc Mahon, insists on all the pastors having a school, and will not allow any of them to increase the debt by any improvements until the school is in running order. The people are good and attend very well to the church services. Eighteen hundred and more were present every evening, while the morning services were equally well attended. I had a talk with a Protestant doctor who passed by as the people were coming out after the evening service, and he declared that there were not less than 2500. Seven Protestants presented them-

selves for instruction and were left under the care of the pastor. He has some one for instruction nearly all the time.

One of the summer residents, a convert, presented to the church a picture of the Assumption for an altar-piece, and, hearing that the devotion to the Sacred Heart would be established during the mission, gave also a large oil painting of the Sacred Heart. The devotion to the Sacred Heart was established with magnificent promises. We remained for the first Friday, which was two days after the mission closed, to help with the confessions and see what would be the result. Over two hundred persons went to Holy Communion, and as many more who could not attend Mass on week days were to communicate on Sunday. We had, therefore, every reason to be pleased. Many came from outlying districts during the mission and swelled the number of confessions to 2600. The Communions were 2550. Twelve adults were prepared privately for first Communion, and 73 children made theirs. One boy of seven years was baptized; seven Protestants were left for instruction, as we stated before.

PATERSON, N. J. — The mission given by FF. Langcake and Macdonald in St. Joseph's Church, Paterson, N. J., beginning on April 20th, lasted ten days. It was most satisfactory in every way. The Frs. who gave it were very much pleased with everything and every body. The pastor was pleased with the results and was of the opinion that all of his parishioners made the mission and approached the sacraments; 1828 confessions were heard, and 2000 persons received Holy Communion. The mission was quite fruitful in converts, for nine were received into the Church. One of these was a lady whose husband should have been a Catholic, but though he never gave her any example of what a Catholic ought to be, the grace of God triumphed, and she became a member of the Church. One of the Fathers thought it a good time to approach the husband and talk to him about his religious duties, showing him how, in spite of his carelessness, God was merciful to him and be-



stowed on his wife the gift of faith. Should he not have an immense amount to answer for if he did not give thanks to God for these favors? It struck him forcibly and the result was he received the Blessed Sacrament with his wife on the day of her first Holy Communion.

ST. MICHAEL'S, NEW YORK CITY.—May 3rd, the mission in St. Michael's began. The FF. who gave the mission were FF. Maguire, Langcake, Kavanagh, and Macdonald. Hard work was the order of the day from the very beginning. In order that the members of the parish might have a good chance for confession, the pastor, Father Donnelly, had a man at the door of the chapel, where confessions were heard, to prevent any one, except parishioners, from entering. As might be expected some outsiders got in, but not very many, as a notice on the door also stated that none but members of the parish were to enter. It was discouraging at times to see the chapel full of penitents and feel that some would have to be sent away unheard.

We sought for help in every direction, that all who presented themselves might be heard. The priests attached to the church had to take a box and do duty as missionaries. All praise must be given to Fr. McCarthy, as he lost no opportunity to help us. FF. Brennan and White, also of St. Francis Xavier's, and F. O'Reilley of Fordham gave us a helping hand. I hope all the people were heard. Certainly we did our best, as a record of 8900 Confessions will show. Still I am led to believe that if we had had more help there would have been work enough. Seldom does a mission take such a hold on the people; everybody was talking about it. The crowd that attended the five o'clock Mass gave a good indication of the interest taken. All the other Masses likewise were well attended.

Father Donnelly's generosity to the missionaries was such as to call forth abundant thanks. All the collections of the two last Sundays were given to the FF., and F. Donnelly himself urged on the people to contribute generously and

told them that everything would be presented as an offering to the missionaries. His people are not well off, still they give generously. For the 24 years he has been pastor he has collected from them over \$1,000,000; this is his own statement. He has two fine schools, one for boys, another for girls. This year he will open his orphan asylum which he has purchased on Staten Island. He has now very little debt. Excuse this digression. The facts it unfolds made us feel bad, when we had so little help in the confessional.

It is remarkable with all the missions given in New York how many persons you meet who have not been to the Sacraments for years; numbers from three to over forty years absent from duty presented themselves. Yet in this church they have had missions regularly every two or three years. Let me relate one case. A woman, now about forty five years old and married, supposed she was a baptized Catholic and had been going to the Sacraments regularly. Her mother who ought to have been a Catholic was very careless and let the children look out for themselves as far as religion was concerned. A daughter had been baptized in some Protestant church and was attending it. About two months ago the mother was dying and the eldest daughter, the married woman spoken of, not knowing why, asked her if she was baptized. "No," was the reply; "you never were." So during the mission she and her sister were baptized, made their first Communion and received Confirmation, the former validly this time taking advantage of the graces of this sacrament. The husband came and was prevailed on to renew his marriage vows; she did not want him to know, that she was only that day baptized. The class for Confirmation numbered 222 adults. His Grace came on the Monday after the mission ended and administered this sacrament. Of grown persons 163 made their first Communion; 23 were baptized and 5 children that had been neglected; 8900 Confessions were heard, and 8450 persons received Holy Communion.

ST. PATRICK'S CHURCH, BROCKTON, MASS. — From May 24th to June 9th we labored in Brockton, Mass. This is

the first time our FF. have given a mission in this city. There are 18,000 inhabitants in the place. Formerly it was called North Bridgewater, but that name did not suit some, so it was changed into Brockton. The change displeased others, if we can judge from one of the songs of that time.

The Catholics number, all told, 4700 souls. They make up as fine a parish, as far as material is concerned, as one could wish to have. The principal industry is the manufacture of shoes, and those employed make very good wages. Girls make from \$1.50 to \$3.00 a day. Some of the men can make \$4.00 a day. All have work about ten months of the year. There are no poor in the parish, that is, no one who requires assistance. Nearly all of them own their houses and are, what might be called, comfortable. With schools the people would be as good as could be found anywhere. The material is there waiting for somebody to make use of it.

We heard 4500 confessions; allowing 500 for repeaters, outsiders, etc., which will well cover the ground, we have 4000 people who were heard belonging to the parish. We have, therefore, the consolation of knowing that almost all made the mission. The children were most attentive and showed by the way they tried to follow the instructions given them, that if they had Catholic schools they would be all one could desire. They know the catechism, but do not understand it; if you ask them a question even in the least different from the book they cannot answer you. I could not blame them, for it was not their fault. They have the average Sunday-school teachers, nearly all of whom are not much better instructed than the children themselves. We were told that we could hunt the parish over and over, and not three dozen grown persons could be found who were not confirmed. Judge of our surprise when 119 were reported as candidates. "They can't belong to the parish, etc.; I am here 13 years and every time we had Confirmation we got them in," said the assistant; but he was mistaken.

Unfortunately the Archbishop was so busy that he could

not confirm the candidates before July. We trust they will be kept together till that time.

One young man attended the first sermon and the grace of God was so plentiful, that he was made to see the errors of the way he was going; he had no religion at all; so he resolved to enter into God's service and presented himself for Baptism. Confessions, 4500; Communion, 3950; prepared for Confirmation, 119; baptized, 2 adults and 2 neglected children.

Results since April 19th: Communion, 16,950; adults prepared for first Communion, 177; prepared for Confirmation, 341; Confessions, 17,828; neglected children baptized, 8; adults received into the Church, 34; left under instruction for Baptism, 7.

Resumé of the work done by the missionary Fathers during the year, from July 1st, 1883, to July 1st, 1884: Communion, 103,862; Confessions, 111,023; prepared for first Communion, adults, 1414; for Confirmation, adults, 2206; for Baptism, adults, 158; children baptized, 41; Protestants left under instruction for Baptism, 36. Besides these results we may add the following: Catechetical instructions, 170; Sermons, 1409; Exhortations, 197; Missions, 73, counting each week a mission, since the full exercises were given each week to a different congregation, though in the same church generally where the mission began; moreover, at times, there were two or three missions going on in other parts of the country; Exercitia Spiritualia, 11; Visits to prisons, 2; to the sick, 34; to hospitals, 8; Tridua, 3; Novena, 1; Matrim. revalidata, 49; Ultima Sacram. 2.

H. K.

## KANSAS.

OSAGE MISSION, KANSAS,

June 6th, 1884.

REV. DEAR FATHER,

P. C.

Ours in the East will be pleased to know of our progress here in Kansas. We have at last succeeded in finishing our new church which for dimensions and architectural beauty might not be out of place in one of your big cities. It was, as you may readily see, a happy day for us when, after our long struggling for years, we were at last able to dedicate this temple to the Almighty. I send you a description of the church and the dedication services as reported in the *Osage Mission Journal*.

### SOLEMN DEDICATION

*Of St. Francis de Hieronymo Church, at Osage Mission,  
Kansas, May 11, 1884.*

“Before proceeding with the description of the dedicatory services, it will not be amiss to give a brief history of the new church from its inception on to this time.

“In the spring of 1872, Rev. John Schoenmakers, S. J., commenced work on the foundation, the stone for which had been quarried and hauled the preceding winter, and on the 23d day of June, of that year, the corner-stone was laid by Rt. Rev. L. M. Fink, Bishop of Leavenworth, in the presence of an immense multitude of spectators.

“Work on the church was then suspended for the period of six years for the want of funds, till the fall and winter of 1877-78, when Rev. Adrian Sweere took steps to carry on the work. Stone was quarried and hauled on the ground so as to be ready for use when needed; however, the work made slow progress till Rev. J. T. Kuhlmann's arrival here, he having been appointed superior in Fr. Sweere's place.

“Several important changes were made at the foundation,

before work on the walls was commenced. Buttresses were added to the side-walls, corners, and tower; also a door, facing toward the east, was changed into a window. For the last three years the workmen were almost continually employed, during winter cutting stone and laying the walls during summer.

"The building is 140 feet long, 70 wide and 32 high on the sides; the gable ends are 67 feet high to the comb of the roof. The tower is 102 feet from the ground to the top of the cross which surmounts it.

"The interior is divided into sanctuary, auditorium and gallery; the lofty ceilings are supported by two rows of graceful columns, that divide the body of the church into nave and side-aisles. Doors, windows and ceilings are of the Romanesque style of architecture. Three large double doors are at the south end, one on the west side, and one at the north end. Fifteen large windows admit the light into the body of the church, and four into the sacristies and sexton's apartments. Transoms are placed over each of the doors and add greatly to their beauty. Besides the windows already named there are three circular ones and one diamond-shaped one at different points of the church.

"For the benefit of our readers we will here give the expenses that have been incurred up to the present time. Cost of foundation, \$7,000; stone, sand, lime, and cement, \$3,980; lumber, \$6,700; nails and other hardware, \$1,600; masons' wages, \$16,576; carpenters' wages, \$4,500; plastering, \$2,370; doors, windows, etc., \$6,075; incidentals, \$5,800; bell, \$569; total, \$55,000 in round numbers.

"For solidity and excellence of workmanship, the building is not surpassed by any in the United States. The stone-work was done by Zehner and Doyle, carpenter work by Louis Scheider and his assistants, plastering by G. H. Sims, of Corsicana, Texas, and the painting by Louis Bohrer, of Osage Mission. "By their works ye shall know them," can justly be said of these mechanics; for, in the new church, they have left a monument of their skill and dexterity, which shall sound their praises through the aisles of time, when they and their names shall have long been forgotten.

"If it ever be proper to feel proud of any earthly possession, Osage Mission has a cause for it in its grand new church; not Osage Mission alone, but the entire state can point with a just pride to this imperishable monument of faith, erected to the honor of God by the zealous sons of

the Great Loyola, who taught them to despise the world with all its tinsel, gloss and veneering, and spend their lives in the promotion of God's honor and glory, and in the salvation of their fellow creatures. "Not unto us, but unto thy name, O Lord, give glory," is the watchword of the good Fathers, who have so assiduously labored for years and years to build a fit temple in which to adore the Triune God. Jehovah has led them over many a thorny path before they, at last, reached the goal of their desire. Let us rejoice on this day and give thanks to God for all He has bestowed upon us; but especially let us thank Him for the favor of seeing this Grand Basilica, dedicated to His holy name. How ardently did dear Father Schoenmakers long for this day; but as Moses beheld the promised land from the top of Mount Nebo, so did Father John this day in the future. Before his arrival, however, he was called to a more glorious dedication in the heavenly paradise, where tears and sorrows cease, and toils and pains are unknown.

"While speaking of the dead, let us not forget Fr. Philip Colleton, who so energetically worked at this grand undertaking, which we to-day dedicate to the service of God. May heaven's perpetual light shine o'er him forevermore!

"Joyfully, to-day, rang out the bell from its dizzy height, calling the people together for the celebration of this festival, which opens a new epoch in the history of Osage Mission. At 10 o'clock a. m. the Bishop, preceded by the cross-bearer and acolytes, and accompanied by the attendant clergy, left the pastoral residence and marched to the front of the new church, whence he passed around it, besprinkling the walls with holy water. Having reached the main entrance again, he entered the church and blessed the interior in the same manner. The doors were then opened and the immense multitude standing in waiting without, was admitted, and filled every available place within the immense structure to its utmost. Many were obliged to stand during the entire services for want of sitting room, and many failed, even, to find standing room and were compelled to remain out of doors. Solemn high mass was celebrated, Father Ponziglione being celebrant, assisted by Father Hagan as deacon, and Mr. Luersmann as sub-deacon. In the sanctuary were present, Rt. Rev. J. J. Hogan, Bishop of Kansas City, Mo.; Rev. A. Hoecken, of Parsons; Rev. P. J. Ward, St. Mary's Mission, Kansas; and Revs. Kuhlmann and Rimmele, of this city.

"The dedicatory sermon was delivered by Father Ward,

and was listened to with breathless silence and attention by the immense assembly, the text from which the sermon was preached being Matt. vii. 23-28. Seldom have the citizens of Osage Mission had an opportunity to listen to a more eloquent and able sermon than that delivered by Fr. Ward. Immediately after high mass, about eighty candidates received the sacrament of confirmation from the Rt. Rev. Bishop. Catechetical instruction was given by Fr. Ponziglione at 3 p. m., and at 7:30 in the evening, His Grace, the Bishop, lectured on the "Resurrection of the body, and its immortality after its resurrection." The lecture was a most able one, and was attentively listened to by the audience.

"Never, since the founding of Osage Mission, was a greater concourse of people assembled here, than that which was brought together to witness the dedication of the new church. A special train from Parsons brought up hundreds of spectators; Chetopa, Neodesha, Chanute, Defiance, Erie, Walnut, and Ft. Scott were numerously represented in the vast concourse; and besides these, the country for miles around turned out an almost endless train of carriages and wagons, filled with eager spectators, who poured into town to witness the solemnities. Competent judges place the number in attendance at nearly 5000 persons.

"Before bringing this subject to a close, let us turn to the old church and take a parting look at its hallowed walls. Many a fond memory clings to those dear old logs, and many a sad scene have they witnessed in their time. Youthful hearts were there united, and from there have joyfully started on life's checkered journey; but, too often, short was the career from the cradle to the grave, whose solemn portals closed, but too soon, on the course so happily begun. Forcibly do these mouldering logs remind us of the shortness of all earthly joys. But yesterday, as it were, were these trees cut from the forest, where they proudly grew and throve; to-day, decayed and worm-eaten, fit for naught but to cast aside. So with us; now we carry our heads aloft like monarchs proud, but to-morrow, like the withered leaf of autumn, we are trampled under foot, our fame and name alike forgotten. Let us learn, then, to be wise and lay up treasures in that life which has neither end nor knows decay!

"To you, dear Father Kuhlmann and Ponziglione, we owe a debt of gratitude which we can never cancel, and for which God alone can adequately reward you, for this noble



structure that your untiring zeal and energy have brought to completion. May God, in his mercy, grant you a long life and strength to guide us still o'er life's boisterous tide, is the fond wish and prayer of your humble parishioner."

SOME REMINISCENCES OF THE MISSION.

The skilfulness of a gardener does not appear until after days of labor and toil. The small seed he sows may seem to have perished under the frosts and snows of winter, but let the balmy breeze of spring begin to enliven the atmosphere, let the soil once more grow warm, and lo! what a change will take place! The seed that seemed to be lost will soon develop, blossoms will bud forth and produce fruit in due season. And though sudden northern gales may occasion a great many of these to drop to the ground before maturity, yet enough of them will remain to do honor to the gardener and to show that after all his labors were not in vain.

Such I must say has been the case with our mission-school and the untold labors endured by our great gardener, Fr. John Schoenmakers, in tilling the ground of this apparently barren place, have gradually brought forth fruit among the Osages, fruit that matured slowly indeed, but at last brought and does daily bring honor on the good Father, showing evidently that the faith he planted in their hearts far from being chocked either by their wild habits or sectarian influences is living yet and has taken deep root, so deep and so full of vitality, that though now for over fifteen years they have been under the exclusive control of Protestant Missionaries, yet these over-zealous fellows could not succeed in making proselytes among the Osages! They have, alas! perverted a great many of the growing youth; they have by connivance endorsed their wicked habits, but they could not make them Protestants.

The Osages well remember the honesty, prudence and, above all, the great charity of the good Father, and shall

never forget the lessons he gave them in the practice of those noble virtues. During the long winter nights at the light of their campfires, they will for years to come repeat one to another the glorious deeds and teachings of the good Father. They will relate to their children the truths of our holy religion which they learned from him, and though the practice of their lives does not always correspond to those teachings, yet in case of death they well know how to act, and if it be in their power, they will send for a priest to come and assist them.

An old Osage woman, by name Rosalia, being very sick, was visited by a Quaker preacher from the Osage Agency at Pawhuska. The preacher not doubting of success entered boldly the dilapidated shanty in which the old woman was lying, and, saluting all that were there, said: "Dear sister, there being no other minister here but myself, I just came to pray for thee," and he was going to begin his prayer when the sick woman stretching out her hands made him a sign to stop. The preacher thinking for certain that the poor sister had already experienced a change of heart, stopped to listen to what she might say. She was very weak, yet collecting all her strength, she said: "Sir, I do not want your prayers; I belong to Fr. John Schoenmakers' church; in this I lived and in this I wish to die; please now get out of this place." Having spoken these words, she appeared quite exhausted for a while, but, having regained a little of her strength, she began to recite the prayers she had learned at this Mission over thirty years ago, and kissing the rosary she always kept in her hands, she calmly expired. I need not tell you that the old Quaker did not offer himself to preach the funeral sermon.

Catholic education has formed in many of the Osages, as well as Quawpaws and Kansas, a kind of character by which a Catholic Indian is easily known from all others, for the Catholic Indian has generally a noble and grave mien, shows himself reserved in his conversation, and at the same time interesting, so that in dealing with him you soon find

out that his moral and intellectual powers are above the average.

Marks of this kind were most perceptible in the character of the late Chief of the Osages, Joseph Pawnee-numpa-tsee who died about two years ago. And those good qualities which placed him above the common standard of his nation, he owed to Fr. Shoenmakers who took the greatest imaginable care in educating him. And would to God Joseph had always followed the advice given him by the Father; if he had done so, how much happier would he not now likely be.

Joseph Pawnee-numpa-tsee has, in all probability, been the last regular chief of the Osages, and with him the old patriarchal government of his nation has come to an end. According to the aboriginal customs, Peter, the son of Joseph-numpa-tsee, ought now to be the ruler of the nation. But being hardly of age when his father died, the U. S. Agent took willingly advantage of the fact and passing over all the rules and traditions of the Osages, appointed Strike-with-the-axe to succeed Joseph till a new chief should be elected. No matter, however, who may be elected, according to the Osage customs, Peter is known by all to have the best right and title too it, and, if he lives, he will sooner or later be the head chief of the Osages. This was exactly the case with his father, for though the U. S. Agents tried many times to get him out of office, yet Joseph was always looked upon as the head man and chief and was treated as such by Indians as well as by white men.

The U. S. Commissioners well knew the power and influence of Joseph over the Osages, and for this reason they would frequently come to visit him apparently to do him homage, but in reality to see whether by flattery or promises or even by bribery they might not induce him to let them have more of the Indian land. Joseph had become well acquainted with such land-grabbers' tricks, and though he would sometimes receive their presents, yet he would never let himself be bribed to betray the interests of his people; so he would never favor their requests, and, the

beauty of it was, that in so doing he would not permit himself to be carried away by passion, but, on the contrary, would always act in such a manner as to command their esteem.

Father Schoenmakers being well acquainted with the Indian character, in speaking with them would frequently make use of gestures, and would likewise illustrate his teachings with figures and parables, in order to imprint on their minds the lessons he was giving them. Joseph had noticed this, and could imitate the Father to advantage. A proof of this he gave on the following occasion.

Some U. S. Commissioner anxious to get more land from the Osages, having come to visit Joseph, tried to prove to him by a number of arguments that it was in the interest of the Osages to trade a strip of a few miles all along the Kansas line. "The Osages," said he, "could spare that little strip of land which was of no use to them, and, besides, by allowing the white men to settle on it, they would gain; for the white people would bring trade, and they would have a good time generally." Joseph listened attentively to all he had to say, but did not give a definite answer; and being requested by the Commissioner to tell what he thought about it, he replied that he wished to be allowed a little more time to reflect on the matter. Meanwhile, he very politely invited the Commissioner to take a stroll with him through the wood close by.

The invitation being accepted, both went off examining the trees that grow all along Deepford Agency, and having come to a log which offered a convenient seat, Joseph said: "Why, Commissioner, let us sit down here a little while and take a smoke." "O yes," replied the officer, and both sat down. In a few minutes their pipes were in full blast, and meanwhile clouds of smoke were ascending the sky, when Joseph, who was telling the wonders which, according to their tradition, had happened around that place in ancient times, and in the heat of conversation, was moving on the log towards the Commissioner, got close up to him so that he was forced to move a little further to give him more

room for his declamation. But Joseph seemed not to mind such courtesy, and after a while he again pressed upon the Commissioner, who again very kindly let him have more room, till by little and little the matter came to the point that the Commissioner found himself at the end of the log, and then, in a kind of burlesque tone, he said, "my friend if you continue pushing me further and further, I will have to give up the log to you altogether, for I have no room to move any more." Joseph smiled and said, "well, Commissioner, this now is just the case between us poor Indians and the white men. You have been pushing us all the time away from the coasts of the Atlantic to this very spot, and you are not yet satisfied, but want more land. Well, where shall we go?" The Commissioner understood very well the moral of the ingenious trick Joseph had played him, and putting on a very jovial face said, "well, Joseph, I see you are quite a clever fellow, but, now I must try to get back to the hotel, for it will soon be supper-time." Exit Commissioner—and surely on the next morning he was on his way home to tell his friends in Washington that Joseph was too smart a fellow to deal with.

The quick and shrewd way in which Joseph was acting when playing such tricks was so reasonable that the party concerned could not be offended. He knew nothing about rules of rhetoric, yet, the good common sense he had gained under the teaching of Father J. Schoenmakers made him not only eloquent, but very interesting in his speeches. In council he knew how to speak as a gentleman, but he could also be pungent and sarcastic if needed. Of this he gave a nice specimen on a certain occasion, a few years ago, when a special committee was sent from Washington to the the Agency on Deepford, to investigate into some grievous charges brought against different Government contractors who were reported as enriching themselves at the expense of the Osages. This investigating committee was made up of five gentlemen, the chairman being a Colonel of some notoriety.

These gentlemen having come to the Agency called for

a great council which, as usual, was held in a beautiful grove near by, and was largely attended by the chiefs, braves and warriors of the Osages, besides a great number of whites. The sight of this assembly was worthy the brush of a Raphael, for the appearance of the Osages in their colored blankets, their painted faces, shaved heads, bristly scalps, their shining bracelets and rich wampum collars was really something classic to look at.

All being comfortably squatted according to the Indian fashion, the Colonel, six feet in height, arose, and having repeatedly pulled his long black beard, addressed himself to Joseph, saying, "I come a very long way to see you, my friend; I come from the far east, from the very house of the Great Father, the President, who, having heard of your grievance, charged us to come and find out from you whether there is really any truth in the complaints that have been sent to him." Then putting on a very grave face, he said, "now before all I want you to understand this well, that the officers the Great Father sends you, are all good men and his personal friends; so I warn you to be careful in speaking of them, for I shall not allow any of the Great Father's friends to be abused, either by Indians or white men." The manner and tone in which the Colonel delivered his introduction were such as to indicate that he did not want to hear any complaint.

Joseph understood every word he spoke, for he could speak good English, but, in order that every one of his people might know what he was saying, he now spoke by an interpreter, and said, "Colonel, we believe that the Great Father at Washington sends us none but good men, for we suppose he does not keep company with any bad men. But I must make a remark about the men he sends us. When these men leave Washington, they are all good, but before they reach this place they have to pass through a great many cities, and in travelling such a long distance, they here and there drop some of their good qualities, and by the time they come to us, they have lost all their goodness." You may imagine what an outburst of laughter this first

part of Joseph's reply drew from the audience. "Now," he continued, "do you see, Colonel, that man yonder," and he pointed out a fellow who had a big contract of supplying them with beef; "when that man left the Great Father's house he certainly was a good man and promised he would give us beef all the time, but, on coming here he forgot all his promises, and since he reached this place he gave us nothing but rotten, stinking bacon." Then turning to another side and pointing out another gentleman, he said, "well, Colonel, do you see that smooth, old, sanctimonious-looking man leaning against that big stone? He, too, when he left the Great Father's house, was, no doubt, a good man; now, we know not what happened to him on the way, but the fact is that he had promised the Great Father to give us so many hundred sacks of good flour, but when he came here, he cheated us and gave us black flour, full of worms, so dirty that our squaws can make no bread out of it." And so he went on exposing the tricks played on them by others, to the great amusement of the Osages who endorsed every word he said, by crying out at the end of every sentence he delivered, "Oway" which means *yes, it is so!* The Colonel, as you may easily imagine, was very much annoyed at the turn the whole affair was taking, for the result was, indeed, beyond his expectations, and the tricks and robberies of the contractors, so nicely exposed by Joseph, were so evident that no one dared to deny them. So he thought better to adjourn, *sine die*, and putting on as oily a face as he could, shook hands with Joseph and told him that all was right, and returning to Washington he would see that justice should be done to the Osages, and off he went. Once out of the hearing of the Indians, he swore a big oath, and declared that surely Father Schoenmakers had told Joseph to bring out all those charges against the contractors; "nay," said he, "I would bet any thing that the Indian who spoke, was not Joseph at all, but a Jesuit in disguise." Next day the whole investigating committee left for Washington, where far from accusing the contractors of their crimes, to use a western expression,

they white-washed them, and made the President believe that all was right.

The prudence, fortitude, and, I might say, shrewdness displayed by Joseph in business of this kind, were virtues he had learned from Fr. Schoenmakers, for the good Father did not limit himself to teaching the boys who attended our schools, but, by his exhortations private as well as public, by his letters to those afar off, but especially by his manner of acting in difficult enterprises, he continually showed the people how they should act in similar circumstances. This example, in a word, was a living lesson which the Osages took to heart and knew how to follow.

So we can say with truth that Joseph owed the success of his administration to Fr. John Schoenmakers, and would to God he had followed the good Father's advice and example in transacting the principal business of life, namely, the salvation of his soul, which, I am sorry to say, he neglected, not exactly through any bad will or hostility to the Catholic Church, but for want of opportunities of practising his religion.

PAUL MARY PONZIGLIONE, S. J.

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## BRAZIL.

*Letter from Father Galanti.*

SAINT LUIZ COLLEGE, ITU,

August 20th, 1884.

REV. DEAR FATHER,

P. C.

Our Fathers have retired from Pará, owing chiefly to the lack of subjects. Though somewhat late I will tell you in this letter something of what they did there. They had the spiritual direction of the two seminaries, and were teaching in one of them. The work of the seminaries did not give a great result. There is a marked lack of vocations notwithstanding all the endeavors of the worthy and zealous Bishop. Ours, however, did something more by the spiritual ministry of the Society. They had the church of the theological seminary, which had of old belonged to our Fathers, who built it together with the present palace of the Bishop, which is a wing of our old college. The other wings are gone; the foundations are still to be seen.

The place is still known by the people under the name of "College." The church was formerly dedicated to St. Francis Xavier, but afterwards, we could not find out how or why, was called the church of St. Alexander; the titles of several altars were changed and the statues of several of our saints were exiled into a dark lumber-room, where they patiently waited for us, in order to see again the light of day. In this church our Fathers preached regularly, and exercised the ministry. They also founded in it a guild for the devotion of St. Aloysius, and another for the teaching of the christian doctrine under the patronage of St. Dorothea, in short, it was the principal centre of devotion in the town. At the same time the Fathers had the spiritual direction of the colleges for girls, in which they established

the Sodality of the Children of Mary, as well as a guild for the christian doctrine.

This was the ordinary work ; but there were besides some extraordinary labors, neither less laborious, nor less fruitful. The principal one was to preach retreats to the priests, to a Sodality of ladies, and to another of gentlemen. A Father attended the Bishop several times whilst visiting his immense diocese ; another went three or four times over to the neighboring dioceses of Maranhão, where each time he preached with good success a retreat to the clergy, to the two seminaries, and to an asylum ; he also founded a Sodality of Saint Aloysius, and did several other most useful works. At the same time a third Father preached some missions in the neighborhood of the city. I need not say that a great deal of good was done by the retreats. As for the missions, I may simply say that they were well attended ; a great many confessions were heard ; many a conscience was soothed, and a great deal of good done. Yet I will relate a few little incidents in which God's hand appeared clearly enough.

A man striving to commit a sin, said that he wished so much to gratify his passion, that after gaining his end he would be willing to die ! On the eleventh day after his sin he died suddenly. Another had refused to go to confession, but at last he did so after hearing a good sermon on death. Well, on the next day he was suddenly crushed by a big log of wood. In the evening his corpse was in the church in the midst of the people, that listened in fright to a second sermon on the same subject. The confessional was then besieged in such a way that the poor Father had to stay there till one o'clock in the morning, though he had admitted only men. A third man refused to attend the mission, though he was several times invited to it ; but the mission was not over before he died suddenly. Two men, who had utterly neglected to attend the mission, happening to have a quarrel, shot at and wounded each other ; both died before the mission was over.

As two children were crying in a house, a man losing his patience, said he would give two pence to Saint Anthony

if within a week he would take away those two little troublesome brats. Their mother being also worried answered half in joke, half in vexation, that Saint Anthony would not do such a favor as he was growing somewhat lazy. At the end of the week the two children died almost suddenly without any previous malady.

Let me relate some other incidents which, though not connected with the missions, are consoling, and may be useful to your readers.

A lady was preparing her house for the feast of St. Lucia, as they are wont to do in this country, when losing her patience on account of the mocking of a tease, she earnestly asked the saint to be rid of that knave. Well, on that very evening the man was suddenly struck dead to the great sorrow of the same lady, who repented earnestly and soon went to expose the case to one of Ours.

One day a young gentleman appeared at the door of the seminary asking for an English-speaking priest in order to make his confession. His story was soon told. He was from Ecuador and brought up in one of our colleges, where he had been distinguished for his piety and diligence. He had, however, soon after leaving the college been corrupted by bad companions and bad books. He went so far as to be turned out of home by his own father. He then sold himself to freemasonry, and joined those, who were worrying Garcia Mareno and the Bishop of Quito. He assured me that both fell as victims of freemasonry. Yet as his position was very pitiful under all aspects, and was ever growing worse and worse, he betook himself first to Panama, and then to New York. There he opened a small shop, and gave himself up to the study of those numerous sects into which the pseudo-reformation is divided. Happily he did not find any able to soothe his troubled heart, and so he gave them up at once. At the same time, as he was every day becoming poorer and poorer, he gathered what money he could, bought some articles of merchandise, and set out for Pará in order to retire to the upper Amazon quite near the Cordilleras. During the voyage, which he was making in

a sailing-vessel, a dreadful storm drove him to the very brink of the grave, and feeling again in his heart that devotion which he had received in the college, he took a vow in honor of our Blessed Lady to amend his conduct, and to go to confession as soon as he was landed at Pará. So he did; he stayed there a week, during which he received several times the Holy Communion with devotion. This narrative may comfort those who deal with boys in the colleges. Many a time everything seems lost, but it is not so; the seed of devotion we sow in the hearts of children will sooner or later bear its fruit.

In Marajó a man upon seeing his field invaded by a cloud of grasshoppers, that would have laid waste to everything, promised to our Blessed Lady to sing her litanies every Saturday during a year, if the harvest were saved from the plague. Next morning going out to look at his field, he found there numberless big birds of prey, that in a few hours saved the harvest by eating the grasshoppers. I have this fact from the son of the owner of the field, who assured me that the gathering together of such, and so many, birds was a fact, that had never happened before nor since this occasion.

A few years ago (July 8, 1870) near the mouth of the Rio Negro on the upper Amazon, a ship running foul of another, there was a frightful wreck, in which more than two hundred persons perished, as it is related in a well known guide book of the pilots. Now, there was a woman (I heard it from herself), who sank as the others to the bottom of the river; but having invoked our Blessed Lady, she felt herself pulled to the shore and was saved. She did not know how to swim, and the river is there upwards of two miles wide.

On another occasion a ship was wrecked on the Rio Madeira, and all the cargo was lost except a box containing a large statue of our Lady; this floated and was saved. I have seen the statue myself, and heard the fact related by several persons, who had been present at the disaster.

Since this letter is on the mission of Pará, it seems right to say here something also of the peculiarities of this equa-

torial land. The first curious thing I will notice is the custom of singing Mass on festival days early in the morning. When the feast is one of the first class, high Mass is sung at four o'clock ; but on feasts of the second class, it is at five. Vice versa, Vespers are at half-past seven in the evening for the feasts of the second class, and at half-past eight for those of the first. The processions too as a rule are early in the morning or late in the evening.

Among the natural curiosities there is the king of rivers, the true father of waters, I mean the Amazon. Yet I don't know what to say about it. It is difficult to imagine, or even to believe what it is. It is like an inland sea, and but for its numberless islands one would say it is truly a sea, and thus it is commonly styled by the inhabitants. They say (I take it from a guide-book for the pilots) it has a course of over four thousand miles ; the steamers go regularly from Pará to Iquitos in Perú, a distance of two thousand and eighteen miles ; its mouth is upwards of forty miles wide ; while at Obidos, at the narrowest point, the river is little over a mile wide. There are places, where one even upon the masts of the steamer is not able to see either shore. Its depth is from seventy to nearly four hundred feet, and they say that in some places it is unfathomable. The vegetation is wonderful, the islands numberless and large ; its *paranas*, or bayous look like broad streets of a large town. Of its numerous affluents Madeira and Purus are more deserving of notice on account of the great quantity of *borracha* (gum elastic, or India rubber) that is continually taken along their banks ; the former has six, the latter eight hundred miles of navigable water. Another notable affluent is the Rio Negro, which through a natural canal called Cassiquiari communicates with the Orinoco, forming in this way an immense island of Venezuela, the three Guianas, and a large portion of Brazil.

The foreign commerce on the upper Amazon consists almost exclusively of *borracha*, while on the lower Amazon, besides *borracha* there is a great exportation of cacao and castanha, or Brazilian nuts. The interior commerce is

chiefly of pirarucú (it is a large fish akin to the cod), and tortoise, which constitute the principal food of the inhabitants. There is also a little fruit called *assai*, of which they make a simple drink of a beautiful purple color. In the beginning you must take it with sugar, as it has no taste at all. But one soon gets much accustomed to it, and begins to be fond of it. Dr. Agassiz, who, as you know, wrote something on Pará, mentions it and even says:

"Who visits Pará is glad to stay,  
Who drinks *assai* goes never away."

Yet I don't know how far this popular saying is true. The best fruits of Pará are bananas, cajú and oranges. I think it is not easy to find better in any part of the world.

The greatest part of the population throughout the immense valley of the Amazon live by the river-side. This circumstance gives a particular character to the Amazonians. So, for instance, they seldom have roads, or carts, or horses, because nearly all their transporting, journeys, and the like are made by water, on which even their children travel very boldly, and don't seem to be any way sensible of the danger of getting drowned. The phenomenon of the tide nowhere, I think, is so wonderful as in the Amazon. It goes up the river six hundred miles, and almost all the voyages on canoes are regulated by it. Hence the peculiar phraseology of telling you the distance of one place from another by the number of tides that it requires, whether you may use both the ebb and the flood, or only one, etc. Besides the regular tide there is an extraordinary one called *piroraco* by the Indians. As far I am told, it consists of a sudden and violent rise of the tide, that in a few minutes raises the depth of the water seven or eight feet. Last year the newspapers spoke of one that almost exceeds belief. They said that the river was upwards of twenty-five feet above its ordinary level. Nobody is able to explain this phenomenon, because it is very difficult to study it, as it happens quite irregularly, and suddenly. In some places it is more frequent than in others. It is easy to imagine the danger from *piroraco* for ship or man. Yet disasters are

not frequent, as people know how to avoid the tide as soon as they hear from afar its frightful noise. As far as I am told, this phenomenon is to be found, only in the East Indies, but I don't know whether this be true. I, therefore, would be much pleased if any of your readers would say something about it.

The valley of the Amazon is very hot, damp and constantly plagued by numberless mosquitoes called *carapaná* by the Indians. The inhabitants use always their hammocks instead of beds, and commonly dwell in thatched-roofed houses supported on slender wooden posts that project one or two, sometimes five feet, above the ground. The better to give full play to the air they make the floor of round slender poles loosely fitted together. It is what they call *girao*. The mosquitoes in some places are so numerous and so troublesome that people, besides the *mosqueteiro* at night, are obliged to put a veil on their hats to protect their faces. This veil is tied around the neck also.

Of all the islands of this immense territory, Marajó which stands at the mouth of both Amazons and the Tocantins, is the largest. On the authority of geographers it is as large as the kingdom of Portugal. It is ecclesiastically divided into ten parishes, each as large as a diocese in Europe. A peculiarity of Marajó is that people there ride oxen instead of horses, and use them also as beasts of burden. Our Fathers of old had in Marajó a good many *fazendas* (manors), that now belong to the government; their herds afford food nearly to the whole province of Pará. As far as I know, our Fathers had formed several settlements on the lower Amazon and one on the Madeira. People still show as having once belonged to us, in one place, the ruins of a large house, in another, those of a church, a chapel, a manor and so on. But such ruins, in Brazil, are to be found everywhere, and I hope I shall soon be able to send you more information about them. I cannot avoid speaking of a novelty that the Amazon has not as yet, but is going to have soon, as I hope. I mean a shipchurch—*navio igreja*—or rather a floating-church. Let me explain,

please, my thought. The diocese of Pará comprises the two provinces of Pará and Amazon, and is nearly as large as six times the territory of France.

In so large a territory the whole population is so scattered, and lives so long in the woods in search of the *borracha* that it is very difficult to reach them, especially considering the small number of priests, who are at hand. Add also that travelling in canoes on so many and so large rivers is troublesome, dangerous, and expensive. Therefore, the better to overcome in some measure so many difficulties, the Bishop of Pará has in his ardent zeal planned a floating-church, in order to carry pretty frequently to all the points of his diocese priests, whose duty should be to administer easily and gratuitously the sacraments, to preach and the like. The steamer, whose name should be Christophorus, has to have some rooms for the priests and the Bishop, and a large one for a chapel with all the furniture of a parish church, so that every function of a parish may be exercised there, and even the Blessed Sacrament is to be kept. If the enterprise succeed, it will do, I hope, a great deal of good; but the difficulties are many and great, as it is easy to see. Yet the zealous prelate is undaunted, and has set hard to work at it. The *Civiltà Cattolica* in the second volume of the 12th series, page 745, has spoken of this project.

Before I finish, I must tell you that we are already passing through the trial I spoke of in my last letter. We have lost two boys, who died almost suddenly of pneumonia, or some other disease, since the doctors don't agree in diagnosing it. We have saved four others more by prayers than medicine. I think it was a true miracle of our Venerable Joseph Anchieta, though it is not so strikingly clear that it may be proved to be so. Add, moreover, that the Rev. Fr. Rector is frequently in bed on account of rheumatism, and Fr. Minister being a sufferer from the liver was obliged to retire from his office and go to the springs. That was an awful day, in which both the Rector and Minister were in bed, while several boys were sick, two dying, and one already lying dead in his bed. Nevertheless let us ever



love and praise the infinite goodness of our sweet Jesus, "qui consolatur nos in omni tribulatione nostra." The parents of the deceased boys received the news with noble Christian resignation, and one of them has proved thankful even in the newspapers for the services of the college towards his son, in whose place he has sent two of his nephews. We have the same number of boys as last year, and they are in good enough spirits.

The feast of St. Aloysius this year was grander than ever. There were present the Bishops of Rio and of Pará. Both preached; one sang high Mass, and carried the Blessed Sacrament in the procession. Yet for me nothing was more beautiful and consoling than the feast of our holy father Ignatius. On the morning of the feast all our boys received the Holy Communion from the hand of the Bishop of Rio, who had been so kind as to preach them a retreat on the three preceding days. After the high Mass there was Confirmation, and the giving of the scapular to the boys of the Communion class that were upwards of one hundred. I understand that such news is not interesting abroad, as these functions are very common everywhere; but in Brazil they have a particular meaning, as nearly all these poor boys, but for our college, would have never received the Holy Communion nor gone to Confession. Does it look like an exaggeration? Oh! I wish it were one. Oh! dear Father, let us pray the Sacred Heart of our sweet Jesus to have mercy on this people, and to preserve the faith in this land, converted and watered of old by the sweat and tears of our Fathers. Yours,

R. M. G., S. J.

## MASSACHUSETTS.

### DEDICATION OF THE NEW PAROCHIAL SCHOOL-HOUSE, ST. MARY'S, BOSTON.

Our Fathers ever since they took the parish of St. Mary's in 1847, have labored earnestly in the cause of Catholic education. The names of Frs. McElroy and Wiget will be ever held in benediction not only in the parish of St. Mary's, but throughout the New England states, for the efforts they made to bring up the young in Catholic principles by means of the parish school. Their successors in the same good cause deserve well of their parishioners and the community at large for their untiring zeal, which has at last been crowned by the dedication of a new and commodious edifice for the needs of the young.

What has been, and is done, in St. Mary's parish redounds to the good of the entire city; for St. Mary's is a feeder for the other parishes. The Catholic education there received produces its fruits elsewhere also. No wonder then if we see the large Sodalities of all grades connected with the parish. The children in the schools are early trained to become members of these pious societies, and for this reason it is not strange to see the Sodality of the young men so large, with its six or seven hundred members receiving Holy Communion every month.

What by many priests is avoided for fear of expense has proved a mine of wealth to St. Mary's. The purse-strings of all have been loosened by the education received in the parochial school. St. Mary's has within the last ten years received over two hundred thousand dollars from its people, and this independently of the ordinary revenues of the church. By three fairs alone one hundred thousand dollars were realized. It was the work of the whole city and the districts adjacent, for thousands, who had received their

education in the parish school of St. Mary's and long since moved away, felt bound to help her, their Alma Mater, when there was question of erecting a finer temple for the service of the Almighty, or enlarging the buildings intended for Catholic education. Gratitude for the favors they had received made them generous, even though many of them were not so wealthy.

The 29th of June, therefore, was a day to be remembered in the annals of St. Mary's. The following extract from the *Boston Pilot* will be read with pleasure we have no doubt:

"The new parochial school in St. Mary's parish, Boston, was dedicated on Sunday last, June 29th, by the Most Rev. Archbishop Williams. This is the latest proof of the zeal and work of the Jesuit Fathers. At precisely half-past three o'clock, P. M., Vespers were celebrated in the church by Rev. Father Scanlan, S. J., and a sermon preached by Fr. Henning, C. SS. R., Rector of the Mission Church, Boston Highlands. After Vespers the Archbishop gave the Benediction of the Blessed Sacrament. After the Benediction, several hundred school children, the girls dressed in white and carrying banners, bouquets, and floral pieces, marched in procession to the school building. Previous to their entry into the building the various rooms had been blessed by the Archbishop. The exercises were of a very brief character, and consisted of singing by nearly a hundred children, an address of welcome to the Archbishop by Master Edward Shannon, an address by the pastor, the Rev. William Duncan, S. J., and the reply of the Archbishop. In his address His Grace recalled the time when he was a boy, when his parents resided on Endicott Street. Then—fifty years ago—he witnessed the inception of the parish. Why do we want parochial schools? Are not the common schools good enough for us? They are good enough for us in the things of this world. Their reading, writing and arithmetic are excellent, and we wish to emulate them, but we want more than they can give us. Of what use will their education be to us when we are to pass away from this world? If we were to live here forever, or to perish when we died, we might, perhaps, prefer their schools to ours, but we look upon the schools here as stepping-stones to the great eternity. We want our children to grow up not simply knowing writing and arithmetic, but knowing why they are here, and this is what they do not

teach in the public schools. We have nothing to say against the public schools. But we do not want them when we can do better; and, with the blessing of God we shall certainly do better (applause). They tell us we can teach our children religion in the Sunday School. But it is not mere teaching, not the learning of the catechism, that makes the benefit of the parochial school; it is the Catholic atmosphere in which they live from morning until night. That is what makes the Catholic school a benefit to Catholic children. We want schools, too, that we shall not be ashamed of. We want to be able to open our schools to every one and say there is nothing better than this. I trust that all of you will become more and more attached to your schools, and if any of your friends have neglected to send their children encourage them (applause).

"It was announced that Edward Shannon, M. McLaughlin, James O'Brien, Edward Kerr and Joseph Hogan were entitled to scholarship in Boston College.

"Among the clergymen present were Bishop Moore, of Florida, the Rev. Jeremiah O'Connor, S. J., President of Boston College; the Rev. R. W. Brady, S. J., President of Holy Cross College, Worcester; the Rev. Fathers Vetter, Kavanagh, McDonald, Maguire and Byrne, of the Society of Jesus, the Revs. M. J. Supple, H. R. O'Donnell, Richard Neagle, Thomas Shahan and W. A. Blenkinsop.

"The building is four large stories in height, of brick, with heavy sandstone and white stone caps and trimmings. It has a frontage of sixty-five feet on Stillman street, and extends back to a depth of ninety-five feet, in connection with the old Cooper street Armory Building, which has been used by the school for several years. It was built on plans of ex-City Architect Bateman, and the sanitary and ventilating arrangements are said to be as nearly perfect as it is possible to make them. There are eighteen class-rooms with a capacity of 700 scholars. The hall seats about 1400. The Rev. Michael F. Byrne, S. J., is Director of the school. Architecturally the building is, for the purposes for which it was erected, one of the most commodious in Boston, and compares favorably with any of the public school edifices. Mr. Bateman's long experience as an architect has enabled him to show excellent results in this his latest and best work."

## BOHEMIA, CECIL COUNTY, MD.

Travelling south on the Philadelphia, Wilmington and Delaware Railway one cannot but notice the long reaches of level and highly cultivated land. The peach orchards on either side which seem, in some places, to have taken up almost the entire acreage are signs of the prosperity of the people, for this luscious fruit is a great source of wealth to the growers. A few miles beyond Wilmington we come to the historical boundary between Delaware and Maryland, Mason's and Dixon's Line, and pass over into Cecil County, one of the richest and best cultivated portions of the latter state. Cecil County organized in 1674, and named in honor of Cecilius Lord Baltimore, forms the north-east corner of the state and touches upon Pennsylvania on the north, Delaware on the east, the Susquehanna river and Chesapeake bay on the west, and the Sassafras river on the south. From the Maryland line to Middletown in Delaware we notice the peculiar formation of the land which has lead to the belief, and the marine deposits warrant it, that all this part of Cecil and the adjoining district of Delaware were the bed of a river from ten to twenty miles wide, possibly the channel connecting the Chesapeake with the Delaware bay; this channel during one of those huge periods so much affected by evolutionists and geologists was filled up. Our residence of Bohemia is in the midst of this former river, though the site must have been an island, as it is considerably above the level of the surrounding country. Be this as it may, the situation chosen by Fr. Thomas Mansell in 1704 for our church and residence is a fine and commanding one. The whole adjoining country is like a garden and must be especially charming in the spring-time when the peach trees are in bloom and the Osage orange and the hawthorn hedges are decked with flowers, reminding

one of the luxuriance of England and Ireland at this season of the year.

At the time our Fathers arrived in Bohemia, there were some Irish Catholics settled near Little Bohemia creek and for these, no doubt, they had come from St. Mary's County. A number of Protestants were converted, and baptized Catholics who had lost the faith by reason of their education among heretics were reclaimed. Not unlikely the hope was fondly cherished of bringing the gospel of peace to the Indians who still lingered among the white settlements. The Indians who lived near Bohemia were the Nanticokes, the Minquas, the Tockwoghs, who were of a gentle disposition; the Shawanese, who had come from the south to avoid extermination, were not far away. Nor must we omit to make mention of the Passagonke and Chauhannauk tribes who inhabited other parts of Cecil County. The most warlike, however, of all the Indians in this part of Maryland, and to whom all the above-mentioned were more or less subject, were the Massawomekes and the Susquehannocks; these were mortal enemies and most probably belonged originally to the same stock, the Iroquois. The annals of Maryland and Pennsylvania are filled with the depredations of these warriors, and for years it was a question whether the settlers should be able to withstand their incursions. Capt. John Smith, the first white man that visited Cecil County, gives a wonderful account of the size and prowess of the chief of the Susquehannocks in these words: "the calves of his legs were three-quarters of a yard about, and all the rest of his limbs so answerable to that proportion that he seemed the goodliest man I ever saw. The Susquehannas met us with skins, bows, arrows, targets, beads, swords, and tobacco pipes for presents. They seemed like giants, and were the strangest people in all these countries both in language and attire; their language well becomes their proportions, sounding from them as a voice in a vault. Their attire is the skins of bears and wolves; some have cassocks made of bear's heads and skins, that a man's head goes through the skin's neck and the ears of

the bear fastened to his shoulder, the nose and teeth hanging down his breast, another bear's face split behind him, and at the end of the nose hung a paw; the half sleeves coming to the elbows were the necks of bears, and the arms ran through the mouth with paws hanging at their noses. One had the head of a wolf hanging in a chain for a jewel, his tobacco pipe, three-quarters of a yard long, prettily carved with a bird, a deer, or some such device at the great end, sufficient to beat out one's brains, with bows, arrows and clubs, suitable to their greatness." Some are disposed to look upon this sketch as of a kind with others written by Smith and the adventurers of those days—tales for the marines—and, no doubt, some of them might be so catalogued, but recent discoveries made by the workman while digging the foundations of the bridge of the Columbia and Port Deposit Railroad across the Octararo Creek of a number of human skeletons, the remains of persons of extraordinary size, and taken from an Indian burying-place apparently, seem in some measure to confirm this account as to the "greatness" of the men. As far as I can learn, our Fathers were never able to spread the gospel to any extent among these tribes, though some of the Indians who dwelt nearer our residence must have received the light of faith. I suppose most of the Nanticokes had retired before the white man and united themselves with the more northern Indians. In reading the "Archives of Pennsylvania" we are continually informed that the Indians in the state, the Susquehannocks, Conestogas and others, are to be dreaded and that the Jesuit priests have great influence with them.

Our farm which has now over thirteen hundred acres divided into five holdings is commonly called Bohemia Manor, and in the last century it is frequently mentioned as Little Bohemia. Neither name is correct if we consult the records, though usage has, perhaps, settled the matter in favor of the present title. Bohemia Manor is some miles distant from our residence and received its name from Augustine Hermen, a native of Prague. This man distinguished in colonial history had been in the service of the

Dutch before coming to Maryland about 1659. "He had resolved," says a recent writer, "to leave the barren shores of Manhattan Island and take up his residence on the fertile plains of what was afterwards called Bohemia Manor." He proposed to Lord Baltimore to make a map of the Eastern Shore of Maryland. This was a work of some magnitude and cost him "no less than the value of two hundred pounds sterling, besides his own labor." For this service he received a patent, dated June 19, 1662, of four thousand acres of land, the original Bohemia Manor; by another patent of the same date he became owner of Little Bohemia which is much nearer our residence and was supposed to include a part of our property, for though the Fathers purchased the land, disputes arose afterwards in regard to some of it. It appears that Fr. Thomas Mansell became owner of a tract of land, containing 458 acres, and called it "St. Xaverius," July 10th, 1706, and of another tract, "St. Inigoes" which he bought of James Heath in 1721; this parcel contained 335 acres. Father Peter Atwood who was Superior at Bohemia in 1731 was involved in a dispute with Jos. George, the proprietor of Little Bohemia, which he had purchased of Ephraim Augustus Hermen, the grandson of the original founder of the Manor. After George purchased the property he obtained an order from the provincial court to have it surveyed. This survey took in all of "St. Xaverius," and there was question of ejection when Fr. Atwood compromised with George by paying him "35 pounds for a deed of release to all the right or claim he might have to any or all the lands I hold between the two branches of St. Augustine's creek."<sup>(1)</sup> We can easily see how the name, Little Bohemia, came into use in connection with our estate, as it is evident from this that at least the tract "St. Xaverius" belonged to that manor.

Hermen, the founder of the Manors, Bohemia and Little Bohemia, died probably in 1786 and was buried on his estate of Bohemia. He directs in his will, that "my monument stone, with engraved letters of me the first *seater* and

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<sup>(1)</sup> Old MS.



*author* of Bohemia Manor shall be placed over my sepulchre, which is to be in my vineyard, upon my manor plantation upon Bohemia Manor, in Maryland." This slab is of oolite, the kind of stone from which the boundaries in Mason and Dixon's line are made. This kind of stone is very durable and resists admirably the action of the elements. The inscription has come down, though the year is changed from that mentioned by Hermen :

AUGUSTINE HERMEN  
BOHEMIAN  
THE FIRST FOUNDER,  
SEATER OF BOHEMEA MANNER  
*ANNO 1661.*

The exact spot of Hermen's grave is unknown. Our present land at Bohemia embraces, as I said before, over thirteen hundred acres, for besides the "St. Xaverius" and the "St. Inigo" tracts, another was added by purchase, "Askmore." This was bought by Father Atwood from Vachel Denton. The residence and church are on an eminence near the centre of the estate, and make a fine appearance from the valley below. The church is united to the residence and forms with it an L. The church is not very old<sup>(1)</sup> and by the energy of the pastor is in good repair. The dwelling-house is also in fine order owing to the same cause. On one side of the church is the graveyard for the people; undoubtedly it has been in use since the coming of our Fathers to Bohemia, but I was not able to find any monuments whose dates went back so far, for in those early days gravestones were costly and could not be easily obtained. The oldest headstone I could find after a long search had the following inscription: "Died Sept. 2, 1750, William Knaresborough."

In the rear of the residence and church there is a spot surrounded by box-wood; here rest the remains of many of

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<sup>(1)</sup>It was built on the site of an older one at the end of the last century.

Ours. No tombstone marks the graves. The box-wood is the largest I ever saw except that at St. Inigoes. The trunks of the trees, for they deserve the name almost, are four or five inches in diameter and would be welcome to many an engraver, who has to import his material from Turkey in Asia and cannot use the wood even then without eking it out with many a joining to the required size, unless he be fortunate enough to find trees of the proper age, that is, over a hundred years old.

The residence has eight or nine rooms besides the kitchen, pantry, and servants' apartments and was built in 1825, of bricks taken from older buildings which were partly used as a boarding-school in the last century. The library of the residence is not large; it contains a few old and quaint and rare books. I noticed among others a pocket edition of Horace, printed in London in 1610; Douay Bible, 1682; "Alphabeticum Pastorale" a Jacobo Tyran, Cologne, 1711—an excellent book for preachers, in eight volumes; an edition of Bourdaloue, 1717, in nine or ten volumes, with an engraving of the Father, representing him as seated whilst delivering a sermon; an Avencinus, printed in Venice, 1733; and a Tripartite Life of St. Patrick, a huge tome. The quaintest one of all is thus entitled: "*Delight and Judgement, or a Prospect of the Great Day of Judgement, and its power to damp and imbitter sensual delights, sports and recreations.*" Printed in London, 1684, "by H. Hill, Jun., for Mark Pardoe at the sign of the Black Raven over against Bedford House in the Strand." This work belonged to Susanna Oliver, according to an inscription on the fly-leaf; it is excellent in many things, is Catholic in its views of asceticism, and but for two or three malicious allusions to the Pope, the reader would set down the author, Anthony Horneck, DD., as a member of the true fold.<sup>(1)</sup> He gives

<sup>(1)</sup> A German who studied at Heidelberg and Oxford; after receiving orders, he held several benefices in the English Church, and died in 1696 a prebend of Westminster. He has a monument in the Abbey. He wrote six ascetical works, and amongst them "The Gentle Ascetic." Since his day ascetical literature has languished in England. Like Jeremy Taylor, he drew upon Catholic writers for most of his materials, and like him gave them no credit for their help.

a systematic treatise on the matter in hand and uses arguments from saints and other ascetic authors of the Church. He allows us to take delight in some things, in others not. I quote what he says about "Masculine exercises whereby the body is preserved in health and rendered more capable of serving the soul in her religious severities; as Walking or riding abroad to take the Air, Planting, Gardening, Raising various Plants and Flowers, Running, Wrestling, Fowling, Hawking, Hunting, Fishing, Leaping, Vaulting, Casting of the Bar, Tossing the Pike, Riding the great Horse, Running at the Ring, and such divertisements which stir the blood, make us active and vigorous, fit us for greater and more useful enterprises, and promote cheerfulness and liveliness: such cannot be supposed to be forbid by the Gospel, provided they be used, 1. *Seasonably*, not on those days or hours, which are appointed, either for devotion or more weighty business; and therefore cannot be proper exercises of the Lord's day,<sup>(1)</sup> or days of Fasting and Abstinence, or days of Mourning. 2. *With moderation*, so that much time be not spent in them, and our love to them may be kept within due bounds and limits. 3. *For a good end*, which must be to render ourselves fitter for the discharge of our duty to God and man. 4. *With purposes of self-denial*, so that we can leave or quit them for a greater good, when either a work of piety or an act of charity is to be performed, or scandal to be prevented; where these limitations are not observed the honey turns into gall, and that which deserved only our civility and transient respect becomes our Idol, and our souls receive considerable hurt, which, had these divertisements been used with circumspection, might have been beholding to them in some measure for their welfare and edification." He is not much in favor of worldly "Musick or Dancing."

Ours in taking possession of Bohemia had in view the Irish Catholics in the neighborhood; they also came in contact with many of the Protestants, some of whom they brought back to Catholicity. But of the labors of the Fa-

(1) Excuse his Puritanism.

thers, their zeal, their well-spent lives, of the history of Bohemia as a mission of the Society, I intend to speak in my next paper, hoping to give many items of general interest. I close this contribution to our annals by giving a sketch of an heretical sect who had settled on the original Bohemia Manor, and were near neighbors to our Fathers. No doubt, the early missionaries had some dealing with them and may have shown some of them the truth. I mean the Labadists; they were led by Peter Sluyter, Jasper Danckers, Peter Bayard, John Moll and Arnold de la Grange. All were disciples of John de Labadie, a French mystic, born in 1610 and died in Altona, Holstein, 1674. He was educated in our college of Bordeaux and was for some time a member of the Society, but having left us, no doubt on account of spiritual crankiness, he became first a Carmelite, and then a Protestant in 1650, settled at Montauban, was elected pastor of the church, and remained there eight years, during which time he founded a new mystical sect called Labadists. Banished from Montauban for sedition, he went first to Orange, and afterwards to Geneva, whence in 1666 he was invited to Middleburg, Holland. Here his followers increased in number, and included many persons of rank and education. Again giving trouble by reason of his heterodoxy and contumacy, he was deposed by the Synod of Naarden and banished from the province. He formed a church in a small village near Amsterdam, and established a press for the publication of his works, but was ultimately compelled to remove to Altona. Labadism had communistic principles, besides many other bad ones which we find among the Calvinists, the Anabaptists, the Hershutters, and the Quietists as taught by Molinos. Direct inspiration from the Holy Ghost even in the commonest things was also an article of their belief. The Quakers at one time made overtures to them for a union, but seeing their mistake, they did not urge the matter. The reputation of the Labadists who came to Maryland from Wiewert in Denmark was unsavory, and the Quakers were quick enough to find it out. Sluyter and the other leaders were

too much given to grasping, craft and lying, and too eclectic in their monstrous errors to take root on this side of the Atlantic at that time. The colony was despised and detested by the people in the vicinity.

The land was held in common until 1698 when there was a division of it among the principal members; attempts, however, were made to keep up the life in common and with some success for a few years. After the death of Sluyter in 1722 the Labadists dwindled and disappeared as a sect. Samuel Bowers, a Quaker preacher, who visited the Labadists in 1702, thus describes their curious ways: "When supper came in it was placed upon a long table and in a large room, where, when all things were ready, came in at a call twenty men or upwards, but no women. We all sat down, they placing me and my companion near the head of the table, and having past a short space, one pulled off his hat, but not so the rest till a short space after, and then they, one after another, pulled all their hats off, and in that uncovered posture sat silent, uttering no words that we could hear for nearly half a quarter of an hour; and as they did not uncover at once, so neither did they cover themselves again at once, but as they put on their hats, fell to eating, not regarding those who were still uncovered, so that it might be ten minutes time, or more between the first and last putting on of their hats. I afterwards queried with my companion concerning the reason of their conduct, and he gave for an answer that they held it unlawful to pray till they felt some inward motion for the same, and that secret prayer was more acceptable than to utter words, and that it was most proper for every one to pray as moved thereto by the spirit in their own minds. I likewise queried if they had no women amongst them. He told me they had, but the women ate by themselves, and the men by themselves, having all things in common respecting their household affairs, so that none could claim any more right than another to any part of their stock, whether in trade or husbandry; and if any had a mind to join with them, whether rich or poor they must put what they had in the

common stock, and afterwards if they had a mind to leave the society, they must likewise leave what they brought and go out empty-handed." The Labadist community of Bohemia numbered over a hundred persons; they conformed in most respects to the mode of living followed by the sect in Denmark. "They slept in the same or adjoining buildings, but in different rooms which were not accessible to each other, but were ever open to the father or such as he appointed for the purpose of instruction and examination. Their meals were eaten in silence, and it is related that persons often ate together at the same table for months without knowing each other's names. They worked at different employments in the houses, or on the land, or at trades, and were distributed for that purpose by the head of the establishment. Their dress was plain and simple, eschewing all fashions of the world. Gold and silver ornaments, jewelry, pictures, hangings, lace and other fancy work were prohibited, and if any of the members had previously worked at such trades, they had to abandon them. They worked for the Lord and not themselves. The product of their labor was not to satisfy their lusts and desires, but like the air, simply for their physical existence, and hence all their goods and productions should be as free and common as the air they breathed. They were to live concealed in Christ. All the desires or aversions of the flesh were, therefore, to be mortified or conquered. These mortifications were to be undergone willingly. A former minister might be seen standing at the washtub, or a young man of good extraction might be drawing stone or tending cattle. If any one had a repugnance to particular food, he must eat it nevertheless. They must make confession of their sinful thoughts in open meeting. Those who were disobedient were punished by a reduction of clothing, or being placed lower down the table, or final exclusion from the society. There were different classes among the members, which were to be successively attained by probation, in conforming to the rules of the establishment, and the final position of a brother was obtained by entire severance from the world.

Their peculiar belief about marriage was, that a member of this community could not live in the marriage relation with a person who was not a member of it. While it was all right in their opinion for Labadists and unbelievers to marry, it was very wrong and sinful for a Labadist to marry an unbeliever. It was owing to their efforts to enforce this peculiar doctrine that Ephraim Hermen (son of the founder of Bohemia Manor) deserted his young and amiable wife and called down upon himself the displeasure and maledictions of his aged and infirm father, who no doubt was shocked and mortified by his conduct."<sup>(1)</sup>

Thus they believed and acted. Moroni in his *Dizionario di Erudizione* gives their tenets: 1. They believed that God is able, and wishes to deceive, and, in fact, on occasions has done so. 2. According to them, the Holy Spirit acts immediately upon souls, and gives them various degrees of revelation by which they can direct themselves in the way of salvation. 3. They considered baptism the seal of the alliance between God and man; they thought it good if children had been baptized, but counseled the putting off of baptism to a more mature age, because, said they, it is a mark of one's being dead to the world and risen in Christ. 4. They pretended that the new alliance admits only spiritual men, and that it endows them with liberty so perfect that they no longer need law or ceremonies, a yoke from which Jesus Christ has freed all the truly faithful. 5. They maintained that God does not prefer one day to another, and that observance of the day of rest is a matter of indifference; that Jesus Christ did not forbid work on that more than any other day of the week; that it is allowable to work on Sunday if it is done devoutly. 6. They distinguished two Churches, one corrupt, the other composed of only the faithful, regenerated and detached from the world. They believed also in the millenium when Christ was to come, rule over the earth and convert the Jews, pagans and bad Christians. 7. They did not believe in the real presence of Jesus Christ in the Eucharist: in their view this

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<sup>(1)</sup> George Johnston's History of Cecil County.

sacrament is only a memorial of the death of Christ, who is received only spiritually when one communicates with the proper dispositions. 8. The contemplative life, in their notion, is a state of grace and divine union; the perfect happiness of that life is the sum of perfection. They used a language, in speaking of the spiritual life, entirely unknown to the best masters on this subject." Speaking of their spiritual jargon, Bergier makes this remark: "the language of piety, so energetic and touching in the Catholic Church, becomes nonsensical when used by heretics." The soil is too barren. There were communities of Labadists for some time at Cleves in Germany, and at Wiewert in Denmark, but they have long since died out and the Christian word is rid of the sect.

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## ST. MARY'S CHURCH AND RESIDENCE,

ALEXANDRIA, VIRGINIA.

Alexandria, a port of entry and capital of Alexandria County, Virginia, is situated on the right bank of the Potomac, seven miles below Washington, and has a population of twenty thousand. The Potomac is here a mile wide, forming a harbor deep enough for the largest ships. The city was until 1800 one of the most notable commercial ports of the Union, but lost most of its ships in the troubles with France and its trade by the overwhelming competition of Baltimore. What these two causes left undone in regard to the city's decline was easily finished by the civil war.

The city was laid out in 1749 upon land already in part occupied by the Hamlet of Belhaven, which had grown up around a tobacco warehouse established by the colonial authorities about the year 1730. The first sale of lots took place on the 13th of July, 1749. Alexandria was named, doubtless, with some reference to the greater cities of the same title; but primarily after the Alexander family that



owned the ground on which it was laid out. John Alexander the elder bought the land in 1666 of Captain Howsen, who was the patentee by grant from the King. After 1749 houses were built quite rapidly along the streets recently mapped out. Looking over a chart now before me it is easy to detect the staunch loyalty and the aristocratic ideas of the first citizens, who gave such names as the following to the streets of the new city: "King and Queen; Prince, Duke and Duchess; Fairfax, Cameron and Royal." And the inhabitants of those early days were not content with mere names; many of them were very wealthy and lived in aristocratic style. Judging from old residences which are still to be seen and the spacious and well-arranged grounds about them, we conclude that Alexandria was the centre of a rich and refined community. An article in the *Century* published a few years ago calls attention to the refinement and wealth of the city and surrounding country, when the Washingtons, the Custises, the Fairfaxes, the Lees, and others used to spend their winters here, and the streets of a Sunday were crowded with the equipages of the country gentry who attended service at Christ Church, where the pew occupied by General Washington is still preserved as a memorial of his respect for religion.<sup>(1)</sup> The streets of this rising city must have been quite gay in the winter of 1755, when the British soldiers under Braddock were stationed here, whiling away their time, little conscious of the sad fate in store for officers and men in the disastrous campaign they were soon to undertake.<sup>(2)</sup>

Perhaps, the most interesting season in Alexandria at the end of the last and the beginning of this century was the advanced spring, when the streets were crowded with the country people and backwoodsmen come to town, to lay in their supplies and sell their products, especially their tobacco, which had been the cause of much fun and many a

<sup>(1)</sup> Here is shown also a Bible presented to the Vestry by Mary Washington.

<sup>(2)</sup> Braddock's headquarters are still pointed out, and form a part of the "Braddock House;" the rooms are bare as he left them, and are never used.

frolic in its *rolling* to market. At this time also the wharves were thronged by the foreign shipping and the small fishing smacks laden with herring and shad for the back-country farmers. Strange looking people are seen on all sides; now a person respectably dressed lands from a small boat just come up from Maryland. Some say he is an officer of the government; others suspect who he is, and the word is passed round that he is a Romish priest—a great show for Virginians in those days, and they are set upon enjoying the sight. A friend meets him and leads him away, to perform a work of his sacred ministry.<sup>(1)</sup>

Alexandria belongs to the territory ceded by Virginia in 1789 to the Union as part of the district of Columbia; it was retroceded in 1846. But all these short glimpses of its civil history in passing. We are concerned with the work of our holy religion in this venerable city, and this means the work of the Society; for from the beginning Ours have had the care of the faithful here. The secular priests mentioned in the course of this sketch were placed in charge temporarily by our Fathers, as was the case in many of the old Maryland Missions.

#### THE FIRST MASS AND CHURCH.

According to Mr. William Carne, a writer in the *Alexandria Gazette*, the first Mass in the city was celebrated in 1781 by a French chaplain on the return from Yorktown. "The origin of the congregation now known as St. Mary's, Alexandria," writes Mr. Richard L. Carne, A. M., and brother of the gentleman above mentioned, "is involved in great obscurity."<sup>(2)</sup> In the period which immediately followed the Revolution, a number of Catholics from the Potomac counties of Maryland settled in Alexandria, and

<sup>(1)</sup> A lady, who was still living in 1874, received the sacrament of Baptism, in one of the old warehouses, in what is now called "Fishtown," at the hands of a Maryland priest in 1804; he had come over in a boat to make purchases for his household.—Carne.—Fr. Francis Neale in one of his visits to the city during the last century was stoned as he passed along the streets.

<sup>(2)</sup> A Brief Sketch of the History of St. Mary's Church, Alexandria, Va., by Richard L. Carne, A. M. We are indebted to the author for many interesting facts in this history.

attracted by its promise as a commercial city, several French, Irish and English merchants of the same faith made it their home. Prominent among these was Colonel John Fitzgerald, a gallant Irishman, who served as aid-de-camp to Washington during the struggle for independence, and at whose house, on the site now occupied by Burke & Herbert's bank,<sup>(1)</sup> Lafayette is said to have had at one time his headquarters. At the earliest period of which authentic information can be obtained, the spiritual wants of these few children of the Church were attended by the priests who had been members of the Society of Jesus, then recently suppressed by Pope Clement XIV, and who lived on the manors formerly belonging to it, in Maryland. There is a tradition, which appears to be well founded, that there was a resident priest who lived in a large log-house somewhere near the intersection of Princess and Royal streets, in the suburb now known as 'Petersburg,' and that he used that house as a chapel; certain it is that there was a building there used for Catholic worship, though no one now living can remember to have heard the name of the priest who officiated in it. Such was, at that time, the ignorance prevailing among non-Catholics, that the little chapel was regarded by the very children among them with superstitious terror, so that they feared to linger in its vicinity." The priest who is supposed to have dwelt in the large log-house may have been one of those of whom Fr. Benjamin A. Young, of the Society, speaks in a letter to Fr. James Ryder, then Provincial. The letter bears date October 12, 1844, and has the following information: "Prior to 1800," he writes from Alexandria, "divine service used to be performed in a private dwelling by the gentlemen who visited the Catholics of this town from time to time. These clergymen were, as far as can be remembered, Mr. Thayer, Mr. McCaffry, Mr. Eden, and Mr. Griffin."<sup>(2)</sup>

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<sup>(1)</sup> South-east corner of Fairfax and King streets.

<sup>(2)</sup> They were secular priests. Mr. Thayer had been a Protestant and was converted in Rome in 1783 on seeing the miracles performed at the tomb of Blessed Benedict Joseph Labré; was ordained in France 1785; came to America, 1790; returned to Europe and died in Limerick in 1815.—Mr. James Griffin served also on the Mission of Maryland for a time, and had an Academy near St. Joseph's Church, St. Mary's Co., at the beginning of this century.

About the end of the last century, Fr. Francis Neale, who then resided at Georgetown College, attended the little congregation with zealous care. A Protestant gentleman, Mr. Robert T. Hoe, having offered a half acre lot on the outskirts of the town along Hunting Creek "to each of several congregations then in Alexandria, on condition that they should build each a church on their respective lots," the Catholics alone accepted the condition and built the first church of their creed in this section of the country. This church was of brick and was situated at the north-east corner of the present cemetery of St. Mary's. The older folk used to tell of hearing Mass in this place, and of the confessional as a sort of box made of planks set upright in the corner of the building; upon this box the priest used to stand when he gave sermons or instructions. The sacred vessels were kept in a private house, and it is related that on one occasion the altar-boys, thoughtless then as now, were scolded by a pious lady who, passing down the lane which led to the church, saw the chalice, wrapped in a handkerchief, lying under a cherry tree by the wayside, whilst they with a keener eye and better appetite for present good than things to come had climbed up to help themselves to the tempting fruit.

The old church was never finished; the town did not extend in that direction, as had been expected, and attendance at a place of worship so far away, especially in bad weather, was difficult. It stood, however, in a dismantled condition until 1839, when, after having been for years a hiding place for gamblers and other disreputable characters, it was torn down and the bricks were sold. The proceeds of the sale were applied towards the enclosure of the graveyard.

Besides Fr. Neale, Fr. Anthony Kohlmann and, perhaps Frs. Enoch and Benedict Fenwick, officiated in the old church before it was abandoned. While it was still in use, about 1798, "a wealthy Catholic lady from Maryland," writes Mr. Carne, "having married a gentleman who came to reside in Alexandria, brought with her a large number

of Catholic servants and her chaplain, Rev<sup>d</sup>. Joseph Eden, for whom she rented the house on South Pitt street just below Wolfe. As the church was far away, he sometimes said Mass there" (in his house). Thus we see again that the first beginnings of the faith here as in many other parts of the country were mainly due to the Maryland colony. They loved their religion to which they had clung amid persecution in the land of their adoption for more than one hundred and fifty years, and when compelled to go to other parts of the country, they took their faith with them and planted new churches, as happened in Kentucky, Louisiana, Georgia and Missouri.

#### THE FIRST RESIDENT PASTOR.

Father Eden, the first resident pastor, is mentioned in our archives as a member of the "Corporation of the Roman Catholic Clergy of Maryland" in 1794, which was most likely the year of his arrival in America. In the proceedings of the Corporation for Feby. 25, 1794, it was "resolved that the number to compose the Select Body of Clergy entitled to active and passive voice in the administration of their temporalities, to a support when living in their houses or employed by due authority with a stipulated pension out of them, or declared to be invalids, shall not for the present exceed the number of twenty-six. That the said number be composed of the following clergymen, viz: The Rt. Rev. John Carroll, Rev<sup>d</sup>. Messrs. Thomas Digges, Jas. Pellentz, James Frambach, Lewis Roels, Jos. Doyne, John Boone, Jas. Walton, Robert Molyneux, John Ashton, John Bolton, Henry Pile, John Boarman, Charles Sewall, Sylvester Boarman, Augustine Jenkins, Leonard Neale, Charles Neale, Francis Neale, Francis Beeston (ex-Jesuits), Joseph Eden, Stanislaus Cerfoumont, Francis Xavier Brosius, Robert Plunket,<sup>(1)</sup> Lewis de Barth and P. D. Erntzen" (secular priests).

By consulting the baptismal record we shall find that Fr.

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<sup>(1)</sup> Had left the Society before the suppression.

Eden remained in Alexandria from Sept. 1798 until late in the year 1806. He was allowed eighty dollars a year by the Corporation, and this they signified in a resolve passed in Sept. 1806, whilst also appointing him a director of Georgetown College for three years, together with Rev<sup>d</sup>. William Matthews and Rev. Notley Young; but as this last office was without revenue, the poor Father must have relied a great deal on the wealthy lady and the rest of the congregation for his maintenance. He was transferred to Deer Creek in Harford County, Maryland, to take charge of an old Mission of Ours there. He died in 1813. Archbishop Carroll <sup>(1)</sup> writing to Fr. Charles Plowden of Stonyhurst, thus speaks of Fr. Eden: "I know not whether you remember Mr. Jos. Eden, or Edenshink, whom the late Mr. Semmes brought from Bavaria to Liége, where he studied theology and was ordained: thence he came to Maryland, and served in this mission with as much success as his health (always precarious) would allow him. Death deprived us of him the 22nd of December last. Tho' he never joined the Society, yet I recommend him to the charitable prayers of our Rev. Brethren."

Independently of the sketch of Mr. Carne where Father Eden is represented as residing in Alexandria, the following resolution of the Corporation passed May 12th, 1808, goes to prove that he was a resident pastor: "Resolved that the seventh resolve of the Corporation meeting held on the ninth day of September, 1806, so far as respects Rev. Mr. Eden, was not meant to be of force longer than during his attendance on the congregation of Alexandria."

After the departure of Fr. Eden, Fr. Anthony Kohlmann attended the congregation, and after him Fr. Francis Neale.

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(1) From Baltimore, Feby. 3rd, 1814.

THE NEW CHURCH.

"About the year 1809 or 1810, the old Methodist Chapel on Chapel Alley, occupying a part of the present site of St. Mary's, being for sale, a subscription was taken up under the direction of Father Neale, who, with the proceeds, purchased it for \$900." The Meeting-House was purchased of Richard Libby. The entry of the transaction in this gentleman's books is queer :

	"Priest Neale, - - - Dr.
To one church - - - - -	\$900.00."

Fr. Neale by the bequest of a pious old Frenchman, Ignatius Junigal, from whom he received several thousand dollars, his entire property, was enabled also to enlarge a residence already bought, and adjoining the church, for the pastor. This was an old house on Chapel Alley formerly owned and occupied by William Waters, a Methodist preacher; Father Neale purchased the building about the year 1810. The addition, larger than the original dwelling, was made in 1817. A bell tower was erected on the residence, in order, it is said, to evade the penal laws still feared in Virginia. The bell, a small but sweet-toned one, after doing service for many years now hangs in the belfry of St. Mary's Hall. The house, having become almost uninhabitable, was torn down in 1874 by Father O'Kane, the present pastor; in its stead, and partly on the ground it occupied, the present handsome and commodious residence was erected in the same year.

From the baptismal and other records it appears that Frs. Anthony Kohlmann, Enoch Fenwick, John Anthony Grassi, all engaged in Georgetown College, served the congregation in the new church for six or seven years. As there was great need of priests, these Fathers helped the cause of religion in Alexandria as well as their other duties allowed them. In 1817, Fr. Roger Baxter, celebrated as a

pulpit orator and belles-lettres scholar, who had been sent from England, to teach rhetoric in Georgetown College, became pastor, and though he did not reside altogether in Alexandria, a young man whom he had brought from England and who was in deacon's orders remained there. This was the Rev. Joseph William Fairclough, who after his ordination to the priesthood by Archbishop Neale in 1818, was appointed pastor of St. Mary's. Before speaking at length of the pastorate of Fr. Fairclough who was never a member of the Society, a few words must be said of his predecessor. Fr. Baxter was born at Walton le Dale, near Preston, in the county of Lancashire, England, on the 27th of Feby. 1792; he studied at Stonyhurst, entered the Society, Sept. 8, 1810; came to America about 1817; was ordained by Archbishop Neale, May 13th, 1817. He taught rhetoric for two years in Georgetown; for a time he had charge of the congregation in Richmond, where he engaged in a controversy with a Protestant minister; this was in the year 1819. He returned again to the college as professor of rhetoric and prefect of schools. Some of the examination papers by him during this time are excellently written and are models of their kind. His name disappears from our catalogue in 1826, as about that time he was dismissed from the Society. He died in St. Joseph's, Philadelphia, May 24th, 1827.

Fr. Baxter was looked upon as a great preacher. A gentleman who was a student in Georgetown sixty years ago thus writes to me about him: "His sermons to us boys were many of them master-pieces. Two of them are still fresh in my mind: one, a Good Friday sermon; the other, a rehearsal, as it were, which he delivered in the college chapel on the Sunday before the dedication of the Cathedral at Baltimore.<sup>(1)</sup> Starting out with the twelve ignorant fishermen of Jerusalem on Pentecost, he went rapidly over the progress of the Church from country to country, coming once in a while to the twelve ignorant fishermen which formed the keynote of the symphony."

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<sup>(1)</sup> This sermon was for the dedication of the Cathedral.



Fr. Baxter was the author of the following works: 1. *Remarks on Le Mesurier's Sermon on Invocation of Saints*, 8vo., London, 1816. 2. *The most important Tenets of Roman Catholics fairly explained*, 12mo., Washington, 1819.<sup>(1)</sup>

THE FIRST RESIDENT PASTOR AT THE NEW CHURCH.

Father Fairclough, as was stated before, came to America with Fr. Baxter whose pupil he had been most likely in Europe. With the consent of Archbishop Neale he was appointed pastor by Fr. Francis Neale whose agent he was in temporal matters. In other words, he was the Society's representative. The new pastor served the congregation for twelve years, and as the people were few and poor, for the wealthier Catholics had died or moved away, he earned his support partly by teaching a small school. "In 1826 he purchased the lots adjoining the church and erected the present building on the site of the old one. Its original dimensions were forty-five feet by sixty; it had no gallery but the organ loft, and the pews, high and unpainted, occupied not more than half the floor, though they quite sufficed for the congregation. The altar-rail, however, and the three large doors in front were of solid mahogany, a Catholic gentleman from the West Indies, who had just brought a cargo here for sale, presenting the material. The central, double door, cut down, is now used at the entrance to the gallery, and the railing and the altar and tabernacle, of mahogany, inlaid with maple, are still in use at the church of the Seven Dolors, Fairfax Station."

In 1830 a difficulty occurred which gave no little scandal and ended with a change of pastors. To understand the state of affairs it is necessary to go back a little. In Au-

<sup>(1)</sup> In 1822 there was published in Georgetown by Edward Milligan (printer J. C. Dunn), "Baxter's Meditations," as the work is generally known. The meditations were written originally in Latin in 1639 by an English Father, and translated into English by Rev. E. Mico in 1669. Fr. Baxter improved the style and added a few meditations. The author's name is N. B., and was "in an eminent employment in his religious profession." The treatise on Mental Prayer in the American edition is from the pen of Fr. Charles Plowden. Benziger has printed a new edition of the Meditations.

gust 1819, Fr. Fairclough appointed "Messrs. M. Robinson, J. Nevitt, A. Baggett, E. Sheehy, B. Rochford and T. Mountford as trustees to aid him in the temporal concerns of the church." This was a mistake and an assumption of authority. A mistake, because experience had taught the first Archbishops of Baltimore and the Bishops of other sees that the trustee system was a bad one and very frequently gave rise to scandals, and sometimes to schism, as happened in Philadelphia. It was an assumption of authority, as the church property was held in the name of Father Francis Neale, the representative of the Society, and he should have been consulted about the arrangement. The matter was not even referred to Archbishop Maréchal of Baltimore, under whose jurisdiction the church was at that time. Finally, the State law could not recognize trustees appointed in this manner. Nevertheless they acted as if there had been no legal flaw in their title, held meetings presided over by their pastor, and passed measures for the government of the parish. Some of the resolutions showed bad tendencies and that a little brief authority may go to great ends.

At a meeting held July 16, 1821, "it was unanimously resolved that John B. Gorman, having used disrespectful language to our Rev. Pastor and to members of this board in the discharge of their official duties, is no longer entitled to hold a pew in St. Mary's church." No doubt this action was inspired by the pastor who presided at the meeting and signed the proceedings; still it was too grave a matter for the votes of a board of trustees even if legally existing. At a previous meeting, Jany. 7, 1820, a still stronger measure was adopted, and that was only four months after the board was formed: "Resolved that the resolution of the board passed Nov. 29, 1819, relative to interments in the burying ground be construed to read as follows: that persons professing themselves members of the Catholic Church of St. Mary's, Alexandria, who being able, and refuse to support the said Church, shall not be entitled to interment in the Catholic burial ground, belonging to the aforesaid Church,

provided, this Resolution meet the approbation of the Archbishop."

The pastor knew that trustees had nothing to do with such matters and Christian burial was too solemn a thing to be submitted to their deliberation. Canon law has already given the reasons for excluding certain persons from interment in consecrated ground. It is not said what answer was received from the Archbishop, though he must have told these self-constituted promoters of the faith to mind their own business.

During this time Fr. Fairclough had a controversy with a Protestant minister named Wilmer, I believe. The verdict was that he had gotten the better of his opponent. There is a copy of this discussion in the college library, Georgetown. The parish in the meanwhile was doing well. The records are well kept and some entries in them are unique. Not unfrequently in the book of burials, the disease is mentioned, the day of the funeral, the sermon, and a few words about the departed. I copy one: "Patrick Connley, Oct. 6, 1828; he was a true friend of his country, and an ardent defender of the Catholic Religion." How much these few words contain.

It is to be supposed from the actions of the trustees, which have been mentioned, that trouble would arise of a serious nature whenever the opportunity was at hand. The occasion came at last. For four years there is no record of a trustee-meeting; but October 13, 1830, has this entry on the Secretary's book: "I hereby appoint the following gentlemen as trustees to act with me in all things regarding the property belonging to the Catholic congregation. J. W. Fairclough." The appointees are William Egan, J. C. Génères, Edward Smyth, John Roach, James D. Kerr, J. Nevitt. Why this sudden revival of what the pastor had learned to be, perhaps, troublesome, if not dangerous? He had been suspended by the Archbishop of Baltimore, and Fr. Neale, the representative of the Society, had requested him to hand over the property to another. Two things were arrived at through the trustees; they were to ask the

Archbishop to reconsider his censure, and to wrest the title of the property from Fr. Neale, but these points will be treated of hereafter.

The next day, Oct. 14, the new board held a meeting, Fr. Fairclough presiding, J. C. Génères, J. Nevitt, and Wm. Egan being absent. Thomas Poincy was appointed Secretary, *pro tem.* A committee consisting of Messrs. Kerr and Smyth was appointed to wait on R. J. Taylor, Esq., to lay before him the extracts of wills, etc., and to ascertain if the property could be secured to the congregation.

On Oct. 18, the trustees have a meeting and resolve to assemble Monday, Wednesday and Friday for the time being. The written opinion of Mr. Taylor is read, maintaining that the property does not belong to Fr. Neale, but to the congregation. It is useful, perhaps, and curious without doubt, to see how a leading lawyer viewed the title to the property and what twists and turns may be used against a title clear.

In the next paper the controversy between Father Neale and the self-appointed guardians of the church will be further described. An effort will also be made to show the good work Ours have done since resident Fathers of the Society have had charge of the congregation.

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# MISSOURI.

A SHORT HISTORY OF OSAGE COUNTY.

*By Fr. N. L. Schlechter, S. J.*

## CHAPTER I.

I have been repeatedly asked to write an account of our missions in Osage County, Mo. I have declined up to this time, because the task seemed too difficult; not, indeed, for want of interest in the subject, or much less for its lacking in edification. What more edifying than to look at the great work done by some four or five of our Fathers during the last forty years!

Forty years ago, Osage County was but thinly settled and yet very little government land was left for the emigrants from Europe; because the Americans living in these parts made it a rule to secure large tracts of land and to build their houses in the centre of their estate, not with the intention of clearing the woods and of tilling the earth for better harvests; but for the purpose of protecting their hunting-grounds. Indeed, it was a custom of theirs to leave between the farms large tracts of land, where people might hunt without endangering the sport, while tillage of the soil was limited to some fertile valleys embosomed between receding hills. The want of cereals was made up for by nature's boon, a variety of game. In fact, so abundant was game in those days that hunting was then what farming is now, that is, the chief means of subsistence; while at present hunting is what farming was then, i. e. a side issue in the struggle for well-being and comfort.

The life of the old Missourians, who themselves had come from Kentucky, was simple and noted for its hospitality. They never refused shelter to the wayfaring man nor

complained if he prolonged his stay beyond discretion. I have heard several German families saying that when they came to the County they were in great poverty and obliged to beg, and that, too, for entire weeks and months; but they invariably added: "The Americans were good; they never grew tired of our asking, but simply said: 'take it.'" As for religious matters, it seems that they never troubled others or themselves either. Education was at a low figure, seeing that schools were few, or, in some parts, did not exist.

Things, however, began to take a different turn with the arrival of people from Europe. The first of these found their way to Osage County as early as '37, arriving there for the most part in great destitution and settling there, as I am told, at hap-hazard. No time was to be lost; no room, given to idleness. Money they had none, the long journey from Europe having consumed it. Tools for grubbing, such as axes, picks, spades, saws, etc., were not plentiful in the County. But where there is a will there is a way. Tools were borrowed from the right and from the left; trees were felled; logs rolled together and piled one upon the other and, with a temporary roof of cornstalks and leaves, formed the back-woods' cabin.

Meanwhile new settlers came in, some directly from Germany and others from St. Louis, and all in spite of privations were cheerful. Let any one remind the now grey-headed pioneers of those early hardships, and their eyes will kindle and they will say: "In those days there was no pride, because no one had anything to be proud of." Money, they add, was so scarce, that some persons had lived for years in the County without seeing as much as one single coin of the republic. Then again as grist mills were few and not within easy reach, the good old coffee-mills brought from the Rhine or from Westphalia were put to use; and at times when work pressed heavily, you might see in the same family one baking corn-cakes, another eating them, and a third grinding the corn in the coffee-mill. What the farmers missed above all were good, strong wagons. But

then money was wanting, and even for money it would have been difficult to get them as communication with St. Louis was irregular and difficult. Hence the visitor to Osage County is told of the strange wagons which necessity, the mother of invention, had made fashionable in those early times. No iron was used in the making, beams, cross-beams, shaft, axle-tree—all being fastened with wooden bolts, while the wheels were of one piece, that is, rounds sawed from the trunks of heavy sycamore trees. Horses, they had none; but the plodding ox served as well, if not better, for drawing these wagons. But the clatter and rattle which they made are still proverbial in the County; and woe betide the new comer from Europe who in his rash daring leaped to the driver's stand and took the reins when the sycamore wheels were worn and looked rather like circular saws than wheels. Such a one might learn by experience that where there is a way of getting up, there is surely one of getting down.

But to proceed; almost from the beginning a system of clans was observable in the colony. Those peasants that came from the lower Rhine settled in the northern part of the County with Loose Creek as a centre; those that came from Westphalia and Hanover sought a more western direction and founded the city of Westphalia; the Bavarians, on the other hand, bought lands in the southern part of the County and their chief town figured on the map as Richfountain.

To tell, if it could be briefly told, the hardships the pioneers had to undergo during the first ten or fifteen years, would be a matter of much interest; to tell how sickness and malarial fever made ravages among them and threatened at one time to destroy the hope of the colony; to describe their varied toil in clearing the woods with ill-suited tools and without experience in that line of work; to refer to the labor entailed by draining—or labor which had to contend with many lesser swamps, and ended but two years ago with the great work, planned by Rev. Averbeck, S. J., of laying bare the great lake near Richfountain, there-

by procuring wealth to the owners and health for the community, would detain our readers too long.

While the settlements were thus struggling for a temporal existence, a special Providence looked kindly upon their spiritual wants. I say a special Providence; for the victory is not always to the strong, nor is the race always to the swift. It is well known that in other places entire districts, settled by Catholics under similar circumstances and almost at the same time, have now lost the faith. Why? Because the sheep were without a shepherd. However, Osage County had a shepherd and a good shepherd in the person of Rev. Helias, S. J., of happy memory.

He was then visiting the scattered families in and about Jefferson City and Taos, Cole Co. He heard of the new colony, crossed the Osage river and, like another Moses, he came to see what his brethren in the faith were doing. This Father is looked upon by the grateful people of Osage County as their apostle. He encouraged them in their hard work and held out to them the hopes of well-ordered parishes in the future. For the time being he visited them at certain intervals, said Mass for them, baptized their infants, instructed their children, blessed their marriages and selected sites for erecting churches. On looking one day at the fine church in Loose Creek, built only fifteen years ago by Rev. N. Niederkorn, S. J., an old farmer came up to me and said: "The first time that Fr. Helias saw this place he halted his horse, and pointing to the top of the hill, he said: 'On that spot there will be a fine church one day.'" The church is a fine one, being built in the basilica style, with vaulted ceiling and rows of pillars; so that if the spot is the one indicated, the prediction is verified to the letter.

Fr. Helias was a remarkable man. I have heard old people speaking of him with enthusiasm. In their feelings towards him, there is the reverence for the priest blended with the warmth for the friend. He, the man of noble birth, must have been possessed of great kindness, so that his aristocratic manners became winning in the eyes of the simple peasantry; and his severe virtue must have been



mated with great cordiality, so that people remote from asceticism were cheered by his conversation, while they were instructed. Much, indeed, can be accomplished when nature and grace go hand in hand. But to speak of his toils and troubles, his hunger and privations were a lengthy chapter. With his compass in hand, he would strike through the rude wilderness, and though night should overtake him in the forest, he was nothing daunted either by howling wolves or by prowling catamounts. He would spread his saddle-blanket for couch and place his saddle for pillow, and sleep while his faithful horse, Pete, stood by and grazed. But when the dawn streaked the east and the first light danced in the upper leaves Pete would come near, sniffing the sleeper's clothes and face as if saying: "Master, awake; it is time to rise and to pray." Whereupon he would rise and meditate, and then ride to the next settlement where the news of his coming was soon made known. The first farmer told his neighbor, and he the family further off, and so on, till all had become acquainted with the good news. On the day following, he said Mass, preached, instructed, settled difficulties. This done, he moved off, beginning the same round of work at the next station.

Thus Fr. Helias was alone in the field for about ten years, the records showing that his first baptism in Osage County was as early as '37. The face of the County, within ten years, had been changed for the better. Though single-handed in the work, though the only toiler in Osage County and even in parts of the adjoining Counties, he had succeeded in putting up log churches in Loose Creek, in Westphalia, Richfountain and Taos, thereby forming the nucleus of so many parishes which now deservedly attract attention for their flourishing condition. About this time it was that Rev. Fr. Buschots came from St. Louis to share the toils and rewards of Fr. Helias. But more of this Father will be said later on.

## SOME CHAPTERS OF THE HISTORY OF THE JESUITS IN CANADA.

### I

On a bright afternoon in May last, I stood on an elevated spot close to the mouth of a rapid Canadian river. A span of many miles lay before me, and my eyes ran quickly from point to point. Two rivers mingled their waters at my feet; the spires of seven churches were visible within a radius of a few miles. In the background a lovely lake glistened in the May sun. A sky dotted with white puffy clouds hung over the whole scene. Here I was on the north bank of the wild and picturesque St. Maurice, contemplating one of the loveliest scenes that Canada may boast of. On the opposite bank seated on the point formed by the junction of the St. Maurice with the St. Lawrence, lay the peaceful little town of Three Rivers. Lake St. Peter lay beyond—not a ripple on its surface, save those formed by an occasional vessel.

My companion—a scholastic who had spent the years of his childhood in this neighborhood, and who knew its history and traditions—told me that this very scene had many a time met the eyes of the heroes of the Old Society. “They had all,” he said, “spent some time on the banks of the St. Maurice; its savage grandeur drew many a cry of admiration from their lips and many an act of love from their noble hearts to the Author of all.” The scene was fraught with many inspirations, but foremost among them was the following: I resolved to learn something of the history of our Society on the St. Maurice and in the little town of Three Rivers that graces its bank, whither our Fathers have come again to live after an absence of over two hundred years.

Where was I to seek my information? The old registers

of the parish, I thought, would help me; the *Jesuits' Journal*, too and the *Chronique Trifluvienne*. But my chief source would be the *Jesuit Relations*. These different works I have perused, and the many items hidden in their pages, relating to the important mission at the mouth of the St. Maurice, may interest the readers of the LETTERS.

## II

“The terrible missions of Canada,” says Chateaubriand—yes! but they set many a gem in the crown of the Society, and few contributed more freely than the little town on the bank of the St. Maurice. A spot, indeed, that sheltered Brebeuf, Jogues, Bressani, Le Jeune, the Lallemands, and Buteux, who tinged its soil with his blood, would have many an interesting tale to tell if the earth could speak.

The town of Three Rivers derives its name from the small islands that form three mouths to the St. Maurice. Its favorable situation gave it great importance as a trading station during the early years of the Canadian colony. The savages gathered here during the months of July and August with thousands of skins and furs, and bargained with the French traders. Gold and silver had no value to them; they held in higher esteem the knives and tomahawks, the blankets and clothing, that the traders brought from France. Utility had the upperhand; but very often, too, they coveted the worthless trifles that Europe could supply them with, and they returned to their forests laden with pocket-mirrors, beadwork, jewelry, paints and a thousand other things that their childlike characters highly prized.

Three Rivers was the principal post for the fur traffic during the second quarter of the seventeenth century. But besides the few huts occupied by the French during the fur season, no steps were taken towards establishing a colony. Once the trading over, the site was abandoned; the trader returned to France, the savage to the woods. Religion had not yet taken a gentle hold of those poor natives, and taught them to appreciate the advantages of

civilized life. They still roved through the woods like the animals that they hunted, and if they appeared near the French colony at Quebec, it was to burn and plunder.

When the Rouen Fur Company was formed in 1614, Samuel de Champlain brought four Recollects from France to evangelize the savages of Canada. Two of them remained at Quebec; while the other two, Fathers Le Caron and Jamay, sailed up the St. Lawrence with Champlain on their way to the country of the Hurons.

When they arrived at Sault St. Louis, near Montreal, Father Jamay for some reason returned to Quebec. On his way he stopped at the little trading station at the mouth of the St. Maurice, and there offered the Holy Sacrifice of the Mass—the first that was ever offered at Three Rivers.

The Recollect Leclerq gives us a simple and pleasing description of the first Mass celebrated in this wild spot. He tells us how the French and savages built a little chapel, how they raised an altar and ornamented it with leaves and wild flowers plucked from the forest that lay behind them. There the God of Glory deigned to appear for the first time under the sacramental veil in the midst of the few that had gathered in his name.

The intention of the Recollects was to form a fixed mission at Three Rivers. But the members of the Rouen Fur Company, from whom so much was expected in the beginning, put many obstacles in the way of the missionaries, and virtually opposed the establishing of the mission.

The Frenchmen and savages, however, who frequented the post were not left without spiritual care. Priests from Quebec visited Three Rivers from time to time, and administered the sacraments. In summer they traveled by boats; in winter the deep snow and the cold made their journeys painful. The sufferings and privations of the servants of God in these regions had already begun. Three Rivers saw her first missionaries enduring the pains of hunger and fatigue. The Recollects began here the life of sufferings that was adopted a few years later by the heroic sons of the Society—sufferings that ended for many in death.

## III

In 1617 Father Huet, a Recollect, said Mass every day during the trading season, in a small temporary chapel. Pickets placed close together and driven into the ground formed its four walls. They were joined at the top by branches of trees. The walls and roof were covered over with bark, while a bark curtain or blanket served for a door; an altar with a few lighted candles, a crucifix suspended on the front wall, completed the chapel.

This was the first building raised to honor God on the banks of the St. Maurice—a striking contrast with the noble Gothic Cathedral whose spire, two centuries and a half later, was to raise itself over the city.

Modest though the chapel was, it served its purpose. The ceremonies of our holy religion inspired the savages with a profound respect for the Great Spirit, and God was fervently adored by hearts that had but lately learned to know him.

The rich fur company, serving only its interests, persisted in leaving the missionaries without support; and the Recollects who labored among the Hurons were reduced to the last extremity. Shortly before 1625, they invited the Jesuits to share their labors. They laid before them a picture of the sufferings they would have to undergo, and the torments of the stake and fire that were perhaps awaiting them amongst the savages of Canada. A few months later, Fathers John de Brebeuf and Charles Lallemand and three lay-brothers landed at Quebec.

Father Brebeuf and a Recollect started immediately for Three Rivers. Brebeuf's intention was to continue on his way to the Huron country as soon as the fur season was ended, but news came of an uprising among the savages, during which they had drowned the Recollect Fr. Viel.<sup>(1)</sup>

<sup>(1)</sup> This religious was thrown from his canoe into the lower of the two rapids that exist between the Isle Jesus and the Island of Montreal. The neighboring parish has ever since kept the name of Sault-au-Recollect. It is the seat of the Canadian novitiate.

Brebeuf left Three Rivers for Quebec, where he remained until peace was restored.

This is the first trace of a Jesuit found at Three Rivers. Father Lallemant also visited the post shortly after 1627, but there is nothing to show how long he remained there.

The events of the next seven years are briefly told. The Company of the Hundred Associates was formed in 1627 under the patronage of the powerful Cardinal Richelieu. It replaced the Rouen Fur Company, and was to realize the plans that Champlain had contemplated for the colonization of Canada. The first vessel, however, sent to New France by the Company, was seized at sea by the English. This, added to the capture of Quebec by Kertk in 1629, completed the ruin of the little colony. The Recollects and Jesuits and a large number of the colonists were sent back to France.

When the English restored Quebec to France in 1632, the Recollects did not again undertake the Canadian missions; but our Fathers had their eyes turned toward the land, where so much glory might be given to God, and they came back to Canada the same year.

#### IV

Champlain, a profound Christian as well as an able commander, had at heart the advancement and prosperity of the colony. He knew its great resources; he saw the immense advantages that France and Catholicity would gain if the fur-trade was properly directed and the interests of religion attended to. A fort established at a central point would protect the French and neophytes living above Quebec, and shelter the missionaries that France would furnish.

Three Rivers was the favorable point. Its happy position at the mouth of the St. Maurice would render it easy for the savages to bring their furs from the north; its proximity to Lake St. Peter would afford protection to the furs coming from the Upper Ottawa and the Great Lakes; both these routes would be highways to the missionaries. It

had become impossible to sail up or down the St. Maurice or St. Lawrence, without falling into the snares of the Iroquois. A fort at Three Rivers would put a check upon these marauders, and Champlain resolved to build one.

A fleet arrived from France in June, 1634. The moment had come for Champlain to act. He fitted out a bark at Quebec with tools and provisions; he chose a good number of workmen and colonists, and sent them off to Three Rivers.

Two Jesuits, Le Jeune and Buteux, followed them two months later, and founded the mission, September 8, 1634. They called it the Residence of the Immaculate Conception,—the name it still retains—a standing testimony to the devotion of our first Fathers to the ever glorious Queen of Heaven.

The circumstances of this foundation were lost sight of for over a hundred years. It was not until 1844, that our learned Father Martin, in the midst of his researches, discovered the first page of the *Catalogue des Trespassez au Lieu nommé Les Irois Rivières*. In it is mentioned the building of the fort and the arrival of the two Jesuits to “help the French to save their souls.”<sup>(1)</sup>

## V

The conquests of their brethren in the Southern Atlantic were lingering in the minds of the first Jesuits who came to North America. The dream of Paraguay might also find its realization in Canada. Colonies of savages might be formed, and the meek government of the Jesuits bring happiness where desolation reigned.

All the efforts of our Fathers were directed to this end. This end, however, pursued for years with an admirable

<sup>(1)</sup> Fac-similes of this document have recently been made and placed in the museum of our Scholasticate at Montreal. The original was penned by Fr. Le Jeune about 1635, in a style antique yet handsome, but exceedingly illegible. For many years one of the phrases baffled not a few of our archæologists—even Fr. Martin himself—and it was only ten or fifteen years after the discovery that the name of a disease mentioned therein was certified to be *mal-de-terre*.

perseverance was hardly ever attained. The Jesuits in Canada never approached the ideal that the Jesuits in Paraguay had surpassed. A spirit very different from that of the South American tribes reigned in the savages of Canada.

Father Buteux had succeeded in persuading a few Algonquins to lodge near the new fort at Three Rivers. He furnished them with corn to sow, and he promised to help them when they should be in want. The readiness with which they accepted his offers gave Father Buteux hopes that his cherished idea of a reduction was on the point of being realized. But he was deceived. The Algonquin's character was docile, but inconstant. The love of the absolute liberty which he had received as a heritage from his ancestors was deeply rooted in his nature; and settling down to tillage and following the ordinary life of a French colonist displayed a monotony that his free and roving disposition could not brook.

In the spring time of 1637 a tribe living on the St. Maurice visited Three Rivers. Father Buteux hoped to be able to bring a few families over to the faith, and at a feast which he prepared for them, he broached the subject of religion. With what success, the *Relations* are silent. Two years previously, he had invited the same tribe to join themselves to the Algonquins, and settle on the banks of the St. Maurice, a few miles from the fort, but their fear of the Iroquois prevented them.

The presence of the savages at Three Rivers was the occasion of much religious ceremony, and a scene occurred that history has always cherished. During a procession of the Blessed Sacrament, the great Algonquin chief Makheabichtichou called upon all his warriors to prostrate themselves and adore the God of the French. This was in 1637.

During the three following years nothing of any importance connected with the mission at Three Rivers appears to have taken place. Father Buteux, who remained during these years at the fort or further up the banks of the St. Maurice, devoted himself to the colonists and Algonquins, baptizing the converts and children.



The names of several Jesuits are found on the parish registers: Fathers Brebeuf, Duperon, Davost, Dequeu, Raymbaut, etc. In the summer of 1640, a Jesuit, probably Fr. Jerome Lallemant, writing to his Superior, said: "We have a church for the savages at Three Rivers, which is not as prosperous as the one at Sillery, because it is much more recent."

## VI

The Iroquois, the mortal enemies of the French, had not shown themselves too troublesome at this time. They approached the fort occasionally, but their fear of cannon prevented them from doing any considerable damage. The aspect was far different in 1641. In February of that year some Iroquois savages prowling around Three Rivers seized two young Frenchmen, Normanville and Marguerie, and carried them into captivity. This threw the little colony into consternation.

The Iroquois were fierce and powerful; the French, weak and with little prospect of reinforcements. In an expedition against the Iroquois, the French were unwilling to rely upon their allies, the Algonquins; and on this occasion, to play the offensive would have been bad policy. The Iroquois probably knew this; and they hoped to receive a ransom for their prisoners.

One morning at dawn, five months after the seizure, twenty Iroquois canoes were signalled below the fort; others were seen in midstream—all laden with warriors. A single canoe, carrying one man was detached from the main body and drew near the fort. The gay dress of an Iroquois warrior was worn by the approaching stranger, and all eyes were turned upon him. When he touched the shore and jumped lightly upon the ledge of the rock, a cry of joy rent the air. Francis Marguerie stood free. He had been sent by the crafty Iroquois to claim a ransom of thirty guns for his fellow-captive, Normanville.

This demand was not well received by the French. They

saw the danger of adding to the fire-arms that the Dutch had already given to the Iroquois, and they decided to gain the liberty of their countryman at a less risky ransom. A Jesuit was entrusted with this delicate task. Father Ragueneau could here utilize his long experience. The Iroquois had on former occasions shown him great respect, and had always listened to his counsels. It was decided that he should open negotiations for the release of Normanville—and take two days to do it in. In the meantime a boat was despatched to Quebec to notify the Governor.

Ragueneau, accompanied by a Frenchman named Nicolet, left the fort and in a short half hour was nearing the Iroquois. He approached slowly and solemnly, took his place in the midst of the warriors and declared the council opened. Then began those loud and long harangues that meant nothing, those promises of eternal friendship and peace that were not sincere. The Iroquois were wily and deceitful, and Father Ragueneau had to take them with their own weapons. After five days of parleying, during which time, De Montinagny came from Quebec with aid, Normanville escaped from the clutches of the barbarians, and returned to the fort.

## VII

This abrupt way of acting did not help to gain the good will of the Iroquois. They became the terror of the St. Lawrence and the other waters above Three Rivers. Hundreds of these tigers lay in the vicinity of Lake St. Peter, ready to pounce upon everything French, Huron or Algonquin. It was only by a miracle that a band of Hurons accompanied by Fathers Jogues and Raymbaut, reached Three Rivers with a large supply of furs, during the season of 1642. This little band had travelled nine hundred miles and were thirty-five days on the road.<sup>(1)</sup>

Father Raymbaut's ill-health kept him in the French

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<sup>(1)</sup> Fathers Jogues and Raymbaut were coming from the Great Lakes. They were the first missionaries who visited the Indians at Sault Ste. Marie;—the first, therefore, were they not, to find the entrance to Lake Superior?

colony, but Father Jogues after a few days' stay at Quebec, returned to Three Rivers on his way back to the missions on the Great Lakes. René Goupil was with him. The eve of their departure was the 31st of July. The French and Hurons celebrated the feast of St. Ignatius with great pomp; and the two heroic Jesuits, Jogues and Buteux, who were in a few years to give their lives for Jesus Christ, spent some pleasant hours together.

The next day they separated. Father Jogues had gone but a few miles above Three Rivers when he was seized and carried off by the Iroquois. The sufferings that he endured during the two years of his captivity are well known. They form an attractive but horrible page in the history of our country.

After his escape, and return from Europe, Father Jogues came to Three Rivers, where he found another heroic servant of God awaiting him—Father Bressani.

During the year 1643, Father Brebeuf, writing from Three Rivers to the General of the Society, gives a pleasing picture of the little mission. He tells Father Aquaviva that he was edified by the regularity and fervor that reigned. "In the mission from which I date this letter, it is not vice that reigns but virtue itself, not only among Ours who show themselves true children of the Society, but also amongst the French and savages." By the savages, Fr. Brebeuf very probably referred to the Huron students who were then living and studying at Three Rivers.

The Jesuits were making an experiment. Good example was a powerful means of conversion amongst the Hurons. If this good example were shown by members of the tribe themselves, the result might be satisfactory. Nine or ten young Hurons, chosen for their inclination to virtue and aptitude to learn, were brought to Three Rivers. Here they passed through a kind of noviceship. They were continually under the eye of one of our Fathers, and besides receiving a solid instruction in the Christian doctrine, they led exemplary lives. They were to teach both by word

and example amongst their brethren of the forest. But see how God crumbles to dust the projects of man.

In April, 1644, Father Bressani and the young Hurons left the fort for the missions on Georgian Bay. Three miles above Three Rivers, at a place now known as "Calvary,"<sup>(1)</sup> the Jesuit's canoe capsized and he had to swim to shore. He continued on his route the following day, but he had not gone more than twenty-five miles—near the site of the present little village of Louiseville, when the whole band fell into the hands of the Iroquois. Two Hurons were killed; the rest with Father Bressani were carried into captivity.

### VIII

A fort, recently built at the mouth of the river leading to Lake Champlain, checked the Iroquois for a time. It prevented these savages from coming up to the mouth of the Richelieu in their canoes, but it could not prevent them from landing a few miles from the mouth, throwing their light canoes upon their shoulders and crossing overland to Lake St. Peter. They were still roving over the lake, inspiring terror into the French and their allies.

During the year 1644, they received a surprise. A band of Hurons and Algonquins, coming from the Island of Montreal, overcame a body of Iroquois on the lake and carried off four prisoners. One of these, a captain of his tribe named Totiakencharon, was given to the Algonquins living at Three Rivers, to be burned alive. Father Brebeuf and the Governor of the fort did everything possible to prevent this piece of cruelty, but the Algonquins, enthusiastic over the capture of an Iroquois, were uncontrollable. Father Brebeuf baptized the unfortunate prisoner.<sup>(2)</sup>

<sup>(1)</sup> "Calvary" receives its name from a very large crucifix that was planted on the roadside in 1820. The crucifix is still standing; and the three miles that separate it from Three Rivers are a favorite walk with the Theologians. "Le Calvaire" becomes doubly interesting to Ours when the history of the spot is known.

<sup>(2)</sup> The act in the Parish Register reads thus: Anno Domini 1644, die 30 Julii, Ego Joannes de Brebeuf baptizavi sine cærimoniis Totiakencharon, Iroquensem, in periculo mortis. Huic Ignatii nomen destinatum est. Fac-similes of this piece of Fr. Brebeuf's handwriting have been taken for the Schol. Museum.

The cruelties perpetrated on prisoners were thus described by Brebeuf himself: "The savages spend five or six days in glutting their rage and in roasting their prisoner at a slow fire. The sight of a poor victim all charred and burned does not satisfy their cruelty. They cut open his legs, thighs, arms and other fleshy parts of his body. Into these openings they thrust flaming embers or red hot axes. Sometimes, in the midst of his torments, they oblige the victim to sing; and he who has the boldness to do so vomits out thousands of curses against his inhuman tormentors. On the day of the prisoner's death, he is obliged to pass through this ordeal; and the pot in which the limbs of the miserable wretch are to be boiled is on the fire while he is singing. If he has shown much courage during his torments, his heart is torn from his breast, broiled on coals and given to the young savages. This food is supposed to impart bravery and fearlessness to those who eat of it."

Dear Father Brebeuf! When he wrote these lines did he feel a presentiment that the same tortures in all their rigor were awaiting him? Six years later this glorious servant of Christ fell a victim to the barbarous Iroquois.<sup>(1)</sup>

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(1) Thirty years ago Father Nicholas Point, a worthy follower of Brebeuf, wrote from Manitoulin: "Last autumn I had the consolation of making a pilgrimage to the spot where our Fathers Brebeuf and Lallemand suffered their martyrdom. What remembrances rise from this earth moistened with their sweat and their blood! What reflections awaken in such a solitude! To-day, this spot so dear to our Society, is nothing more than this: A little brook flowing into the Severn river and this river in turn unites the great Lake Huron to Lake Simcoe; between these two bodies of water a piece of land; in the middle of this land and near the brook where our first missionaries often quenched their thirst is the spot where they had raised their 'house of prayer;' a little on this side, a few traces of an entrenchment that the brave neophytes had made to resist the furious onslaught of the Iroquois; grass and moss, and an almost impenetrable forest of shrubbery and trees protecting the mysterious sanctity of the spot, vast crops of wild oats covering the borders of the lake; now and then a flock of pigeons crossing in the air: this is all that remains of what our Fathers called their 'Reductions.'"

Father Brebeuf's skull is kept at Hotel Dieu, Quebec. It rests in an ebony case surmounted by a life-size silver bust of the martyr.

A painting of this bust and relic hangs in Berchman's Hall in the Novitiate at Sault-au-Recollect. Those who have spent the short years of their religious childhood in this venerable and beloved house are familiar with the painting, but there are few, perhaps, who know its history. In the year 1841, Father Chazelle gave a retreat to the clergy of the Quebec diocese. On the eve of his departure, he was brought into the midst of them and presented with this painting. In the centre is the full-size likeness of the silver reliquary. All the other mementos that render Canada dear to the heart of a Jesuit find a place around the bust: the History of Charlevoix open at the frontispiece and title page, together with the arrows and tomahawks that made our martyrs. The carved frame is also a precious relic. It belonged to the old Society, and encircled a painting that hung for many years in the church attached to our College at Quebec.

## IX

From the year 1640 to 1645 the neighborhood of the St. Maurice did not count over a hundred souls, half of whom were continually travelling along its banks or on the Great Lakes in the interests of the fur-trade. The Jesuits followed them on these perilous trips and attended to their spiritual wants.

During 1645, Father Jerome Lallemand arrived from the Huron Country after an absence of seven years. He had only reached Three Rivers when he was appointed Superior of the Jesuits in Canada.

The fort at the mouth of the Iroquois river was attended by the Fathers of Three Rivers. Father Anne de Nouë was the first missionary stationed there after the foundation. Father Le Jeune succeeded him. In 1646 the garrison grew smaller, the soldiers that were removed not being replaced. Fathers d'Eudemarre and Duperon left Fort Richelieu at the end of September. During the winter the remaining soldiers would have their spiritual wants attended to from Three Rivers.

On the 19th of December, Father de Nouë left Three Rivers for the fort, to give the soldiers an opportunity of gaining the jubilee. On the 30th of January, he again left Three Rivers with two soldiers and a Huron. But he never reached the fort. A fierce storm coming on, the little band were obliged to camp in the snow during the first night. Father de Nouë started alone in the early morning to the fort to have help sent to his companions who were in distress. He was a victim to his charity. He lost his way in the storm, roamed aimlessly for two days over the St. Lawrence, and perished in the cold, Feb. 2, 1646. He was found frozen a few miles beyond the fort, his hands crossed over his breast, and kneeling in the position in which St. Francis Xavier is ordinarily painted. The body was brought to Three Rivers where Father de Nouë was revered as a saint.

The death of this servant of God had a most salutary ef-

fect on the little population. The *Relation* of 1646 tells us that conversions were numerous, and many instead of praying for him thought only of praying to him. When his body was placed near the fire to be thawed, his features became angelic, and tears of devotion were shed by those who stood near. He was buried in the public cemetery, with a large piece of lead secretly placed in the coffin, in order that the remains of the holy priest might some day be recognized. <sup>(1)</sup>

The searches that have since been made have been unsuccessful. Father de Nouë was very probably buried on the river's edge and close to the chapel. The banks of the St. Lawrence stretched out much farther in the seventeenth century than they do now. A large quantity of sand being carried away yearly from the edge, the chances of finding Father de Nouë's remains after two hundred and fifty years are exceedingly slight.

On the 31st of July, we find Father Jogues again at Three Rivers, after his successful trip to the Iroquois country. He wrote his quaint and interesting description of New York and Albany during this visit. When the sad news of his martyrdom came the following year, it threw the little mission into the greatest sorrow.

Father Jogues was truly an apostle and martyr. The recital of his sufferings and death has become familiar to us, and we cease to shudder at the sickening details. But neither his name nor the tale of his sufferings shall cease to live. In Father Martin's 'Life of Jogues', posterity will find the recital of those many sufferings, and his name will live in Joguesville, the future city that is to grace the borders of the pleasant Lake Nomingue. Thus while waiting for that day when Rome shall proclaim the glory of FF. de Nouë and Jogues, the 'Life of Jogues' and Joguesville will be pleasant monuments to recall to mind these champions of the Canadian Missions.

(*To be continued.*)

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<sup>(1)</sup> Sulte's *Chronique Trifluvienne*.

## WISCONSIN.

COLLEGE OF THE SACRED HEART,

PRAIRIE DU CHIEN, WIS.,

Aug. 25th, 1884.

REV. DEAR FATHER,

P. C.

I am very happy to learn that you take an interest in our still infant College, and though somewhat tardy, I take pleasure in giving you all the important information I am possessed of with regard to its origin and rather meagre history. First allow me to make a brief *Compositio loci*.

On the east bank of the Mississippi about two miles from the mouth of the Wisconsin river—that memorable spot where the intrepid Fr. Marquette first launched his canoe on the placid bosom of the “Father of Waters,” is situated a beautiful amphitheatre, enclosed by picturesque bluffs, known by the name of Prairie du Chien. How such a charming place could come to possess a name so despicable is one of those vexed questions which are wont to puzzle the brains of the scrutinizing local historian. Some bring it in connection with the Fox Indians, who are said to have been the aboriginal inhabitants; others derive it from the name of an Indian chief, who was the *Dog* among the *Foxes*; while some local French patriarch, wiser in his generation, ascribes it to the name of an old French settler, Du Chêne. In written documents, however, that reach far back into the last century, we find it figure as: *Prairie les Chiens, des Chiens* and ultimately in its modern aspect, *du Chien*, which in all likelihood will maintain its authenticity with canine obstinacy in spite of all future cavil and contradiction.

The city thus located and nomenclated, though small in extent and population, is next to Green Bay, the oldest settlement in the State of Wisconsin, dating back, at least,



as far as 1730. For a century it was the scene of many a bloody battle between the French and the Indians, English and Americans successively; and the presence of Fort Crawford, whose grim ruins are still well preserved, testifies that it was a military post of some importance. Thus you see that our Prairie historically considered, is not the "least among the cities" of our great northwest.

The College building with which I would make you acquainted is situated in that section of the city called Lower Town. The original structure, a large frame building, the finest of the kind I remember to have seen, consists of two wings at right angles, is three stories high, with apartments and corridors, spacious, very commodious and well lit. It was originally intended and served for some time as a hotel; but in the course of time when the boom of business veered and took other directions, it became an unprofitable investment and was put up for sale.

It was thus that it came into the hands of Mr. John Lawler of this city, who, a true friend of Catholic education, desired for the convenience of his own rising family and the country at large to have a College of the Society established in it. Neither the Missouri Province, however, nor the German Mission, being at that time able to comply with his wishes, he came to an agreement with the Christian Brothers, who accordingly in 1870 opened the College under the title of *St. John's*. Its success proved rather indifferent, so that in 1879 the Brothers found themselves necessitated to abandon their undertaking. Mr. Lawler, however, who by this time had spent some \$50,000 or \$60,000 on the institution, impatient of failure, as he is, convinced that it would thrive in the hands of the Society, applied again to Ours, and, at the special desire of Very Rev. Father General, the College was accepted and opened Sept. 8th, 1880, under the protection of the most Sacred Heart of Jesus.

Humanly speaking, the prospect was by no means a bright one. The blessing that attends holy obedience, and

an unshaken confidence in the Sacred Heart alone cheered the pioneers on their westward way. There were, beside the difficulties ordinarily attendant on every new foundation of the kind in this country, the prejudices consequent on the recent failure of the Brothers, the remoteness of the place, which is, however, to a great degree compensated for by the beauty of the site, the number of institutions, some thriving, some struggling for existence, in the vicinity, and countless other obstacles. But the Sacred Heart has been true to Its promises, and I may safely say that the results thus far obtained not only surpass the general expectation, but must be pronounced truly successful, considering the usual march of such institutions in the country. The number of boarders the first year ranged from thirty to forty. The second year, it rose to sixty, while in the third year greater strictness in receiving pupils, kept it much on the same level. Last year, it passed eighty, which together with the day-scholars made about a hundred in all, the highest number which the existing building could conveniently accommodate.

It was time then to think of enlarging, and during the winter the preliminary steps were taken toward the erection of a new building, which was begun as soon as spring set in and will, it is expected, be available about the first of November next, affording accommodations for about 200 students. The enclosed scrap from the *Catholic Review*, May 31st, on occasion of the laying of the corner-stone, gives the principal items connected with the new edifice :

“On Sunday, the 11th inst., our tranquil “Prairie City” witnessed a grand and imposing spectacle, which will long live in the memory of its inhabitants—the laying of the corner-stone of the new college building of the Sacred Heart. The interest which *The Catholic Review* takes in educational matters warrants us to suppose that a short notice of the solemnity will not be unwelcome to its readers.

“The corner-stone was solemnly blessed and laid by the Right Rev. Bishop Flasch of Lacrosse, on Sunday, the 11th inst. It was his first visit to the college since his return from Rome, whence he was received with more than ordi-

nary enthusiasm. The students met him at the depot of Upper Town, about two miles distant, on Saturday evening, and escorted him in solemn procession, to the sound of the college brass band, to the college. At 9 o'clock, A. M., Solemn High Mass, *Coram Episcopo*, was sung, after which his Lordship conferred the sacrament of Confirmation on thirty-one students of the institution. He then gave the Papal blessing with a plenary indulgence specially sent by the Pope to the college and its inmates.

"At 4 o'clock, P. M., a solemn procession of the students and faculty, followed by the Bishop and his assistants in their sacred vestments, was formed in the college chapel and moved to the place of the ceremony, while the brass band played some choice selections of sacred music. A spacious platform, handsomely decorated, was occupied by the clergy, the college choir, and a few distinguished citizens and visitors. Some 2,000 to 3,000 persons occupied the grounds and followed the ceremonies with that interest and respect which is characteristic of Americans. Before proceeding to the blessing of the stone the Bishop delivered an earnest and impressive address to the multitude on the blessings of a true Catholic education, in which knowledge is combined with religion. During the course of his remarks he paid an eloquent tribute of praise to the institution and to its illustrious founder, Mr. Lawler. The weather was exceedingly fine and the eloquent words of the Bishop and the melodious voices of the choir, who admirably rendered some select pieces during the ceremony, were borne far and wide in the stillness of the evening."

This year seven of the students completed the classical course of six years. The classical course is beginning to take well. Though at the beginning the demand for Latin and Greek was at a *minimum*, yet it is now looked upon as an honor among the boys to belong to the classical course, and about sixty per cent. take classics and study very diligently. Those who have had experience of colleges in the Old Country universally acknowledge that in talent and application our young Americans compare very favorably with European boys. For my own part, I must confess I never met a better or more tractable set of boys than I have found here for the last two years. Besides the religious training which the students of the Society receive, two cir-

cumstances contribute very much to the good spirit which is to be found among our boys here, viz: a strict and firm discipline, which keeps us rid of, or very quickly disposes of, really bad subjects; and the fact that we mercilessly reject that class of students, so common in the West, who would come to college only to *winter* there. This system, it is true, will keep our numbers moderate for a time, but it will undoubtedly work better in the long run, and has already contributed to give the college a fair reputation with the better class of Catholic parents. It also keeps us free of too great a drift of non-Catholic students, who would prove a bane rather than a boon to the institution.

By the way, we had a very consoling conversion of a Protestant boy here the first year. He began by saying the beads devoutly with the others, and our Blessed Lady soon led him to the truth. He is now in a military school in the East and very fervent in the practice of his religion. This year we baptized a young pagan, the son of ought-to-be Catholic parents. Two other young Protestants made overtures to be received into the Church this year, but the difficulties on the part of the parents were such that we could not enter upon their wishes at the present.

It is very creditable to our so-called graduates that two of them go to the novitiate, four others study for the priesthood, and the seventh and last takes philosophy in Georgetown College.

The outlook for the next year, judged from the number of new applications, is very fair. The faculty will consist of eight professors, four prefects of discipline, who are at the same time supplementary teachers, and three secular teachers. Besides, two Fathers are employed in giving missions and two in parochial work.

We have opened a new Indian Mission in Wyoming at Lander City, where two Fathers and a lay-brother have already taken up their quarters.

With kindest regards to my few but much esteemed acquaintances at Woodstock, I am, dear Father,

Sincerely yours in the S. Heart,

JAMES CONWAY, S. J.

## ROCKY MOUNTAINS.

CŒUR D'ALÈNE MISSION, July 21st, 1884.

*Letter from Mr. Arthuis.*

DEAR BROTHER IN CHRIST,  
P. C.

Father Cataldo arrived quite unexpectedly at Spokane some days ago. I was the only one at home at the moment of his arrival, as Fr. Ruellan was teaching Catechism in town, and Mr. Brounts was out taking a ride on horseback. On my asking Fr. Cataldo, why he had called us so suddenly away from Woodstock, he told me that he stood in absolute need of us this year. The next morning he called me, and told me that I should have to start, early next day, for Cœur d'Alène Mission, which is about sixty miles from Spokane. At 5 o'clock next morning, I set out for my new destination, in company with Mr. Brounts and a Brother Coadjutor. Mr. Brounts had asked permission to go and see the Mission; he performed the journey on horseback, while the Brother and I travelled in a wagon.

Nothing of interest occurred during the trip. Mr. Brounts remained on horseback the whole morning, which is not so bad for a beginner. In the afternoon while we were jogging along quietly, all of a sudden Mr. Brount's horse fell down and threw him to the ground. Happily he received no other injury than a slight hurt on the hand.

We were agreeably surprised, on our arrival at the Mission, to find a beautiful frame church, a comfortable house for the Fathers, and two spacious school-houses, one for the girls, in the care of Canadian Sisters, the other for the boys, taught by our Fathers. The next day being Sunday, we went to the Mission church. Before Mass, the prayers were recited in Indian, all present answering in a loud, slow

and solemn tone of voice. Mass was then begun. The *Kyrie, Gloria, Credo, Sanctus* and *Agnus Dei* were sung by the Indians. At the Elevation and Communion, Indian hymns were sung. About thirty Indians approached the Holy Table. It is a consoling sight to witness the marvels which grace has worked in these children of the forest. From a savage and barbarous people, they have become a civilized nation. Listening to the advice of our Fathers, they have settled down at the Mission as farmers. Many of them are well to do, and even wealthy. The great chief, Celtis, owns seven or eight hundred horses, and as many head of cattle. Although civilized, these Indians have not abandoned their laws and their own peculiar customs. Their reservation is a small state. The agent of the U. S. Government has very little to do with them. It is Celtis who administers justice, and rules this petty state. He possesses an army of well-drilled Indians, who perform the office of policemen. Celtis is, above all, an excellent Christian, who makes the laws of God and the Church to be respected. Woe to the unhappy one who is guilty of bad behavior in the church! This same chief more than once routed the American armies during the Indian wars. He is also a clever politician, and has often puzzled skilful lawyers with his subtle questions and artful explanations.

I am appointed prefect of the boys, and teacher of arithmetic and music. This evening, I start for the woods, where they are encamped for the last fifteen days. I shall be obliged to sleep on the bare ground, wrapped in a blanket,—true missionary life. Pray for me.

Truly yours in the S. Heart,

P. ARTHUIS, S. J.

## MEMBERS OF THE SOCIETY SLAIN WITHIN THE PRESENT LIMITS OF THE UNITED STATES.

This roll of honor was compiled by a philosopher of the second year. Concerning the Spaniards who were put to death about the Rappahannock a few words must be said. The Indian novices, who had taken Spanish names, were young men from some American tribe and had been educated in an Indian school at Havana. The scene of the deaths of Frs. Quiros, Segura and companions is mentioned in an article in the *Catholic World*, March, 1875. The editor of the LETTERS had doubts about this paper and addressed a note to the distinguished historian and eminent authority on Indian Missions, John Gilmary Shea, LL.D. The following reply was received: "I wrote the article in the *Catholic World*. \* \* \* I wrote my paper with Menendez' correspondence, reports of official pilots, letters of Frs. Segura and Quiros, as well as Tanner, and extracts from the Chrono-Historia de la Provincia de Toledo. These results I have never had any occasion to doubt. \* \* \* There is no more difficulty with the Spanish derroteros in hand in locating Axacan or Jacan, as it was often written, than in locating St. Augustine or Santa Helena." The same gentleman in another place says that he has consulted sixty documents, and been strengthened in his position.—*Axacan* pronounced by a Spaniard suggests *Occoquan*: a creek of this name almost touches the Rappahannock.

Fr. Peter Martinez; born at Calda, Spain, October 15th, 1533; killed by the Indians near San Augustine, Florida, Sept. 28th, 1566.

Fr. Louis de Quiros, a Spaniard, Brs. Gabriel de Solis,

John Baptist Mendez, Indian novices, massacred by the Indians near the Rappahannock, Va., Feb. 3, 1571.

Fr. John Baptist de Segura of Toledo, Brs. Gabriel Gomez, Peter de Linares, Sancho Zevallos, Spaniards, and Christopher Rodondo, an Indian novice, massacred by the Indians on the banks of the Rappahannock, Va., Feb. 8th, 1571.

Br. Gilbert du Thet, killed by the English who were making an attack on fort St. Sauveur, Mt. Desert Island, Maine, Dec. 1613.

Br. René Goupil, born in Anjou, put to death by the Iroquois in the Mohawk Valley, near Albany, N. Y., Sept. 29, 1642.

Fr. Isaac Jogues, put to death by the same Indians near Auriesville, a station on the West Shore Rail Road not far from Albany, Oct. 16, 1646.

Fr. Sebastian Rasle put to death by the English colonists at Norridgewalk, Maine, Aug. 23, 1724.

Fr. Paul du Poisson, Prov. of Champagne, killed by the Natchez tribe, Mississippi, Nov. 28, 1729.<sup>(1)</sup>

Fr. John Souel, Prov. of Champagne, killed by the Yazoo tribe, Mississippi, Dec. 11th, 1729.<sup>(2)</sup>

Fr. Peter Aulneau, Prov. of France, killed by the Sioux, Lake of the Woods, Minnesota, June 6, 1736. (Cat. Rom.)

Fr. Anthony Sénat, Prov. of France, put to death by Chickasaws, Mississippi, March 26, 1736.<sup>(3)</sup>

Fr. John Deguerre, killed by the Indians of Illinois: date of death unknown? (Spalding's Life of Bishop Flaget.)

Fr. Claude Virot, killed by the Iroquois, in Genesee Valley, N. Y., July, 1759. The Iroquois were then allies of the English in the war against the French. Fr. Virot was an army chaplain.

In all - - - 19.

Total number of Fathers and Brothers put to death, of the whole Society, 754; total number of canonized or beatified, 90:

<sup>(1)</sup> At Natchez.

<sup>(2)</sup> Not far from Vicksburg.

<sup>(3)</sup> Pontotoc County, Miss.



Portuguese, 37; Japanese, 24; Spaniards, 15; Italians, 7; Polish, 2; Belgian, 1; Korean, 1; French, 2; Dutch, 1.

Of these: Martyrs, 78; Confessors, 12. Martyrs divided as follows:

Fathers, 17; Scholastics, 29; Nov. Schol 12; Coadjutors, 19; Nov. Coadj. 1.

Confessors, as follows:

Fathers, 8; Scholastics, 3; Coadj. 1. First member of the Society put to death, Anthony Criminali, Sp. Coadj. at Punchal, East Indies, Feb. 7, 1549.

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## ST. IGNATIUS' CHURCH, BALTIMORE.

Sunday, Oct. 5th, was a day of unusual solemnity at the church of St. Ignatius of Loyola, Baltimore. The occasion was the re-opening of the church which since May had been undergoing extensive repairs. The Rector of the College, Rev. E. A. McGurk, sang the Solemn High Mass, assisted by the Rev. Wm. H. Carroll, Minister of St. Francis Xavier's, New York City, as deacon, and Mr. Wm. H. Morrison, as sub-deacon. There were also present in the sanctuary, the Rectors of Woodstock, Georgetown and Frederick—Rev. P. O. Racicot, Rev. Jas. Doonan, and Rev. A. J. Tisdall—together with the Rev. Jno. A. Morgan, Rev. Edw. Connolly, the clergy and faculty of Loyola College and representatives from the secular clergy of the city.

Four months of anxious waiting had prepared the people for some transformation, but that which met their eyes was far beyond their most sanguine expectations. The walls and ceiling had been tastefully tinted, the former a pale pistachio green, the latter a very light chocolate.

A fresco in oil of the Assumption now adorns the ceiling. This painting is the work of the artist Lamprecht, whose frescoes give such a pleasing effect to the church of St.

Francis Xavier, New York City. It represents our Lady borne aloft by angels, three of whom form with her the chief group of the painting. A burst of heavenly light illumines the upper part of the fresco, and the Queen of Heaven appears wrapt in ecstasy as the beatific vision dawns upon her. Below, but dimly in the distance, appears a segment of the earth, upon which one of the ascending angels scatters the sweetest blossoms, an earnest of the fruits of our Lady's Assumption. The face of the Blessed Virgin is full of heavenly expression, and there is a repose and grandeur about the figures, a choice and happy blending of colors, which at once stamp the painting as a masterpiece.

Not less successful than the painting from an artistic standpoint are the new stained-glass windows. The design is simple, and a positive avoidance of anything like extravagance in color is at once apparent. The effect which the light, tempered by such a medium, has on the tinted walls cannot easily be described.

The wood-work of the church has also undergone a thorough renovation. The old pews have given place to new ones of cherry wood, while the confessionals and wainscoting around the church have also been finished in the same material.

The new altar railing is very beautiful. Short pillars of brass with branch-like connections support a handsome strip of cherry which serves as communion rail. Along the base runs a plate of brass some six inches in height, highly burnished and studded at frequent intervals with fruits and flowers in bass-relief. A pleasing background to the railing is formed by a heavy drapery of crimson cloth.

An improvement has also been made in the way of lighting the church. This is now effected by numerous jets of gas—lighted by electricity—which project from above the entablature and encircle the whole edifice.

The preacher on the occasion of the re-opening was the Rev. Jeremiah O'Connor, S. J., of New York. After an allusion to the beauty of God's temple and a few words of

praise for the energy of pastors and the generosity of people by which such work had been accomplished, he drew attention to the embellishment of another temple, the spiritual temple within us. Then, as it was well known that there were many Protestants present, he passed by an easy transition to the vindication of the claim of the Catholic Church to be the Church of Christ.

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### RECOLLECTIONS.

You ask me to look back over my fifty years in the Society and give some recollections of men and places. You request me, also, to write out any traditions concerning our Society that may have been handed down through my family. I comply with your request, but I take the liberty of doing my work in the order that these things of the past occur to my mind. The olden time and the heroic age that I have heard about, will, I much fear, become "a twice told tale" by any notice I may give of them, but *fertur ; a prioribus audivimus ; traditum est* are Livian, and in thus far respectable.

"Hæc olim meminisse juvabit."

*Georgetown and Washington.*—The oldest Catholic college in the Union is that of Georgetown, D. C. It was even down to 1830 the chief educational establishment and the quasi-Rome of the Catholics throughout the land. In the early times of the formation and appointment of our American hierarchy the few Bishops who constituted it, after their councils in Baltimore, used to visit the College in a body, with speech-making and holiday giving. This gave general satisfaction and harmonized with the views of all, especially those of the then students. The nearness to

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(1) We hope to continue this department of the LETTERS. We invite contributions. Many interesting things will soon pass out of memory unless some record is made of them. These recollections are not intended to be confined to our Province.

Washington City was a great advantage to the College; for though Philadelphia gave forth the cry of independence, the government soon after was transferred to the banks of the Potomac. From that time Washington City has had a marked importance. The administration of the general government turned all eyes towards this city; and now ten or fifteen thousand visitors are daily, while Congress is in session, walking its streets. Washington was, in the early days of the republic, a rival of Baltimore for the location of the episcopal see. A building was once on the point of being erected for the purpose, and the site of the Primate's cathedral had already been selected on or near "the Youngs' property, ad ripas Potomaci." <sup>(1)</sup>

When Georgetown was opened as a seat of learning the president's house was not yet built in Washington. The corner-stone was laid by the Free Masons in 1792. Gen. Washington was present. It was proposed to call it the Palace; the people protested it was not Republican. Congress called it the Executive Mansion. Mr. Hoban was the builder and architect. He wished to put a third story on it, but Washington said, "no; for in that case the people would look upon me as preparing myself for a King!" Mr. Hoban's son, a Father of the Society, related this anecdote to my informant. Such an expression is of sufficient moment to warrant its record. It shows the pulse of the community of that day and how their beatings were counted. Let me finish my remarks with an extract from the *Century* for April: "When James Hoban, the Irish architect, who had established himself in Charleston, and was building substantial houses on the Battery for S. Carolina planters, and tradesmen of that town, received notice that his plan for the president's house had been adopted, he hastened to Washington to claim the prize of five hundred dollars, and to take charge of the erection of the building. Hoban had not seen much of the world, and had modeled his plan pretty closely upon one of the best houses he knew—that

<sup>(1)</sup> The land was given for the purpose, and still belongs to the Archbishop if we mistake not. It is known as "Cathedral Lot."—EDITOR.

of the Duke of Leinster, in Dublin. The Duke's house was in imitation of one of those spacious and stately villas which the Italians learned to build when the rest of Europe was living in uncouth piles of brick or gloomy fortified castles. Indeed the world has not improved much to this day on the Italian house of the middle ages, save in inventions for water-pipes, warming and lighting. Thick walls secured warmth in winter and coolness in summer; the windows were made to admit plenty of air and sunlight, the wide doors for ingress and egress, without jostling, of people walking by twos and threes; the stairs were easy to climb, the rooms high, well-proportioned, and of a size fitted for the several uses. Thus was the White House built."

*General Washington.*—The Canada question, the sending to the people of that country of our three commissioners, and many other things brought General Washington in frequent intercourse with Bishop Carroll. It is believed that they were intimate friends. It was said the Bishop privately visited the General in his last illness, to sympathize with, solace, and aid him in his last moments. As the English knife that had been used to disembowel the martyr (before he had died by hanging), at that period, had hardly had time to let the blood of the victim dry upon it, such an interview was whispered "sub rosa." Not a few corroborating circumstances of this private meeting, which I now no longer bear in mind, were told. My opinion is that it was rather a pious thought than anything more substantial. Gratitude would most naturally raise from the world of probabilities all blessings and gather them around the death-bed of the "Father of his country."

*Fr. George Hunter.*—"Traditum est." In the early times of the Mission of St. Thomas near Port Tobacco, a message came by night to old Fr. George Hunter, calling him in haste, over the Potomac river into Virginia. Fr. George was one of the earliest pioneers, and built the church and house of St. Thomas'. The two callers who aroused him from his bed, entreated him to come at once to one in grievous sickness beyond the river. Two young men of

comely mein — *well-favored*, as the phrase then went— came on a “sick-call.” The priest receiving their message girt himself for the trip. Everything having been made ready, they set out for the river. The two young men walked ahead to the boat that was ready by the shore. All aboard, the youths took to their oars and sent the boat spinning through the waves. Their trip of about five or six miles was duly made. Upon landing on the Virginia shore, they saw three horses ready for their conveyance to the house of the sick man. One of the youths led a horse to Fr. Hunter and respectfully held the stirrup for him to mount. The young men then mounting the other horses trotted on briskly in advance to point out the road. Arrived at a lowly dwelling, the Father went up stairs, and found the patient far gone in his sickness and waiting in pain for the last rites of the Church and her parting blessing. These, given with faith, were received in humble hope. All over, the Father found his attendants awaiting his return, with the horses ready. They soon galloped back some four or five miles to the banks of the river. Entering the boat, that threw on either side the foam of the waves, they soon neared the Maryland side and landed at Chapel Point. The Father was about to bid his attendants good-bye; but “no;” they insisted on accompanying him to the house; for the mere loneliness of the night would make his walk dreary and unpleasant. The Father felt full of joy while he walked and conversed with them on the way.

When nearing the church, the Father was upon the point of speaking to invite his attendants into the house to take some refreshments—“They had food he knew not of”—when lo! in the clear and bright night—this is mentioned—no one was to be seen. His companions of the night had vanished. The office of the angels was discharged and they had returned to their Father in heaven. Fr. George stood before the church door a picture of wonder. After his amazement the dear old priest humbled himself before God, and in gratitude thanked the Lord, who never forgets the poor that live in the sanctuary of Christ’s Sacred Heart.

*Holy Communion.*—“Fertur”—I can only speak in general now. But the earnestness of God’s friends is a warranty of their truthfulness. Those who have become exiles from their native land to help their brethren on the way to heaven are hardly to be lightly accused of honoring, by a gratuitous lie, “the father of lies.” The following is a plain and simple narration: A very sick woman, at the time of receiving the last rites of the dying, after having made her confession, was, at the moment of communicating at one end of the sick-room and the priest, with the Communion, at the other. This fact happened in St. Mary’s Co., Md. The priest at the table after blessing his patient was holding the host in his fingers: when the “Domine non sum dignus,” had, as usual, been repeated for the third time, the host went out from the priest’s fingers and passed quite athwart the room to the communicant’s mouth. The lips were open to receive: an invisible power was administering Communion, and so the priest found himself superseded by a providential interposition.

“*Laudetur SS. Sacramentum.*”—How our Lord showed himself in the Eucharist was even in my own sight manifest. The prince-priest Hohenlohe used some forty or fifty years ago to say Mass on certain days for the Catholics of the different countries. A novena was usually made, and often by some religious community, for the purpose of obtaining favors through the Most Bd. Sacrament. A novena of this description was made in Frederick City, Md. Communion was given on the last day of the novena at 4 o’clock, A. M. This time corresponded with the hour of prince Hohenlohe’s Mass in Europe. The infirm person was nearly dead of pulmonary consumption; hardly, if at all, able to turn in bed, and at the very instant of receiving Communion was perfectly cured and made free from all ailment. The Sisters of the Visitation of Frederick had also made the novena.

S.

(To be continued.)

## OBITUARY.

### FATHER PAUL DE HAZA-RADLITZ.

On July 16th, 1884, died at the hospital of the Alexian Brothers, St. Louis, Mo., a good and faithful servant in the Lord's vineyard, Father Paul de Haza-Radlitz. He was born in Germany, of a noble family, on the 25th of January, 1830. His father was a convert to the Catholic Church. Two of his brothers entered like himself the Society of Jesus; three were officers in the Prussian army, and his sister embraced the religious life. Paul entered the novitiate at Munster, in Westphalia, on August 23rd, 1852; he was ordained priest, April the 9th, 1859; in 1867 he left his native land to devote himself to the American Mission; and on May the 11th of the same year he landed in New York. After a short stay at St. Joseph's Church, St. Louis, he was sent to Washington, Franklin Co., Mo., as assistant to Rev. Father Seisl, S. J., where he remained for two years, and visited regularly the surrounding German missionary stations. In the autumn of 1869, he was removed to Westphalia, Osage Co., Mo., where he spent his energy, and sacrificed his health in attending to the various neighboring missions.

When his brethren in Germany were driven from their fatherland by the persecuting laws of the Prussian government, and there was no prospect of a speedy return to their country, Father Haza requested and obtained his transfer from the German to the Missouri Province. Though the life of a missionary priest in the west, must have offered many hardships to one who had been raised in luxury and had spent his youth among the nobility of Germany and



France, yet his love for his sacred calling, and his zeal for souls made him endure courageously and cheerfully his many privations and hardships.

Father Haza was a poet of no mean attainments; and the German Catholic papers offered to their readers refreshing effusions of his poetic muse. But these were only the products of his few leisure moments. His time, so long as his weak health allowed it, was devoted to hard and prosaic labor for the salvation of souls. He thought that he could spend his talents and his strength in no better cause than that of working for the good, simple people, that were entrusted to his care. For their welfare he sacrificed willingly his more refined inclinations. To establish thoroughly Catholic families, where the faith would be transmitted pure and undefiled from parents to children, was his ambition. To the attainment of that end, he devoted his time and his labor. And the good people among whom he was working appreciated his devotion and zeal. With sorrow they beheld him depart from their midst, when his Superiors ordered him to seek in St. Louis a remedy for his long and obstinate sickness. They feared, and their fear was but too well grounded, that they would never see him again. He had spent years in his small cabin; and when at length a new and comfortable house had been completed, he exchanged his poor dwelling not for the new building, but for the hospital of the Alexian Brothers, in St. Louis. But his labors, his privations and his continued ill health had worn out his strength.

Despite the assiduous care of the good Brothers, and the attendance of skilful physicians, he grew weaker and weaker, till on July the 16th, the feast of our Lady of Mount Carmel, he quietly breathed his last. He died on the feast of her, whom he had honored in sermon and in song, and whom he had made others love and honor. Armed with the sign of her special protection, the scapular, and on its very feast, he passed from his labors and sufferings to eternal rest and joy. His obsequies were celebrated at St.

Joseph's Church, St. Louis; and his mortal remains now rest in the quiet graveyard of the novitiate at Florissant.—

R. I. P.

#### FATHER JOHN B. MIÉGE.

The persecution which in 1848 assailed the religious Orders in Europe and the Society of Jesus in particular, caused a general dispersion of the Fathers in Italy and the neighboring States, and was employed by providence as an occasion of sending new bands of Missionaries to America. John Baptist Miège was among these apostles. Born in 1815, he was the youngest son of a wealthy, pious and widely known family of the parish of Chevron, in Upper Savoy. Several members of the family all of whom, it appears, were endowed with talents in a remarkable degree, had occupied prominent posts in the government or held important positions in the Church. Urban, a brother, fifteen years Fr. Miège's senior, was for nearly forty-two years Director of the Episcopal Seminary of Montiers. When at a very early age John Baptist was committed to his care, his solicitude for him was the more tender and his surveillance the more unremitting, as his affection for him was truly paternal. His zeal was amply rewarded, for John Baptist was not slow to display a marked fitness for every branch of literature, and that relish for spiritual perfection which he ever after experienced, even in the most distracting duties of his episcopacy.

He completed his literary studies at nineteen, when he surprised his directors who had been already convinced of his preference for the ecclesiastical state by a sudden turn of his thoughts. One morning when about to return home for his vacations, he timidly approached his brother's room and communicated to him his intention of joining the army. His brother was painfully surprised, but, knowing well the state of Europe and understanding that the atmosphere of war could penetrate even to the Seminary, he said calmly after a moment's thought, "brother, I am willing, but upon

this condition, that you finish your course of philosophy. You are yet young and have ample time to enlist, while a course of philosophy is sure to prove one of your practical needs." He gladly assented, and after two years of philosophy, again presented himself before his brother. "Well, John Baptist," said Urban. "Brother, with your consent I would like to enter the Society of Jesus." "What about the army?" asked his brother. "Oh well, that is entering the army," replied the young philosopher. Urban gave him all assistance possible, and two weeks later, on the 23rd of Oct., 1836, he was admitted into the Society by Rev. Fr. Puty, Rector of the novitiate at Milan.

His first years of spiritual life were spent under Father Francis Pellico, brother of the illustrious author, Silvio, and afterwards Italian assistant to the General. He lost no time in laboring to master the virtues of his calling. There are those still living, companions of his novice life, who recall the favor they enjoyed of witnessing in one so young the most condescending charity, a humility that coveted every abjection, an uncompromising spirit of discipline, and an absorbing devotion to his institute—virtues which shone brilliantly during the remainder of his life.

Like the beloved disciple his most fertile theme when discoursing to his brethren was: "Love one another. Bear with each other and forbear." And when on his death-bed after having been anointed, he was asked by Rev. Father Provincial: "What advice shall I give from you to the young men gathered around you," he answered, "tell them to be charitable." We know the profound humility and the deep attachment for his own dear Society of Jesus, which induced him to strive with such persevering eagerness to cast aside the honors of the episcopacy. His zeal for discipline is evidenced by the fact that under a press of affairs that suggested so slight a disturbance of discipline as the postponement of community prayer, he always yielded to his predominant passion for the military precision of his Order rather than expedite business at its expense.

He pronounced his first vows on the 15th of Oct. 1838,

and after two years of Juniorate, was transferred to the large boarding-school at Milan, where he was appointed Chief Disciplinary. In 1843, he was removed to Chambéry, where he remained until Sept., 1844, his jovial and genial disposition and the fulness with which he sympathized with the students endearing him to them, and rendering them as pliable as wax in his hands. In Sept. 1844, the Provincial, Fr. Breciani, seeing that to insure the future eminence of his young subject nothing would better correspond to the spirit of the Institute than to afford him the advantage of eminent masters, sent him to Rome. And eminent professors were his: the erudite Perrone, the brilliant but unfortunate Passaglia, Father Patrizzi, the great authority in bibliography, and Father Anthony Ballerini, the eminent moralist, were the four under whom he began his theological studies. In all things were his labors thorough and exceedingly successful, but his eminently practical mind rendered him especially fitted to take in the varied solutions of moral questions. His opinion in moral questions was invariably the most desirable to follow, perfectly safe, and as liberal as well regulated charity would permit.

In 1847, during his third year of theology, he was ordained priest at Rome, and in 1848 he completed his theological studies. During this year, the houses of the Society were closed by the Revolutionists and the Fathers dispersed, the greater number going to England, Belgium or France. Among those who hastened to Cività Vecchia to take shipping for Marseilles was Father Miège. He was ordered to France, whence at his own long and earnest petition, he was to sail for the Indian Mission of North America. It is admirable to contemplate the attention which the young Father manifested for his brothers in religion during those perilous days. The steamers then plying between Naples and Marseilles were in the pay, if not in the power of the Revolutionists; insult was, therefore, unavoidable, were it not for the confiding care of this great-hearted man. Father Miège arrived at Cività Vecchia a day or two before his brethren, and was so completely

disguised that his identity was not for a moment suspected by the officers of the vessel. He was not slow in perceiving this and took every liberty secured to him by his *incognito*. Assuming the role of protector of the exiles, his address was so bold, his rebukes and his orders so peremptory that all on board honored him as an Italian grandee. Under his sheltering patronage, the exiles sailed not only unmolested, but pleasantly. He left Marseilles for America in the mid-summer of 1849, and reached St. Louis early in the fall. At this point his travels were for a time interrupted. He was appointed to the pastorship of the little church of St. Charles with its accessory charge of the mission of the Portage.

Later on he was removed to Florissant, the House of Probation, where he taught Moral Theology until the spring of 1851, when he was transferred to St. Louis University. One evening in the fall of 1851, Father Miége found upon his desk in the Study Hall a large sealed packet addressed to himself. He did not open it, but after studies took it to his room where it remained untouched. The Rector and many of the Fathers aware of its contents had remained silent, desirous of seeing its effect upon the humility of Father Miége. He, however, regarding the packet as a good joke played at his expense by the boys, did not even open it, and was not in the least affected by its contents. When, therefore, the Rev. Father Rector assured him that it contained his appointment to the Vicariate Apostolic of all the territory between the States and the Rocky Mountains, he was painfully disturbed. It was more than his humility could bear, and he firmly but respectfully returned the documents to Archbishop Kenrick who had sent them. A short while after, a formal order from the Holy See obliged him to assume the burden of the episcopacy with the assurance that he would never be forced to become a titular Bishop, thus severing his membership with his order. He was accordingly consecrated by Archbishop Kenrick on the 25th of March, 1851, in St. Xavier's Church,

St. Louis, receiving the title of Bishop of Messana (*in partibus infidelium*).

On the 11th of the following May, he left St. Louis, and after a tedious journey by boat, up the Missouri, reached St. Joseph. Four days later, accompanied by the Rev. P. M. Ponziglione, a life-long missionary among the Indians of Kansas, he crossed the Missouri. Having reached St. Mary's, his future see, the young prelate immediately entered upon the busy work of a missionary priest. He often visited the distant limits of his broad vicariate, traversing the then trackless wastes of Kansas, Nebraska, Colorado and the Indian Territory.<sup>(1)</sup> In August, 1855, he removed to Leavenworth where he found seven Catholic families; when he retired in 1874, he left several thousand faithful members of the Church. Having built there a magnificent cathedral and furnished an elegant episcopal residence, he made his final and successful petition to the Holy See for his successor. After the appointment of his coadjutor, he travelled through California, Chili, Brazil and other states of S. America, the charity of the faithful enabling him to liquidate his debts.

Having provided everything for his successor, Fr. Miége earnestly besought the Holy Father to relieve him of his episcopal duties. After many entreaties his prayer was granted; and in July, 1874, he quietly retired as a simple Jesuit Father to St. Louis University, whence twenty years before, he had gone forth to found the western church. A week after his resignation, he withdrew to the quiet of Woodstock College, Maryland, where he acted as spiritual adviser to the young men of the Society. He remained in this position until June 1877, when he was sent to Detroit, Michigan, to open a college of the Society in that city, where he became a universal favorite of clergy and people. In 1880, he again retired to Woodstock.

His remaining days were full of physical trials. In the spring of 1883, he was prostrated by paralysis. He lingered

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<sup>(1)</sup> In 1853, Fr. Miége was in Rome, and acted as procurator for the Vice-province of Missouri in the twenty-second General Congregation.

in this state over a year, undergoing during this period many sufferings, and the annoyance from a frightful burn, the result of an accident that deprived him of the full use of his hands. At length, fortified by all the rites of Holy Church, and surrounded by the kind offices of his religious brethren, this humble prelate and great missionary surrendered his grand and simple soul into the hands of his maker on the 20th of July, 1884.

It is indeed difficult to do even scant justice to the leading features of this truly patriarchal character. Fr. Miège was a holy priest, an humble religious and a zealous Bishop. His presence ever proved an unfailing spell, charming the young into a confiding freedom of intercourse, and his older friends into a mingled veneration and love for his great social and religious virtues. He had a smile and a hearty reception for everybody, simply because all had a deep share in his sympathy, and none ever proved the object of his suspicion or dislike. With the sad and dejected he was always discriminate. He perceived, one would say, intuitively, where there was a dangerous or harmful melancholy, and none knew better than he what to say and how to say it. To these afflicted friends, he was really a father; but, when trifles disturbed the mind, his raillery was simply baffling. It gave no quarter, admitted no explanation, but, provoked an entire oblivion, or a ludicrous recollection of the little things that sometimes make a man miserable. He so adjusted his attention to everybody, that it was a perfect pastime to entertain him, and a treat to enjoy the favor of his company; disliking unnecessary distinctions, his great soul sympathized equally with all who found in him a kind father and an unswerving friend.—May he rest in peace. Amen.

## FATHER JOSEPH ENDERS.

Fr. Enders died at the Novitiate, Frederick, Md., Sept. 10th, 1884, aged 77 years, 9 months and 23 days.

Some enduring record should be made of the labors of this zealous and holy man, who leaving his native country and all that the word carries with it, gave forty-four years of his life to our Province. Another and an infinitely higher record was made in heaven and the reward bestowed there, we may hope; still gratitude compels us to say something here. Besides, the bright example given by our departed Father of zeal, devotion, patience and amiability may move us to imitate him.

Fr. Enders was born near Munich, in Bavaria, Nov. 17th, 1806. His parents were pious people engaged in farming, who taught him from the cradle the practice of his holy religion. At an early age he expressed his desire to become a priest, and his father took him to the nearest town to begin his studies. At the age of twenty-five he was ordained a priest in the diocese of Munich. Later he felt drawn to the Society; he entered the novitiate in Brieg, Canton of Vallis, Switzerland, Sept. 28th, 1836. Here "he was always modest, humble, pious and laborious and kind to all," writes an old acquaintance; "hence also loved and esteemed by all. The Superiors found in him a docile and obedient religious who loved the Society and its rules with a cordial affection." After his noviceship he repeated his rhetoric for a year and was then sent to the college of Friburg. After spending some time at this great seat of learning, then at the very zenith of its renown, he was sent to our Province together with Father Anthony Rey, and arrived in Georgetown College at the end of 1840.

The first mission given Fr. Enders, after he had spent a few months in the study of English, was at Newtown in St. Mary's County, and this he served faithfully for over two years. He was then sent to Frederick where he had charge of the out-lying missions for a year. We find him



as Superior at Newtown in 1845, '46, '47. Whilst here he began the present church of St. Aloysius in Leonardtown; an older church, a mile from the town, and built in the last century, was found to be too small for the congregation. To form some idea of the labors of this mission forty years ago, I may say that two Fathers then had charge of the churches that are now attended by four, and they will tell you that they have enough to do.

From 1848 to 1858 he was Superior at Conewago. During this time he attended, together with the Fathers with him, many missions which are now surrounded by populous towns and have resident pastors. These missions had been established by Fathers Wappeler, Pellentz, and Manners in the last century, and Fr. Enders and his companions may be justly styled the last of the illustrious line of missionary priests who kept the faith alive in this part of Pennsylvania, until the increasing population called for resident pastors. In 1850, he enlarged the church at Conewago with transept, sanctuary and sacristy. His rare skill in the arts of painting and architecture was now of great service to him. Here and in St. Mary's County sometime afterward, he used his pencil for altar-pieces and other works of no mean merit.

In 1859 he was again made Superior at Newtown. The first work he undertook was the improving of the church in Leonardtown. He enlarged it considerably and added a beautiful spire of his own design. The altar-piece in this church, as well as the one in the Medley's Neck Chapel were painted by him. He was a man of untiring energy. The spiritual needs of the congregation were most near to him. No labor, no exposure to the inclemency of the season were thought of when their was a question of duty, or some one in danger of death required his spiritual help. Not unfrequently, his bodily infirmities weighed him down; not unfrequently the saying of Holy Mass or the visiting of the sick was a torture to him, and yet he never flinched from his duty. It was whilst riding to one of his missions

in 1866 he met with a severe accident by being thrown from his horse; his collar-bone was broken, and he was confined for four weeks to his room under the hospitable roof of one of his parishioners. In all his trials and sufferings he was remarkably patient; and there was great need of this virtue when towards the end of his life his infirmities were multiplied.

In July, 1868, Fr. Enders made Leonardtown the residence of the mission; this was a judicious change; for it he had already made preparations by the enlargement of a building he had purchased. Now the Fathers from a central point could more easily attend their churches.

In 1870 he was transferred to Conewago. Here he again made improvements in the church by the erection of a spire and a marble altar, and in the residence by the introduction of water. This great comfort he had previously seen to, but for want of care the machinery for raising the water had become useless. He remained in Conewago until the winter of this year, when Superiors bade him retire to Frederick to spend the last days of a profitable life. It is needless to say that his people regretted his departure, for it was a token of another soon to be. For twenty-four years he worked for them, and they, as well as the faithful in Maryland, revered him as a saint. Year in and year out was a continual round of works. Day or night, rain or shine, sick or well—duty was to him imperative. And this his people knew well. "As a Father," wrote a friend of his, "he is most kind and patient; as a friend, true and warm-hearted; as a gentleman, most genial, hospitable and cultured; and above all, his solid piety and many virtues stand conspicuous."

Fr. Enders had been a sufferer for many years, and those who saw him in his retirement in Frederick could not but be edified by his resignation to the will of God, by his fervor in his religious duties, especially during the sacrifice of Mass. His life had been of the kind that leads to a happy death, but here surrounded by all that makes novice life so holy, he prepared himself for the next world. He requested

to be allowed to make the annual retreat with the community, and this was partly granted him. The one who gave the exercises could not help feeling humbled, when explaining the points he beheld among his listeners the first priest he ever saw, the Father to whom he made his first confession nearly forty years before, the one who, in common with many of our Fathers on the Maryland Mission, was revered as a saintly man.

“His death like his life was full of peace and holy calm,” writes the Father who was by his side; “he was conscious till within the few last moments before he expired. Father Bapst, who had been his fellow-novice, asked me to beg his prayers for himself that our Lord would call him soon if it were His holy will. I did so, and Fr. Enders replied that he would not forget him. The last few months, the retreat you gave, he passed through with the idea that he might be ready for the end. Preparation for death was his sole thought.”

Ripe in years and merits, Fr. Enders has gone to his rest. His good works were there before him. His apostleship was comparatively hidden; his eloquence was not that of the tongue, but the far better one of example, for this will last when the sound of words has long since died away.—

R. I. P.

#### BROTHER PATRICK HAYES.

Those who saw this Brother during vacation at St. Inigoes, and were every day witnesses of his manly vigor and unflagging energy could never have imagined that so soon he should pass away. He died at St. Inigoes on Sept. 27th. For some days he had been unwell owing to an attack of malarial fever; having almost recovered, he exposed himself imprudently to the sun's rays at midday and was again taken ill. Soon symptoms of typhoid were noticed, and in a short time his case was hopeless.

Br. Hayes was born in Ireland March, 17th, 1843. He entered the Society April 20th, 1867, after having spent

some time as a postulant at Fordham. He made his novitiate at Sault-au-Recollet in Canada, and whilst engaged in this first training for his work, he edified all by his fervor, regularity and everything becoming one in his station. He was remarkably industrious in doing the task allotted him by Superiors, and this trait of character was only made more perfect in his after life. He always took the greatest interest in his work, whatever it might be, because he knew that he was doing it for God.

After his novitiate he was sent to Chatham in Canada-West for sometime; thence he returned to Fordham. From Fordham he was sent to Troy. Leaving Troy by the order of Superiors, he repaired to the Indian Missions in Canada, where he spent several years and was of great service to the Fathers in the management of the farm. The work was hard and required no little patience and skill in the one on whom the responsibility rested for its being properly done.

Two years ago Br. Hayes was recalled to the United States; he was again stationed at Manresa, where he had charge of the farm. Early last spring Superiors sent him to St. Inigoes where he was of great service until his last sickness.

This is a brief sketch of our Brother who has gone to his rest in the prime of life. We had hoped for many years of usefulness at his hands, but God has willed otherwise. This hidden career has come to an end, but the good Lord who rewards all who are enlisted in his service, and takes account of even the most trifling thing we do for His name's sake will not overlook the toil and sweat of our Brother, nor the love and fervor with which he labored.—R. I. P.

#### FATHER MICHAEL J. TRACY.

The subject of the following sketch was born November 1st, 1839. A native of Ireland, he came to this country in 1851, and, after preparatory studies made at St. Joseph's College, Bardstown, Ky., was employed as a teacher for three years at St. Xavier Parish School, Cincinnati, and

later on at a Business College in the same city. It was while filling this latter position that he acquired that proficiency as a book-keeper and accountant for which he became distinguished, and which he turned to so much practical advantage in the Society afterwards. Called by God to the priesthood, he entered the Seminary of Mt. St. Mary's of the West, but stayed there only two years, leaving it for the novitiate at Florissant, which he entered in the summer of '63. His years of noviceship and juniorate over, he was sent to St. Louis University to teach, and then to his philosophy, in both of which undertakings he met with commendable success. He made his theology at Woodstock, and, returning to his Province early in the spring of 1875, was ordained priest in the Cathedral of Cincinnati on Pentecost Sunday, May 15th following, after which he was appointed Procurator of the college in St. Louis, where he remained until a grievous attack of inflammation of the lungs forced him to give up his office and seek needed rest in travel.

Somewhat bettered by a change of air and occupation, he again fell to his wonted task, and for the last five years of his life was treasurer of St. Xavier College, Cincinnati. His exceptional ability as a financier tided that institution over more than one strait and set it upon a firm financial footing. It was while at St. Xavier that he contracted the cold which brought on the consumption, to which his delicate frame eventually succumbed. Despite the care he took of himself, he was never wholly ridded of it, and its work, though gradual, was so telling that in the fall of '83 his Superiors relieved him of official duties altogether and sent him east for the benefit of his health. Upon his return he resumed his former labors, but only to surrender them again and entirely in the following spring, and go south in search of another lease of a life that was fast slipping away. He remained at the south less than three months and then, realizing that he was beyond all hope, hastened back to Cincinnati—there to die, where so much of his life's best work had been done, and where so many of its earliest and

happiest recollections still clustered. On Sunday night, Sept. 21st., at half-past eight, strengthened by the sacraments and surrounded by his brethren, his pure soul passed painlessly and without a ruffle, into the broad daylight of its eternity, and into the endless realization of that blessed hope which had been laid up in his heart for years—the hope of the Psalmist when he sang: “*Concupivi salutare tuum Domine.*” Tuesday following, solemn High Mass of Requiem was sung by the Rector, Fr. Henry Moeller, and the Office of the Dead chanted in the college church in the presence of a great throng of acquaintances and friends, who had gathered to pay a last sincere tribute to his memory. Many of them followed his remains to St. Joseph’s Cemetery, where he was laid to the quiet of his long, unbroken rest, in the midst of his religious brethren.

Father Tracy’s character was not difficult to understand. Plainness of manner, largeness of heart, delicacy of sympathy and a resolute straightforwardness of purpose were its most striking features. The many virtues which he practised and which formed the mainspring of his actions, were discoverable in everything he did, and were doubly enhanced by an easiness of address, which made his company desirable, and won for him the friendship, love and esteem of all with whom he dealt. He was in no wise warped or narrowed. He lived and worked for others rather than for himself, and his charity went out in full measure to those with whom he came in contact. He operated upon a broad and steady basis, his conduct being always sweetly and judiciously toned and tempered and guarded by the saving principles of religious life, which he understood so well, and which lay at the hidden root of that wonderful readiness and exactness in the discharge of spiritual and official duties for which he was particularly remarkable. And though he was eminently a man of enterprise and determination, and had very pronounced views of his own upon most points, especially upon matters of business, yet he knew perfectly how to blend and harmonize them with the higher and holier and more certain rules of conduct, laid down for

his guidance by those to whose watchful keeping God had committed him. This spirit of simple and unassuming obedience, added to his many natural attainments of no mean order, qualified him highly and made him a fit and sure instrument in the hands of Superiors for the accomplishment of good and permanent work, and gained for him the various positions of trust and consequence, which he has held, at one time or another, ever since the days of his novitiate. Industrious to a fault, he never tired at his post, but worked long and well—perhaps, too long and too earnestly for the frail constitution which he bore. His passion for unabated and thorough labor never deserted him. He may have been, and doubtless was, occasionally fretted and tried by the reverses and perplexities commonly incident upon office, but no one was suffered to know it but himself. Through them all he moved with a balance of mind and manner, and lightness of heart, and resignation of soul that made it evident, even to a chance observer, that he was doing not his own but the difficult and encouraging work of the Lord.

The responsible position of minister and procurator which he held, off and on for so many years, gave him ample opportunity of exercising his charity, patience and prudence; and those who dwelt with him will recall, with pleasure, the use he made of the means thus afforded him of sanctifying himself and benefiting others. Kind to all, he was at the disposal of all, and no one, not even the humblest member of the community, ever appealed to him in vain for counsel or aid, which he always bestowed with a smile or an exhibition of praiseworthy condescension. Even when protracted illness had wrought frightful inroads upon his shattered health, and when one would naturally have expected his spirit to be more or less broken and his disposition changed in consequence he was still the same considerate, thoughtful "Father Tracy"—forgetful of himself, whole-souled and equable in his treatment of others.

But now he is gone. His day has declined, and God has taken him to the joy of his rest and reward. Yet, the rich,

ripe fruit of his works will remain for many years amongst us—a splendid and ever-enduring monument of his zeal in his own and others' behalf; while the recollection of his humble charity and pleasant ways will linger long—delightful memories in the minds of those who lived with him and loved him, and will pray for him and keep his name in benediction forever.—R. I. P.

FATHER MICHAEL MULRY.

From *The Xavier*.

The Rev. Fr. Mulry, late Assistant to the Vice-President of the College, died at St. Vincent's Hospital on Tuesday, September 30th, at 1.45 P. M. His death which had been expected for many weeks past, was caused by a lingering though violent consumption lasting over five years. He was born in New York, July 26th, 1853, and after attending for some time the De La Salle Institute, he began his classical studies at St. Francis Xavier's, entering Introductory Class in 1872. By dint of earnest study he secured promotion to Classics the following year, and after a retreat made under Rev. Fr. Cazeau, S. J., in 1874, he entered the Jesuit Novitiate at Sault-au-Recolle<sup>t</sup>, near Montreal, Canada. Two years later he was sent to Florissant, Mo., to finish his literary studies, and from thence to Woodstock, where he began his philosophical studies in 1877. In the spring of 1879, he caught a severe cold, which rapidly developed into consumption. Both his doctors and Superiors were agreed that he needed a more temperate climate, and he was accordingly sent to Seguin, Texas, where he spent a year, as Professor in the Jesuit Academy of that city. In 1880 he returned to continue his theological studies in Woodstock, where he was ordained priest, April 23d of 1881. Though at the time of his ordination, his Superiors feared that he could not live long, they were aware that his energetic spirit could not brook the invalid's inactivity, and in order to satisfy his desire of working they named him



Assistant to the Vice-President of this College. This office he held the past three years, during which time he won the love and admiration of the students for his zeal, patience and gentleness, despite his many occupations and trials. No detail in the management of the College could ever escape him, nor would he consent to resign his office until sheer weakness forced him to his room and death-bed. Nearly four months ago he was sent to St. Vincent's Hospital, and from that time his resignation and gentleness became even more remarkable. His life of 31 years was not one of worldly renown or happiness, but it was full of good deeds and a pious joy that was born of a well founded Christian hope. He had left all things to follow Christ, and for years past his only longing was to die and live for Christ; be it our prayer that his longing may be fulfilled. The Office of the Dead was chanted by his brethren, Thursday morning at half-past eight o'clock. After the Mass, which was attended by many of the students, his body was taken to West-Park-on-Hudson for interment.—R. I. P.

#### FATHER BASIL PACCIARINI.

Fr. Basil Pacciarini was born in the province of Umbria, Italy, on the tenth of February, 1816. The place of his birth was hallowed by the traditions of St. Francis; for near by stood Mt. Alvernia, in one of whose caves the seraphic saint abode when he received the impression of the sacred wounds. At eighteen years of age our Father received the call of grace which he generously answered by leaving home and kindred to enter the novitiate of Sant' Andrea at Rome. The first years of the young religious were the usual ones of novitiate and juniorate during which he showed marked fervor of spirit by his attention to the rules. Then came the three years of philosophy and in their turn the years that are devoted to teaching in the colleges. While engaged, whether in studying or teaching, he displayed like zeal for his Master's service—that zeal which

in its works was afterwards to lead to broken health and sickness, when he might freely say to God in the words of the psalmist: "The zeal of thy house hath eaten me up." He studied philosophy at Rome. His years of teaching were spent at Loretto, where he was doubtless happy in the thought that his youthful labors were wrought in the neighborhood of that holy house which had been the scene of the youthful Christ's sweat and toil.

When his years of teaching were over, he returned to Rome in 1845, to give himself up to the study of theology; but he had not passed a year there when he came to America with several Scholastics, to join the Province of Maryland and completed his course in Georgetown. He was ordained July 23d, 1848.

He spent the first year after ordination in Frederick for the third probation. Charles County, Maryland, next claimed his ministrations for two years, at the end of which he was called to the arduous mission of evangelizing the Indians of Maine. He had there for his fellow-apostle, Fr. John Bapst, and, in common with every one else that ever met Fr. Bapst, loved him (to use his own words) *dearly*. It was while Fr. Pacciarini was yet in Maine that the Ellsworth mob made their foul assault on Fr. Bapst, and he must have been sorely grieved to see his noble brother missionary the object of such indignity. But the sorrow occasioned him by the treatment of Fr. Bapst, was not the only suffering he experienced on this mission; physical sufferings visited him continually; for he was now living in a cold, northern latitude and, we must remember, he had been reared in the land of the grape and the olive under the blue sky of Italy. After two years in Maine, and another spent in Boston, Fr. Pacciarini went to Philadelphia: there he soon became known and loved by the people of his parish; so much indeed was he esteemed by them, that when called from Philadelphia he left without a word of farewell in order to spare his children the pain of parting.

And now we arrive at an important period in Fr. Pacciarini's life, when he entered on his great field of labor at St.

Inigoes in St. Mary's Co., Maryland. It is hardly necessary to speak of his arrival there before the war, when all the people were happy and affluent; nor must I relate how soon after his coming the civil war increased his labors tenfold. At one time there were nearly ten thousand Confederate prisoners of war at Point Lookout. Many were Catholics, and they and the Protestants also used to profit by the weekly visits of the pastor of St. Inigoes. He gave the last sacraments to many a prisoner. He labored in the County unceasingly for the good of souls during twenty years, all of which time the negroes not less than the whites were the objects of his zeal. Finally, when a score of his years had been thus spent at St. Inigoes and Leonardtown, the fevers that prevail in those parts began to tell upon his health. He was then sent to Fordham, where he spent the remainder of his days as the beloved Spiritual Father of the community, the chaplain of several adjacent convents, and as the guide and friend of the children of the parish.

He had great zeal for souls; his fondness for the young gave him remarkable influence over them, and after the space of twenty-five years his apostleship among the children of St. John's, Philadelphia, is still held in benediction. He was a man of great simplicity of character and yet withal he had great tact in dealing with men, especially with Protestants, many of whom he received into the Church. An eye-witness gives the following incident: Fr. Pacciarini had gone to Manresa, our novitiate, on the Hudson, to give the Italians, engaged on the West Shore Rail Road, a chance to make their Easter in 1883. He succeeded in getting over two hundred, nearly all, to fulfil their duty. One day when the snow was four feet deep, he went to prepare an Italian for death, who had been terribly mangled by an explosion. This good work done, he called at a shanty where thirty-five Garibaldians were lodged. They cursed him and bade him get away at once. He sat down and smoked with them, conversing upon indifferent topics. He cunningly brought in serious matters and in a half hour got all to go to confession before he left them. He was refused admit-

tance into another room in the same hut; they offered to force an entrance, but this service was declined. They accompanied him a part of the way home and took him and his companion on their shoulders over a very dangerous ascent.

At Fordham on the 23d day of last April he celebrated the fiftieth anniversary of his entrance into the Society, and received the congratulations of his brothers in religion and fellow-workmen in the Lord's vineyard.

Although his health was somewhat broken, it was not then thought that his stay with us would be short. But God in His all-wise providence had seen fit to shorten the days of his exile, and so on the first day of October He took Fr. Pacciarini to his long home. Thus was a holy and useful life crowned with a death precious in the sight of God.—R. I. P.

#### BROTHER MICHAEL CARROLL.

Brother Michael Carroll has been taken from our midst, and now rests from labor after long years of faithful service. It would seem that God wished to mark him out by a special favor, in calling him to Himself on the feast of St. Francis Borgia,—a day which is so sacred among us. As we look back upon the life of our departed Brother—a life beautiful as it was simple—we find in it much that makes us bow down in silence and admiration of the ways of God.

Brother Carroll was born in Tipperary, Ireland, on the 23d of February, 1805, of good family. On leaving Ireland he lived for a time in Canada; but later came to Mt. St. Mary's, Emmitsburg, with the intention of studying for the priesthood. He spent some years at the Mount, and in after times loved to speak of his stay there, and its many happy memories. It was there he first met with our saintly Fr. McElroy, and it was the advice of this holy man that influenced him to put aside all thought of the priesthood, and enter the Society of Jesus as a lay-brother. This he did Sept. 7th, 1836; but not before his simple and amiable

character had won all hearts at the Mount. Some years after he returned to the old Seminary on a visit, and the glad welcome tendered him showed in what esteem he was held.

This good and holy Brother passed most of his life in the Society in the houses of Georgetown, Whitemarsh and Bohemia; but about ten years ago he was sent to the Novitiate at Frederick to prepare for death. He wore his age well, and though no longer fit for active service, was never idle, but ever engaged in some light work. Always cheerful and kind, in everything he seemed the model of a lay-brother, and worthy of imitation. As his life had been the joy and consolation of his religious brethren, so, too, was his death; and we may fondly hope that he now enjoys the glory of the chosen servants of God.

In all this there is nothing striking; it is one quiet round of religious duty: in the eyes of the world he has passed away, and left after him but a modest fame; yet for men who know the merit of a hidden life, who seek not the glory of this world, but the bliss of a life to come, there is here much that is at once edifying and consoling.

May the example of this holy Brother long live in the memory of his fellow religious.—R. I. P.

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## V A R I A .

### ADVERTISEMENT.

We thank our readers for the interest taken in the VARIA. We hope, however, more items of news may be sent to the editor.

We will be enabled, through the generosity of our friends, to issue the next volume with its pages improved in appearance.

**APOSTOLIC SCHOOLS.**—The first of these schools was begun at Avignon in 1865. Since then the enterprise has prospered beyond anticipation, and at present in spite of opposition and persecution there are at least twelve flourishing schools in Europe. The scope of the work is to furnish the Church—not the Society alone, or even primarily—with well-trained, well-formed recruits for the priesthood. It is not God's doing that the supply of apostolic laborers is unequal to the demand. Vocations are not wanting, but they are marred by the numerous, ever-increasing evil influences which conspire to spoil God's work, especially in the young. Hence the need of seeking out and saving from these blighting influences those chosen little ones upon whom God's special love has set its seal. To accomplish this the Apostolic School was instituted. It has been blessed and encouraged by the Sovereign Pontiffs, Pius IX, and Leo XIII, and the most eminent prelates of Europe have attested their appreciation of the work it has done.—In the next number we intend to give a longer paper upon the manner of conducting these schools. Their founder was Fr. Foresta of the Society.

**A SHRINE AND POSSIBLE AMERICAN SAINTS.**—General John S. Clark, of Auburn, N. Y., a well known authority in regard to New-York Indian topography and who has successfully applied himself to the location of the old Jesuit mission sites, has within the past few years identified beyond all doubt the situation of the village of the Mohawk Indians, in which René Goupil, novice, in 1642, and Father Isaac Jogues, priest S. J., in 1646, met violent deaths for the faith; and where also Catherine Tegakwita was born. Near this place a permanent mission afterwards grew up, in which the latter was baptized in 1676, and where she began her heroic sanctification. After 200 years absence (1684-1884), the Fathers have returned to their historic *Mission of the Martyrs*; an appeal is being widely made for contributions to the erection of a pilgrim chapel to *Our Lady of Martyrs*, by the Father in charge, Rev. Jos. Loyzance, St. Joseph's Church, Troy, N. Y.—Very Rev. Fr. Vicar has also approved the asking of *Postulata* to the Holy See for the introduction of the *Cause* of the three mentioned above. The documents in the case are ready, and advan-

tage will be taken for this of the meeting of the Plenary Council. Members of the Society are invited to make themselves acquainted with the case and help in the good work.

BOSTON.—The College has more students this year than ever before. The roll has 250 names. St. Mary's is doing well in its new school-house with 1500 pupils.—The school of the German congregation is also very full. Great preparations are being made on all sides to celebrate the tercentenary of the Sodalties.—The city has appropriated \$2,000 for the Catholic services on Deer Island. Fr. Mandalari will now be able to have a quartette choir, and 20 Sunday school teachers to aid him in teaching the Christian doctrine. A steamboat will be at his command every Sunday morning.

BOHEMIA.—Fr. Gaffney has succeeded in finishing the new church in Middletown, Delaware. Most likely the Fathers will have their residence after a time at Middletown instead of at Bohemia. In the article on Bohemia in our present number the writer mentions a Douay Bible printed in 1682; he had 1582 in his MS. and he was right.—The church in Middletown was dedicated on Rosary Sunday, Oct. 5th.

CALIFORNIA.—An Ecclesiastical inquiry was held at Santa Clara College concerning the heroic virtue of Fra Magin Catalao who is buried in our church. He was a Franciscan and died in the last century. The court sat in August, and Fr. Congiato, Superior of the Mission, was a member of it.—Fr. Varsi is the theologian of Bishop Monogue in the coming Council.

CANADA.—This mission has 178 members—increase last year, 12. Scholastic novices, 17; coadjutor novices, 12.—Two or three new residences have been established.—*Catalogue*, 1884.

CHINA.—By the catalogue of the Nankin Mission we see there are 134 members of the Society engaged in the apostolic work. It is gratifying to find out that so many natives have joined us. Twelve native secular priests help our Fathers.—By the *Letters* of Fr. Pfister we learn that the Mission of Tche-ly is progressing satisfactorily. As far as we know, the war has not injured our Missions: the colleges at Hong-keu and Zi-ka-wei resumed their classes in September.

COLORADO.—Our Fathers of New Mexico have opened a college at Morrison, and Fr. Pantanella has been appointed the Rector.

CONEWAGO. — Fr. Forhan, the Superior, is having the church and residence repaired.—Littlestown has been given up to the Bishop.

COSTA RICA. — The College at Cartago in which 15 members of the Province of Castile were engaged was closed, and the Fathers, Scholastics, and Brothers have been sent into exile, together with the Bishop of the diocese. They were allowed only a few hours to get ready. The Free Masons were the prime movers in the affair, because the Bishop had published the Encyclical of the Holy Father against their sect. Fr. Ga-

mero, the Rector of the College, published an eloquent protest in the name of the Society. Fr. España sent to a Spanish paper in New York an account of the tyrannical proceeding; by the reading of this we can see how much the republics in Central and South America are ruled by secret Societies.—The Bishop has been recalled to his see by the government.

ENGLAND. — The Province has 507 members. The increase in 1883 was 30 subjects.—There are 21 Fathers and a Scholastic in Scotland. In Jamaica, Guiana, and Honduras there are, all told, 27 Fathers and 5 Brothers. The College in Malta seems to be doing well.—*Catalogue*, 1884.

EXCHANGES.—We have received the *Letters* from Mold, Uclès and Jersey. In our next we intend to draw on them largely for the *Varia*.

FR. ROBERT PARSONS.—In Caxton's edition of "Kenilworth," after a long quotation (in the Introduction) from Ashmole's "Antiquities of Berkshire"—wherein Leicester is charged with the murder of his wife, this follows.—"The same accusation has been adopted and circulated by the author of "Leicester's Commonwealth," a satire written directly against the Earl of Leicester, which loaded him with the most horrid crimes, and among the rest, with the murder of his first wife."

A note to this runs thus:

"This satire was written by the notorious Jesuit, Robert Parsons, and was largely copied by Ashmole in his Antiquities, etc."

Is not this false? Father Parsons says in one of his works that he is not the author of "Leicester's Commonwealth."—*De Backer*.

FIESOLE.—Very Rev. Fr. General enjoys good health at Rome. Rev. Fr. Vicar is very well.—Fr. Armellini has been appointed Postulator causarum NN., and he will urge the cause of the English Martyrs.—Fr. A. Rota, a Spaniard, is the new Secretary of the Society; he is now in Fiesole, acting as Substitute for Spain.—*Letter from Fiesole*, Oct. 16.

FLATHEAD MISSION.—The Fathers of St. Ignatius' Mission have published a dictionary of the Flathead language. A Leipsic house has ordered a dozen copies.

FRANCE.—Notwithstanding the dispersion, the catalogue of 1884 gives a very consoling exhibit for the Province of France; it has 858 members—increase, for '83, 8; there are 35 novices (scholastic) and 6 novice Brothers.—The College at Canterbury is doing remarkably well.—The Mission of Nankin in China belongs to this Province; we give a notice of it in another place.—The college of St. Ignatius, Paris, had 750 pupils last year.—The training school at Jersey where youths are prepared for the navy has most consoling results. "It is not possible," writes Fr. de Villiers, "to receive more than 80 pupils, and yet there are more than 90 applications for places in the school. The boys who range from 15 to 18 years of age are very pious and work well. Of 42 that went up for the examination, 39 passed, 4 leading all other candidates. The government



is astounded at these results. Many of our former pupils have already distinguished themselves in the campaign in China."

FREDERICK, MD.—The Novitiate chapel was newly frescoed during the vacation. A fine marble altar has taken the place of the old one.

GEORGETOWN COLLEGE.—The College has the largest philosophy class it has seen for years. There are about 160 boarders, with a good attendance of day-scholars.

GUAYAQUIL, ECUADOR.—At the request of the government, Fr. Robert Pozo has been appointed Bishop of Guayaquil by his Holiness.—*La Liberta Cattolica*, Naples.—Fr. Pozo is now operarius in the residence of San José, Guayaquil. He was born in 1836, and entered the Society in 1851.

GERMANY.—The Province of Upper Germany has 937 members; it has 350 of these engaged on foreign Missions, of whom 113 are in the United States. The novitiate is at Exaeten in Holland; the novices are 44 (Scholastics), and 35, Coadjutors. The total increase in '83 was 16.—The Mission in Denmark is doing much good, and many conversions are taking place amongst the educated classes.—*Catalogue*, 1884.

HOLLAND.—This Province, by the catalogue of 1884, has 403 members. There are 29 Fathers and 6 Brothers on the Missions in the Dutch East Indies.—The house of studies for the theologians is at Maestricht; the philosophers study at Oudenbosch. The novitiate is located at Mariendaal; there are 24 Scholastic and 10 Coadjutor novices.—Fr. Frederic Heynen, formerly Substitute for the German Assistant, was appointed Provincial of Holland on the 26th of September.

IRELAND.—This Province has 227 members, as follows, Fathers, 119; Scholastics, 67; Brothers, 41. There are nineteen Scholastic novices. A coadjutor novice keeps his part of the novitiate a-going. Increase of membership last year, 7. The novitiate has been removed to Dromore, County Down. The Irish Fathers in Australia have opened a novitiate near Melbourne.—Fr. Ronan is in this country collecting alms for the Apostolic School of Mungret, County Limerick.—Thirty members of the Irish Province are in Australia and two in New Zealand.

ITU, BRAZIL.—Fr. Cocumelli, formerly Superior of the Brazilian Mission, has been made Rector of the S. American College in place of Fr. Ghetti who is now Provincial of Rome.

LYONS.—The novitiate has been transferred from Sidmouth to Hastings, England. The house at Sidmouth was too small. Fr. Rosette is Master of Novices in the place of Fr. Petit, who is now Spiritual Father at Mold, N. Wales.

MANGALORE, E. INDIES.—On the occasion of Luther's festival last year, the Fathers bought engravings of the hero of the hour from the Protestant publishers, wrote on them some of his immoral principles and spread them broadcast. Thus they showed the people how they were called on to honor an immoral monster.

MANILLA.—The Mission is progressing very rapidly. In some places our missionaries have baptized almost all the infidels. The Normal School celebrated the feast of St. Francis Xavier with great pomp. At the Atheneum the celebration of the feast of the Immaculate Conception was still more brilliant. A grand literary entertainment was held. The subject was the Battle of Lepanto. All the State Officials were present, and since that day entertain for us a higher regard than heretofore.—*See Philippine Islands.*

MILWAUKEE, WIS.—Fr. Thomas S. Fitzgerald is Rector of Marquette College.—Fr. Lalumière has taken Fr. Van der Eerden's place at St. Gall's Church.

MISSOURI PROVINCE.—Fr. Henry Moeller is Rector in Cincinnati.—Fr. Thomas O'Neill is Tertian Master at Florissant.—Fr. McErlane is Rector at St. Mary's, Kansas.—Fr. Zealand is Rector at Chicago.—Fr. Coppens, former Rector of St. Mary's, Kansas, is now teaching the juniors at Florissant.—Frs. Damen, Lagae, Coghlan and Van der Eerden will give missions.

MONTREAL.—St. Mary's College had last year 400 students. This year over 50 boarders had to be refused for want of room.—“Fr. Henry Hudson, Superior of the Mission, and Fr. Lory have returned from their trip to the northwest. The Canadian Pacific took them to the foot of the Rockies. During his stay in Winnepeg Fr. Lory preached the ecclesiastical retreat.—The retreats given by the Canadian Fathers during the last three months have been numerous and fruitful. FF. Kenny and Connolly have been busy in Ontario; FF. Hamon, Beaudevin, Désy, Larue and Desjardins in the neighborhood of Quebec and Montreal.—The new Scholasticate in Rachel street, Montreal, is approaching completion. This large wooden building, 190x50 ft., three storeys high, will be ready about Xmas, to receive the philosophers. In the meantime they are studying at Quebec.”—*Letter from Quebec, September.*

NAPLES.—In 1883 this Province had a net increase of 8 members. Of the 316 members of the Province, 62 are in New Mexico, 19 in our Province, and 20 in Missouri.—The novitiate is in the city of Naples; there are 18 novices (Scholastic) and 15, Coadjutors. Two of the novices have before their names *ag. milit.*: that is, they are now conscripts doing service in the army.—Fr. Canger, the nephew of Fr. Piccirillo, is Provincial.

NEW MEXICO.—Fr. D'Aponte accompanied Archbishop Lamy on his tour through a part of Mexico. At Puebla in the Colegio Pio de Artes and Oficios, directed by Fr. Angel of the Society, a musical concert was given for his Grace.—Fr. S. Personé is Rector of Las Vegas.—Ours of N. Mexico have been allowed by the Bishop of Durango to give missions in his diocese.—Fr. S. Personé gives in the *Revista Catolica* some very interesting papers about his journey through old Mexico.—Fr. Pantanella brought from Europe 11 recruits for the Mission.—Fr. Schiffini is organizing a parish in Las Vegas.

NEW ORLEANS.—This Mission has 10 Scholastic novices in our novitiate at Manresa.—The College has been opened in Galveston, Texas.

NEW YORK.—St. Francis Xavier's College has begun a preparatory department, which is placed in a separate building. Fr. O'Connor late of Boston gave the retreat to the boys.—Fr. Wm. Doherty gave the boys' retreat in Fordham, Father Denny in Jersey City.—Fordham has 205 boarders.

OMAHA, NEB.—Fr. Hugh Finnegan is Rector of the College.—Fr. Lambert will give missions through the State.

OSAGE MISSION, KANSAS.—“St Francis Institution for Boys” had last year 197 pupils. 'Tis a pity none of them study Latin.

PARÀ, BRAZIL.—D. Antonio de Macedo Costa, Bishop of Parà, delivered a discourse before a distinguished audience in which he spoke in the highest terms of the old Missions of the Society on the upper Amazon; he proposes to build a steamboat, a floating church, in order to take the gospel to these parts formerly so dear to our Fathers.—*See Fr. Galanti's letter.* The Bishop contrasts the present state of religion there with what it once was before the Society was suppressed.

PHILADELPHIA.—The work on the church of the Gesù is assuming magnificent proportions; the walls have been raised forty feet already. This will be the largest church in our Province.—Fr. Peter Blenkinsop celebrated his golden jubilee on the 15th of August.—Frs. Ardia and Duddy of St. Joseph's are much improved in health.—Fr. Jamison takes the place of Fr. O'Neill who has gone to Boston.

PHILIPPINE ISLANDS.—The Fathers of the Society are still doing a great work in evangelizing the natives of these parts.—The College of Manilla is very flourishing.—By a recent decree of King Alfonso of Spain Ours have been put in charge of a meteorological observatory at Manilla. There are 13 stations connected with this central point. Liberal salaries have been granted to the Fathers in charge.

ROME.—The Holy Father, Leo XIII, has lately spoken on several occasions in the most favorable terms of the Society.—*Recent Letter.*

ST. MARY'S COUNTY, MD.—Fr. Jenkins is enlarging the residence in Leonardtown.—Fr. Walker has made great improvements at St. Inigoes. Fr. Lancaster intends to enlarge his church of the Sacred Heart. There are about 10,000 Catholics in the County, with six Fathers of the Society.—A lady has given a farm and dwelling in Leonardtown for a parochial school.

SICILY.—This Province has 223 members, i. e. 105 Fathers, 56 Scholastics, 62 Brothers. Forty-seven members are engaged in foreign missions. The novitiate has 10 Scholastic and 6 Coadjutor novices.—In the house of studies at Malta there are 14 philosophers, 12 rhetoricians, and 7 studying grammar. The Province has a large college in Constantinople.

SODALITIES.—We hear that great preparations are being made to celebrate the tercentenary. Archbishop Ryan will preach on the occasion in St. Joseph's, Philadelphia. Here the first Sodality (for the people) in the U. States was established in 1837. There was a Sodality for the students of Georgetown as early as 1812.

SPAIN.—The increase in the Province of Castile in 1883 was 26. It has 729 members of whom 37 are in Havana, 14 at Cienfuegos (W. I.), 15 at Panama, 6 at Pásto, 4 at Bogotá (U. S. C.), 54 in Ecuador and 3 in Peru, which belongs to Toledo. The College at Quito is flourishing. The new president of the republic of Ecuador is a good Catholic and seems to be following the example set by Garcia Moreno.—By letters from Spain we are informed that all of Ours are exempt from the conscription, and this was granted, because the professed bind themselves by vow to go to foreign missions if sent by the Pope.—At Oña, the Collegium Maximum, 6 Fathers are making the biennium.—By this year's catalogue we see that Castile has 70 novices; the novices of the second year study grammar or humanities.

*Toledo.*—This Province (Cat. 1884) has 318 members—increase (for '83) 35. The Provincial lives in Madrid. The novitiate is at Murcia; the Scholastic novices are 36; Coadjutor novices, 19.—A pamphlet has been printed concerning Father Mon's sermon that gave so much offence to a princess of the blood last lent.

*Aragon.*—Has 809 members—increase, 39. The Provincial resides at Barcelona. Aragon has 113 members in the Philippine Islands, and 187 in Chili and the Argentine Confederation. The Scholastic novices number 50; Coadjutor novices, 34.—In 1865, the Spanish Provinces had 1,050 members; in 1884, 1849.—The Province of Toledo has a second house of probation in Ecuador near Quito: besides 28 Scholastic and 4 Coadjutor novices, there are 28 juniors, 26 philosophers, 4 theologians, studying in the same place.—There are 120 members of this Province in Ecuador and Peru.—There are about 450 members of the Society in S. America.—The following extracts are taken from *La Semana Catolica* (Madrid, Aug. 3d): "On the feast of St. Ignatius eight newly-ordained priests celebrated in the church attached to the Scholasticate of Oña their first Mass. They had been successively ordained subdeacons, deacons, and priests by his Grace, the Archbishop of Burgos, as were several others the preceding year, to the great joy and consolation of the worthy prelate, who has always shown such singular love and affection for the Society of Jesus."

"The same day took place at Jerez de la Frontera (Sherry) the solemn re-opening of the ancient church of the Society of Jesus, which has at last been restored to its lawful owners after it had remained closed for over a hundred years from the day when it was ruthlessly taken from the Society and devoted to profane usage."

"On the 30th July, eve of the feast of their holy Founder, five young Jesuits from the Scholasticate of Oña, embarked at Cadiz for Havana. Those generous souls little heeded the danger to which they would be exposed from Yellow Fever whilst trying to teach by their virtue and science the youth of the College of Belen which the Fathers have in Havana."

The College at Balbao will be a magnificent building—the grandest of Society in Spain.—All the colleges of Castile are crowded this year.

THE GENERAL CONGREGATION.—Extracts from a letter of Rev. Fr. Capell, Provincial of Aragon.—In the year 1873 Very Rev. Fr. General asked

and obtained permission from the Holy Father to hold a General Congregation: but there were some obstacles in the way, which impeded it. When, later on, Pope Pius IX, died, our Very Rev. Father General exposed the state of the question to His Holiness Leo XIII. The Holy Father thought better to defer it. Last year, after a mature consideration, owing to the serious difficulties that might occur in course of time, the Holy Father acceded to Father General's request allowing him to convoke the General Congregation for the election of a Vicar *cum jure successionis*. An order was then issued for the Provincial Congregations; and all was finished before August 15th. The 16th of September was fixed for the first meeting in Rome. The Provincial Congregations met everywhere without difficulty, even in France. The Fathers of the Province of Aragon assembled at Barcelona, those of Toledo and Castile at Murcia and in Castile respectively. The tumult, which arose just then at Badajos, did not affect us; but the Fathers of Castile were obliged to close before their work was finished. Our Congregation sent two *postulata*; the first regarded the study of theology and philosophy, and the other the consecration of the Society to the Sacred Heart of Jesus. . .

On their arrival at Rome, the Fathers began to discuss the form of election to be adopted and the power, with which the Vicar was to be invested. As to the former point they followed the mode employed at the election of Fr. Oliva, when Very Rev. Fr. Nickel was stricken with apoplexy: as to the latter point, since Father General was still vigorous and in full use of his faculties it was decided that the Vicar-General should have no determined power, not even *cumulative* with that of Father General, but should assist him in the government of the Society and succeed him in case of death. This done, the committee *ad detrimenta* was elected. The four following days were employed in taking informations, and on Sept. 24th the election of the Vicar took place. First of all, our very Rev. Father General exhorted us to chose a man generous, of middle age and fitted to restore the studies according to the doctrine of St. Thomas, our Constitutions, and the wish of the Holy Father. Every one took the oath of electing the *Vicarium Generalem S. J., cum jure successionis quem sentiebamus ad hoc onus ferendum aptissimum*. Thereupon Very Rev. Father General cast his vote, all the others following him in due order. Rev. Fr. Anderledy received 52 votes, the rest being scattered among ten candidates, none of whom received more than four. The newly elected Vicar remained for some time astonished, contemplating in silence a little crucifix on the table. Father General called him to receive the tokens of submission due to him. Advancing to the middle of the hall he prostrated himself at Father General's feet, kissing them; but Father General raising him embraced him and kissed his hands: we all followed his example. After the election Fr. Cornoldi was sent to bring the news to the Holy Father. Leo XIII, was busy with some Bishops when Fr. Cornoldi was announced—he admitted him without delay, and as soon as he heard

\* This committee was made up thus: Frs. Vioni, Purbrick, Meschler, Chambellan, and Labarta.—The committee *ad decernenda postulata* were Frs. Vannutelli, Muruzabal, Van Reeth, Mourier and Porter.

Fr. Anderledy's name, he told Fr. Cornoldi in a cheerful and graceful manner to inform the Congregation that he was satisfied with their work. He added that a choice more to his own liking was impossible. The secrecy with regard to the election having been imposed on every one of us, we sang the *Te Deum*.—All the following meetings were presided over by Fr. General, Fr. Vicar being seated at his left.

The Congregation appointed the committee *ad decernenda postulata* and five others entitled *de spiritu, de paupertate, de studiis superioribus, de gymnasiis et convictibus, de ministeriis*. Before the discussion of the *postulata* another difficulty arose. Was it necessary to re-elect the Assistants, for *eorum est eligere assistentes quorum est eligere generalem?* On the other hand, the Assistants now to be elected by the Congregation could only take their office at the death of the General. Some proposed to elect new Assistants, who should enter office with Fr. Vicar, the old ones remaining still with Fr. General. But the old Assistants, that all doubts might be removed, and full freedom given to the Congregation, resigned their office, and we proceeded to the election of their successors.—The discussion of the *postulata* was then commenced. The first was that the Congregation should adhere to the Bull *Æterni Patris* of Leo XIII, and confirm all that our Constitutions and preceding Congregations ever decreed about the doctrine of St. Thomas. This *postulatum* was approved and presented to His Holiness. The Sovereign Pontiff wished to examine it himself, and sent it afterwards to Fiesole by Fr. Cornoldi, after having signed it with his own hand. He approved likewise another *postulatum*, in which our theologians, *quorum laus in ecclesia est* are recommended and Ours exhorted to consult them and adhere to their doctrine. There were many other *postulata* about the studies of the Society. The Congregation seeing that the time was too short to examine them all, it was resolved to appoint a committee in every Province to see to the difficulties arising from the circumstances of place. The result should be submitted to the consideration of another committee composed of Fathers of the five Assistencies, and, finally, Fr. General would chose the best system. This plan has been partly executed. As to what concerns the *postulata de gymnasiis*, the Provincials must consult Fr. General. As to the ministry, the Society must endeavor to form good preachers: with regard to the convents of nuns, *standum decretis*. As to the residences, the Congregation did not wish to give rules to the Superiors, and it was decided that they might hold property. The last *postulatum* was that concerning the devotion to the Sacred Heart. It was approved by acclamation, and the feast of the Sacred Heart will be celebrated most solemnly.—After forty-six or forty-seven sessions the Congregation assembled on Oct. 21. Fr. General recommended the fulfilment of what had been determined, saying that all the evils of the Society came from want of fidelity to the decrees of past Congregations. During my stay in Rome I saw the Pope twice. He wished to see privately Fr. General and Fr. Vicar; he said to the latter that he wanted to use the help of the Society in some works of great importance to the Church;

that he would call several of Ours to the Vatican and would often see the Vicar himself.—Our Society has been deprived of all her houses in Rome. We have still control by means of our Brothers of the Gesù and a part of the Roman College; the room and chapel of St. Ignatius were left to us with a free entrance from the street. The same must be said of those of St. Aloysius and Blessed Berchmans, which are in the Roman College. A part of Sant' Andrea is appropriated to the S. American College, which is conducted by Ours. The chapel of St. Stanislaus still remains intact. The garden has been changed into an exhibition building. Some of our Brothers are at Sant' Eusebio.—Our meetings were held at the German College. During the time of the Congregation, the most intimate union and great fraternal charity reigned among us all. Informations were given in all simplicity and sincerity: everyone had in view nothing else but the glory of God and the good of the Society. The languages more commonly made use of were the Latin and French. The Fathers from America, Galicia, Austria, some from Germany, Holland and Italy wore the cassock of the Society. We left Rome on Oct. 24th.—Among the things which I shall never forget will be the remembrance of the Congregation, and of those Fathers, who represented the science, prudence and virtue of our beloved and least Society of Jesus, and above all, the virtue of our venerated Fr. General. This holy old man, aged ninety years, so modest, so humble, so prudent, always the same, always amiable, with the glory of thirty years' government and interior martyrdom, caused him by the mishaps of the Society, was such a spectacle as to fill me with admiration. His angelic mien delighted me. With what charity did he receive me in his room! with what deference! His poor cassock was patched. He is as punctual to all the exercises as the most vigorous and exact. In spite of his old age he observes rigorously all the laws of abstinence and fasting. At a quarter past five he commences his Mass and spends considerable time kneeling before the Blessed Sacrament. God grant us many imitators of his virtues.

TROY, N. Y.—Father Loyzance finished last summer a fine parochial school-house. The Christian Brothers and the Sisters of St. Joseph are the teachers. — Fr. Maguire and companions are now giving missions in our two parishes in Troy.

VENICE.—By the catalogue for 1884 we find this Province has 179 Fathers, 87 Scholastics, 70 Brothers, total 314—increase for 1883, 8.—Thirty-four members are on the Mission of Mangalore. There are 31 Scholastic and 8 Coadjutor novices.—The *Letters* of Venice have a long account of the East Indian Mission.

WASHINGTON, D. C.—St. Aloysius' Church celebrated its silver jubilee, Oct. 19. Archbishop Gibbons was present and preached a sermon. The decorations by Br. Fealy of Boston were fine and in good taste.—Twenty-five years ago this section of the city, through which Tiber creek wound its way to the Potomac, was looked upon as too far in the suburbs for a large church. Now there is a new city about St. Aloysius' and beyond

the Tiber, which like its name-sake has changed its course, "doctus iter melius."—Twenty-five years ago when the church was dedicated Mass was sung by Fr. B. Villiger, then Provincial, and Archbishop Hughes preached a magnificent sermon in the presence of the President of the U. States, James Buchanan, cabinet ministers, senators, ambassadors and the like. In the evening Fr. James Ryder preached, giving a brilliant discourse, which was taken down in short-hand, though imperfectly, thus preserving for us a fair idea of his oratorical powers.—Gonzaga College is doing very well this year.

WOODSTOCK, MD.—The new parish church whose walls are now three feet above ground will be of granite. It is 76 feet by 34, and will be finished by next autumn. The site is well chosen, near William Butler's. Several fine springs are near at hand. The church will have its front towards the railroad. We hope old Woodstockians may help the energetic pastor, Fr. Treacy. Any contribution will be acceptable.

HOME NEWS.—Fr. De Augustinis' work *De Deo Uno* is already published. It is refreshing and consoling, even in the Society, to see the doctrine of Molina *De Scientia Dei* followed *ad unguem*.—Fr. Brambring is printing his lectures this year, *De Deo Creante*.—Mr. John F. X. O'Connor, a theologian of the second year, is the author of a work published by Benziger *Reading and the Mind, with something to read*. This little book deserves every commendation, and our teachers, especially those of the higher classes, will thank the writer for giving us a work so much needed in our schools.—We have four sermons a week in the refectory.—A frame building, three storied (60 by 30 ft.), is being erected in the rear of the kitchen. The offices and the rooms of the Brothers will be in the new building.—The theologians have reorganized their Academy. By invitation we attended several of the meetings, and were highly pleased with the papers read and the debate upon them. Fr. John Scully is the president. The theologians have also Academies in Hebrew and Rubrics.

Papers read in the theological Academy :

<i>Predestination</i> .....	Mr. W. F. Gregory
<i>The Holy Trinity in the first three centuries</i> .....	Mr. V. Ciappa
<i>Was St. Peter in Rome?</i> .....	Mr. P. J. Dooley
<i>The Infallibility of the Pope</i> .....	Mr. C. Jones
<i>Circumcision, a Sacrament of the Old Law</i> .....	Mr. J. P. Fagan

The philosophers of the third year have also an Academy for the discussion of topics of the class. The presiding officer is Mr. Wm. Cunningham.—The philosophers of the second year have also their Academy; the president is Mr. James Curran—Mr. C. Borgmeyer of the third year, read a paper on *Scholasticism and Modern Science*—All the philosophers attend Academies in Greek and Elocution.—

Papers read by the philosophers of the second year :

<i>Logical Truth</i> .....	Mr. C. Moulinier
<i>Transcendental Good</i> .....	Mr. C. Macksey
<i>The Beautiful</i> .....	Mr. A. P. O'Malley
<i>Cartesianism</i> .....	Mr. J. De Potter

The philosophical committee, Frs: Devitt, O'Leary, and Jouin, with the professors of this house, had meetings, on the 5th and 6th of September, and then adjourned *sine die*.



## Our Colleges in the United States, 1883-4

PLACE	NAME	PROVINCE	STUD'S	GRAD. A.B.
Baltimore, Md.....	Loyola College*....	Md. N. Y.	118	....
Boston, Mass.....	Boston College*...	Md. N. Y.	250	15
Buffalo, N. Y.....	Canisius College...	Germany	267	9
Chicago, Ill.....	St. Ignatius Coll.*	Missouri	265	....
Cincinnati, O.....	St. Xavier College*	"	277	7
Detroit, Mich.....	Detroit College*...	"	217	7
Fordham, N. Y....	St. John's College..	Md. N. Y.	284	12
Georgetown, D. C..	Georgetown College	"	207	5
Grand Coteau, La..	St. Charles College.	N. O. Miss.	133	....
Jersey City, N. J...	St. Peter's College*	Md. N. Y.	94	....
Las Vegas, N. M...	Las Vegas College.	Naples	206	....
Milwaukee, Wis...	Marquette College*	Missouri	130	....
New York, N. Y...	St. Francis X. Coll.*	Md. N. Y.	382	10
New Orleans, La...	Imm. Concep. Coll.*	N. O. Miss.	363	5
Omaha, Nebraska..	Creighton College*	Missouri	264	....
Prairie du Chien, Wisconsin.....	Coll. Sacred Heart	Germany	111	....
Santa Clara, Cal...	Santa Clara College	Turin	261	....
San Francisco, Cal.	St. Ignatius Coll.*..	"	704	2
St. Louis, Mo.....	St. Louis University	Missouri	308	4
St. Mary's, Kansas.	St. Mary's College..	"	283	....
Spring Hill, Ala...	St. Joseph's College	N. O. Miss.	174	9
Washington, D. C..	Gonzaga College*..	Md. N. Y.	144	....
Worcester, Mass...	Coll. of the H'y Cross	"	170	17

## \*Day College

Students, total number, 1882-3, 5494

" " 1883-4, 5612

Graduates, A. B, 1882-3, 96

" " 1883-4, 102



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	Baptism.	Confession.	Communion.	Communion. infirm.	Hæret. conv.	Matrim.	Extreme. Unct.	Concion.	Exhortation.	Sodalitat.	Sodales.	Visit. infirm.	Visit. Xenod.	Visit. carcer.	Catecheses.	Par. ad 1 Comm.	Par. ad Conf.	Puer. in schol. par.	Puell. in schol. par.	Schol. Dominic.	Missiones.	Novæ.	Tridua.	Exer. Spir.
ALEXANDRIA.....	62	10316	9870	.....	13	19	40	78	23	2	154	584	11	.....	139	65	140	100	80	240	.....	1	.....	1
BALTIMORE.....	21	38957	32700	310	24	21	54	169	126	4	1025	1461	305	88	220	75	50	.....	.....	300	.....	3	2	8
BOHEMIA.....	17	1507	1000	50	4	6	10	100	.....	.....	.....	158	.....	.....	120	75	50	.....	.....	55	.....	.....	.....	.....
BOSTON COLLEGE.....	44	80627	68000	1630	38	4	703	163	163	7	2460	1098	39	1	289	571	276	.....	.....	1275	.....	5	.....	15
“ St. Mary’s.....	339	92523	94000	468	10	99	425	299	111	10	3500	1308	99	34	2000	225	250	750	650	800	.....	.....	.....	12
“ Missionaries.....	214	105644	107105	468	225	49	2	1469	187	.....	.....	34	8	2	170	1921	2556	.....	.....	73	.....	.....	.....	11
“ H. Trinity.....	261	23015	18350	.....	6	47	61	58	145	5	2015	752	10	.....	764	70	78	199	230	.....	.....	2	.....	.....
CONEWAGO.....	138	32597	28993	209	12	27	69	299	149	10	1653	.....	.....	.....	498	143	89	.....	.....	452	.....	.....	.....	.....
FORDHAM.....	95	28785	18646	294	8	17	37	238	140	3	585	66	52	.....	412	226	198	.....	.....	200	.....	4	1	.....
FREDERICK.....	46	9619	1204	150	10	17	16	142	103	2	90	61	8	.....	100	63	.....	50	.....	60	.....	2	1	.....
GEORGETOWN COLLEGE.....	3	8703	1250	200	3	.....	3	119	24	2	78	75	8	.....	103	20	13	.....	.....	.....	.....	.....	.....	.....
“ H. Trinity.....	184	21598	23764	411	13	21	36	86	49	6	1670	2005	.....	.....	245	103	.....	157	168	.....	.....	.....	.....	.....
GOSHENHOPPEN.....	66	5310	5100	98	6	11	51	130	29	3	280	148	.....	.....	168	24	.....	.....	.....	675	.....	.....	.....	.....
JERSEY CITY.....	396	37501	37790	634	4	80	128	101	16	6	765	564	1	.....	187	256	316	405	403	1100	.....	.....	.....	.....
LEONARDTOWN.....	372	15267	13497	596	14	69	152	134	106	3	180	529	.....	.....	200	97	743	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier’s.....	353	148355	115114	13831	50	215	440	335	306	5	10910	1708	282	32	381	641	647	668	598	.....	.....	.....	.....	.....
“ Islands.....	1052	16965	1800	7780	93	5	2309	308	148	.....	.....	70	1150	284	172	80	.....	.....	.....	.....	.....	.....	.....	.....
“ St. Joseph’s.....	265	41900	65000	.....	10	71	155	90	230	4	275	1200	50	.....	257	97	.....	.....	.....	.....	.....	.....	.....	.....
“ St. Laurence’s.....	223	59495	69100	460	10	85	230	300	.....	7	1000	800	10	.....	190	270	791	500	500	700	.....	.....	.....	.....
PHILADELPHIA, Gesu.....	120	60409	75308	195	28	76	270	142	90	1	350	1106	434	6	505	130	.....	400	420	800	.....	.....	.....	.....
“ St. Joseph’s.....	185	50730	42700	491	23	51	84	143	152	6	1300	2698	77	54	270	450	198	75	200	1200	.....	.....	.....	.....
PROVIDENCE.....	219	27929	25800	238	4	62	168	216	45	5	1000	1403	29	.....	213	103	.....	.....	500	800	.....	.....	.....	.....
ST. INIGOES.....	134	5082	3000	40	6	20	38	104	.....	.....	.....	50	.....	.....	85	65	55	.....	.....	.....	.....	.....	.....	.....
ST. THOMAS’.....	184	3900	3000	200	19	22	80	120	.....	3	150	450	25	.....	200	366	200	250	250	450	.....	.....	.....	.....
TROY.....	390	55505	51885	376	3	40	241	454	20	25	3250	1250	125	.....	100	350	593	500	650	1150	.....	.....	.....	.....
WASHINGTON St. Aloysius’.....	214	22613	86510	342	29	32	163	153	54	2	450	826	.....	.....	118	286	.....	130	460	1000	.....	.....	.....	.....
“ St. Joseph’s.....	37	10303	7670	1100	19	7	50	113	57	2	225	353	22	1	231	58	10	67	61	120	.....	.....	.....	.....
WEST PARK.....	1	2432	.....	.....	.....	3	1	90	102	.....	.....	.....	.....	.....	117	17	19	.....	.....	.....	.....	.....	.....	.....
WHITEMARSH.....	143	1634	1579	62	22	9	17	30	11	1	22	79	.....	.....	193	69	71	.....	.....	.....	.....	.....	.....	.....
WOODSTOCK.....	41	7062	2590	377	11	6	35	134	70	3	75	30	8	.....	184	86	27	.....	.....	96	.....	.....	.....	.....
WORCESTER.....	.....	4682	7470	6	.....	.....	2	34	11	2	65	.....	.....	.....	37	.....	.....	.....	.....	.....	.....	.....	.....	.....
SUMMA.....	5779	1028065	969795	30743	717	1191	6070	6351	2667	129	26547	20866	3753	504	8668	6834	7386	4212	5270	11623	88	38	32	152

Missiones habitæ, 88. Exer. Spir. Sacerdotibus, 19; Religiosis, 133.

NOTA.—Missionses habitæ, hoc est, Exer. Spir. integra singulis hebdomadis, per 88 hebdomadas, a diversis PP. tradita.