

SAN LUIS REY ABBEY

Once More in the Hands of the Franciscan Order.

ITS FUTURE IS BRIGHT

A Building With a Remarkable History—Despoiled by Mexicans, Mormons and Catholics.

The Indians, Mexicans and half-breeds of the San Luis Rey valley witnessed a novel spectacle the other day—the anniversary of the patron saint, Our Lady Guadalupe.

It was a ceremonial witnessed by their ancestors a century ago, and now for the first time presented within the present century. It was the rededication of a mission. The "oldest inhabited" was on hand in the shape of an Indian woman, quite blind, who states that she is more than one hundred years old, and recollects the founding of the mission, which event was in 1781. She mentioned other events of record, which corroborate the old woman's statement. She and two other old women sat in front of the adobe walls of the church and were quite overcome when they received the blessings of the priests as they filed in the church; also, when they were photographed, as Indians have a superstition that sketching them gives them ill luck.

The old mission building, now an interesting ruin, is situated four miles inland from Oceanside, in a pretty, picturesque valley bounded by a shallow little stream known as the San Luis Rey river. This creek gave, in the early days, communication with the sea, and the hides, tallow, fruit, wine and other products of the mission were drifted down in lighters and sold to the ship for other commodities. Bouchard, the pirate, more than half a century ago, attempted to capture this creek in small boats to plunder the mission, which was rich in silver images and Mexican dollars and doubloons. At that time about \$100,000 was concealed in the mission "treasure-house." Reports of the wealth of the mission brought the pirates to the coast, but the Mexicans, armed with lances and rapiers, rose up and drove the creek banks and prevented the pirates from landing. The Mexican method of warfare was to lariat the enemy and drag him to death, or dispatch him with lance thrusts while choking him.

The occasion of this dedication was the return of the Franciscan friars to the scene of their former labors from which they had been expelled by the Mexican government about a decade before the American occupation of California. The colleges of the Franciscan order in Mexico sent to California the friars who founded our missions.



THREE ANCIENT SQUAWS.

Now, in turn, they are proscribed in Mexico, and are returning to the missions which they founded. The Mexican government has closed all of the colleges of that order, and even prohibits two friars from dwelling together even though in unity as the Bible prescribes. Permission having been obtained from his holiness the pope, through Bishop Mora, of the diocese, the mission was formally dedicated as a church and college of the Franciscan order, which is quite an event in the Catholic world.

Several priests and a number of students arrived from Mexico and were escorted from Los Angeles to their new home by a delegation of priests from Los Angeles, including the bishop and rear general.

Long before the exercises began the mission grounds were covered with visitors of every color and station.

The well-to-do came in their old-fashioned carriages, and rode their heavy mustangs and saddles ornamented with silver trappings. Some of the men wore staid costumes, rich but not fashionable, and wide-spreading hats with silver bands. The poor came on foot, three deep, and the poor Indians walked from their rude huts in the canyon.

They had all come to witness an interesting ceremonial which they had heard their grandparents talk about, but which they had never expected to witness. The chapel of the old church building had been renovated, a temporary roof was placed under the decayed rafters so as to protect the celebrants, and a temporary altar constructed in place of the one that had been cut to pieces by Fremont's soldiers, who camped in the building, making a stable of the lower floor and storing their corn and grain in the westerly rooms. When the "wild bells" rang out, the first time for nearly half a century, myriads of pigeons that had been nesting and roosting in the stained arches, flew out in every flight at this strange noise. The old church had a waltz from its sleep of half a century.

The celebration of the mass was very impressive. Then followed the papal consecration installing the new order in possession of the grounds and church, temporarily and spiritually. One of the returned Franciscans faintly spoke in his discourse of the return of their order after many years of exile, as the hours returned after seventy years of captivity. The gray-headed monks of the order were shown upon the claustral floor and blessed, after which each student was invested with the habit of the order, took the solemn vows and thus became a substitute for the priesthood.

The worshippers knelt on the bare floor. There were no pews or benches in the mission churches. This is the custom and is intended as an object lesson in

humility. The well-to-do brought along their chairs and small tables on wheels, on which they placed their hats and set in motion and followed in the rear, and followed with him which they placed to front and knelt upon to pray. The lower class brought along pieces of carpet or bed-quilt, which was spread upon the floor and occupied by each family or set.

But the poor Indians sat upon the bare stone floor. They had neither hats nor carpets. But it was by their work that the church was built. They were almost devoid of piety to worship in the temple which their ancestors had built after fifteen years of hard work, for which no wages were paid. In those days the Indians were held as slaves. They were given food and clothing, and religious instruction, enshrouded in mind and in body. And after a century of slavery, the Mission Indians of today are in the same condition their ancestors were.

The San Luis Rey mission was the largest building and the richest of all the missions of California. At the time of the secularization, or rather confiscation, by the Mexican government, the building and property was valued at \$200,000, notwithstanding that it had frequently been called upon by the governors of California for a forced loan. When the governor wanted money, which was very frequent, he would make a requisition upon the mission church, and out a detachment of soldiers to enforce his demand, and a few miles to bring back the loan. He gave to the church a draft on the government, as a matter of form, and which was never paid.

Then the soldiers attached to the mission for its protection would be sent out to capture a few more Indians, under the pretense of civilizing and Christianizing them, but in reality to increase the labor force and add to the wealth of the mission. To despoil the church was to enslave more Indians. And it often suffered, for, during the numerous Mexican "revolts" the contending parties alternately camped in this fertile valley and preyed upon the grain and wine stored away by the friars. The "American army of occupation" also camped here, and Philip St. George Cook's Mormon battalion remained here two months, like an army of devastating locusts—reveling in confiscated wine and insulting the wives and daughters of the Mexican ranchers.

The massive building was scarcely completed before the great earthquake of 1812 shook it from heifer to foundation. One of the walls was cracked, leaving an open space of about three inches, and it required a great deal of faith for many of the devout to enter the building, although the walls were in a measure secured. The earthquake shock was felt along the coast line by all of the mission buildings, but the neighboring mission of San Juan Capistrano was totally wrecked, burying thirty-nine worshippers in the ruins, the catastrophe occurring on Sunday morning at the hour of mass. The old Indian woman, who owns up to being one hundred years of age, remembers that shock and in her crude style attempted to give a description of the terrible excitement that existed among the Mission Indians on that memorable day.

A model of the mission building, in

its palatial days, by Don Antonio P. Coronel, who spent many years in the building as a clerical officer. It was an exhibition at the world's fair. The day, April 10 years, intends visiting the fair.

It is the intention of the friars to restore this magnificent ruin to its former splendor.

For many years the rancheros in the valley have been stealing the red tiles from the roof, and blowing up the pillars with powder in order to use the brick in the construction of their ranch houses. They cut away the timbers for fire wood and other purposes, and have even taken away the carved images for bars and relics. A more shameless vandalism is not recorded in civilization. J. M. SCOTLAND.

For Example's Sake.

"Johnnie, come right in here; I want to lick yer."

"Niver what 'ar I den?"

"Ye ain't den nothin', but the baby is a wailin' bad and I want ter lick yer for an example for him."—Edie.

Want Be Engaged.

Maud—How do you like the new way I do my hair, Frank?

Frank (wants to say something particularly nice)—Why, you look at least thirty years younger—Boston Globe.

SCROFULOUS SORES

Lady Hadly Afflicted Three Years. Tried Many Doctors Here and in England Without Benefit. Cured by Cuticura.

My wife having suffered from Scrofula sores on the back for three years, and at times she could not lie down at night, and she tried all the doctors I could get, but obtained no relief until I tried CUTICURA, and all of them failed, and told her they could do nothing for her, and having tried all kinds of remedies I at last tried one box of your CUTICURA REMEDIES, and in a few days she was in her life, and her back is as clear as any person living, and I for one recommend CUTICURA REMEDIES as the only one I could find to effect a cure. W. W. JONES, Constable, 11 Taylor Street, Cleveland, Ohio.

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I had a running sore in my ear of a scrofula nature for ten years. Had been treated by several physicians, but obtained no relief until I tried CUTICURA, which healed it up in a few days. This was more than three years ago, and I have had no trouble with it since. I consider your CUTICURA REMEDIES as the only one I could find to effect a cure. Mrs. L. A. WOODFORD, Bostonswood, Va. Dak.

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Sold everywhere. Price, CUTICURA, 50c; Soap, 25c; Remedies, 50c. Prepared by the FERRIS DAVIS AND CHEMICAL COMPANY, Boston. See "How to Cure Skin Diseases," 51 pages, 20 illustrations, and 120 testimonials, mailed free.

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WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, aches, all gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster, the only pain-killing plaster.

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69 CANAL STREET.

At 8 o'clock today the great Canal street store will start a Hard Pushed Bargain sale. A Spare Nothing Slaughter of over \$20,000 worth of this season's best Shoe and Slipper Stock. A bona fide buy what you want at any price you please kind of terms that will turn the trade of the town upside-down and stand it on its head. Stop that car and let the ladies off and direct them to Ehrman's Blue Front Store. Help us to let the city know it—\$20,000 worth of Shoes and Slippers ARE CUT, ARE CUT, ARE CUT, till there is nothing left but a fraction of the first cut.

BEHOLD THE SLAUGHTER.

- \$1.49 Buys Ladies' Dress Shoe, all styles this week. Positively worth \$2.75. We mean business. Must have cash. All styles of toes.
\$1.84 Buys Ladies' Fine Dress Shoes, hand turned, lace or button. Worth at any time \$3.25. They are this season's make and fit equal to custom work. All Styles and sizes.
\$2.05 Buys the best Rochester, New York, Ladies' Fine Dress shoes, the latest styles, squares or opera toes, cloth top or leather top, worth \$3.75 the world over.
\$2.33 Buys the most perfect fitting Shoe ever looked at. Hand turn, patent tip, square toe or opera, laced or button. Regular price \$4. All widths and sizes. Slaughter Prices! Money Saving Prices! Hard Up Prices.
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Russet Oxfords, reduced down from \$1.25, slaughter prices .75
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Our elegant line of fine Oxfords, cut down from \$1.75 .90
Southern Ties, made of the best stock for Ladies' wear, regular \$2.00 . . . . . 1.00
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Remember the Great Slaughter Prices. We say right here you can buy two dollars' worth of Shoes or Slippers for an even \$1 bill today at the Great Slaughter Price Sale.

EHRMAN'S BLUE FRONT SHOE STORE NO. 69 CANAL ST.

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"THE TOWER" Is Desirous of and Stands Ready to Trade Off \$100,000 Worth of the Best CLOTHING Ever shown in the state at hitherto unheard bargain prices for greenbacks, gold or silver, and every dollar of it shall be deposited in one Grand Rapids Bank as fast as received. The Tower has the largest stock of HATS In fur, wool or STRAW, ever contained under one roof within the limits of this city, and proposes to convert them at prices that will paralyze regular dealers in their feeble attempts to follow.

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