Morning Star and Catholic Messenger.

NEW ORLEANS, SUNDAY, JUNE 8, 1873.

## DOMESTIC CATHOLIC INTELLIGENCE.

*Death of Rev. John Early, S.J.*—This eminent Jesuit Father—the worthy President of Georgetown College—died in that Institution on Friday afternoon, the 23d ult., at 4:15 o'clock, from a conjoint attack of paralysis and apoplexy, by which he was stricken down about 2 o'clock in the afternoon of the preceding day. For more than a year past Father Early had been in failing health, and had especially suffered from an affection of the eyes, which had greatly impaired his sight. He was therefore but ill prepared to resist this last violent attack of disease. The circumstances of his sudden and serious illness turned an occasion of great joy into one of profound sorrow. Archbishop Bayley had on that morning administered confirmation in Trinity Church, Georgetown, and was at the time a guest of the Faculty of the College. Father Early had been one of the cheerful company who sat around the festive board to honor the amiable Archbishop. The delighted guests had risen from the dinner-table, and were gathered in groups in and around the recreation hall. Some were engaged in edifying conversation, while others were feasting their eyes on the beautiful scenery that surrounds the college. Suddenly, one of the central figures of a happy group, stricken by paralysis, fell to the floor—it was the form of the good Father Early! The joyous scene at once changed; consternation and sadness prevailed. The Rev. Father, although speechless, was conscious—and Father Stanestreet, his former classmate and so long his associate in the priesthood, administered to him the last solemn rites of the Church. The sufferer continued to linger only twenty-six hours, the disease having baffled the most eminent medical skill. Father Early was born in the County of Fermanagh, Ireland, on the 1st of July, 1814. He came to this country when eighteen years of age, and entered Mount St. Mary's College, Emmittsburg, where he studied about two years, and then was transferred to Georgetown College, whence, after studying another year, he entered in 1834 the Novitiate at Frederick, Md., and commenced his career as a member of the Society of Jesus. He was ordained to the priesthood in 1844, and after passing some six years as a professor of Belles Lettres in Georgetown College, he went to Philadelphia on his first mission. He was then appointed to the presidency of Worcester College, Massachusetts, where he remained a short time. In 1852, he was sent on a mission to Baltimore, and it was under his excellent management that the Church of St. Ignatius and the adjoining college of Loyola were erected. Here he presided for several years, when he was transferred to the presidency of Georgetown College. In this institution he presided during the war, and although the college was converted into a hospital for wounded soldiers, the course of study, under the wise administration of Father Early, was never interrupted, and the venerable Alma Mater of so many of our distinguished men continued to flourish. Here, alternating with Father Maguire as president, Father Early continued to preside until, on the great festival of the Ascension, the shadow of death fell upon him, and the next evening the angels beckoned him away, to enjoy the reward of his pious and zealous labors.—*Baltimore Mirror.*

*The Stigmata in San Francisco.*—The letter which we now publish will explain itself. It is from an eminent Catholic gentleman of San Francisco, well known here in the East and in Europe, Denis J. Oliver, Knight of St. Gregory. Mr. Oliver's well-known commercial position is a guarantee that his observations are those of a man not readily deceived, even if deceit in so remarkable a case were easy, and his equally well-known loyalty to the Church is of such a character as to prevent any indiscretion in making public, without sufficient grounds, so positive an opinion. While, of course, the examination and decision of the ecclesiastical authorities are requisite to bring complete satisfaction in such cases, we have little difficulty now, pending that decision, in anticipating that it will be in favor of this remarkable case as one of genuine stigmata.

MR. OLIVER'S LETTER.

OCCIDENTAL HOTEL,
San Francisco, May 13, 1873.

To the Editor of the Catholic Review:

My Dear Sir—I take pleasure in sending you the desired information. I know both young ladies well. I was present, with several others, on Good Friday, and saw the stigmata on Miss Collins. The enclosed statement is *true beyond the shade of a doubt.* I feel grateful to God for permitting me to see the wonderful miracle. I see the stigmatises frequently; she is quite cheerful and of a very lively disposition. Both young ladies go about every day collecting for and assisting the poor of the parish, and hunting up the little Catholic street Arabs, instruct them in the Christian doctrine. They are very active members of the St. Vincent de Paul Society. After the agony of Good Friday she attended the long services next morning at the Cathedral, and assisted decorating the altar for Easter Sunday until 11 P. M. Language is impotent to convey an idea of her agony, and the sweet heavenly glow and smile of her countenance during her ecstacies. She has a recurrence of the stigmata every Friday, but the wounds are small in comparison to what they were on Good Friday. Your letter should have been replied to ere this, but I was out of town.

Yours, respectfully, DENIS J. OLIVER.

—*Brooklyn Catholic Review.*

In an article on "Catholic Schools," the Boston *Pilot* dwells with just pride on the progress of Catholicism in Manchester, N. H., in the diocese of Portland, Me., during the last quarter of a century. Twenty-five years ago, it says, there were in that city only four hundred poor Catholics, without a Church or a priest. To-day there are 10,000 Catholics and three Catholic churches. For the last fourteen years every Catholic child has attended a Catholic school, and the church, school and hospital property owned by English-speaking Catholics alone, is estimated at $250,000. The most notable and most promising fact contained in this statement is that concerning the schools. No Catholic community which takes proper care of its own children, provides for their education in the true way, and sedulously guards them from the evil influences of the public schools, can fail to increase rapidly in influence. It will be a happy day when the Catholics of the whole continent can say, like their sturdy Manchester brethren, that none of their children attend any but Catholic schools.—*Brooklyn Review.*

The Easter collections in twenty-eight of the churches in New York city, for the orphan asylums, amounted to $24,664 87. Ten churches contributed $1000 and over, the list being headed by St. Stephen's, which gave $1785, St. Theresa's following next, with $1538 25.

A PROFITABLE THOUGHT.—It is astonishing that people, while grumbling about hard times, will pursue a course which they know to be twice as expensive as another, as also a hundred times more trying to their patience. This remark applies to almost every necessary of life, but to none more forcibly than to the procuring of supplies in the grocery line. How many families buy only a day's supply at once, paying big prices, when they can get superior groceries by ordering a month's supply at a time of a good house like that of A. W. Skardon & Co, Corner Jackson and Rousseau streets, at greatly reduced rates. These gentlemen have a complete and excellently assorted stock of the best groceries, which they sell at prices which defy competition, and which they send to the purchaser's house, in any part of the city, free of charge. See advertisement.

Attention is directed to our special notice columns.

## MISCELLANEOUS FOREIGN NEWS.

[To May 17th.]

### IRELAND.

*The Priests of the South.*—The following letter has been addressed to the *Freeman*:—

New Inn, Cahir, May 9, 1873.

My Dear Sir—At a conference of the clergy of the diocese of Cashel and Emly, held in Tipperary on last Wednesday, one of the priests said it would be well to establish branches of the Home Rule Association through the diocese, whereupon the very rev. and most respectable and respected president stated that it was well known that no one had the slightest chance of being returned for any borough or county in the south of Ireland at the next election but a Home Ruler. At the conference dinner there are always two toasts, one the bishop for the time being, whoever he may be; the other the priests of the diocese. This day the patriotic and talented rev. vice-chairman, in giving the toast of the "Priests," coupled it with the sentiment "Home Rule," and it was most enthusiastically cheered. The priests of the South, I am informed, will soon speak out in favor of Home Rule in a style as decided as the priests of the West. Yours sincerely, JOHN RYAN, P. P.

*A Reductio ad Absurdum of Froude.*—In his late libel on Ireland and the Irish, Mr. Froude undertook to illustrate the state of society in that country a century ago, by a reference to facts intended to show the incorrigible nature of the whole race, and their innate and ineradicable tendencies to lawlessness and crime. The Dublin *Review* points out very fairly that the principal actors in most of the atrocities recounted by Mr. Froude, were not of the Irish race at all; and it refers especially to a case of piracy perpetrated in Kerry, the proceeds of which consisted of twelve chests of bullion, the cargo of a Danish East Indiaman. In this performance, the dramatis personæ were Sir Maurice Crosbie, of Ardfert; his wife, Lady Margaret (*nee* Fitzmaurice), daughter of the Earl of Kerry; the Rev. Francis Lawder, Protestant Vicar-General of the diocese, etc. It is curious that Mr. Froude should have selected this case to illustrate his theory. Lady Margaret was an ancestress of the Marquis of Lansdowne, who enables Mr. Froude to pose in the interesting attitude of "an evicted tenant," simply by occupying himself a charming residence of which Mr. Froude's lease had expired. Further, from Lady Margaret and her husband is descended the present Speaker of the House of Commons, who is, by right of his office the "First Commoner of England." The Speaker's mother was a Crosbie; the lineal and not remote descendant of those irreclaimable savages painted by Mr. Froude. His argument would run thus:—The Irish in the eighteenth century were savages. Therefore, their descendants, in the nineteenth, can be nothing better. Such savages were Sir Maurice and Lady Margaret Crosbie. But their descendants are the present Speaker of the House of Commons, and the present Under-Secretary of State for War, *Ergo, etc.*—*Catholic Opinion.*

*The Laborers' Movement.*—A large meeting of agricultural laborers has been held in Liscarroll, for the purpose of organizing an association to co-operate with the existing union in England to improve the condition of the class in the two countries. Messrs. O'Leary and Gardiner, the delegates from the English Union, were in attendance. The project was favorably received, and resolutions were passed adopting the programme of the English association. Mr. O'Leary announced that Messrs. Arch, Cox, and other leaders of the movement in England are about to visit Ireland in furtherance of the organization, and will address meetings in Dublin and Cork in connection with Mr. Butt and other Irishmen. A conference was to have been held at Leamington on the 28th, the English were anxious to secure the presence of delegates from Ireland on the occasion.

*Evictions in Tipperary.*—A resolution was passed by the Town Commissioners of Tipperary on the 17th ult., which will excite widespread attention in Ireland. It has reference to certain evictions impending in that town at the suit of Mr. Smith-Barry, the junior member for Cork County, and it pronounces those evictions a heartless exercise of landlord power. Mr. Hayes, solicitor, the member of the Board who proposed the resolution, stated fully the facts, if facts they be, of which complaint was made, and the general management of Mr. Smith-Barry's property in Tipperary was spoken of by him and others in terms of severe condemnation.

### ENGLAND.

*Representation of Minorities.*—The increased rapidity in the development of public opinion in this country is a very remarkable feature of the present day. It took thirty or forty years to convert the country to the ballot; but the *Times* is already admitting the principle of the representation of minorities, which it combatted so fiercely only six years ago when three-cornered constituencies were invented. We do not complain of the conversion—far from it—for we have always advocated the principle as the only one on which Catholics have a chance of getting represented in England—we simply note the fact. The motion of Sir C. Dilke for a redistribution of the constituences gave occasion to the very just criticism that an equalization of the members of each group of electors, without any further change of system, would make the injustice greater than it is at present, and to the further admission that the principle of the cumulative vote is gaining ground in public opinion. This article has elicited in its turn a letter from Lord Grey, acknowledging the fact, and pointing out that while the justice of the principle is becoming every day more generally recognized, "the best mode of applying it is very far from being yet ascertained." He suggests, therefore, a Royal Commission, as the time is singularly favorable for such an enquiry, in consequence of the absence of any agitation on the subject; and he recalled, as a warning, the neglect to institute an enquiry into the representation during the peaceful years which preceded the last Reform Bills, in consequence of which neglect a "crude and ill-considered" measure was introduced in 1866, to be defeated and followed by "the still worse measure of 1867." A Select Committee of the House could not report this year, and the Select Committees are now so numerous that another could scarcely be formed, and for these reasons the *Times*, which would have preferred a Select Committee, backs up Lord Grey vigorously in his demand for a Royal Commission, endorsing his argument from the fact that Sir Roundell Palmer and Sir H. Stroks had to go to family boroughs in order to get into Parliament. The Representation of Minorities has made its first most important step in advance.

*Confession in the Church of England.*—At the beginning of May a curious incident enlivened the proceedings of the Upper House of Convocation of the Anglican Ecclesiastical Province of Canterbury. A petition was read from 480 "priests of the Church of England," praying their lordships the Bishops, "with regard to Sacramental confession," "to consider the advisibility of providing" for the licensing of "duly qualified confessors in accordance with the provisions of canon law." The document appears to have somewhat flustered the venerable assembly, and its members are described by the reporter as at first "joining in what appeared to be matters of remark," which we take to mean that they unburdened themselves of their feeling in a rather irregular conversation. They all, we are told, were of the like opinion respecting confession: that it was proper to be received in sickness, as well as in sorrow for some sin, but that "habitual confession" was by no means to be encouraged. We might infer that "habitual sorrow" is also to be discouraged, but we are quite ready to admit that this is not what the Protestant Bishops meant. What they meant was, that confession was very allowable when made to a respectable old clergyman by a man who feels ill, and thinks it would set his mind at rest, or by one who has committed a murder or swindled a bank. They all agreed that "constant and habitual confession" was "contrary to the principles of the church," wrong in teaching," "wrong in practice," and the Bishop of Llandaff congratulated himself upon having stopped it in "institutions for fallen women" and in "sisterhoods," by threatening to withdraw his countenance from the establishments. At last the Bishop of Gloucester moved for a committee to deal with this "great and acknowledged evil," and the Bishop of Ely in seconding him said he "should be sorry to have it thought that nothing could be done to prevent these practices, of which all were cognizant," naively expressing his belief that no other communion in this country "was so much at sea upon the matter of confession as the Church of England; for in no other communion would it be possible for a man to set himself up as the 'general confessor' of a district without any other authority than his own." We should think not, indeed, certainly not in the communion of the Catholic Church. We fear the Ritualistic "confessors" are in an uncomfortable position. The Bishops are unanimous. The Archbishop indeed was not quite clear what "Sacramental confession" meant; "whether it meant confession before the administration of the Holy Communion, or whether the term was applied to the confession itself": but in spite of this slight haziness, remarkable in a person whom one would suppose from his position to have received a slight smattering of theology, there was a perfect consensus that "Sacramental confession" was a very dreadful thing, and one to be unsparingly suppressed together with "Prayers for (*sic*) the Blessed Virgin "Mary," Holy Communion at Burials," "Commemorations of the Dead," and "Special Services for baptized Children." The petitioners therefore in asking for licenses—we suppose the idea was to get some show of faculties—have only obtained an unqualified disavowal and threats of suppression. But we fancy this will press less hardly upon them than it would upon people to whom episcopal government was a reality. Their theory, we believe, is that as their Bishops are mostly heretical, every "priest" has a right to be his own Bishop—a view not without its advantages, as you got the credit of being under episcopal government, without any personal inconveniences.

### FRANCE.

*The French Elections and their Effect.*—In France matters are coming to a crisis. The elections have all gone for the Radicals except in the Charente Inferieure, where M. Boffinton, a Bonapartist, has been elected over a moderate Republican, on the strength of his free-trade opinion. At Lyons M. Ranc, the member of the Paris Commune, and M. Guyot have polled considerably more than double the votes recorded for their opponents; in the Haute-Vienna M. Perin, a Republican, has beaten M. B. Saint Marc Girardin; and in the Loir-et-Cher, M. Lesguillion, a Radical, has been returned by a overwhelming majoity. The *Republique Francaise*, M. Gambetta's organ, declares that a regular notice to quit in due form has thus been served upon the Assembly; and other Radical organs are clamoring for a *coup d'etat.* The President, as it would appear, does not quite know what to do. It has been alleged that he has come to the determination formally to proclaim the Republic, but we do not believe it, for he would be immediately met by a vote of censure. It is clear that he can no longer obtain support from both sides of the Assembly; the best circus rider in the world cannot bestride two horses which are galloping in opposite directions. It is accordingly ramored, that his private wish is to resign; but as he cannot well do so before the completion of the liberation of the territory, which it is expected will take place about the 15th July, he would like to tide over the difficulties of the Constitutional Bills, however, are ready and the Ministers are said to be opposed to any postponement of them. We are, therefore, disposed to think that M. Thiers will be persuaded without much difficulty to make the best of his position and remain in power for the present. But he cannot last forever, and there seems every reason to fear that after him will come the deluge. It is, therefore, only natural that Catholics should look to prayers as their only resource, and should be organizing pilgrimages on a great scale, such as those to Notre Dame de Chartres and to Paray-le-Monial, the convent of Blessed Margaret Mary, and the cradle of the devotion to the Sacred Heart. The Belgians are about to take a part in the pilgrimage to the last-named shrine, and the project has received the warm approbation of their Bishops, and also of the Holy Father, through the Nuncio at Paris. His Holiness has also specially approved of the proposal to petition the Assembly to consecrate France to the Sacred Heart.

### SWITZERLAND.

*The Church in Switzerland.*—The Swiss Pius-Verein has been holding an important meet- at Gruyeres, in Canton Fribourg, under the presidency of the Bishop of Lausanne, and warm protesting against the iniquities now being accomplished, and in Canton Uri the annual assembly of the "Landsgemeinde," or Cantonal Council, has taken place in a meadow near Alterf, when, after prayer according to our ancient customs," the Landammann called the attention of the Government and assembly to the persecutions which, he said, were calculated "to suggest grave reflections. People talk of tolerance, but who can reproach the Catholics for intolerance? When a venerable Bishop does his duty he is violently deposed and driven from his residence by force. All the priests who continue to obey him and their consciences are prosecuted. Things are driven to such a point that those who prove their attachment to their spiritual head are prevented from celebrating the divine office. What sort of confederates are those who act thus? The moment has arrived when we must know how to affirm our faith. It is high time that the Catholic people should show that it will not permit itself to be driven unresistingly. These attacks are directed not against Catholics alone, but against Christianity in general. They have begun with us, and if they succeed will go further, according to a logical sequence. Firm union is therefore necessary, if we do not mean to submit tyranny." These are noble words, worthy of the head of the ancient, free, and Catholic Canton of Uri. It is believed that the sentiments of the Government of Lucerne are not very different, and that the temporizing policy expressed in their recent letter has been forced upon them. Mgr. Lachat has arrived at Fribourg for the meeting of the Swiss Bishops and has been received with an ovation. There is no doubt that he would be able to carry on the government of the Church in the five cantons without causing any inconvenience to the Government of Lucerne; but the Berne Government in its monstrous decree, exacts from every priest a declaration that he does not assume parochial charge by order or sanction of the Bishop. The clergy have sent in a second protest, and the first answer of the population in the Jura has been the almost unanimous rejection of the new law for increasing the pay of civil functionaries. "You deprive us," they say, "of our priests, we certainly will not raise your salaries."

### GERMANY.

*The Prussian Ecclesiastical Laws.*—The Lower House of the Prussian Parliament has given its final approval to the four Ecclesiastical Bills as sent down from the Upper House; and in reply to the declaration of some Conservative member that the Catholic Church could never submit to these laws, Dr. Falk taunted them with the fact that the Centre had always claimed to be the most law-abiding section of the House, and added that the laws would be energetically carried out, and, if necessary, strengthened by others. Dr. Falk does not, or will not, see that a man is not the less law-abiding for refusing submission to an earthly law which is in direct violation of the law of God.

## An Extraordinary Letter.

One J. B. Monteith is the United States Indian agent in Idaho Territory. He is a Presbyterian, whether a clergyman or not we are not yet advised. It is probable that he is. Now the many Indians in that Territory want to live in peace with the whites, and are almost all favorable to Christianity. They are, however, no admirers of John Calvin and his disciples, and lack the diplomacy of more civilized creatures in manifesting their dislikes. They have had priests of the Church of God among them, and as a matter of course they want to be Catholics. Monteith is aware that his occupation is gone if he has to compete with Catholic Missionaries. Profit and loss make no part of the Catholic plan of salvation. Profit and loss are Mr. Monteith's two cardinal principles of evangelization. Knowing that the present rulers of our Indian Affairs at Washington have thrown every obstacle in the way of Catholic Missions, Mr. Monteith, like a faithful agent of the rulers he serves, determined to make those obstacles, at least in his own bailiwick, simply insurmountable. He accordingly denounced the priests to the Indians, and thwarted the apostolic work of the former by every means at his command. In an unlucky moment for himself he sought to secure formal and notorious sanction for his bigotry, intolerance and speculations, and accordingly wrote to Hon. E. P. Smith, Commissioner of the Indian Office at Washington, asking for permission to drive the priests away by the strong hand, and keep them out of his "Presbyterian agency and mission."

The Indians would not consent to this high-handed outrage, and in his despair Monteith was no doubt materially induced to write to Commissioner Smith, with the view of aid and comfort from Washington, in the shape of soldiers, who might argue theology with the Indians with Bibles and bayonets. The Commissioner was cornered by the pious Monteith, and had to deny his Calvinistic petition. Here is his answer. It proves the extraordinary condition of Indian affairs, to which we adverted in our leading article last week. Now, let the Catholic press unite in demanding justice for the poor deluded red men and fair play for our Catholic Missionaries:

WASHINGTON, May 26, 1873.

*Sir*—Referring to your letter of May 25, stating that there are thirty or more Catholic Indians on the Reservation, and that their priest has asked permission to hold religious ceremonies in the school-house, which was promptly refused him; also, that their request to erect a church ten or twelve miles from the agency was refused, and that of late the priest has been holding Catholic services among the Indians, and to your inquiry, "Have I the right, this being a Presbyterian agency and mission, to exercise such control over the morals of this people as will enable me to prohibit the teaching of the Catholic faith, or the holding Catholic service among them, even though the Indians desire it and clamor for it?" I have to say that the fact that your agency is under the charge of the Presbyterian Church does not warrant any intolerant exercise of power, and that while it is desirable in all cases that the mission work should be done under the direction of the religious body nominating the agent, yet where there are persons that have another faith, and desire religious services of their own, it is not in accordance with public policy or the spirit of religious toleration to forbid or hinder any such service in any way. If it is not desirable to hold any religious service in the school-house, and your refusal was on that ground, it is justified, otherwise not. It is believed such arbitrary prohibition would work more harm than the division of feeling likely to result from the working of more than one mission on the same reservation.

Very respectfully, your obedient servant,
E. P. SMITH.

To J. B. Monteith, United States Indian Agent, Lapwai, Idaho Territory.

Commissioner Smith writes like a man. We congratulate him on his tolerant spirit. We thank the persecuting Monteith for bringing the subject to light so conspicuously, and we invite the Catholic editors of the United States to join with us in a bold and untiring advocacy of justice and religious toleration for the Indian race.—*Baltimore Mirror.*

THE PRINTER'S ESTATE.—We find in an exchange, the following remarks, which all printers and publishers will agree in calling sensible, and commend them to the attention of the reader. They will apply to all localities in which newspapers circulate: The printers's dollars—where are they? A dollar here and a dollar there scattered over the country, miles and miles apart, how shall they be gathered together? The paper-maker, the journeyman compositor, the building owner, the grocer, the tailor and all assistants to him in carrying on his business have their demands hardly ever small as a single dollar. But the mites from here and there must be deligently gathered and patiently boarded, or the wherewith to discharge the liabilities will never become sufficiently bulky. We imagine the printer will have to get up and address to his widely-scattered dollars something like the following: "Dollars, halves, quarters, dimes and all manner of fractions into which you are divided, collect yourselves and come home. You are wanted. Combinations of all sorts of men that help to make the printer a proprietor gather in such force and demand which such good reasons your appearance at this counter, that nothing short of you will please them. Collect yourselves, for valuable as you are you will never pay the cost of collecting. Come here in single file, that the printer may form you in battalion, and send you forth again to battle for him and vindicate his feeble credit.,' Reader, are you sure you haven't a couple of the printer's dollars sticking about your clothes? If you have, order them home immediately.

Canadian papers continue to lament the exodus of French Canadians, especially young men, to the United States for permanent settlement. One paper affirms that in one day, from the lower River du Loup to Levis, twelve hundred persons had departed for the United States, and that they were joined at the railway station by six hundred others.

VERY PLEASANT AND COMFORTABLE.—Our readers who design visiting the coast during this summer, will be pleased to learn, from an advertisement elsewhere, that Mr. Hugh Cassidy has opened a hotel at Pass Christian. That Mr. Cassidy knows that most difficult of all pursuits, that of keeping a hotel properly, is evidenced by the very large patronage extended to his house at the corner of Gravier and Carondelet sts.



## The Great Indian Missioner.

SPLENDID EULOGY BY BISHOP RYAN.

[Condensed from the Western Watchman.]

One of those great laborers in the cause of Christianity, that the Catholic Church has ever in its exigencies been able to produce from its ample bosom, and that especially illustrates the much-maligned as well as belauded Order of Jesuits, has gone to receive his reward. It is of world-wide notoriety, that of the various paths of usefulness that are open to the Christian Missioner, Father DeSmet chose to enter upon that which necessitates the leaving civilization behind, and engaging in a life of hardships and of perils, that may be imagined but cannot be described. He went with the self-devotedness of a martyr, and in the spirit of the ever illustrious men that made Paraguay a historic word, to give temporal and eternal salvation to the wild tribes of the prairie. He found the red man to be but as clay in his hands. Civilization and Christianity from the lips of Father DeSmet, found ready access to the Indian ear. And there can be little doubt that had the illustrious Order of the Jesuits been permitted to prosecute their great aims on this continent, unimpeded by the arm of a relentless persecution, and free from the obloquy that was ever heaped upon them, reviled as they have been with a pertinacity and malignity that could only have emanated from the bosom of the prince of demons, that the pure spirit of Father DeSmet would before its disenthralment here, have rejoiced in the contemplation of an Indian nation civilized, Christian and contented.

The history of Father DeSmet is briefly as follows: he was born at Dandermonde, Belgium, in 1801. Having completed his studies in 1821, he met Father Nerinckx of Kentucky, who induced him to come to America. After two years preparatory study near Baltimore, he went to St. Louis, then a small town of 4000 inhabitants, and in its neighborhood he followed his holy calling, principally among the Indian tribes who in those days were numerous in that region, and even far east of it. From that time to the day of his death, May, 23d 1873, his life may be summed in the few words "that he devoted himself *entirely* to the Indians." His obsequies were attended by the Archbishop of St. Louis, his coadjutor, Bishop Ryan, and many priests, besides thousands of the faithful. From the magnificent address of the eloquent Bishop Ryan, we select the following passages which have great weight as showing what the great missioner after fifty years of intimate intercourse, thought of the bloodthirsty (?) red man:

Fifty years he devoted to the great mission for which God had sent him upon this earth! Half a century with the pure intention to serve God alone, and to save souls, in order to increase the glory of that God whom he served! What a life! And devoted to the children of the desert whom before he knew not. Devoted to strangers with whom at first, he could have little sympathy. For fifty years—or I may say for his entire life, for the previous years were but as preparations for this great mission, he was devoted to them, when he visited Europe he sent forth missionaries to aid them, he collected moneys for the support of those missions. The Indians were as the apple of his eye. He loved them; he learned to sympathize with them; he defended them in places where they had but few defenders; and when on one occasion I heard some one ask him: "How, father, could you bear to live so long amidst those savages?" "Savages!" said the devoted missionary, "you know not those simple people. I have found more savages around the great cities of America and Europe, than I ever found in the wilderness!" And, surely it is true brethren. The civilized savage—the man to whom the truths of Christianity have been preached, and who has rejected them—the man who has abused great graces from God—this man is more a savage than the poor, untaught children of the desert who have not had these advantages. And these men show themselves great savages in their lives and in their crimes. The men that murdered the Archbishop of Paris—they were greater savages than you will find in the wilds of the wilderness! And when you compare the advantages that these men have had with the darkness and the desolation—the absence of the light of truth among those "who sit in darkness and in the shadow of death"—we will surely believe with our departed friend, that the greatest savages are those around the great cities who ought to know better, and who are wicked in spite of the advantages which they enjoy. "I have known them," said the deceased missionary, "when I converted a body of men from one of those Indian tribes, when they came to me in their simplicity and received the waters of baptism. And when after a year, I returned to give them an opportunity of receiving the sacraments, and when I asked them, as they came to me, what sins they had committed since their baptism, they looked with wonder, with pained astonishment at me, and asked: "Do you think Father, that after all God hath done for us, creating us, redeeming us with the blood of His own Son, sending you amongst us to preach the truth and the consolations of religion, do you think that after one year we would come again guilty of great crimes to your feet?" They were pained at the supposition that they could be so ungrateful to God, and they had no crimes to confess. How many civilized Christians—how many even practical Catholics could say the same after even one year of their lives? He defended those poor children of the desert—he felt with them; and we ought, in justice, to place ourselves in their position, if we would judge of them. "They feel that they have been driven from the Atlantic, and will be driven yet into the Pacific; they feel that foot by foot, they have lost the land that belonged to them, and we ought to consider these things. They feel, as an Indian chief mentioned by Erskine, said to a governor of India who was seeking their lands and possessions. He said to him: "Who was it," said he, "that caused this river to rise in the high mountains, and empty itself into the ocean? Who was it that caused to blow, the loud winds of winter and calm them again in the summer months? Who was it that raised up the shades of those lofty forests and blasts them at the quick lightning of His pleasure?" "The same Being that gave you countries at the other side of the waters and gave ours to us, and by this title we will defend it," said the warrior throwing down his tomahawk and raising the war-song of his nation.

These are the feelings of the red men of this nation; and to be just, we have to place ourselves in their position, and then judge what we might do without that Christian civilization which tends to forgiveness—which calms down the angry passions of the human heart.

It is a remarkable fact, brethren, in the history of Christian civilization, that it is the Catholic missionary that has ever civilized the children of the forest. Look at the civilized Indians now in existence. There are civilized Indians in South America; there are civilized Indians in Canada; and those that have been civilized here; have been civilized by men like Father DeSmet. Under Catholic influence—under the influence of the preaching of the gospel by Catholic missionaries, whatever has been done has been done in this way for the civilization of the Indian. These facts are patent; they are undeniable; no one can possibly question them. Why? Because the missionary feels with them; he is bound to them by the strongest ties, he will defend them even at the peril of his life. When—as that liberal and enlightened Protestant of England, Arthur Help says—when the Spaniards after their emigration to this country, persecuted the Indians, what defenders had these Indians? Who stood before those persecuted people and their conquerors? The first Catholic missionaries—noble Dominican missionaries—who like Las Casas—the Father DeSmet of his day, stood before those people, defended those poor people of the desert from blind Spanish authorities. These men defended them, and when the Spanish commander on one occasion demanded of the Superior of the mission, that the Father who preached against the authorities the Sunday before should, before the people, make public apology for his insult to the Spanish authorities, the Superior said: "I will speak myself on Sunday next, and I will make what explanation my conscience will permit me." And on the following Sunday he lashed them more severely. Free and independent—a minister of the Most High God—he was bound to those poor Indians by a tie stronger than nationality; and therefore, he did defend them. So our departed friend felt for the poor people who were committed to his care, as a father for his children. He excused their excesses because of the state of savage life in which they were; and he said, "It is no wonder that their estimate of our civilization should be very low, when the criterion that they had, were agents that were amongst them, many of those who were so corrupt, and who robbed and who cheated those poor people." He lived with them; his desire was to die with them. "I wish I could die amongst my poor Indians" many a time have I heard him say. When that death approached, one of the grounds of solid consolation was, that he would have the prayers of those poor people, the Indian children whom he had baptized; those who remained faithful to their Christianity; he founded his hopes upon their prayers. And when on Wednesday last, I spoke with him, he spoke encouragingly, that, after so many years, he was now about to appear before God, and he had solid grounds for hope and consolation. "I have," said he, "only hope in the prayers of those to whom God sent me, and hope in the mercy of Jesus Christ; a poor sinner, I only hope that He will have mercy on me in the end." A man who had led fifty years of a life of crime, and who was dying penitent, could not speak more humbly, more confidingly, not in any merits of his, but in the merits and mercy of Jesus Christ. So true is it with the Christian of our day; and the more virtuous we become, the more conscious we become of our own drawbacks; the more conscious we become of those shortcomings toward God; and the more do we fear His justice, and can only hope in His mercy.

## Departure of Missionaries—A Touching Scene.

An occasional correspondent of the *Tablet*, writing from Lyons, France, under date of May 9th, says:

There is a large gathering to-day of the Catholics of Lyons in the small church of the "Missions Africaines," and a great part of the assemblage is bathed in tears. The occasion is the departure of eight young French missionaries for an English colony. Gambia and Sierra Leone have already been long supplied with priests and lay brothers of the "Congregation du Saint Esprit du Sacre Cour de Marie;" the "Oblats de Marie" are established at Natal, and this "Congregation des Missions Africanes" has six priests at Lagos or on their way thither. Monsignor Leonard, Vicar-Apostolic of Capetown, has now enlisted these eight youthful heroes for the new Vicariate approved of and about to be created by Pius IX., in the northwestern and central portions of his district. It will comprise the districts of George and Beaufort; Little Namaqua Land and Great Bushman's Land, which form the northern part of the immense Clanwilliam district; and all the territory beyond, as far north as the twentieth degree of south latitude.

It is the moment of our solemn "Farewells" before the altar of Our Lord, and of the "*Chant du Depart*," beautifully described in Lady Herbert's translation of the *Life of Father Venard.* Father Ramiere, S.J., remembered by so many English Catholics with grateful affection, has preached with an eloquence the effect of which I hope may be seen in the collection plates. As I am writing, nearly a hundred priests have kissed the feet of, and exchanged embraces with, the parting Apostles, and, at this instant, pious officers and soldiers of the French army, are pressing forward, next in turn, to offer the same touching proof of veneration and love. I see brave Colonel Lion, an honored Algerian veteran, and President of the Catholic Working Men's Clubs (*Cercles*) of Lyons, who exclaims, as he clasps each of the Fathers to his heart, "I am an African soldier, too: we are all soldiers, aren't we? You fight for God and I for my country." Another officer says; "My battles are against external enemies, yours against the foes man has within." Of the holy enthusiasm of the scene, I cannot attempt to give a description; but I question whether anything like the sunshiny weeping around me could be witnessed out of France.

Two of the oldest of the missionaries now standing at the High Altar—the Rev. John Devernoille, of the Diocese of Lyons, and the Rev. A. Yves Guillet, from Nantes, aged respectively twenty-nine and twenty-seven years—will leave for England this evening, to embark from Southampton in the steamer of the 15th inst. They will stop at St. Helena, which belongs to Bishop Leonard's Vicariate, long enough to attend to the immediate spiritual wants of Catholic soldiers and residents there, and then proceed to the Cape. The remaining six will continue in Europe a few weeks longer, and accompany the Bishop himself when he sails from London in the month of June. Three Marist Brothers and several Sisters are to leave with him, I learn, in the same vessel.

An African correspondent of the *Times* has lately eulogized, in emphatic, but well-merited terms, French African missionaries as model pioneers of religion and civilization. These young Fathers will have their poor residences—three at Georgetown, in the district of George; three more at Oudtshoorn, on the Dyzaldep river, in the same province; and two at Springbok-fountain, in Little Namaqua Land. Thence they will radiate—those at Georgetown to Mossel Bay and the Knysna; from Oudtshoorn to the towns of Victoria West and Beaufort; and from Little Namaqua Land in whatever direction Providence may point out to them fields of usefulness. As more laborers are needed, and the means of supporting them are found, they will be reinforced by such additional aid as the Very Rev. Father Augustine Planque, the saintly Superior of the "Maison des Missions Africaines" at Lyons, and Pro-Vicar-Apostolic of Benin, may be able to send them. And these poor founders of churches, schools, and other institutions for the benefit of English colonies, which the leading English Protestant journal of Europe is compelled to praise, eke out their scanty hand-to-mouth existence supported by French, and chiefly by the poor French of this noble city of Lyons, never, to our reproach, receiving a farthing from Great Britain.

The founder of the "Societe des Missions Africaines," Monseigneur Marion de Bresillac, Bishop of Prusa, died, with four of his companions, in 1856, at Sierra Leone, of an epidemic resembling yellow fever, sacrificed in the performance of the holy work to which he had consecrated his life. The Very Rev. Father Planque, his successor, is developing the design of his predecessor; but the bare walls of this little church, the meagreness of the appointments of his seminary, and the rough fare of his community, tell a sad tale of poverty, trials and conflicts for [illegible] of God, which only m[illegible] faith could have sustained.