THE

SOCIETY

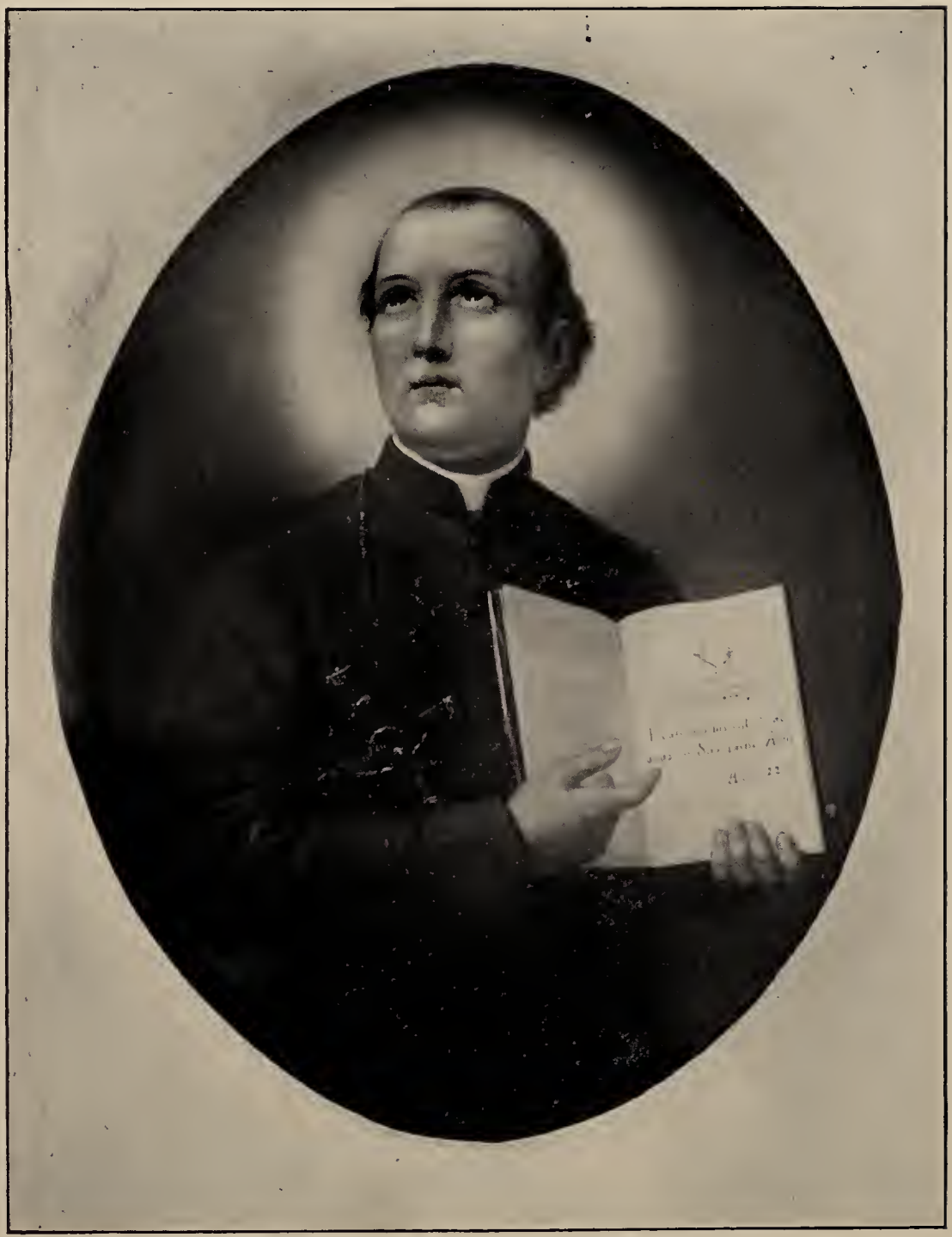
OF THE

MISSIONARY FATHERS

OF THE

Most Precious Blood.

ST. JOS. PRINTING OFFICE, COLLEGEVILLE, IND.
1907



B. Caspar del Bufalo.

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The Congregation of the Most Precious Blood.

"Would that I had a thousand tongues to fill every heart with love to the Most Precious Blood of Jesus Christ; and nothing do I desire more ardently than that every soul be filled with this love." —Bl. Caspar del Bufalo.

I.

Blessed Caspar del Bufalo.

BLESSED CASPAR DEL BUFALO, the founder of the Society of Missionaries known as the Fathers of the Precious Blood, was born at Rome on the feast of Epiphany, Jan 6, 1786, of pious and God-loving parents. At the age of five years an incurable malady of his eyes which threatened to leave him blind for life was healed through the intercession of St. Francis Xavier. After a childhood of ardent piety, love of self-imposed sufferings, devotedness to the Blessed Virgin, remarkable control of untoward dispositions, sweetness of character and almost heroic befriending of the poor and miserable, he began to study the humanities and sciences in the Collegium Romanum. His singular mastery of the languages, unusual oratorical abilities, love of instructing children and the unlettered; his decision, steadfastness in the practice of virtue, numerous and painful acts of mortification, the spotless purity and innocence that shone from his countenance made him a model for his fellow-students, and was an unmistakable sign of his future calling and sanctity.

After a month's retreat in the Cistercian convent of which his uncle was the superior, he, after much misgiving and hesitation, consented to receive clerical tonsure on Holy Saturday, 1800. During the following year he received the four Minor Orders. Impatient to become useful to his fellow-man, he began to give regular catechetical instructions to the children and less instructed in St. Mark's Church at Rome. His expositions, coming from a heart so full of divine love, proved to be veritable soul-stirring sermons that brought more than one inquisitive listener back to a sense of religious duty. This fact was so evident that already at the tender age of fifteen years he was known as "The Little Apostle of Rome." In the year 1805 he was appointed secretary of the newly-founded catechetical school of St. Maria del Pianto. Having a high regard for the Holy Priesthood and considering what he thought to be

great unworthiness in himself, it was only after long consideration and consultation with pious and prudent advisors that he became priest on the 31st of July, 1808.

It was a desolate and desert world—the spiritual world that confronted the young priest in those days. He was to be an "apostle of his own people,"—a people among whom great crimes had been wrought during the past two decades. The storm of the French revolution had also swept over Italy, and it seared and fanned away all love of God that was not deep and full of life; Napoleon's ruffian soldiery had come and gone repeatedly, leaving all the moral horrors of war behind. The permanent secret societies of Freemasons, the Carbonari, were spreading the kingdom of Satan far and wide;—hatred of religion, false doctrines of liberty, ruin of Pope and Church were taught openly and insinuated secretly in a thousand various ways. Organized bands of robbers terrorized whole provinces. Men that had become fiends cabaled and plotted to crush priest, justice, religion, and to exile God from the hearts of their country-men.

Many a human heart had become a religious waste—confidence, hope and charity were dead; in their stead, hardness, distrust, hatred, terror and madness. He that would replant the flower of faith in such hearts must make the desert bear fruit—must melt stones—must fetter demons,—he must be a saint, and Blessed Caspar was a saint.

His zeal knew no bounds; he was well aware that men were wicked, but they were still men with immortal souls bought with the Precious Blood of Jesus, his God. *He was the Ambassador of Christ* and must do His work. He would wash those tainted souls in the Blood of the Lamb and they would be white, because it is written: "Blessed are they that wash their robes in the Blood of the Lamb." (Apoc. XXII, 14.) The Precious Blood of Christ was his theme and fearlessly he buckled on the armor of light and went forth to dispel the darkness.

Hardly had the words of the episcopal blessing been pronounced over him at his ordination when we find him in the hospital of St. Galla instructing and caring for the spiritual welfare of the poor children that were lodged there. With other zealous priests he began to instruct the working-men and the lowly of the Roman slums; instituted special devotions for them, induced them to frequent the sacraments and to convene nightly to hear the truths

of religion. He soon began to preach whenever occasion offered, whether in church, or market-place, or gathering of any kind; whether to nobles or lowly, to clergy, students or faithful; ever of the love of God, and against the evils of the day. By exhortation, entreaty, writing, begging, weeping, prayer, he sought to tear the masks off the false prophets of irreligion, and to instil new love, new piety into the hard hearts. It was at this time that, in union with Don F. Albertini, who died as bishop of Terracina, he founded the Archconfraternity of the Precious Blood in the Church of St. Nicholas in Carcere, December 8, 1808. He was the Moderator of this Archconfraternity from 1815 until the day of his death.

In 1810 Napoleon's general, Miollis, entered Rome and with him a new regime of injustice and indignities for Pope and Church. All clergy of note were summoned before him to swear fidelity to the government. Blessed Caspar was also called; his burning discourses were a menace to the government's wickedness. "The oath or banishment," was the alternative. Blessed Caspar decisively answered, "I cannot; dare not; will not." He was banished from Rome and from the year 1810 to the year 1814 he wandered from place to place at the command of Napoleon's soldiers. During the last years he was dragged from prison to prison, thrust into dark, foul dungeons; subjected to untold sufferings of heat, cold and hunger; bereft of the spiritual consolations, the Holy Sacrifice of the Mass and the Holy Eucharist—and all this despite his naturally weak constitution and precarious health. He bore all like a true martyr and no threat could force him to a betrayal of his conscience by pronouncing the oath. With the fall of Napoleon in 1814 he obtained his release.

During his imprisonment Blessed Caspar had often pondered on the wide-spread evils of the day; their terrible havoc among both the lower and the higher classes, and the subtle, insidious, snake-like methods of the enemies of religion. He sought an efficient means to counteract them and lead the people back to the narrow path and the sweet yoke of Christ. Many were the discussions that he had with his constant friend, the saintly Don Albertini, who shared with him the sorrows of banishment. They prayed, and God did not fail to give them understanding. He would spread that great and most exalted devotion to the Price of human souls, the Most Precious Blood of Jesus; he would teach the people to value it more, he would gather about himself zealous priests,

inflame them with his own love and thought and then send them far and wide to herald his message. There was not to be one solitary preacher, but many with united purpose, united strength, united action. He conferred with his priestly friends; his plans seemed good, and in the summer of the year 1815 he laid them before Pope Pius VII. The Holy Father received him with open arms. He himself gave Blessed del Bufalo the principal rules and advices and cherished the project to such a degree that Blessed Caspar in his great humility called Pius VII. the founder, saying that the latter had dictated the rule in a moment of inspiration. Pius VII. granted him the use of the abandoned convent and church of St. Felix in Giano, in which to establish the first mission-house.

II.

The Fathers Missionaries of the Precious Blood.

ON the feast of the Assumption, Aug. 15, 1815, Blessed Caspar and three companions, after spiritual exercises of three day's duration, solemnly promised fidelity to the undertaking and pledged their time and labor to its service. Four lone priests, two of them sickly and frail in health, had pledged themselves to the undertaking of stemming the torrent of terror and revolt, the first-born deeds of hell! But they did not measure the greatness of their undertaking; they thirsted for souls,—and souls they saved. The band of missionaries increased. Great, zealous, untiring men joined their ranks, such as Vincent Tani, Vincent de Nicola, Innocent Betti, Vincent Fontana, Cajetan Bonnani, Blasius Valentini, John Merlini; all of whom died in the odor of sanctity. During the last twenty-two years of his life Blessed Caspar led them up and down the provinces of Italy; from town to town they journeyed, amidst rain and storm, cold and heat, sometimes by stage, more often on foot; enduring the fierce hatred and slander, even physical injuries of their enemies whose work they eventually destroyed;—preaching, praying, and begging fallen man to return to his Maker.

Blessed Caspar always preached with great power, manifesting a stupendous knowledge of the Sacred Scriptures and Holy Fathers. The unction and appeal of his sermons, however, he drew from the cross. No man could resist his call, when he stood before him, large cross in hand, tears in his eyes; the pure countenance glowing with a mysterious heavenly

radiance and his lips speaking the wonderful manifestations of the mercy of God in the Most Precious Blood of His Only-begotten Son. Early in his career as a preacher he was known as "Il Santo," "The Saint:" "the Apostle of Rome;" the Hammer of the Carbonari," for wherever he went great sinners converted, the luke-warm became ardent, secret societies weakened and disappeared. All Italy listened to his word. People traveled miles and miles to hear him, churches could not hold his audiences and he was obliged to speak in the market-places and open fields. Towns of but 600 inhabitants offered audiences of 10,000 to 20,000 persons. At Sanseverino fifty priests could not hear the confessions after his sermons. He was met by processions and great popular ovations; it was evident that God was with him, for He manifested Himself in him by miracles.

Voices were heard in the air calling him *a saint*. At Sermoneta he predicted the death of Pasquale Tomorasi; at Cerreto, though miles away, Antonio d'Cerreto heard his voice aud converted; at Macerata Feltria he, by his intercession, instantaneously cured the stubborn maladies of Frederic Coradini and Francesco Pasquin; at Itri he stemmed a revolution with a few words about God and His judgments; in the provinces of Maritima and Campagna he established Mission houses and in a short time compelled the robber bands of those regions, whom no civil power could suppress, to kneel in humble submission at his feet and confess their misdeeds. At Fornimpopoli two lodges of Freemasons, who long had shown ferocious and uncontrolled hatred for everything religious, placed the paraphernalia of their lodges into his hands and converted. Men sent to do him injury, at one time even to kill him, fell at his feet instead, and wept over their sins. He entered towns that had threatened his life and by the mere word of his mouth reaped their blessings and left them with changed hearts.

His zeal was immeasurable. If we consider the amount of work he did and the hardships, trials, and anguish of soul he had to bear; the difficulties and dangers of travel at that time; his frail health and the almost constant physical indisposition which he suffered, we must suppose the support of God—this endurance was miraculous. Nothing but the most disinterested love of God and souls could produce it. His strength finally gave way in the winter of the year 1836 and it was only with the most painful effort that he could continue his work. Nevertheless

he rendered a last great service—the service of a saint—in the plague at Rome. Scarcely able to stand he, with inimitable heroism, administered to the spiritual and temporal needs of the stricken. It was too much, and after righting all the affairs of his young congregation of missionaries, he died on the feast of the Holy Innocents, Dec. 28, 1837. At the instant of his death his soul, radiant with glorious light, appeared to the pious Vincent Pallotti who stood at his bedside. At the time of burial which occurred at Albano, his body, though unembalmed, was proven by scientific test to be still fresh and unimpaired. Miracles took place before the last rites had been said and continue to take place at his tomb. Three years after his death the process of his beatification was begun. December 18, 1904 he was declared "Blessed" by Pope Pius X. and raised to the altars of all churches of the Fathers of the Precious Blood. Years before when Blessed Caspar had consulted Pope Pius VII. as to his vocation, the latter had answered: "Italy needs missionaries; you are called to be a missionary; be a missionary to your own people." To-day Pius X. solemnly declares him to be like Blessed Vianney Cure of Ars a model for the priesthood and a saint in heaven—a saint of our own day.

III.

The Progress of the Society. The Rule.

AMID all his great labors, Blessed Caspar had constantly directed the congregation of missionaries which he had called into being. It grew steadily under his hand and at the time of his death there were fifteen houses in the different parts of Italy from which its missionaries attended the provinces and adjacent islands. Blessed Caspar had formed a rule at the very foundation of the Society, but it was only a temporary one; it was in the last years full of ripe experience that he formulated and completed what the Fathers now look upon as their "rule" or constitution. It is admirably adapted to the needs of modern times. His object was not to found an order, but to enlist and unite secular priests for one common purpose, "missions to the people." The priests are not bound by special vows but only by solemn promise of obedience to a common superior and allegiance by "bond of charity" to the constitution of the Society. Each priest receives a regular annual allowance; he may retain all personal donations and his patrimony, but must give the fruits of his labor to the work of the Society. Be-

ing no order, strictly speaking. the Fathers wear the dress of the secular priest with the addition of a large missionary cross and chain.

All sorts of obstacles had been thrown into the path of the Society's progress, both by internal and external enemies, "the Lord tries his own," says Cardinal Christaldi, the lifelong friend of Blessed Caspar, and had this congregation of priests not been a favorite with the Almighty it would long since have perished." Objections were raised against the name "Society of the Precious Blood;" against its methods of mission work; against the habit; against Blessed Caspar del Bufalo himself. Enemies even accused them to Pope Leo XII. On several occasions Blessed Caspar was summoned before inquisitors, and at one time defended himself so admirably before the papal throne itself that Pope Leo exclaimed: "Caspar del Bufalo is an angel through whom God Himself speaks." Henceforth few dared molest him in his work. In 1841 (Dec. 18,) Pope Gregory XVI. gave the Society a canonical standing as a religious society of the Church, approved the rule, and praised the apostolic spirit of its founder and members.

The second Moderator General was Don Blase Valentini who died in 1847. As third General the Pope appointed Venerable John Merlini who was styled "the Second Caspar del Bufalo;" "Second Hammer of the Carbonari." He was known for his indefatigable zeal, especially for the work that Bl. Caspar had begun, and for the welfare of the Congregation. The people of Rome greeted him publicly as a saint, and kissed his feet as he passed through the streets. No work, even the most menial did he shirk; in his humility he considered himself the least of the Society, though its General. Whilst the seminary at Albano was building he would assist the masons during the day, (almost a necessity, considering the great poverty of the Society at that time,) and preach soul-stirring sermons to the poor working-men of Rome of evenings. Under him the seminary founded by Blessed Caspar at Albano grew into special prominence for learning, sound doctrine and priestly training, so much so that it was repeatedly favored by special visits of Popes Gregory XVI. and Pius IX. Ven. Merlini died January 12, 1873. The process for his beatification is well advanced and it is the fond hope of the Society soon to venerate him as a saint of the Church. During the last years of Ven. Merlini's administration the Society suffered much at the hands of the new and unjust government of Italy,

and lost many of its houses, among them the mother-house at Rome. To the then prosperous community of priests it was a hard blow, the results of which took years to repair. The fourth General, Henry Rizzoli (1884), a Tyrolese by birth, prudently guided the broken ranks, sought new houses for the evicted Fathers who, never losing sight of the Society's mission, continued to preach and work, trusting in God. The fifth General, Cajetan Caporali, was made archbishop of Otranto. The sixth General, Don Salvator Palmieri, died as archbishop of Brindisi. His immediate successor, Aloysius Biaschelli, having been called to his reward in 1905, the General Chapter of October, 1905, elected P. Hyacinth Petroni, a missionary of great learning and success, as the eighth successor of Blessed Caspar del Bufalo. Steadily the Society has recovered from its reverses and is making giant strides toward new life and lasting accomplishments. In Italy the Community is divided into three provinces, those of Rome, where the Moderator General resides, Naples, and Romagna. In 1899 a number of missionaries were sent to Spain from the Roman province and have worked there since with very encouraging success.

IV.

The American Province.

DURING the first year after the death of Blessed Caspar a young Swiss priest, Father Francis de Sales Brunner entered the Novitiate of the Fathers of the Precious Blood at Albano, and nearly one year later was received as a member by the second Moderator General, Don Blasius Valentini. Father Brunner was born at Ramniswil, Canton Solothurn, Switzerland, on the 10th of January, 1795. After an innocent and pious childhood under the direction of a saintly mother, he entered upon a course of study at the Benedictine Abbey of Maria Stein. He was ordained priest during the Lenten season of the year 1819 and read his first Mass on St. Joseph's day of the same year. At Maria Stein he discharged the offices of professor, master of novices and Secretary of the Chapter. Whilst yet a young man he wrote terse and valuable works on the duties of priests and religious. In the year 1829 he entered the Trappist Monastery at Oelenberg, thinking to serve God there in a more perfect manner; but "the heart of man disposes his way, the Lord directs his steps," and already the year following, as a conse-

quence of the July Revolution of 1830 the religious were forced to disband. This misfortune seemed to be a special act of Providence in the life of Father Brunner, for it served for him as the occasion to grasp the missionary staff and preach to his countrymen almost under the same conditions as Blessed Caspar in Italy. Several times he journeyed to Rome to seek the advice of the Holy Father, and was twice detailed for the foreign missions; once he was to go to Africa, another time to China, and both times mysteriously detained at the last hour. Nevertheless he always cherished the hope of being a foreign missionary, fostered, perhaps, by communications from his brother, a Jesuit, who died a missionary in India.

It was on one of these journeys to the Holy See that he chanced to stop at the mission-house of the Precious Blood Fathers at Casena. The purpose and work of the Society captivated him and he sought admission. He himself writes from the mission-house at Albano: "Now I have peace in as much as a sinner like myself can have peace—. With the approval of the Propaganda and the Holy See, I have entered the Society of the Precious Blood. Here I have found the precious jewel that I have sought for twenty years,—a society of priests estranged from the world and seeking souls in the spirit of Christ Jesus." His superiors, seeing that he was a man of ripe experience in mission work, shortened the time of his novitiate and sent him back to Switzerland to found a branch of the Society there. It was a grave undertaking and looked almost hopeless to Father Brunner; he knew the difficulties with which he would have to contend. Nevertheless he went, obedient to the command.

During previous years he had purchased from the Baron du Mont, and had furnished as much as his means allowed, the castle of Loewenberg in the Canton of Graubuendten. Here he had begun a school for poor boys, but was soon forced to close it as a result of the antagonism of the government. Later a religious community of women of which his mother was the superioress and which, under the direction of Father Brunner observed the perpetual adoration of the Precious Blood in the Blessed Sacrament, had established itself there. Here he now received young men and with the pecuniary aid of the sisters, began to instruct them, intending them as nucleus of the new province. Poverty, hardship and privation were their lot; but they, sharing the inspiration of their leader and teacher, applied themselves assiduously to

study, work and prayer. In 1840 two of the young men were ordained. Father Brunner and his few helpers now preached to the peasants of Switzerland, Baden, Alsace and Lorain. They accepted the charge of the pilgrim shrine of the Blessed Virgin, "Trois Epis," near Colmar, and later that of Baumgaertl near Bedernau in Suavia. Both were lost to the Society during the Kulturkampf. The little band of missionaries, now almost a dozen in number, was an eyesore to the Protestant rulers and the secret agents of irreligion and the persecutions of these caused Father Brunner no little amount of worry and trouble; besides, the community was growing larger and the field they had chosen was small; he must seek a new and larger vineyard.

It was at this stage that the Vicar-General of the diocese of Cincinnati, Father Henni, visited his birthplace in Graubuendten, met Father Brunner and in graphic terms laid before him the spiritual needs of the German settlers in America. Having long entertained the project of an American mission, this determined Father Brunner, and, in the year 1842 he went to Rome to consult his superiors,—these referred the matter to the Pope who joyfully acceded. Thus it was that the little band of fifteen, of whom eight, including Father Brunner, were priests, six students and one lay-brother, set out for the New World, September 29, 1843. In the church of Notre Dame, Paris, they once more bound themselves by solemn promise to be faithful to the undertaking, and then embarked for America Oct. 19, 1843. December 21, they landed at New Orleans and immediately began their journey to Cincinnati up the Mississippi and Ohio Rivers. Christmas day they celebrated as solemnly as they could under circumstances. They improvised three altars on the deck, and after reciting the Christmas office in chorus, each of the priests celebrated three Masses. Twenty four grand Acts of Sacrifice on that Christmas morn! An event, we venture to say, that never occurred before, nor will occur again on the silent bosom of the Father of Waters! January 1, 1844 they arrived at Cincinnati and presented themselves to Bishop Purcell. He received them most courteously and appointed them to the mission work of Northern Ohio, then a part of the diocese of Cincinnati.

Traveling by boat and stage through the virgin forests they arrived at St. Alphonse near Norwalk,O., cold and dripping with rain about the middle of Jan.1844.

They traveled the entire distance as priests in

cassocks and with the missionary cross on their breasts. Wherever they went on their journey, Catholics, especially German Catholics received them with exultation. In the towns on the line from the Ohio River west through Canton, Massillon to Norwalk they heard confessions and administered the sacraments to all that asked. At St. Alphonse (present Peru, O.) they found a miserable log-hut with one large room; this was to be the first mission-house of the Fathers of the Precious Blood in America. The room was partitioned off and a little corner reserved as an audience chamber; beds were arranged in ship-fashion along the walls, one above the other; a few minor improvements and the mission-house was complete. Despite these inconveniences, all cheerfully accommodated themselves to their lot; they kept the rule and applied themselves to prayer and study, preparatory to the enormous work that lay before them. To describe the work of these first years would fill volumes; let it suffice to note that the hardships were great, so great that it took more than ordinary love of God and of human souls to bear up with them. These first Fathers and the humble brothers that served their temporal needs, were full of that true apostolic spirit that steels the man and makes him virtuous and brave in all adversity. The field was large; the workers few. They first gave their attention especially to the German-speaking Catholics of almost entire Northern Ohio. Heretofore they had received but scant instruction in religion and seldom had the opportunity of receiving the consolations of their faith at the hands of a priest of their own tongue, there being but two priests in the diocese to attend their needs previous to the arrival of Father Brunner and his associates. When the rumor had spread that so many German Catholic priests were in the neighborhood, calls came from everywhere, and the Fathers worked incessantly, now here, now there, wherever they seemed most needed. In attending the Germans they did not however neglect the needs of the French and English-speaking Catholics. Father Brunner himself used to go regularly from St. Alphonse through woods and over streams fifty-five miles away to Cleveland to deliver the Lenten sermons and hear confessions.

The desire to be nearer the people at all times impelled Father Brunner to found new houses. He founded the convents of New Riegel, Thompson, Glandorf, establishing in each of them communities of the Sisters of the Precious Blood who were to teach in

the schools. In 1850 Father Brunner journeyed to Europe and returned with more priests, thus giving the work a new impulse. Houses were established at Minster, O.; St. Mary's Home, Ind.; Maria Stein, O.; Gruenewald, O.; Himmelgarten, near St. Henry, O.; —from each of these the Fathers went forth; rosary in hand and the love of God in their hearts; plodding through forest and brush, over trunks of fallen trees, and through soggy marshes; in bitter cold and burning heat; often—very often alone and on foot—to seek immortal souls. Truly faithful proteges of St. Francis Xavier, and worthy sons of Blessed Caspar *the missionaries "to their own people."* True successors of those first apostles that inflamed the world with charity and made the Most Precious Blood bear fruit in the souls of men!

Then in 1849 the cholera swept through those parts of Ohio and left death and terror in its trail. Without flinching, the Fathers quietly assisted at the death-beds, thinking only of their duty as priests. Comforting the dying, consoling the bereaved, caring for the orphaned children they worked to exhaustion. Some succumbed;—they thought it little; they called it the work of God; the history of to-day calls them heroes without reserve.

In the years 1852 and 1855 Father Brunner again went to Rome to render account of his work, and each time returned with new forces. At this time a house of studies was begun at Thompson. Father Brunner's fourth trip to Rome in the year 1858 proved to be his last, the condition of his health not permitting him to return to America. Whilst at Schellenberg in Austria, he fell prey to a lingering sickness; the reed was brocken, and after many years of hardships and toil, he died on the twenty-ninth day of December, 1859. His last days were spent in great simplicity and deprivation, almost destitution, and his death was heralded as the death of a saint.

Whilst the death of Father Brunner was deeply mourned by his spiritual children in America, it did not stay the material progress nor the activity of the community. Father Andrew Kunkler, another gifted and saintly priest was immediately chosen Provincial and under him the Society grew rapidly, spreading to new fields of work. In Tennessee, Missouri, Indiana, Kansas, Colorado, and the Indian Reservations of California, their work among the poor and scattered missions has not been left unnoticed. Quietly and unassumingly they have worked, and to write the history of their labors, would in a great measure be

but a repetition of the modest chronicles of the numerous parishes they have founded and attended;—parishes in which religion is still first to the people according to the words: "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you." John Gilmary Shea in his History of the Catholic Church in the United States writes of the Fathers: "In 1844 the diocese of Cincinnati received a valuable accession in the Fathers of the Most Precious Blood under the leadership of Father Francis de Sales Brunner.... The labors of these Fathers *were signally blessed*, and the healthy *growth of the Church in that part of Ohio* (the Northern and Middle-Western parts) must be ascribed mainly to *these excellent priests.*"

Yes, excellent priests they were. To-day a few silver-haired survivers, stooped of form, wrinkled brows, cheeks furrowed by trials and the wintery blasts, await in humble retirement the "crown of glory that a just Judge will render them." With beads in hand, supported by the same missionary staff that aided them often in more active days, they approach and smile upon us—a smile of benediction. From their lips we receive the humble, modest, self-excluding descriptions of those pioneer days—their eye brightens—the zeal is there, the spirit is strong, but the body is too weak—only their prayers can preach now. We leave their cells consoled and encouraged knowing that the work they did was well done and that the age of saints has not yet passed.

Ever since the establishment of the Congregation in this country, circumstances, among others the deficiency of German-speaking priests made it a necessity for a large number of Fathers to discharge the office of regular resident parish priests in the dioceses of Cincinnati, Cleveland, Ft. Wayne, Chicago, St. Louis, St. Joseph, Kansas City, Leavenworth and for short periods in many other dioceses of the North and West. Mission-houses have been founded at the Precious Blood Church, Ft. Wayne, Ind.; St. Mark's Church, Cincinnati, O.; St. Charles' Seminary, Carthagena, O.; St. Mary's Novitiate, Burkettsville, O.; St. Joseph's College, Collegeville, Ind.; Sacred Heart Church, Sedalia, Mo.; St. Francis Xavier Church, St. Joseph, Mo. Each of these houses is the home of a number of missionaries, who are constantly engaged in preaching missions, retreats, tridua, forty-hours; assisting in the confessional; instructing the faithful in the duties of their state of life and correcting the errors that poison the founts of faith and subvert the

purity of morals. Following in the footsteps of their saintly founder, Blessed Caspar del Bufalo, they seek the lost and strayed sheep and bring them back to the fold; still in every sense of the word "missionaries to their own people."

Besides this regular mission and parish work the Fathers conduct a College for Catholic boys exclusively at Collegeville, Ind. They possess and manage a printing office at St. Joseph's Brotherhouse, Collegeville, Ind. from which are published the popular monthly magazines, "The Messenger," and "Der Botschafter," as well as other timely and instructive books, pamphlets, mission and prayer leaflets etc. They have charge of what is thought to be the most precious collection of relics of our Lord and His saints in America at the Motherhouse of the Precious Blood Sisters, Maria Stein, O. They attend the miraculous shrine of the Blessed Virgin Mary at Maria Steig near Thompson, O., where not a few instantaneous cures of infirmities and wonderful conversions have occurred in past years. It is annually visited by a multitude of pilgrims on the feasts of the Blessed Virgin. Many of the Fathers are chaplains and spiritual directors in convents of nuns, homes for the aged poor, and hospitals. the latter affording such grand opportunities for doing eternal good to souls. Until of late years several large Indian schools and mission circuits in Southern California have also been in their care.

The exterior purpose and work of the Society has been sufficiently set forth in the preceding pages. In the private and secluded community life of the mission-house the priest has also duties of great importance. Faithful observance of the priestly virtues, silence at stated hours, daily conferences on topics of intellectual and practical interest, and preparation for them by assiduous study; the veneration of the Blessed Virgin under the titles of "Mary, Help of Christians," "Immaculate Conception" and "Seven Dolors;" love of the Holy Rosary; prayer for the Poor Souls in Purgatory; great devotion in the celebration of the Holy Sacrifice of the Mass are all rules of the Constitution C. PP. S. But first, and always first, is the devotion to the Precious Blood of Jesus in the Blessed Sacrament. In consequence of this devotion all the larger institutions of the Society enjoy the rare privilege of daily Benediction with the Blessed Sacrament. Wherever the missionary chances to be he is followed by the prayers of his brother priest, student and lay-brother, offering up the "Pre-

cious Blood of Jesus Christ for the conversion of sinners and the necessities of the Church."

V.

The Houses of Study.

A MATTER of great solicitude to Father Brunner already was the provision for the education of the future new workers of the Society. As a consequence of ministering to the faithful dispersed over a wide area, few, if any, of the priests could be regularly spared to teach candidates for the priesthood. At first every mission-house was a seminary, students helping each other and solving their difficulties with the missionaries as opportunity offered. Later the more advanced in studies were gathered at Thompson, O., and placed under the tutelage of the Rev. Anthony Meier. This same arrangement was later continued at the Maria Stein and Himmelgarten Convents. Though the spiritual and priestly training as such was all that could be expected, it was as yet far from the ideal. After some years when priests were more numerous and the affairs could be directed with more certainty and order, larger and more befitting educational facilities were a necessity.

1. *St. Charles' Seminary, Carthagena, Ohio.*

Steps in this direction were taken by Father Kunkler, the second Provincial in 1859, and P. John Van den Broeck was detailed with the able assistance of Rev. Joseph Dwenger (later the courageous and unrelenting defender of the American parochial schools in his dignity of Bishop of Ft. Wayne) to realize and mature the project. After interesting negotiations Father Joseph succeeded in purchasing the grounds and buildings of the defunct Emlen Institute at Carthagena, O., at a very reasonable price. The brick building was reconstructed to meet the requirements of a Seminary, a new chapel erected and in 1860 professors and students opened the first session of studies in what the future was to know as St. Charles' Seminary. Receiving no material aid from outside sources, students and brothers supported themselves by the labor of their own hands. Shortly after occupancy the original building had been enlarged, but toward the year 1870 the necessity of larger quarters was again felt, and a larger building intended for professors and students exclusively was completed in 1876. This building is still the home of the students. In it is a library of some 10,000

volumes, containing besides rare and valuable codices a most varied and well-ordered fund of information on history, theology, philosophy and Scripture. Receiving a new accession of matter annually, prudently chosen with a view to lighten the tasks of both student and professor, it cannot be prized highly enough by those who have access to it.

The growth of the province, the lengthening of the course and other circumstances had made the buildings, especially the chapel, inadequate for their purpose in the last few years. Plans were submitted in 1903 for a large and modernly equipped community structure, spacious enough to accomodate priests and students on occasions of retreats, conferences, chapters, funerals, etc. It is to be a four story and basement structure; 272 ft. front with three wings extending rearward. The two outer of these wings each 90 ft. in depth; the center wing constituting the chapel and Sisters' residence is in the shape of a capital letter "L", 133 ft. and 189 ft. respectively in the two lengths. This part was completed in May 1906, and is in pure Roman basilica style. The spacious sanctuary of the chapel lends greatly to the proper execution of the impressive ceremonies of the Church at ordination, holy office and other solemnities. There are nine altars, five in the sanctuary and four in the side aisles. The stained glass windows are greatly admired for beauty of color and execution.

The Seminary being the Alma Mater of the greater number of priests, now active members of the Society, as also the residence of the American Provincial or Vice-Moderator General, it is looked upon as the Motherhouse. Here also in the center of a large park, and near the Lourdes Grotto, sentinelled by the fourteen stations of the Way of the Cross, are the graves of the Society's dead—the last resting place of every Missionary Father of the Prescious Blood.

2. *St. Mary's Novitiate, Burkettsville, Mercer Co., O.* (*Gilberts R. R. Station.*)

Until the year 1884 the Novitiate was at the Motherhouse, but the advantages to be gained from having novices secluded by themselves in a separate house, impelled the superiors to purchase a tract of woodland near Burkettsville, O., for the purpose of establishing a Novitiate. With the help of the Motherhouse and hard work on the part of the first Fathers and Brothers sent here, proper houses were built, the scene was rapidly changed and regular community-life begun. To-day a stately three-story structure

surrounded by a well-kept lawn, vineyards and orchards greets the eye of the visitor. An artificial fish-pond kept filled to the brim by ever-flowing springs lends freshness to the surroundings. The basement of the building is devided into lavatories and recreation rooms; on the first floor are the study-hall and private rooms; on the second the Rev. superior's and preceptor's rooms, library and the beautifully furnished and decorated chapel. The third floor is set apart for dormitories. The dining-room, kitchen and workshops are in separate smaller buildings.

3. St. Joseph's College, Collegeville, Ind.

In 1889 Bishop Dwenger of the diocese of Fort Wayne offered the Fathers a tract of land near Rensselaer, Ind., on condition that they would erect thereon and conduct a college for Catholic boys. The Fathers accepted, erected a three-story edifice 155x85 with basement and available attic, and in the fall of 1891 threw open its doors to all Catholic boys, being prepared to teach a triple course—classical, normal, and commercial. To prepare students for the ecclesiastical seminary and teaching Catholic doctrine was their aim. In 1892, the building already proving too small, its size was doubled in such a manner as to form one architectural whole with the original. The success of St. Joseph's exceeded expectations. It has grown steadily year by year and is now in every respect equal to any institution of its kind in the States. It is the pride of the Fathers, having been founded and maintained with the fruits of their own labor, a minimum of outside assistance having been received.

The main building presents a frontage of 265 ft. with an average depth of 60 ft. On the first floor are a large study-hall, class-rooms, post-office, stationery and parlors; on the second floor the St. Augustine Study-hall, the chapel, Rev. Rector's rooms, the St. Francis Xavier Study-hall for students C. PP. S.; the third floor is devided into dormitories and lavatories; in the basement are the refectories. Northwest of the main building is the "Blessed Caspar del Bufalo Hall", the residence of the faculty of professors. The gymnasium, built in 1904, contains a large hall with a completely equipped stage for oratorical and elocutionary exercises. In the basement are shower-baths, athletic apparatus, etc. West of the main building is the Infirmary. It is a three-story, concrete structure, 40x75 ft. in size, and contains a

medical dispensatory, infirmarian's office, sixteen private rooms and two wards for the sick, and an apartment for the convalescent.

All the buildings are furnished with modern appliances; electric and gas light, steam-heating, hot and cold water, fire-escapes etc. The grounds are laid out to extensive lawn. An artificial lake, nearly forty acres of play-grounds including two shady and inviting parks with walks and tennis courts, help to brighten the life of the student.

VI.

Vocation to the Priesthood.

"WHAT is to be my vocation, my calling in life?" is a question that early meets the mind of every thoughtful youth. In no case should a Catholic young man take final decision without asking counsel of God by prayer, especially in Holy Communion, nor without the advice of his pastor, his parents and other experienced persons. Not worldly motives nor the idle fancies of the moment should determine the youth's life work, but he should steadfastly keep before his eyes the first truths of our religion,—that we have been created by God to know, love and serve Him, and thus attain our eternal salvation. Says St. Gregory Naz. "The choice of a state of life is so important that it decides for the remainder of our life whether our conduct be good or bad." This decision is no small matter, therefore, but one of the most important of the youthful years, for according to St. Alphonsus "our eternal salvation depends principally on the choice of our state of life," and, in the words of the Imitation, "it is no small matter to lose or gain the Kingdom of God."

What has been said should be considered even more seriously when there is question of the so-called higher professions, eminently so when considering the vocation to the religious state and the Holy Priesthood. These callings demand uncommon qualifications both intellectual and moral; he that would enter them, and be true to them, must be drawn by this ideal—to serve God and suffering mankind in a more direct and noble manner!

The greatest of all callings is that of the Holy Priesthood. Who can fully understand the greatness, the charity of the true priest? who exclaims with the Royal Psalmist, "the zeal of Thy house, O God, hath eaten me up." He is the teacher of the world; he is the physician of the human soul, that soul which

according to the words of Christ is priceless, greater and of more value to man than the whole world: "What doth it profit a man if he gain the whole world and lose his own soul? or what exchange shall a man give for his soul?" He is the advocate of that soul against the spirits of darkness, the unrighteousness of hell; he is the defender of the rights of God against the malice and wickedness of men. He is the Ambassador of Christ, "another Christ" sent into this world to seek the souls of men. Christ Himself instituted the priesthood, when at the Last Supper He spoke the memorable words: "Do ye this in commemoration of Me"; he made the priest the physician of the human soul when he said: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained," (Joa. XX, 23) and He made him the teacher of mankind by these words: "Go ye; teach all nations."

It is the priest that accosts the child at the portals of the church, commands the spirit of darkness to depart, who gives it the white robe of innocence by pouring over it the life-giving waters of baptism; it is he who points out to it the vanity of this world, teaches it to look upward, to strive higher, that God made us to know, love and serve Him, to be eternally happy with Him in Heaven; shows it that but one thing can deprive us of this Heavenly home,—hideous mortal sin. It is he who nourishes the soul with the Bread of life of which Christ said: "Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you." John VI. To him is entrusted innocence. It is he who brightens the narrow path, who speaks the warning word and cautions against its crags, and dark, yawning crevices of vice and perdition. In him resides the power of divinity to condone the sins of repentant man. "Father" we call him; truly he is the father who, rejoicing with the angels in heaven, welcomes the prodigal; who erects the bruised and broken reed and pronounces the soothing words: "I absolve thee, sin no more." He is the father that leads the soul, prays for it, weeps over it, that consoles its grief, that seeks it when it has strayed away, that nourishes the growing virtue, that rejoices over its progress. It is he who seeks it out when supposed friend and neighbor have deserted; for whom no road is too long, nor too bad, nor too dangerous; no sickness too nauseating or contageous. It is he who stoops over the couch of death; who assists the soul, speaks soothing words, brings Jesus, the Life Eternal, and, after its depart-

ure, prays for its eternal repose. What will substitute the work of the priest? Take him away and we take Christ away, for he is the Ambassador of Christ. Ah! could we but appreciate sufficiently the value of a single priestly benediction!

Holy Writ calls him the "salt of the earth" that must preserve it from corruption; "the light of the world" that must dispel its darkness; "man of God," because he does the work of God in the sanctification of man: "the servant of God," because he has given his entire being, soul and body, to the service of God. He is the friend of Christ: "I will not call you servants, for the servant knoweth not what the Lord doth: but I have called you friends, because all things whatsoever I have heard of my Father, I have made known to you." (St. John XV, 15.) In the priest that promise is greatly fulfilled: "If any one love me, —my Father will love him, and we will come to him, and will make our abode with him." (St John XIV, 23.)

If in the old Law which was but a shadow, a picture of the New, the priests who sacrificed the blood of beasts were so highly honored; what honor, what dignity is not due the priesthood of the New Law, the priest who offers up the Body and Blood of Christ, the Son of God?—Nothing in themselves but weak humanity, they "by the grace of God" receive the dignity of Christ's own priesthood, which is the priesthood forever "according to the order of Melchisedech." Says St. Bernard: "The Son of God is calling man to that eminent dignity, places him above kings and emperors of this earth; he exalts him even above the angels and archangels, thrones and dominations." "As the most sublime act of Jesus Christ was His sacrifice on Mt. Calvary, so the sacrifice of the Mass which commemorates the bloody immolation of Christ is the most sublime act that can be performed by a human being." St. Francis of Assisi well understood this when he said that in meeting a priest and an angel he would bow to the priest first, then to the angel. The great and august sacrifice, what dignity, what divine power in the person of man! "O sublime power of the priest," exclaims St. Augustine, "in whose hands the Son of God again becomes man! Upon the word of the priest the Son of God descends from Heaven. Man commands his God and God does what His creature commands. With the words 'This is my body,' 'This is my blood' the living Son of God is truly present before him on the altar." Daily he receives his Lord in Holy Com-

munion. Daily he sends up prayer upon prayer to God Almighty; prayer of praise, of gratitude, of petition, for mercy, for the sinner, for the living, for the dead. What shall we say of the reputed worldly blessings of the priest; wealth, honor, etc? Yes, they may be there, but they do not equal the peace of mind that he enjoys, "Peace I leave with you, *my peace* I give unto you: not as the world giveth, do I give unto you;" nor the joy that he feels in receiving the repentant sinner; in relieving agonized consciences, in consoling the afflicted, in assisting a soul to Heaven. If he does seem to have a life of ease, it is still a most arduous life; nothing can eliminate the trials and the persecutions of a priest,—the world hates righteousness and will lay her snares for him. His duty is a constant one, his responsibility terrible; to him are entrusted human souls, he must render an account of them to their Creator, his and their Judge. But God has promised him abundant grace; and though the priest does undergo trials and incessant labor and selfdenial and sorrow and anguish of soul—what is all this in comparison to the reward in Heaven? Has Christ not called him His friend? Has he not been the keeper of God's great treasures of grace? Has he not been the custodian of his hidden Master in the Blessed Sacrament? Verily, "Blessed is that servant whom his Lord when He shall come shall find so doing, I say to you He will set him over all His possessions;" and, "He that is the keeper of his Master shall be glorified!"

The priesthood being such a high and noble state of life, it is the teaching of theologians that God also calls such as He would have enter it in a special manner, and endows them with the requisite moral and intellectual qualities. To these in particular God says: "My son, give me thy heart." (Eccl.) "Not ye have chosen me, but I have chosen you." The marks of a vocation to the priesthood are: 1) A virtuous life; 2) an upright disposition; 3) a desire to be a priest; 4) a pure intention; 5) sufficient talent. By virtuous life is not meant that a person be preserved in his baptismal innocence, but that he be sincere and determined in the service of God. Love of prayer, devotion to the Blessed Virgin and the Saints, hatred of sin and fulfillment of Christian duties are sufficient indications in this respect. Pure intention and a desire to be a priest, not for the sake of the seeming ease of the priest's life,but because he loves to serve God and mankind and thinks he would be happy in the service of the altar and in comply-

ing with the duties of the priesthood. An upright and pliant disposition does not exclude liveliness in a boy, but means truthfulness, a good heart and willinguess to do cheerfully what is told him by his superiors. Talent does not imply extraordinary intellectual gifts. "God looks to the ordinarily gifted for His ordinary work." Good common sense and diligent application accomplishes wonders with the help of God's grace. A person who could memorize his catechism without great difficulty and could master the common branches, especially arithmetic, geography and history in school with credit may be said to possess sufficient talent.

Many a young man may find himself possessed of all these requisites but on account of the lack of means, he abandons entirely the thought of consecrating himself to God, or fears to make it known. That such young men may attain to their heart's desire, the Fathers of the Precious Blood extend to them the following proposal: The Fathers will assume all cost of education, tuition, board, clothes etc. provided the young man is willing to accept these conditions: 1) to enter with the firm purpose of becoming and remaining a member of the Society and to promote its interests and work. 2) That he sincerely wishes to persevere and become a priest. 3) Be disposed to do what is required of him at all times; in respect to study, work, and obedience to teachers and superiors. 4) During the years of study to do such manual labor as his superiors entrust to him. 5) Must be not less than thirteen years of age, nor more than eighteen, though exceptions to this rule will be made in certain well-defined cases. 6) Good health and sound mind.

VII.

The Course.

THE course of studies covers a period of thirteen years; one year novitiate; six years college; six years seminary. The education of candidates entailing a great expenditure upon the Society, students must assist in their material support by manual labor. During the school-year this work consists in the caretaking of the house and premises; attending to professors' rooms, sacristy-service, lawns, walks etc. Sick students are properly cared for.

1) *Novitiate or Preparatory Year.* This is properly speaking a test-year as the name novitiate implies; on the part of the superiors to learn the

qualities of the candidates—their talent, accomplishments, spirit and disposition; on the part of the candidate himself to try the life upon which he is to enter, whether he have sufficient endurance and consider himself truly worthy and capable. Coming from all parts it is but a natural consequence that the young students will be advanced to a greater or less degree, some having enjoyed a better common school education than others. It is the object of the teachers to bring the entire class to a certain standard of perfection, and to lay the foundation for the classical studies at the college. Familiarity with the principal truths of religion, thorough drill in the parts of speech; the rudiments of the German and Latin languages; geography, mental arithmetic with a view to quickness at figures, are the principal aim of this year's work.

2) *St. Joseph's College.* *a*) Studies. The candidate receives a thorough classical education leading up to the degree of Bachelor of Arts. Since the work of the Society demands proficiency in the German language students C. PP. S. must also pass a final examination in German. Students are given all opportunities that the secular students receive. They are admitted to the English and German Literary Societies, debates, orations, elocutionary training including contests and honors; they have use of the libraries of literature and the reading tables with their large and regular quota of newspapers, magazines, etc. They are eligible to the Staff of the St. Joseph's Collegian, a bimonthly journal of fifty-four pages published by and in the interest of the students. Such as have musical talent may, if sufficiently proficient in their studies, take lessons in music and are admitted to the College Band and Orchestra. They have the use of the gymnasium and its apparatuses at stated hours every day. Students C. PP. S. have a separate study-hall and play-grounds and wear cassock, collar and cravat whilst at study and attending classes.

b) The college education of the student is work but half done if the training of the heart and the development of character be neglected. The true value of a man is expressed in his character, and with truth we may say that formation of character—the making of the man—is the final aim of all education. If after a course of study a young man has not refined the traits of his character; if he has not become a better man, his years of application were a perver-

sion. An eminent Catholic educator has defined character as "a conscious and constant inclination of the will to do good and avoid evil; the outward expression in act and word of inner virtue," and adds, "virtue must ever be the rule of conduct, and the end of all action." Thus character is identified with virtue, and in as far as a man knows and constantly does the good, in so far has he acquired good character. This is not the work of a day; for most men it is a slow and painful process, and in the words of the Imitation: "The greater violence thou offerest thyself, the greater progress wilt thou make." The youthful mind so full of caprice and borne down by evil inclination must cease to follow fancy and be taught to follow reason directed by constant ideals; the self-will must be broken to obedience.

To this end the student receives the advice and careful direction of his superiors and teachers; to this end also the rules of discipline, the result of long experience, are given him as the guides and hedges of his conduct. Silence during the hours of study, open-heartedness, cleanliness, politeness, reverence to teachers, charity toward all, and the observance of the order of the day are their scope. He that applies himself earnestly to the work assigned him in class or out of it will find them an aid to his progress and a pleasure, never a burden. Frequent disobedience to these rules will merit public reprehension, suspension, or final expulsion.

Following is a sketch of the work to be done during each of the six years of the College course. Authors are in parentheses.

I. Academic. *Religion* (Deharbe); *Latin* (Schultz); *English* (Harvey's Grammar); Orthography, Composition, Declamation; weekly Compositions; *German* (Sommer's Grammar); *Arithmetic* (Ray's Higher); *Bible History: Geography: Penmanship.*

II. Academic. *Religion* (Deharbe); *Latin* (Schultz's Grammar completed); Historia Sacra in the Second Term; *English* (Harvey's Grammar completed); *Composition* (Maxwell and Smith); *Greek* (Kaegi to Irregular Verbs); *German* (Sommer, Bone); *Arithmetic* (Ray's Higher completed); *Algebra* (in Second Term, Milne's Operations on entire numbers); *U. S. History* (Mc Master); *Geography: Penmanship.*

Collegiate Course.

III. Freshman Class. *Religion* (Wilmer's Apologetics); *Latin* (Schultz's Grammar reviewed), Rockliff's Exercises, Viri Romæ, Caesar's 'De Bello Gallico';

English (Quackenbos' Rhetoric), Weekly Themes etc.; *Greek* (Kaegi) to Syntax, pensum once a week; *German* Stilistic (Gietmann), Bone II.; *French* (Ahn); *Mathematics* (Milne) to Quadratic Equations: *General History* (Fredet); *Botany* (Gray's Elements and Wood's Analyses).

IV. Sophomore Class. *Religion* (Wilmer's Apologetic and Dogmatic); *Latin* (Casserly) Prosody, Exercises (Rockliff), Cicero in Catilinam I & IV. Pro Lege Manilia, Pro Archia Poeta, Ovid: *English, Rhetoric* (Quackenbos) Figures and Style; *Literature* (Jenkins) Comparative Philology, British Literature to Burns, Class Studies of Masterpieces; *Elocution* Fortnightly Programs; *Greek*, Syntax, Aesop's Fables, New Testament History (Stoeffel); *German*, Poetic (Gietmann); *French* (Ollendorf); *Mathematics. Algebra* completed. *Geometry* (Wentworth) Straight Line, Circle, Angles; *General History* (Fredet); Ancient Geography; *Physics* (Cooley's) to Light.

V. Junior Class. *Religion* (Wilmer's Moral Part); *Latin*, (Rockliff's Exercises), Virgil (Æneas I, II, IV, VI), Horace (Selecta): *English Literature* of the 18th and 19th Centuries; *Elocution: German*, Aesthetik (Gietmann). Lesebuch II (Bone); *Greek*, Xenephon's Anabasis, Selections from Memory; *French*, Bible History and Catechism. Conversational Forms; *Mathematics, Geometry* completed: *General History: Physics* completed.

VI. Senior Class. *Latin and Religion* (Roman Catechism); *Logic* (Poland); *Ethics* (Hill); *English*, Studies in Poetry, Oratory, Debates; *Greek*, Homer's Iliad, Demosthenes' Philippics; *French*, Telemaque, Selections; *Mathematics*, Plane Trigonometry, (Wentworth's Principles, Crockett's Tables); *Astronomy* (Young); *Geology* (Dana); *Commercial Law: Civil Government: Book-keeping.*

3) St. Charles' Seminary. When the student enters the Seminary a great task is before him: not only must he apply in manifold ways the knowledge he has acquired in previous years, but, with the aid of prudent superiors and able professors, he must, in a more direct way, prepare himself spiritually and practically for the grave duties of the Holy Priesthood. This task cannot be discharged too well, for much of the future priest's success will depend upon his effort, his application and his spiritual progress as a seminarian. In the face of irreligion, subtle sectarianism and false enlightenment of the century, there is no knowledge that will not be of service to

him; and much he must know indispensably. It is the wish of the Holy Father that the seminary course embrace at least six years of study, and that careful attention be paid to the all-important branches of philosophy, theology, Holy Scripture, and ecclesiastical history, so that the young priest when entering upon his duties in the world, may in a measure, have laid the foundation for scholarly proficiency and achievement.

Following is the Seminary Course:

PHILOSOPHY. *

I. Philosophy. *Philosophy*, Sanseverino (Zigliari, Stoeckl, Egger, Schiffini). Repetition of Logic, Dynamilogy, Idealogy, Criteriology, Ontology. (5)

History of Philosophy, Turner (Stoeckl, Kleutgen) Ancient Philosophy, Christian Philosophy. (2)

Church History, Brueck (Alzog, Hergenroether, Doellinger), Vol. I. to Boniface VII. (3)

Exegesis. The Four Gospels; The Acts of the Apostles (Sheeg, Maldonat). Lectnres by the professor; notes; bi-monthly treatises on themes of interest and controversy. (2)

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* Auxiliary authors and number of classes in a week in parenthesis.

Asceticism, Scaramelli (Rodriguez, St. Francis de Sales, St. Chrysostom's 'De Sacerdotio').

Introductio. Professor's Manuscripts (Kaulen, Cornely, Gigot). General Introduction, Biblical Geography, Jewish Customs and Laws. (2)

Regula et Historia C. PP. S.

Greek, Testamentum Novum Graece, Symbola Fidei, Litterae St. Ignatii, St. Irenaeus adversus Haereses. (1)

English, Exercises in special forms of composition; the Sermon, Controversial, Historical and Theological Themes in both technical and popular presentation. (1)

II. Philosophy. *Philosophy.* Ontology reviewed, Cosmology, Anthropology, Natural Theology; Ethics, Lectures by the Professor. (5)

History of Philosophy. Modern Philosophy (I Session). Careful Comparison of Ancient and Modern False Systems with the Scholastic System of St. Thomas' School. (1)

Homiletics, Principles of Sacred Eloquence.

Church History. Vol. II. of Brueck. Gregory VII. to present day. (3)

Exegesis. The Letters of St. Paul; The Epistles

of Sts. Peter, John, James, Jude, and the Apocolypse. (2)

Introduction to the Sacred Scriptures. Special Introduction to the Books of the Old and New Testaments; New Testament History and Geography. (2)

Canon Law, Smith. (2)

Patrology. Schmid-Schobel. (Bardenhewer, Hurter's 'Opuscula Patrum' as text reading. (2)

THEOLOGY.

III. Year. I. Theology. *Theologia Moralis.* Sabetti (Lehmkuhl, Noldin, Goepfert, Konings, Tanquerey). De Actibus Humanis, De Praeceptis Eccl., Casus Conscientiae scriptus ter per mensem secundum Lehmkuhl, Genicot, Gury. (5)

Theologia Dogmatica. Tanquerey (Pohle, Hurter, Hettinger, Franzelin, Pesch, Schanz, Jungman), De Vera Religione, De Eccl. Christi, De Fontibus. (5)

Church History. Brueck (Jungman, Monographs). Development of Doctrine. Heresies and Schisms of the First Seven Centuries. (1)

Exegesis. The Penteteuch, Josue, Judges, Ruth, I & II Samuel. (2)

Canon Law. Smith. (2)

IV. Year. II. Theology. *Theologia Moralis.* De Jure et Justitia—Poenitentia exclusive. (Gihr, O'Kane) (5). Casus Conscientiae semel per hebdomad.

Theologia Dogmatica. De Fide, De Deo Uno et Trino, De Deo Creatore, De Verbo Incarnato, De Redemptore. (5)

Church History The Development of Doctrine. Histories of Principal modern Sects and their Variations of Doctrine. The Civilization of Europe. (Balmez, Denifle, Mohler). (1)

Homiletics. Written Sermons every two weeks.

Exegesis. The Four Books of Kings, Tobias, Judith, Esther, Job, (Paralipomena, Esdras, Nehemias, Machab. ad lib.) (2)

Ceremonies. Wapelhorst (Hartman). (1)

V. Year. III. Theology. (Minor Orders).

Theologia Moralis. De Poenitentia, Extrema Unctione, Ordine, Matrimonio. De Censuris et Irregularitatibus. (Heiss, Feije, Kenrick). Casus Conscientiae pro Poenitentia et Matrimonio semel per hebdomad., Pro aliis Tractatibus semel per mensem. (5)

Theologia Dogmatica. De Gratia, De Sacramentis in Genere, De Baptismo, Confirmatione, SS. Eucharis-

tia, Poenitentia, (Gihr, Bellarmin, Manning, Scheeben). (5)

Church History. The Papacy, St. Peter at Rome, Honorius, Liberius, The Western Schism, Investitures, The Temporal Power, (Kenrick, Jungman, Parsons, Pastor). (1)

Homiletics. English and German Sermons. The Mission. The Retreat.

Exegesis. Psalms. Proverbs, Ecclesiastes, Canticle of Canticles. Wisdom.

Liturgy. History of Liturgy; Signification of Ceremonies. (1)

VI. Year. IV. Theology. (Major Orders.)

Theologia Moralis. Repetitio.

Theologia Dogmatica. (First Session) De Extrema Unctione, Ordine, Matrimonio, De Deo Remuneratore. (5)

Exegesis. (I. Session) The Four Greater Prophets. (2)

Liturgy. (I. Session) De Officio Divino. (2) (II. Session) De Sacrificio Missae, Missale et Rituale Romanum. (3)

Theologia Pastoralis. (II. Session) Schulz, (Stang, Capellman, Antonelli). De Debito Conjugali etc, *Pastoral Medicine.* (3)

VIII.

The Lay-brother.

IN the first days of the Congregation it was the intention of Blessed Caspar to admit only priests into its ranks. In later years, however, several young men, tired of the world and its ways, among them some that he, by the power of his words had snatched from the way of sin, offered themselves as servants to the temporal needs of the Fathers in the Mission-houses. The number of these increasing, Father Merlini later on united them by giving them a rule similar in form to that of the Fathers. The Lay-brother makes no vows, but like the priest pledges himself by solemn promise of fidelity to obey the superiors of the Society and serve its interests. He may retain his inheritance and also personal rights to all property which he brings with him when entering or receives from outside sources after entering the Society, but is not permitted to dispose of it in any way without the permission of his superior. A person wishing to enter the Society as Lay-brother must be in good health and must be at least sixteen and not above thirty years of age.

After a novitiate of two years he obtains the full title and rights of a Lay-brother and is bound to the observance of a common rule. Once having entered, the Society supplies all his wants in return for his daily labor in her interests; he also partakes of all the merits of the Society which is one of the most richly endowed spiritually of all the Orders and Congregations of the Church; the daily Masses, the prayers and communions of his fellow-brothers, the work of the missionaries all redound to his spiritual benefit. That this is not a small benefit can be seen from the many, many edifying deaths of Brothers in the past. After his death each priest reads a Mass, and Brothers must say a set number of prayers for the departed soul. Another source of merit for the Brother is that, by the work of his hands he directly aids the education of youth for the priesthood, and indirectly through the missions and his prayers, aids in the salvation of many souls.

The Brothers are employed as gardeners, teamsters, hostlers, dairymen, butchers, vintagers, carpenters, tailors, shoemakers, firemen etc., in the different institutions of the Society to each of which large farms and orchards are attached; they also act as typesetters and printers, as prefects of discipline, barbers and cooks, as sacristans in the different mission houses.

The Brother's life is free from cares, his only duty is obedience; his privileges are great spiritual benefits,—Holy Mass daily, frequent communion; his reward on earth recollection and peace of conscience; in the Hereafter—eternal salvation. He who wishes to enter the Society must come with a pure intention of serving God and securing the salvation of his soul.

A Word to Parents.

SOME parents and also teachers entertain the erroneous opinion that when a child expresses a desire to become a priest or enter a religious state of life they should permit the inclination to take its own course; and often, instead of fostering and developing it, they taunt the child and even place obstacles in order to divert the vocation entirely. Following are the words of the Second Council of Baltimore regarding the dearth of vocations to the Holy Priesthood: "We fear that the fault lies, in a great part, with many parents, who, instead of fostering the desire so natural to the youthful heart of dedicating itself to the service of God's sanctuary,

but too often impart to their children their own worldly-mindedness, and seek to influence their choice of a state of life by unduly exaggerating the difficulties and dangers of the priestly calling and painting in too vivid colors the advantages of a secular life.... If God rewards the youthful piety of your sons by calling them to minister in His sanctuary, the highest privilege He confers on man, do not endeavor to give their thoughts another direction. Do not present the Holy Priesthood in any other light, than as a sublime and holy state, having indeed most sacred duties, most serious obligations, but having also the promise of God's grace to strengthen and to sustain human weakness in their fulfillment, and the divine blessing here and hereafter as their reward."

Applications for admission into the Society either as candidate for the priesthood or as Lay-brother will be received at any time of the year. The applicant must enclose a testimonial from his pastor.

Address all communications to

THE VERY REV. FATHER PROVINCIAL C. PP. S.
St. Charles' Seminary,
Carthagena, Ohio.

or REV. SUPERIOR C. PP. S.
Novitiate, Burkettsville, Ohio.

Contents.

1. *Blessed Caspar del Bufalo.*
2. *The Fathers Missionaries of the Precious Blood.*
3. *The Progress of the Society. The Rule.*
4. *The American Province.*
   Father Francis de Sales Brunner.
   The Founding of a Swiss Province.
   The Ministration to the German Settlers of America.
5. *Houses of Study. History and Description.*
   1. *St. Charles' Seminary.*
   2. *St. Mary's Novitiate.*
   3. *St. Joseph's College.*
6. *Vocation to the Holy Priesthood.*
   The Importance of Choosing a Vocation.
   The Sublimity and Dignity of the Priesthood.
   The Marks of a Vocation.
   Conditions for Entering the Society of the Precious Blood.
7. *The Course of Study.*
   Novitiate.
   College.
   Seminary.
8. *The Lay-brother. His Work and Benefits.*
9. *A Word to Parents.*
10. *How to Apply for Admission into the Society.*

VERY REV. FRANCIS DE SALES BRUNNER,
Founder of the Community of the Most Precious Blood in America.

VERY REV. ANDREW KUNKLER,
First Successor of Father Brunner.

Rt. Rev. Joseph Dwenger, D. D. Bishop of Ft. Wayne, '72—'93, previously to his elevation a member of Community.

ST. CHARLES' SEMINARY, Carthagena, Ohio,
Motherhouse of the Missionary Fathers C. PP. S.

ST. MARY'S NOVITIATE seen from the West-side.

ST. MARY'S NOVITIATE. BURKETTSVILLE OHIO
(Gilberts R. R. Station.)

ST. JOSEPH'S COLLEGE, COLLEGEVILLE, IND. (Rensselaer R. R. Station.)

St. Joseph's College with Residence Building and Gymnasium.

INTERIOR VIEWS OF ST. JOSEPH'S COLLEGE. Columbian Literary Society Reading Room. A Dining Room. Organ. Dormitory.

Scenes near St. Joseph's College.

St. Joseph's Brotherhouse, Collegeville, Ind

Mission House at Ft. Wayne, ind.

CHURCH OF THE IMMACULATE CONCEPTION, CELINA, O.

St. Mark's Church, Evanston, Cincinnati, Ohio.
Dedicated October 28, 1906.

SACRED HEART CHURCH, SEDALIA, MISSOURI.

ST. FRANCIS XAVIER'S CHURCH. St Joseph, Mo.

MISSION HOUSE, St Joseph, Mo.