

[From Duffy's Irish Catholic Magazine.]

THE BOLLANDISTS.

DANIEL PAPEROCH.

A better idea may be conceived of this immense labour by singling out one who was longer engaged in the work, and pushed his researches to a greater extent than any of his fellow-labourers. Paperoch continued his task to his eighty-fifth year. We have already accompanied him in his long literary tour from Antwerp to Rome. We contemplate him now in his study during fifty-five years, holding communication with all the literati of Europe, and communing with all the holy men who consoled and enlightened the Church during 1,600 years.

When he was first associated with Bollandus and Henschenius he was in the flower of youth, and they were more than sixty years old. The first task imposed on him, as a birth-day present, was to collect and edit the acts of the saint on whose festival he was born, Saint Patrick, Apostle of Ireland. Thus he became acquainted with the land of pilgrimages, through the life of the great patron of those countless troops of holy and learned men who went forth from the shores of Ireland in the middle ages. Bollandus, in exhibiting to his young disciple the glories of the "Isle of Saints," told him that he always regarded that daughter of the Church as his own special portion. Paperoch illustrated the acts of St. Cuthbert of Lindisfarne, St. Celsus of Armagh, St. Richard of Chester, St. Augustine of Canterbury, St. Edward the Martyr, and St. Margaret of Scotland, and a host of other less celebrated saints, whose shrines are scattered over the islands, grottoes, and valleys of the three kingdoms. This line of research kept him in close intercourse with the green isle of the west, which in the beautiful words of Goethe appeared, during the sixth, seventh, and eighth centuries, like an emerald wafted from the glistening mines of the east and set in the verge of the western seas.

He traces to the most remote regions the pilgrim apostles from Ireland and Britain; he associates their names with the missionaries of Germany and the north, and with the martyrs of Mayence; with Saint Norbet of Magdenburg, and his spiritual sons, who were invited to Denmark by Canute the Great, with Ladislas, the apostle King of Hungary, and the virgin Queen Cunegonda; with St. Stanislaus, the martyr of Poland, and a pleiad of less famous eglar, whose names are preserved in the Muscovite and Russian callenders, which he had received from a descendant of St. Bridget of Sweden.

Next after Rome, Constantinople was the city of his love; many a long hour he had snatched from his sleep, exhuming the menologies and ritual monuments of that new Rome, from the Vatican and Ambrosian libraries, and from those at Venice, Naples, and Grotta Ferrata. He translates into Latin poetry, preserving both the original metre, and acrostics, the canons and hymns of St. Joseph, and St. John Damascene. He consecrated the close of his life to the history of the Patriarchs of Constantinople, but did not here complete it; not, however, without bequeathing the lives of St. Nicephorus, St. Theodotus Stylites, and of Constantine the Great, the founder of the eastern empire.

Departing from Constantinople, with St. Gregory of Nazianzen, he examines all the cities of Asia Minor, to honour their martyrs; collects the splendid original and unedited acts of St. Theodotus of Neceya; opens an unexplored mine of research for the the Mechitarists in the saints of Armenia; takes the lead of the Assmanni in the martyrs of Persia, and illustrates Nisbis, Edessa and Mesopotamia; and in the lives of St. John Damascenus, and of the holy Abbots of the eastern Lauras. Thence the life of St. Mary of Egypt brings him to the city of Jerusalem.

Arrived in that Holy city, the cradle of Christianity and perhaps of the human race, he examines all the holy places in company with two guides—Phocas, the Monk, and Antonius, the martyr, whose *Itineraria* he published. He traced up the long line of patriarchs to the Apostles, dwells with St. Peter on the shores of the Genazareth, and with St. Paul at the feet of Gamaliel. To St. John the Baptist, the precursor of the Apostles, he devotes one of the noblest monuments of learning and critical research that ever came from his pen; then, ascending beyond the bounds of the New Alliance, he penetrates the most ancient regions of hagiology, discovers the history of the saints of the old law, especially of Elisous on Mount Carmel, and goes back

full three thousand years to holy Job, the patriarch of all who have suffered for justice sake.

If we pass now to Egypt and the Thobaid, we meet Paperoch again in the acts of St. Athanasius and of the two St. Pacomius; in Africa he cleared the way for the life of St. Augustine, by publishing those of his Mother Saint Monica, and of his historian Possidonius; and in the isles of Chios, Cyprus, and Mytilene he reviewed the memory of illustrious saints, who shined on those classical regions a glory which they could never derive from their Pagan associations.

There is hardly a country, or province, or diocese in Europe which this indefatigable writer did not examine in some of his publications. In Rome he traces down the illustrious line of martyrs from SS Praxedes and Prudentiana to Philip Neri; at Nola he has St. Paulinus—at Lucca, St. Zita—at Padua, St. Antony—St. Antonius at Florence—St. Catharine at Sienna, and SS Gervais and Protens at Milan. On the summit of the Alps he meets St. Bernard de Menthon, and at the opposite extremity of Italy St. Francis of Paula, who died in France. France herself richly, though she has been served by native writers of the first order, is under great obligations to Paperoch, who compiled in his best style the acts of some of her most illustrious men. Though France had been more especially allotted to Henschenius, Paperoch commented on the lives of St. Hugh of Cluny, Robert of Cîteaux, Queen Hildegard, Hilary of Arles, Ireneus of Lyons, and many other of the most brilliant ornaments of the French Church.

Spain received equal attention from him, but was more ungrateful. An inexplicable decree condemned to suppression in that country, during full twenty years, the "acts" of Saint Ferdinand of Castile, those of the Infanta St. Joanna, of the blessed Ferdinand, and of the canonised labourer, St. Isidore; all of which had been compiled by Paperoch with more than even his usual care—nay, with an almost enthusiastic predilection.

This severe blow brought grief and depression on his old age. To the last hour of his life—in his blind old age—this condemnation oppressed him; that was the strange reward of his fifty-five years' labour—the price of his fourteen folio volumes which had cost him so much toil; but it was perhaps a happy recompense, because it assimilated his fate to the saints, whose earthly sufferings he had so gloriously celebrated.—Pp. 152, 153.

THE SISTERS OF LORETTO AMONG THE OSAGE INDIANS.—Sometime, last year, a school was opened among the Osage Indians, by a colony of Sisters of Loretto, who went thither from their Mother House in this diocese, and we have now the pleasure of learning, that, notwithstanding the difficulties, which must necessarily attend such a mission, the good undertaking has been very successful. There are now about sixty Indian girls in the school, and several have already been baptised and made their first communion, among others a daughter of the Chief of that tribe. Thus the good Sisters, in whom we see perpetuated the spirit of sacrifice, which characterised their founder, are repaid for their generosity and their efforts. We understand that some more Sisters will be sent to the Osage mission next fall.—*Louisville, (Ky.) Catholic Advocate.*

THE CATECHISM IN ITALY.—A correspondent of the N.Y. Evangelist, writing from Leghorn, says: "Before us lies the Assembly's Shorter Catechism, fairly printed in Italian, and what is better, printed in Italy. The work was first subjected to the censorship, and is therefore an approved book." The writer says "We have before us also, a volume of excellent sermons, translated from the French of Monod, Malac, Audebez, and others, fresh from the Florence press. Also, numerous valuable little works of 30 to 100 pages, among which is one entitled, 'The reading of the Holy Scriptures commanded by the Fathers,' a compilation of strong passages from the writing of the Greek and Roman Fathers, arranged in chronological order. These have all passed through the censorship at Florence, and are being put in circulation as fast as means can be obtained for the purpose. Last and best, we have the Epistle of Paul to the Colossians; translated into the Tuscan language by Father Zacharia, of Florence, of the order of St. Mark. The Confession of Faith is in progress of translation, and there is every reason to believe that its publication will be allowed."

THE SISTERS OF MERCY.

TAKING THE WHITE VEIL AT ST. CATHERINE'S CONVENT, NEW YORK.

On Wednesday last the Rt. Rev. Bishop of New York gave the white veil, in the convent in Houston street, to Miss FRANCIS WALSH, daughter of Robert Walsh, Esq., late editor of the United States Gazette, and now resident in Paris. Miss Walsh is therefore a relation also of the Viscount Walsh, the celebrated Catholic writer.*

Upon the presentation of the youthful postulant to the Bishop, he read the psalm *Quam Dilecta*, and made from it a few remarks directly and affectionately applicable to her position. He referred to the double choice that took place in the religious vocation—the postulant choosing to become an object in the house of her God, rather than continue in the tabernacles of *Kedar*—of the darkness of a sinful world;—choosing the assaults and sufferings that delay not to follow on a religious profession, and the martyrdom and sacrifices thereto superadded but a life of active charity, the forgettings of the world, the deprivations of its hollow, yet fascinating adulations, for the sake of that interior life that is found truly only in those who are dead to the world and whose life is buried with Christ in God. But also, he spoke of that other choice that was first, and without which no one could venture on the religious state. The choice that Jesus Christ makes not of all, but of some ones only to share His peculiar espousals. All are called, indeed, to labor for the salvation of their souls, but some only are called effectually to the state of perfection, and the Bishop exhorted the postulant to return humble and sincere thanks for the good hope entertained that she was thus called to so blessed an inheritance, and to fervent resolutions of fidelity to her vocation.

The Bishop next dwelt, in terms suitable to the person and the occasion, on the nature of that inner life and closer communion with God upon which she was now to enter. After this the postulant retired and assumed the habit of the order. The ceremony then proceeded according to the formula of the Sisters of Mercy, and was accompanied by appropriate music, and embellished by the very tasteful decorations of the neat Altar and Chapel of this excellent institution.

* Her father is considered the most distinguished Literateur in the United States.

THE RIGHT REV. DR. McGETTIGAN.—This venerable Prelate, at the last Conference with his Clergy, held at Donegal, for the western division of his diocese, gave each of his Priests there assembled £10, to be by them applied to relieving distress now so prevalent in that part of his lordship's diocese. This last distribution of money by the Right Rev. Prelate in behalf of the poor, together with the other sums already disposed of by him for the same benevolent purpose, amount to upwards of £400 for the above district within the last eighteen months. The other divisions of the diocese have equally shared his lordship's bounty.—*Cork Southern Reporter.*

DEATH OF THE REV. CLEMENT PETTIT, P.P.—Died on the 6th inst., the Rev. Clement Pettit, the venerated and esteemed Pastor of Oilgate, Wexford, in the 61th year of his age, after a painful and protracted illness which he bore with the patience and resignation characteristic of the virtues which adorn the Christian Priest.

We have also to announce the deaths of the Rev. Edward Norris, C.C., Blackrock, which took place on the 5th inst.; and of the Rev. James Finigan, O.S.F., for many years a member of the community of Adam and Eve Chapel, in Dublin.

Diocese of Boston.—St. Peter's Church, Cambridge.—The corner stone of the church now in process of erection near the Observatory of Harvard University, in Old Cambridge, was laid on Wednesday, 12th inst., by the Right Rev. Bishop of the Diocese, according to the form prescribed in the Pontifical. The ceremony drew together no less than twenty-four priests, among whom were the Rev. Dr. McCaffrey, President of Mount St. Mary's College, Emmitsburgh; Rev. B. O'Connor, of Milton, Ireland; and Rev. Mr. McGarrick, of St. John's N. B.—*Catholic Observer.*

The watch cannot say the watch-maker does not exist. The creature cannot deny the existence of the Creator.

(Correspondence of the New York Freeman's Journal.)

DIOCESE OF BUFFALO.

Buffalo, July 8th, 1818.

"Early in last winter Bishop Timon made an humble beginning of a Seminary with but two seminarians. On the 23d March, he gave, as far as circumstances permitted, a regular form, the number swelled to five seminarians, the Bishop teaching classes himself when in the city. On the 27th March, he conferred minor orders, subsequently the intermediate grades, and on the 23rd April, the sacred order of priesthood on W. E. O'Connor. Many visits to different portions of his flock were made by the Bishop during the spring, many were confirmed, the whole number that received this holy sacrament at his hands since his installation being about three thousand three hundred. At the Bishop's visit to Eden, he was much touched at the affectionate and reverential remembrance of the people for their last pastor, the venerable Father Mertz. Their good pastor still continues his benefactions to his children, as he has left a small tract of land for the use of orphans in that neighbourhood, the Bishop is now seeking some one who may use the land for the charitable object intended by the donor.

On the 3d June 6 Sisters of Charity from Emmitsburgh reached Buffalo, others, it is hoped, will follow; they form now two Communities, one near the Church of St. Patrick, the other near that of St. Louis. In the free school at St. Patrick's Church the Sisters have already 100 girls, a female Orphan Asylum is about being established in their house.

The Bishop lately purchased a large house used hitherto as a Protestant Orphan Asylum. The Sisters of Charity already occupy the house—they are preparing to use it as a hospital for the sick poor.

A large and well situated lot has been purchased for a Cathedral, but the Bishop has not determined when he will begin to build; he says that he is afraid, the times being so hard, and he so poor.

We find the substance of the following good one in the *Univers* of the 11th ult.

Some days before the Revolution of February Lamartine was ruminating on themes that recalled to him his better days of religious life. A passage of the Book of Psalms occurred to him as containing an idea worthy of being treasured, and to recur the easier to it at a fitting moment he wrote on a blank page of his memorandum book the single word "David." Before he had occasion to open its leaves again, he was called to the highest position in the Provisional Government. And his note book instead of being the recipient of themes for poetical meditations, was devoted to receiving the names of such of the hungry pack of *citoyens* on the office hunt, as he thought of considering favorably.

In the conclusion of affairs at the time, it is nothing odd that the nominations were made pell-mell, and that the leaves of the memorandum were taken in the order in which they occurred. All the nominations were disposed of with despatch save one; and that one was M. David homme consul a Bremen. The address of the candidate could not be found—a fortnight passed in inquiry—M. Lamartine was disquieted—at length on a new revision of the memorandum as first taken—the incident rushed upon the mind of the poet, and he exclaimed in presence of the attendants—"Good God what have you done!" "made a consul of King David!" "King who?" "Why," he replied, "the king that danced before the ark."

Some days after the *Moniteur* said officially: "M. X. is named Consul to Bremen to replace M. David, who has been called to other functions." This is said to be true.

The Archbishop of Paris on his death-bed having expressed a wish that some mark of remembrance should be given to the Curé of St. Antoine, for his kind attention to him, M. Jaquet and the other persons who were left his universal legatees, have presented to the Curé a Christ in gilt bronze, with this inscription on the pedestal:—"From Denis Auguste Affre, Archbishop of Paris, wounded mortally at the entrance to the Raubourg, St. Antoine, on June 25, 1818, transported to the Curé's residence, where he received the last Sacrament, and died on June the 27th, 1818, to M. Delamarre, Curé of St. Antoine, as a mark of gratitude."