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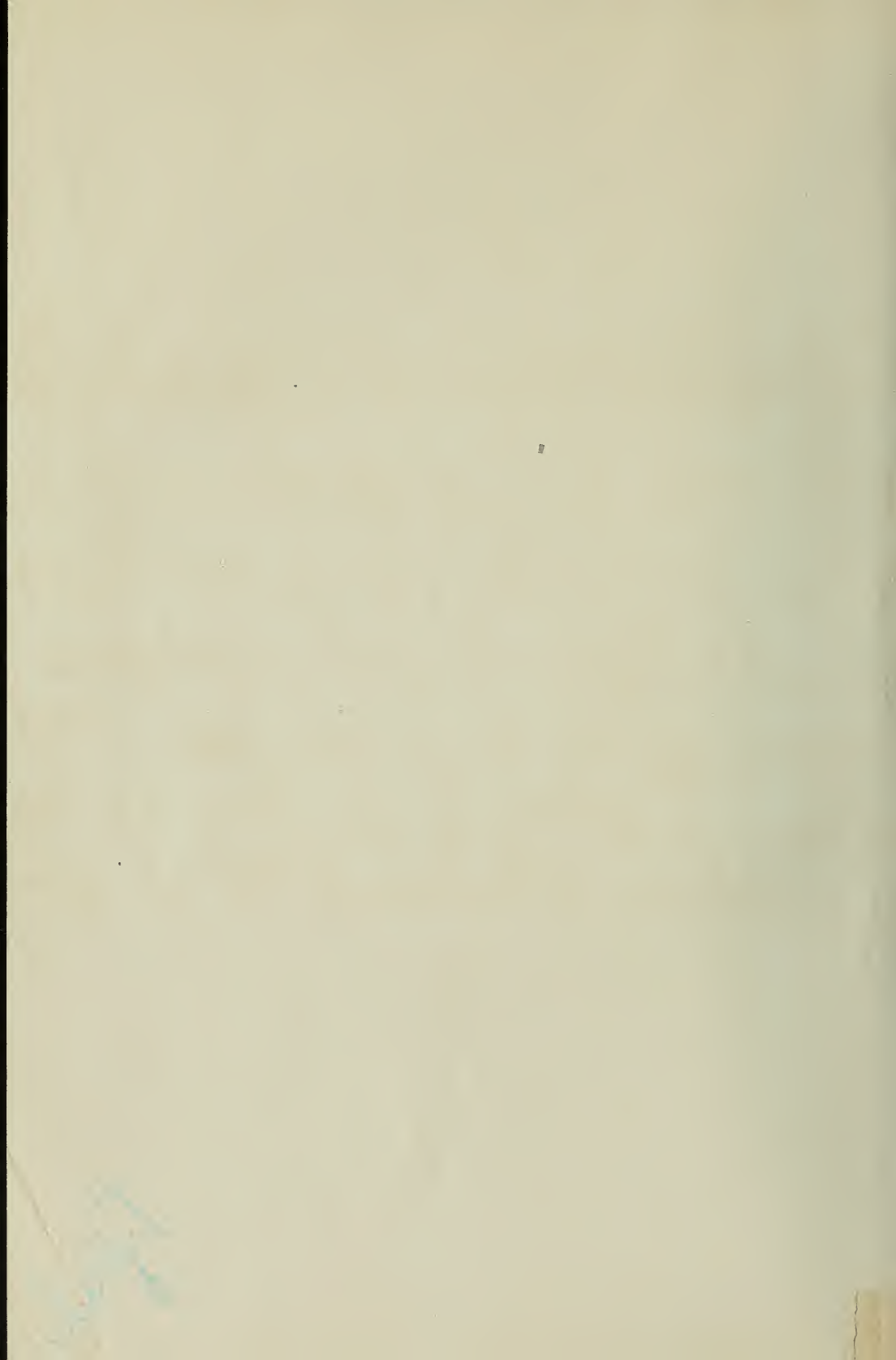


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SETON
* HALL
COLLEGE









THE MOST REV. JAMES ROOSEVELT BAYLEY.

A Sketch

—of—

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SETON HALL COLLEGE.

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South Orange, New Jersey.

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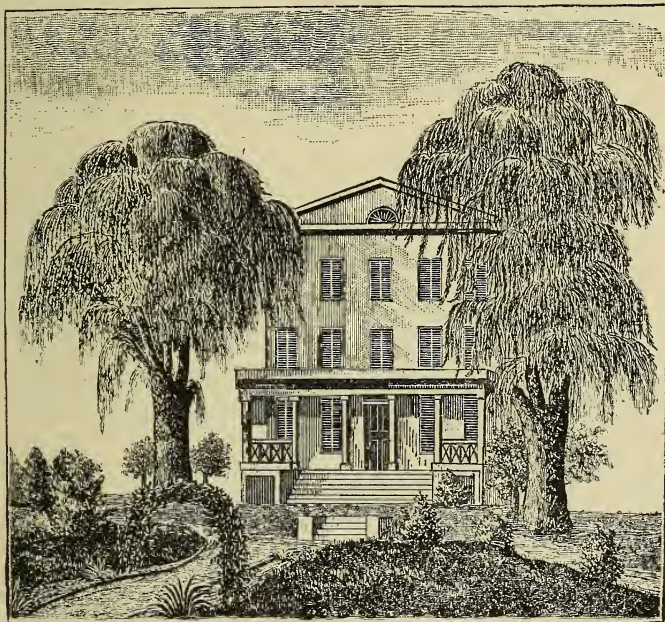
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REV. WILLIAM F. MARSHALL.

Seton Hall College.

WHEN the Rev. James Roosevelt Bayley was appointed Bishop of the newly erected See of Newark, New Jersey, October 30th, 1853, he found the diocese poorly supplied with priests and with no Catholic institutions of any kind within his province, save the few scattered churches and chapels hardly fitted for divine service. It was, in fact, an untilled missionary field, but one which was destined to

bear rich fruit as the result of his labors. Realizing at once the want of helpers to assist him in the work entrusted to his charge, and that need a pressing and immediate one it did not take him long to decide that one of the first requisites for



SETON HALL COLLEGE, 1856.

his success was the establishment of educational institutions in his diocese, and especially of one of high standing, which would serve the dual purpose of affording superior advantages for the education of secular students, and at the same time be provided with a theological department for the training of his own future priests. Bishop Bayley was ably seconded in his ambitious efforts by the Rev. Bernard J. McQuaid, then a young priest in the prime of youthful vim and vigor,

which well nigh half a century of unremitting toil has not perceptibly lessened.

The purpose and plans having been determined, the next thing to be fixed upon was a suitable location for the proposed College. After carefully investigating the claims of different localities suggested, it was decided to purchase the Young Ladies' Academy at Madison, New Jersey, then under the direction of Madame Chegary, one of the famous educators of her day. The neat frame building was situated in a grove of willow trees some distance back from the highway, and at the time was thought to be commodious enough to meet the demands of the prospective college for some years to come. An entry in Bishop Bayley's diurnal August 26, 1856, reads: "Father McQuaid very busy preparing to open the college. The difficulties and obstacles from unexpected quarters have been great, but Father McQuaid hopes to have from thirty to forty students to begin with." Alterations were rapidly pushed to completion, and on Sept. 1, 1856, the college was formally opened. The following five students answered to the first roll call, viz: Leo G. Thebaud, Louis Boisaubin, Alfred Boisaubin, of Madison, New Jersey, John Moore of New York City, and Peter Meehan of Hoboken, New Jersey. Before the end of the month twenty additional names of students were registered.

Bishop Bayley named the College "Seton Hall" in honor of his revered aunt, Mother Elizabeth Seton, the daughter of Dr. Richard Bayley, of New York City, who was the first professor of anatomy in Columbia College, and the originator of the New York quarantine system.

Elizabeth Bayley, who was destined to become so conspicuous a figure in the Catholic Church, was brought up in the Protestant Episcopal Church, the religion of her ancestors. She was born in New York City, August 28, 1774. When between nineteen and twenty years of age she was married to William Seton. In 1803, owing to Mr. Seton's failing health, he and Mrs. Seton went to Italy buoyed by the hope that a change of climate would ultimately result in his recovery. Their hopes were, however, not realized, as Mr. Seton died soon after reaching Pisa, leaving his family in reduced circumstances. While abroad Mrs. Seton first became impressed with the beauty and solemnity of the Catholic form of worship as conducted in the old world, but it was some time after she returned to America before she was received into the Church, and then only after a severe struggle with herself did she take the step that was to separate her from her

family and friends. Mrs. Seton was baptized on March 14, 1805, by the Rev. Matthew O'Brien, assistant pastor of St. Peter's, then the only Catholic Church in the City of New York, and which was erected soon after the revolution, when peace left Catholics free from the oppressive penal laws. After taking this decisive step, Mrs. Seton supported herself and family by teaching; removing to Baltimore in 1808



MOTHER SETON.

she there opened a school. About this time a Mr. Cooper, of that city, offered the Rev. Father Du-bourg the sum of \$8,000 to help found a charitable institution. After considerable deliberation it was decided, with the approval of Bishop Carroll, to establish a community of Sisters of Charity in the United States. The site selected for this institution was in the immediate vicinity of Em-mittsburg,

Maryland, and Mrs. Seton was chosen to direct the foundation of the community. Subjects were not wanting, and on July 30, 1809, Mother Seton and her companions took possession of the convent which was given the name of St. Joseph, and, despite the discouragements and privations encountered at the outset, the community grew and prospered, and now has branch institutions throughout the United States.

Mother Seton held the position of Superior of the community until her death, which occurred in the zenith of her usefulness, and left a name to be perpetuated, not only for her good deeds, but also in Seton Hall College, destined to become famous throughout the country. Bishop Bayley, the founder of Seton Hall College, attributed in great part, his conversion to the Catholic faith to the influence of his aunt, Mother Elizabeth Seton.

James Roosevelt Bayley was the eldest son of Grace Roosevelt and Dr. Guy Carleton Bayley. His father came of a good English family, while his mother belonged to one of the representative Knickerbocker families of New York. He was prepared for college at Mt. Pleasant School, near Amherst, Mass., later entering Washington, now Trinity College, at Hartford, Conn., from which he was graduated in 1835, and at once began the study of medicine, in which profession his father and grandfather had both attained prominence. After studying medicine for one year he abandoned the idea of becoming a physician and entered the ministry; with this purpose in view he began his theological studies under Dr. Jarvis, of Middletown, Connecticut. Referring to this period of his life Monsignor Robert Seton, D. D., in a sketch of Archbishop Bayley says: "Of Dr. Jarvis he ever spoke with kindly consideration and often recounted the days he had spent in the fine theological library where the works of the Fathers were found in superb Oxford editions, and in many French and Italian ones, which, if printed with less typographical elegance than their English rivals, are far superior to them in wealth of erudition. It was there also that he found such mediæval writers as Peter of Blois and Vincent of Beauvais, who gave him a new insight into what he had heard called a *dark and disgraceful era*, and from whom he learned to love and admire 'the sturdy old monks of the middle ages,' as he used to say so often." Mr. Bayley was duly ordained a minister in the Protestant Episcopal Church, and was given a lucrative position as rector of the church in Harlem, then a fashionable suburb of New York City. During the cholera epidemic of 1840-41, he was conspicuous in his untiring ministrations to those afflicted with the dreadful scourge.

About this time his religious convictions became unsettled, and, dissatisfied with the doctrines of the church with which he was affiliated, he resigned his pastorate. Following the promptings of his heart he went to Rome, where, after considerable study, reflection and a spiritual retreat, he was convinced that there was but one

true church and that the Catholic Church: On the 26th of April, 1842, he was formally received into the Church by Father Esmund, S. J., and on April 28 of the same year was confirmed by Cardinal Franzoni, in the rooms of St. Ignatius at the Gesù. Mr. Bayley immediately went to Paris where he made his studies for the priesthood, in the Seminary of St. Sulpice. Bishop Hughes desired that he be ordained in his native land and recalled him to America. He was elevated to the priesthood on March 2, 1844, by the distinguished Bishop Hughes, in the old Cathedral on Mott Street, New York City. Father Bayley was almost immediately appointed vice-president of St. John's College, Fordham, N. Y., later succeeding to the presidency of that institution. He held this position until called to be secretary to Archbishop Hughes, and while acting in this capacity he selected most of the books, and arranged the many thousand volumes that comprised the Bishop's library. After serving as Bishop of the diocese of Newark for nearly twenty years, long enough to see the fruits of his labors ripen and mature, his college become firmly established and prosperous, and the seminary well filled with candidates for the priesthood, Bishop Bayley, was, in 1872, very reluctantly translated to the Archiepiscopal See of Baltimore; he said of himself at this time—"I am too old a tree to be transplanted." He received the pallium on October 12, 1872; he was made Apostolic Delegate in 1875, and commissioned by the Holy Father to confer the insignia of office on his Eminence, Cardinal McCloskey.

Archbishop Bayley was essentially a man of peace. He disliked polemics and held that good example and kindness convert more souls than zeal, eloquence, or learning; that kindness is the sweetest music of the world. Though naturally of a mild disposition, his character was full of determination, and when once aroused he showed that his nature was not wanting in combativeness. This phase of his character was never better exemplified than in the following instance. He always avoided politics and during his long residence in Newark never went to the polls but once, and that was at the time of the Know-nothing excitement. During the heat of the canvass it had been publicly said that owing allegiance to the Pope, Bishop Bayley was an alien, *and therefore would not be allowed to vote*. "Then," said Bishop Bayley "I will vote" and he went and voted and not one of them dared challenge him. During the brief period Archbishop Bayley administered the Archiepiscopal See of Baltimore, his labors were arduous and unceasing. The most notable among the many good offices he per-

formed was the lifting of "the time honored debt," and the consecration of St. Mary's Cathedral, the corner-stone of which had been laid early in the nineteenth century by Archbishop Carroll. In 1877 Archbishop Bayley went abroad with the hope of restoring his shattered health. Deriving no benefit from the change, he returned to America, but was so feeble that he stopped in Newark, endeared to him by so many tender associations. At this time he made occasional visits to Seton Hall and seemed to derive much consolation in sitting at the window of his old room, enjoying the vista of the mountains in the distance. The college, which had received his first thought and most tender care in the prime of his manhood and the early days of his Episcopate, was the solace of his declining years. It was his ardent desire that he should pass away in the "Archbishop's room" of the Seminary building, and be buried under the Chapel of the monuments he had erected to himself, when founding Seton Hall. Years before his death he had the stones cut for his tomb, which he desired to be in a vault under the College Chapel, but his wishes were not destined to be fulfilled, as death overtook him October 3, 1877, at Newark, New Jersey. His remains were taken to Baltimore, where the funeral obsequies were held in the Cathedral he had so recently consecrated, and afterwards his body was conveyed to Emmittsburg, Maryland, where all that was mortal of the priest, the bishop, the archbishop, the founder of Seton Hall, the man who occupies so conspicuous a place in the history of the church in the United States, was laid to rest by the side of his esteemed aunt, Mother Seton, in the cemetery of St. Joseph's Convent.

The following letter to Rev. William F. Marshall, an eloquent tribute to the life and character of Archbishop Bayley, speaks for itself:

MY DEAR FATHER MARSHALL:

You ask me for some recollections of Archbishop Bayley. When I was a Protestant clergyman attached to Grace Church in this city, I used to notice his fine and noble appearance as I passed him on the street, his kindly, intelligent and serious face; but little did I think then, that for fifteen happy years of my life I was to be most intimately associated with him. The conviction grew upon me by what I observed about me, that the theory that the Episcopal Church was the Catholic Church was an untenable one, and it became more and more apparent that she was only one of the many Protestant bodies that resulted from the Reformation. That there was a Catholic Church I was convinced from the Holy Scriptures, and from history, but, where was it? The

Episcopal Church was not it. Could it be that despised body of men, for whom no better name than Romanists, or Papists could be found?

One Saturday night I was coming to Newark from Burlington, and Archbishop, then Bishop Bayley, got into the train at Rahway. Doubt of Episcopalianism had increased to that extent that I questioned whether it was right for me to continue the exercise of the ministry, and when I saw Bishop Bayley, there, I said to myself, is a man who has studied moral theology and he can answer the question. I did not speak to him then, but we parted at the station, and later, on the evening of the 4th of August, 1855, I went to his house and was perfectly satisfied and convinced by his explanations that the theory to which I referred was utterly untenable, and that there was a Catholic Church, a church which corresponded with its name, world wide, of all times, of all peoples, united with one another and united with the See of Peter, and through his Vicar, with Our Lord Himself.

I was shortly after received into that blessed fold by Bishop Bayley, and went to Paris and to Rome to study for the priesthood. I returned a sub-deacon, and on the 13th of September, 1857, was ordained a priest by Bishop Bayley. He had come to Newark some four years before, so I was with him "*quasi ab incepto*," and learned to know and to love him well. He was a noble model of a christian Bishop. Duty was paramount with him, and his delight was to be at his work building up the Kingdom of God on earth. He was constantly studying the wants of the diocese then struggling into existence, establishing new parishes, new schools, increasing the number of the clergy, preaching, giving confirmation, and attending to all the multifarious details of the life of a Catholic Bishop in temporals as well as spirituals.

His right hand man was Father McQuaid, now Bishop of Rochester. If ever there was a man *totus in illis* it was he, with untiring energy carrying out the Bishop's well laid plans. It was he who assisted the Bishop in establishing the College and the Seminary and the diocesan community of Sisters of Charity—as little as the mustard seed at first, but grown by God's blessing into the great institutions which we now behold.

And so it went on until the Bishop was called to go up higher and to become the Archbishop of the first See in the United States in point of time and dignity, that of Baltimore. Shortly after he went there his health began to give way, and then when every means had been tried to preserve his precious life, he came back to Newark, to his old home to die. It was sad to see disease undermining that noble frame,

and to notice the "gradual drawing of the dusky veil." All that art and skill, prompted by love, could do was done, but in vain. On the 3d of October, 1877, he died, to the grief and sorrow of all who knew

and loved him, and the number of each was the same.

Bishop Bayley was a most delightful companion. He was endowed with a most retentive memory, had read much, and seen men and things, and after a long life I can recall no one more delightful to be with and to hear talk than he.

He seemed animated with the spirit of St. Francis de Sales, full of zeal in the episcopal office, and of kindness and charity to all mankind; not only relieving want,



RT. REV. MGR. G. H. DOANE.

but speaking well and thinking well of everybody. Time would fail were I to go on telling about him; but there is no one who has a right to hold his memory in more grateful recollection than the writer of these imperfect lines.

I am, my dear Father Marshall, very truly yours,

NEWARK, May 6, 1895.

G. H. DOANE

Archbishop Bayley's connection with St. John's College, Fordham, his great executive ability and superior knowledge of men, made him eminently fitted to be the founder of a seat of learning of high standing,

such as he proposed to have in Seton Hall College. He succeeded in obtaining, even in those days when prejudice against Catholics in this country was rife, a charter which gives to the college all the privileges of a university, and is as liberal in its provisions as any ever granted by the State of New Jersey.

AN ACT TO INCORPORATE SETON HALL COLLEGE.

1.—*Be it Enacted* by the Senate and General Assembly of the State of New Jersey, that James Roosevelt Bayley, Patrick Moran, Bernard J. McQuaid, John Mackin, Michael Madden, Henry James Anderson, Orestes A. Brownson, Edward Thebaud, Jr., Daniel Coghlan, William Dunn, Dominic Eggert, Michael J. Ledwith and John B. Richmond, and their successors, being members of the Roman Catholic Church, shall be and they are hereby constituted a body politic and corporate by the name of "Seton Hall College," and by that name shall have perpetual succession, and may sue, and be sued, implead and be impleaded, and may purchase and hold property, whether acquired by purchase, gift or devise, and whether real, personal or mixed, and may make and have a corporate seal, and the same break and alter at their pleasure, *and shall have all other rights belonging to similar corporations by the law of this State.*

2.—*And be it Enacted* that the object of said Association be the advancement of education.

3.—*And be it Enacted* that the entire management of the affairs and concerns of the said corporation and all the corporate powers granted, shall be and are hereby vested in a board of thirteen trustees, a majority of whom shall always be citizens of this State, and a majority of the trustees shall constitute the necessary quorum for the transaction of all business matters connected with the said institution; the persons named in the first section to be the first trustees; the Roman Catholic Bishop of Newark for the time being to be also a trustee *ex-officio* and the President of the board.

4.—*And be it Enacted* that the trustees shall have power from time to time to enact by-laws, not repugnant to the constitution or laws of the United States, or of this State, or to this act, for the regulation and management of the said corporation or college; to fill up vacancies in the board, and to prescribe the number and description, the duties and powers of the officers, the manner of their appointment, and the term of their office: and special meetings of said trustees may be called by

the President, or any six or more of said trustees, upon ten days' notice in writing of the time and place thereof being given or sent to each of said trustees.

5.—*And be it Enacted* that for the purpose of carrying out the object declared in the second section of this Act, the said corporation shall have power from time to time to purchase, have and hold real and personal estate, and to sell, lease or dispose of the same.

6.—*And be it Enacted* that the said corporation shall have and possess the right and power of *conferring the usual academic and other degrees granted by any other college in the state.*

7.—*And be it Enacted* that this act shall take effect immediately.

Approved by the Governor of the State, March 8, 1861.

The Corporate seal was adopted May 17, 1864.

The constitution of the college defines that the faculty shall consist of a president, vice-president, and such of the professors as the president, with the approbation of the bishop, may select.

The legislature of New Jersey by an act passed March 17, 1870, exempted the real and personal property of Seton Hall College from assessment and taxation.

Bishop Bayley never better evinced his thorough knowledge of men than in his selection of Father McQuaid, who had been his able helper and adviser in the organization of Seton Hall, as first president. In fact **it** may justly be said that the early success and establishment on a firm basis of the institution was due to the untiring energy and zealous devotion of Father McQuaid, who was, in his time, the life and soul of the college.

BERNARD J. MCQUAID was born in New York city, December 15, 1823. He comes of Irish parentage, and was educated at Chambly College, near Montreal, Canada, and at St. John's College, Fordham, N. Y., afterwards becoming tutor in the latter institution, holding this



position until 1846, when it passed into the hands of the Jesuits. His theological studies were made under the Lazarists in New York city, and the Jesuits at Fordham. Mr. McQuaid was ordained a priest January 16, 1848, by Bishop Hughes in the old New York Cathedral, and at once assigned to the mission at Madison, New Jersey, a rugged territory well suited for the exercise of his superabundant force of zeal

and energy. He built churches at Morristown and Springfield and in 1853 had one under way at Mendham, at which time he was called to the future Newark Cathedral to prepare for the incoming of Bishop Bayley. He continued rector of the Cathedral until 1856, when he was appointed president of Seton Hall College. At the close of the first year of this institution, the number of pupils had increased from five to fifty-four. Of the termination of this initiatory year Bishop Bayley says in his



RT. REV. BERNARD J. McQUAID, D.D.

diurnal: "We held the first commencement of Seton Hall College, if it may be called by so dignified a name, on June 25, 1857; the weather was beautiful, and everything went off well."

Rev. Alfred Young, who subsequently identified himself with the Paulist community, was first vice-president of the college. Father Young was born in Bristol, England, January 21, 1831. He was graduated

from Princeton College in 1848, and in 1850 became a Catholic. He then studied medicine, graduating in 1852 from the medical department of the University of the City of New York, but later desiring to become a priest, he went to Paris to make his theological studies in the seminary of St. Sulpice, where August 24, 1856, he was ordained. Returning to America he was at once given the chair of vice-president in the new college Bishop Bayley was just opening at Madison. Father Young was subsequently rector of churches at Princeton and Trenton. He joined the Paulist community in 1861, and has since attained a wide reputation as an author, a ready and caustic writer and composer of sacred music. Father Young is a scholar of high and varied intellectual attainments. Professor James Fagan of Kansas was first chief prefect.

After successfully filling the office of president for one year, Father McQuaid was recalled to Newark to assume his old position as rector of the Cathedral. On December 16, 1858, he organized the Saint Vincent de Paul Society in that city, which still continues and is in a flourishing condition.

On July 1, 1857, Rev. Daniel J. Fisher succeeded Father McQuaid as president of Seton Hall. He was educated at St. John's College, Fordham and was a student in the seminary there while Bishop Bayley was president. In 1852 he went West to labor as a missionary among the Indians and scattered families of Catholics in Minnesota. He worked faithfully and laboriously for several years in this missionary field, but the rigor of the climate and constant exposure so impaired his health, that his physicians advised him to return East. He affiliated himself with the diocese of Newark on October 30, 1855; Bishop Bayley thought highly of his attainments and paid the following tribute to his talents: "He was a beautiful English scholar, preached well, and read the gospel better than almost anyone I ever listened to." Dr. Fisher served as an assistant to Rev. Father Cauvin, at Hoboken until appointed rector of Seton Hall. He was president for two years and had associated with him as vice-president the Rev. William McNulty, of Paterson, New Jersey.

Father McNulty was ordained August 6, 1857, by Bishop Bayley. He finished the church which had been begun at Mendham, by Father McQuaid, and also served as chaplain to the sisters at Madison. On October 30, 1863, he was appointed rector of St. John's Church, Paterson, succeeding Rev. James Callen. Dean McNulty has always been deeply interested in the prosperity of Seton Hall and has sent a number of

students to the institution to be educated for the priesthood. He was a member of the board of trustees for some years, which office he resigned on June 30, 1875, his place being filled by Rev. J. H. Corrigan.

Prominent among the officers and instructors who were connected with Seton Hall while it was located at Madison may be mentioned: Rev. Lawrence Hoey, Rev. Father Cody, Rev. Father Brown, Rev. Father Gesner and Rev. Father Gervais, Rev. Father Lovejoy and Rev. Father Kehoe, Professors Francis and Philip Ryan, Magui, Toland and Brady, with Mr. T. J. Ryan, superintendent of the Newark Catholic Institute, as instructor of calisthenics and gymnastics. After resigning the presidency of Seton Hall College, Father Fisher resumed his missionary work in Minnesota, but subsequently returned to New Jersey and served as assistant rector of St. Mary's Church, Hoboken, until his death, which he met, with entire resignation to the Divine Will April 28, 1869, in the hospital of the Little Sisters of the Poor, Hoboken.

The college at Madison had continued to grow and prosper and already the original building was becoming too small to accommodate the demands of the growing institution. Father McQuaid began his second term as president July 16, 1859, Bishop Bayley being unable to find anyone whom he thought could so acceptably fill the place, and push to success the plans he had in view for enlarging the institution. Father McQuaid was also still retained as rector of the Cathedral.

On June 29, 1859, the third annual commencement of Seton Hall was held. Dr. Orestes Augustus Brownson gave the closing address. This distinguished man of letters subsequently served for a number of years as a member of the board of trustees of Seton Hall and also lectured at the College on Civil Polity. He may well be considered among the corps d'elite of Catholic laymen who have attained distinction by their eminent superiority and services to the church in the United States. The following anecdote will serve to show how seldom a prophet is honored in his own country, and the esteem in which Dr. Brownson was held by those well qualified to judge his abilities. A distinguished scholar and professor in one of our American universities was travelling in England and during a call on Lord Brougham was asked by the peer, "And what have you to tell me of Orestes A. Brownson?" The question took the professor somewhat by surprise, for like others of the American aristocracy he had been accustomed to look down upon Brownson as a vulgar commoner. "Why," said he, "I have not much to say about him; we don't think much of him in

America. Indeed, I am not acquainted with him." "Then," replied Lord Brougham, "I advise you to become acquainted with him as soon as you get home. Let me tell you sir, he is one of the first thinkers and writers, not merely of America but of the present age." The election of Orestes A. Brownson to deliver the third annual commencement address and later, as a trustee and lecturer of the College, shows that Seton Hall even in its infancy was not slow to recognize men of genius and pay tribute to their ability.

Bishop Bayley and the board of trustees had for some time been contemplating the removal of the college to a site more accessible to Newark, as Madison was found to be too far away from the Cathedral for the convenience of a theological department of the institution, but it was not until 1860 that a site was finally determined upon, and then only after a careful survey of every desirable location. The venture at this time was thought a very hazardous undertaking, the country being in a chaotic and unsettled state pending the outbreak of the civil war. The College had already begun to draw on the South for many of its pupils, and no one could presage what would be the outcome of the next four years, but "Hazard, zit forward" has ever been the watchword of Setonia and success crowned the move.

One bright day in the early spring of 1860, Bishop Bayley and Father McQuaid were returning from a long drive over the Orange Hills from what had proved a fruitless search for a location for the new College; rather discouraged, they were driving slowly homeward over the South Orange and Newark turnpike, when Bishop Bayley's attention was attracted to a large white marble villa surrounded by superb grounds and stately trees. He turned to Father McQuaid and said, "do you think that property can be purchased." "I don't know, but we'll try," answered the young priest with assurance and ready promptness. For Father McQuaid to will, was to accomplish, when he once set to work with a purpose in view, and despite several obstacles it was not long before the property was bought and the deed transferred to Bishop Bayley. Chief among the impediments that made it necessary to go slowly was the prejudice of the times, which made it difficult for Catholics, particularly churchmen in high authority, to obtain legal possession of real estate. Mr. Michael McEntee, of Vailsburgh, N. J., a Catholic real estate dealer was, therefore, commissioned to make the purchase, and on April 2, 1860, the formal transfer of the deed was made to Bishop Bayley.

The property consisted of a valuable tract of land covering sixty

acres, on which was a farm-house, stables, and the palatial residence, already spoken of, which had been built at a cost of over forty thousand dollars. This building had been erected by two brothers who lived for some years under the same roof. This harmonious state of affairs eventually came to an end, a serious misunderstanding having arisen between the brothers which rendered such close companionship no longer congenial, and the entire estate was therefore sacrificed for the sum of thirty-five thousand dollars, less than the marble villa had originally cost. This was naturally conceded a great bargain, and a happy termination of the difficulties Bishop Bayley and Father McQuaid had met in determining upon a change of location for Seton Hall College.

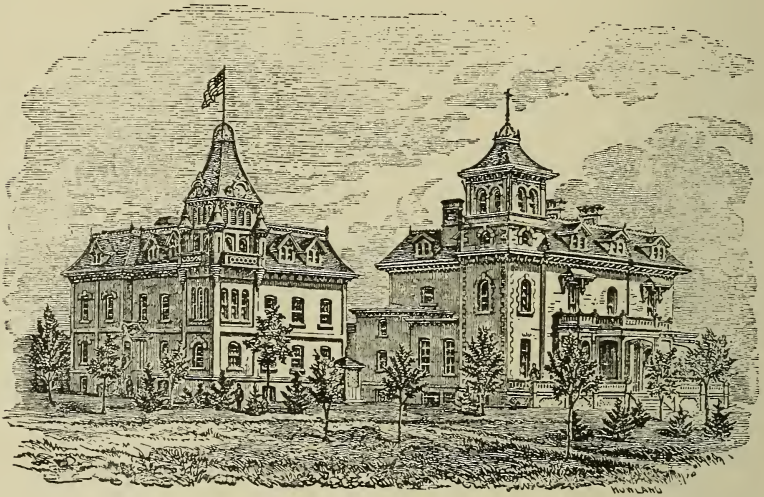
No more healthful or inviting site could have been chosen, situated as the College buildings are at South Orange, New Jersey, in full view of the Orange mountains, on high rolling ground, one of the most elevated points between the Oranges and Newark, and surrounded with well kept lawns and fine shade trees which afford charming fields for the pupils to enjoy recreation and practice athletic sports.

The mere mention of the "Shades of Setonia" recall pleasant reminiscences of college life to the old student. As the Rev. John Tighe, one of the distinguished graduates of Seton Hall says: "Of the friendships there formed the link is yet unlocked. The faces we knew still better than our books are unforgotten. The spots where as trembling truants we sequestered our forms from the lynx-eyed vigilance of the patient prefect, seem still to afford us the succor of their secret shade. The winding paths through the wild-woods; the broad, oft-travelled turnpike; the neat villages nestling in the valley; the mountains beyond, lifting aloft their green tufted tops, all are as fresh and fair as the gold gleaming vistas that tantalized our youthful vision and fed the hungry hope of boyish expectation." "Suaviter in modo fortiter in re," has been the strong yet mild motto of this institution, and it is yet a potent principal of government from which the faculty have deemed it unwise to depart. It is safe to say that few feel fonder or stronger regard for their old college home than the students of Setonia."

The original College grounds at Madison were disposed of to the Sisters of Charity, a branch of Mother Seton's Community, and they established there a Mother House and the Convent of St. Elizabeth, now one of the most flourishing schools in the country. The cornerstone of the new college building was laid on May 15, 1860, by Bishop Bayley, who addressed the assemblage of people. This building of brick was, in construction and architectural design, in accordance with the

marble villa which was adapted for a seminary. Through the energy and push of Father McQuaid the new college was completed and ready for occupancy by the beginning of the scholastic year and was opened September 10, 1860, with fifty pupils. On September 29, of this year, Rev. Father Cody who had been connected with Seton Hall since its foundation, sailed for Europe. At the seventh annual commencement he was awarded the honorary degree of Master of Arts.

About twenty acres of the grounds were set apart for recreation purposes, the students being provided with a gymnasium, ball alleys, base ball and foot ball fields. The remaining portion of the land was



SETON HALL IN 1860.

appropriated for farming purposes, the products partly supplying the institution with milk and vegetables. Seton Hall grew in popularity after its removal to South Orange, and new names were constantly added to the roll call, pupils coming from all parts of the country. The students were drilled twice a week in calisthenics and gymnastics, encouraged to exercise, make use of the gymnasium, and in every way improve their physical development. Bishop McQuaid said the reason the Alerts won the majority of the athletic contests was, because of the excellent roast beef, home-made bread and farm-raised vegetables with which the table was abundantly supplied. The academic year then consisted of two sessions of *five months each*, the scholastic year begin-

ing the last Wednesday in August and ending the last Wednesday in June, a vacation of ten days was allowed at Christmas and two days in May. There was no Easter Vacation.

The officers and professors in 1860 were :

REV. B. J. MCQUAID, *President, Professor of Rhetoric.*

REV. JANUARIUS DE CONCILIO, *Chaplain, and Professor of Logic and Metaphysics.*

JAMES W. FITZPATRICK, *Professor of Latin and Greek.*

JAMES FAGAN, A.M., *Professor of Mathematics, Chemistry and Natural Philosophy.*

THEODORE BLUME, A.M., *Professor of Ancient and Modern Languages.*

GEORGE F. KLINKHARDT, *Assistant Professor of Languages.*

LEO G. THEBAUD, *Professor of French.*

WINAND WIGGER, A.B., *Assistant Professor of Mathematics and English.*

F. H. CUYPERS, *Professor of Drawing and Painting.*

WILLIAM A. S. SCHMIDT, *Professor of Music.*

T. J. RYAN, *Instructor of Gymnastics and Calisthenics.*

JAMES DONELAN,

P. G. DUFFY,

M. E. KANE,

JAMES WARD,

PIERCE MCCARTHY,

LEONARDO A. GIRO.

} *Prefects and Tutors.*

After Father De Concilio left the seminary, where he had been professor of Theology, Rev. Henry A. Brann, D.D., who had been ordained in Rome on June 14, 1862, was appointed vice-president of Seton Hall in September of the same year. He held this office for two years, when he was transferred to St. Mary's Church, Jersey City, in September, 1864. Dr. Brann was also professor in the seminary, where he taught dogmatic theology and mental philosophy. The Hon. John D. Kernan, of New York, was the most conspicuous pupil in the college during those two years. In the seminary, among others, were the Rev. Michael Kain, who died pastor of Red Bank; Rev. Pierce McCarthy, who died pastor of East Orange; Rev. James F. Dalton, who died pastor of Bergen Point, now called Bayonne; and the Rev. Charles Reilly, who died pastor of St. Columba's Church, Newark. Father Reilly was for years the most eloquent preacher in the diocese of Newark. He was also an accomplished

musician, and had a beautiful tenor voice, which charmed all who heard him sing.

The cleverest seminarian of those years was the Rev. James A. D'Arcy, who died young, as an assistant in Paterson. He made a public defense in dogmatic theology, the first that had ever been made in the seminary, and sustained with distinction a number of theses 'against the Rev. Dr. McGlynn, the Rev. Dr. McSweeney, the Rev. Dr. Burtzell, and the Rev. Father De Concilio, now Monsignor, who all came by invitation to the college to object. Another seminarian of the time was the Rev. Sebastian Smith, D.D., who afterwards became well known for his works on canon law, and who recently died in Cuba.

Rev. Sebastian Smith received the degrees of A.B. and A.M. from Seton Hall, and was Professor of Metaphysics in the college. He evinced his affection for his Alma Mater by a remembrance in his will, whereby he left a sum of money to found a scholarship in Seton Hall.

Dr. Brann tells one anecdote about Seminarian Smith that will amuse at least our clerical readers: "Pierce McCarthy was appointed," says the doctor, "to defend a thesis in metaphysics, and Sebastian Smith was the first objector. Pierce was imperturbably cool and self-possessed, but never studied very hard. Sebastian, on the contrary, was excitable and a most industrious student. He prepared himself very carefully for the attack and premitted quite a long dissertation before forming the usual syllogism. It was correctly made according to the rules of logic. The major was self-evident, but the minor was vulnerable. Smith took it for granted that his major would pass unchallenged. So did everyone else except Pierce. Dead silence in the class-room followed the objection. All wanted to see how Pierce would solve the difficulty. Without moving a muscle, and without condescending to repeat the arguments, or even the form of the syllogism, he slowly drawled out, *Nego majorem*—'I deny the major.' A suppressed laugh followed. Then Smith jumped from his seat, wriggled and twisted, and abruptly turning to the professor, blurted out: 'Doctor, is that fair for him to deny my major after I have been six weeks preparing it?' This was too much for the class. Even the professor laughed heartily, while Sebastian scowled, and Pierce, with unruffled features, was as grave as a graveyard. By the denial of a self-evident proposition he had knocked his opponent out in one round."

At the Sixth Annual Commencement of Seton Hall College, June 25th, 1862, the Honorary Degree of Master of Arts was conferred on James Fagan of South Orange, New Jersey, who had been the first Chief Prefect when the college was located at Madison. The degree of Bachelor of Arts was received by Louis Edward Firth of New York City, the first to graduate from the institution.

Bishop McQuaid was a rigid disciplinarian, insisted on promptness and exactness in every detail, laying particular stress upon students returning to the college on the day and hour appointed. He was also the spirit of kindness and delighted in giving talks to the boys and had a happy way of calling attention to faults without seeming to reprimand any individual severely, unless the occasion was one of grave importance and then no one could be more severe than Father McQuaid. "Captain" John Smith, the college general utility man for thirty years, recently said that "Father McQuaid was the only boss he ever feared." Always vigilant, no dereliction of duty ever escaped his keen eye, whether it occurred on play ground, refectory, study hall or chapel. Through the catalogues issued during his term as president, he spoke to both parents and scholars, inserting a little timely advice to the former, of which the following extracts afford an example. "The fact is that difficulties in the education of children lie most commonly with their parents; not from want of intention, not from want of generosity, not from willfulness or waywardness of purpose, but mainly from the want of thought. Parents should never put their children away from them, unless it be done on the clearest convictions of duty for their good. When it is done, it should be done with utmost carefulness and not without thought in the selection of the place. The choice once made and determination fixed should be acted upon with perfect confidence. Unless the school be another home, the teachers in place of parents, there can be no real service done. The teachers must feel, the child must know, that the delegation while it lasts is unreserving. Many things will occur which seem not quite as you would wish. When lessons press, or discipline restrains or playmates vex, or dinner does not well digest, complaints of this or that will go. Distance itself will raise doubts, weak people will suggest objections, rival interests will draw comparisons, a thousand things will tend to doubtfulness. Parents must then fall back on the confidence with which they started. They must consider that the influence of the new home operates slowly but surely, very little progress is generally noted in the first year, half of it is taken up in self-

adjustment to the locality and self-adaption to the circumstances, the other half in getting well at work. Meanwhile the moral process has been going on, the home feeling is well established, places and faces are familiar, the daily intercourse of mutual kindness has bred and nurtured love. This refers to institutions where the heart is not left out, of christian training, of church-schools. Our way to the head is through the heart by grace, the answer to our prayers, our *Primum Mobile* is *prayer*." The catalogue concludes with the following admonition: "It is impossible to make children realize the importance of prompt and exact obedience when their parents permit them to disobey us. It is disobedience to us now; it will be disobedience to them later. When a mother permits her son to overstay his time for one day she thinks to win his affection by her indulgence, but she is laying a foundation for endless trouble in the future."

"Parents have the right to withdraw their children at any time; They have not the right to interfere with the established disci-



SEATON HALL CHAPEL.

pline of the college ; they have not the right to keep us and our punctual students waiting for laggards who want *one more day of idleness.*"

At the time Seton Hall was removed to South Orange, the house chapel was large enough to accommodate the students and the twenty-five Catholics of the vicinity who were granted the privilege of attending Mass at the college on Sundays. The memory of this chapel is hallowed by the fact that it was there Bishop Bayley performed his first function of ordination, which was also remarkable from the coincidence that *one of the candidates, Winand M. Wigger, was later called to become Bishop of Newark.* The other candidate was Leo. G. Thebaud, one of the first students of Seton Hall.

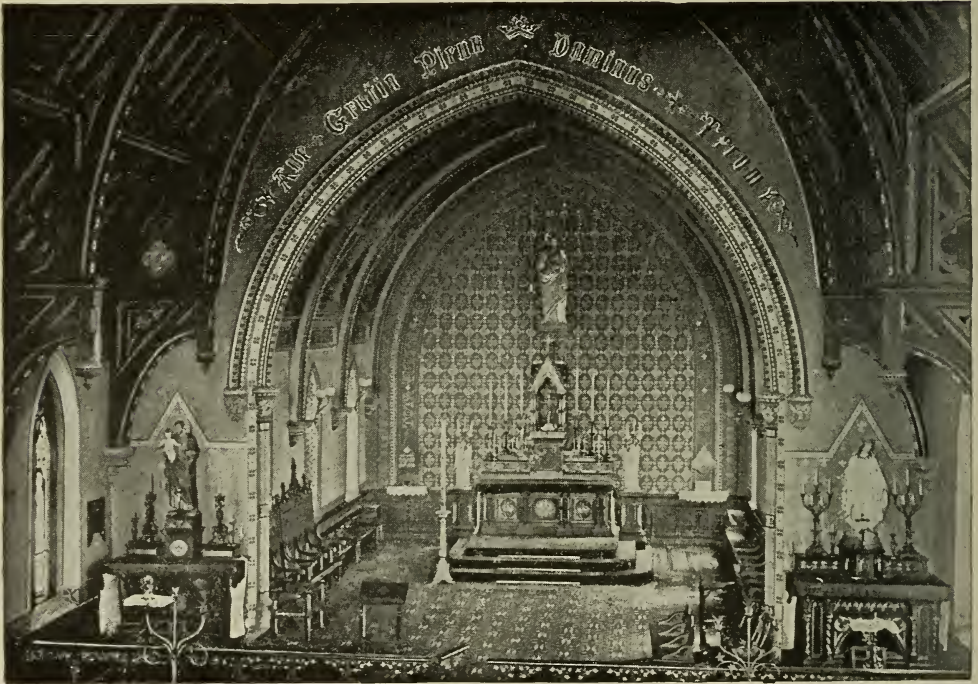
Catholicity in South Orange was fostered by the presence of a Catholic seat of learning in the vicinity, and it was not long before the congregation had grown to such a size that with the continued increase in the number of pupils the house chapel was no longer large enough. It was accordingly decided to build a new church, which would meet the demands of students and parish for many years.

The corner-stone of the present chapel was laid by Bishop Bailey on May 21st, 1863. The sermon of the day was preached by Fr. McQuaid ; and Bishop, afterwards Cardinal, McCloskey, honored the occasion by his presence.

The chapel of brown stone, with clinging vines of ivy from base to belfry, is a perfect model of ecclesiastical architecture, one of the most picturesque buildings in the group that makes of Seton Hall an harmonious whole. In artistic elegance the interior accords with the exterior, while the hushed quiet and religious atmosphere that pervades the church invite the soul to prayer. As the years rolled on the number of students continued to increase ; the congregation grew in numbers until the Bishop deemed it advisable to form a separate parish. It is not to be wondered that Seton Hall Chapel became endeared to the old parishioners, and that even now they will ever and anon omit a service at their Parish Church to attend the well-conducted religious offices in the place of hallowed recollections.

The students also carry away from the college precious memories of the Chapel of the Immaculate Conception of our Blessed Mother ; of hours passed in prayer within its sacred walls where our dear Lord is imprisoned in the tabernacle of love, and where

they so often received the Bread of Life; the devotion to the Sacred Heart there instilled into their souls, the first Friday mornings, when, in a body, they gathered round the communion railing; an Ave Maria or Litany sung at the May devotions, which particularly touched the young man's heart; a sermon preached that left its impress on the youthful mind;—all these are beacon lights in the uncertain future that opens for each year's class of graduates as they go forth into the world;—for the young priest, a bright star guiding upward and onward to the high-road of duty by the narrow path he has chosen; to the young man who goes forth to test his fortunes in the fickle world, a light that casts its reflex over the days of his youth, and bids him be true to the watchword of Setonia, "Hazard zit forward." The memory of these beloved scenes in after years will twine their affections round this college-home, where their youthful minds and hearts were trained in science and virtue, and will play no unimportant part in keeping their feet in the ways which lead into everlasting life.



CHANCEL OF CHAPEL.



SISTERS' HOUSE AND INFIRMARY.

At the Annual Commencement, June 24, 1863, a gold medal was given in the class of philosophy for the best essay on the subject: "A Refutation of Nominalism and a Vindication of Realism." This was awarded *ex æquo* to John D. Kernan and John V. Kerran. The honorary degree of Doctor of Laws was conferred on Jeremiah W. Cummings, D.D., of St. Stephen's Church, New York City. This distinguished clergyman had been a frequent visitor of Seton Hall in the early days of the institution when it was located at Madison, and up to the time of his death he evinced the liveliest interest in the progress of the College. In 1865 Dr. Henry A. Brann, of Jersey City, gave a gold medal in the class of philosophy for the best essay on the "Immortality of the Soul," which was awarded to W. T. Tiers of Philadelphia. Besides building the chapel, in 1863, a large stone building was erected for an infirmary and also as a residence for the Sisters of Charity, who have charge of the infirmary and domestic affairs of the college. This house is of rough brown stone; is shaped like the letter T, with a frontage of ninety feet, and is harmonious in design with the other

edifices located on the grounds. It is 302 feet from the college building, and in case of an outbreak of a contagious disease a perfect quarantine may be effected. The interior is bright, home-like and cheery, and students who are ill receive the most careful nursing at the hands of the good Sisters of Charity. We cannot pass away from the infirmary without mentioning Sister Josephus who was infirmarian for over thirty years and grew old in the service of Seton Hall. Her name will recall pleasant recollections to the old students who will well remember her kindly ministrations to them during major or minor spells of illness. Sister Josephus was recalled to the mother house at Madison, the original home of Seton Hall, in August, 1893, for a well-earned rest after her long labors at the college. During the severe winter of 1894-95 there was sickness among the boys at St. Joseph's Preparatory School, conducted by the Sisters of Charity. The doctor, well knowing Sister Josephus' superior ability as a nurse, insisted that no one else could take care of two patients who were critically ill. The good sister willingly took charge of the case, but in her anxiety for the boys remained on watch over time, over-taxed her strength, caught cold, contracted pneumonia and died in a few days. The death of a true soldier of the cross at her post of duty.

February 22d, 1864, the following note appeared in Bishop Bayley's diary—"Visited Seton Hall—debate—very admirable one, which did credit to the young men." Dr. M. A. Corrigan returned from Rome on September 5th, 1864, and was appointed by Bishop Bayley to succeed Dr. Brann as Professor of Dogmatic Theology and Sacred Scripture in the *Ecclesiastical Seminary of Seton Hall College*. Mr. Corrigan had gone to Rome in 1860 when he became one of the twelve students with whom the American College in that city was opened. While there he made such rapid progress in his studies that he won a number of medals in the competitions, which were not only for the American College, but free to the students of the Propoganda and Irish and Greek Colleges. He was especially noted for scrupulous obedience, for his industry and close application and for his personal consideration for those about him. He completed his course in 1864, passing a rigorous examination and obtaining the degree of D.D., he was ordained a priest on the 19th of September, 1863, in the Church of St. John Lateran by Cardinal Patrici, thus becoming a priest a year before the close of his theological studies, this privilege being granted to him as a reward for the excellence of his conduct while a student of the American College. Bishop Bayley's diurnal,

November 10th, 1865, reads: "Rev. Winand M. Wigger, whom we have been expecting for some time, is on board the Atalanta steamship, which is detained in the lower bay with cholera on board. He was kept there two weeks attending the sick, and would not leave the ship until everyone was removed."

During the trying days of the Civil War, when so many institutions of learning were obliged to close their doors, at least *pro tempore*, Seton Hall not only held its own, but, through the persistent energy and able management of Father McQuaid, the number of students so increased that, in 1865, the college building had to be enlarged to twice its original size. This building had hardly been completed before a cloud arose on the horizon of Setonia, that was for a time at least to obscure the sunshine that had, heretofore, marked her onward way

Near midnight, on Saturday, January 27th, 1866, when the temperature was at the freezing point, and sleet and snow lay on the ground, the college was roused by the cry, Fire! Fire! and in less than four hours all that was left of the once beautiful marble villa, was a smoking mass of ruins. The fire originated in the third story of the seminary building. At first all efforts were bent towards saving the structure, but the flames spread rapidly to the roof, and it was soon evident that no means at hand could prevent the entire destruction of the building. Attention was then turned toward removing the furniture, books and valuable papers. Priests, professors and students set to work with a will, and through their bravery and activity, some of the furniture and valuable books and papers were saved and the fire confined to the building in which it originated.

Father McQuaid faced the exigencies of the fire bravely, but when it came to the point of breaking the news to the Bishop, his courage failed and he showed unusual temerity for one of his calibre, which was portrayed in his countenance. It was evident that this thought was in his mind: "How will I ever break the news to the Bishop? The burning of the beautiful building will be a heavy blow to him. He may attribute it to some negligence on my part." Father Doane having learned of the fire early the next morning (Sunday), drove in a sleigh to the Passionist Monastery, at Hoboken, where Bishop Bayley was making a visitation, and told him of the burning of the marble house at the college. Bishop Bayley and Father Doane then went to the college to view the ruins and to comfort Father McQuaid.

The Bishop, perceiving Father McQuaid's anxiety, his first question, after hearing no lives were lost or injury received was, "Father McQuaid, did they save my grandmother's blue arm chair?" When answered in the affirmative, he said, "That's good; we can build another college but could not replace my grandmother's arm chair." Reassured and encouraged by the Bishop, Father McQuaid rose equal to the emergency and went to work with his accustomed energy. In a few days the following circular was issued:

"To the Patrons and Friends of Seton Hall:

"The ruins of the burnt building are being removed. Arrangements for rebuilding the new college are going on.

"I would be the most faint-hearted of men if I were to hesitate one moment in going on with my work. The general cry is, 'Give us something larger, grander, more suitable for college purposes.' It is my intention, with God's blessing and your kind help, to do so.

"A little plain talk, with regard to my financial means, will not be out of place. The new building will cost \$50,000. My insurance amounts to \$19,000; there are \$4,000 worth of materials on hand. Bishop Bayley will order a general collection in all the churches of the diocese, which will amount to \$10,000. The balance I must find elsewhere. I can look only to those parents who appreciate the work Seton Hall is doing for their children. To the personal friends of Bishop Bayley, who deeply sympathize with him in the heavy and unexpected burden that has been placed upon him by this calamity; and to those friends that I have found in my labors in behalf of education and who have felt kindly towards me for all that I have tried to do for the welfare of their children.

"I, therefore, look anxiously and earnestly for the assistance that the wellwishers of Seton Hall may be able to render in this trying moment. Whatever they may be able to give or obtain from their friends, be it much or little, will be most thankfully and gratefully received. I need not add that all our benefactors will be earnestly remembered in the Holy Sacrifice of the Mass.

"B. J. McQUAID."

"SETON HALL, Feb. 2, 1866."

The response to this appeal was prompt and generous. We append a list of those who gave donations of fifty dollars and upwards. In the number will be found names of those who have always shown a

most generous spirit toward the college, and others will also be found there who have since attained distinction and prominence in various walks of life:

Mr. Daniel Coghlan	\$2,000.00
Joseph C. Butler	500.00
Messrs. Nugent, Kelly & Co.	500.00
Mr. Peter Lynch	250.00
Mr. James Reid	250.00
Robert Hamilton, Sacramento, California	250.00
S. J. Ahern	250.00
Messrs. Echeverria & Co.	250.00
Mr. Gustave Reynaud	200.00
Rev. A. J. Donnelly	100.00
Mr. A. J. Cameron	100.00
Rev. Dr. Brann	100.00
Dr. Thos. A. Emmet	100.00
Mr. Francis Mohun	100.00
Mr. James A. Booth	100.00
Mr. William Von Sachs	100.00
Mrs. Briggs	85.00
Rev. M. Curran	100.00
Mr. Emanuel Giro and friends	110.00
Mr. James Dougherty	100.00
Mr. Leon L. Belard	100.00
Mr. David O'Meara	100.00
Mr. Thomas Corrigan	100.00
Mr. Charles O'Conor	100.00
Mr. Geo. S. Repplier	100.00
Mrs. Ostremoor	100.00
Mr. Denis McCarthy	100.00
Mr. Christopher Nugent	50.00
Mr. Joseph Donohue	50.00
Mr. Owen O'Neill	50.00
Mr. J. F. N. Navarro	50.00
Mr. James Lynch	50.00
Mr. Eugene Plunkett	50.00
Mr. William Dunn	50.00
Mr. James Mullen	50.00
Mr. Michael McEntee	50.00

Mr. M. McDonagh	\$50.00
Mr. James Mulquin	50.00
Mr. Edwin Forrest (the tragedian), per Mrs. Guilmette	50.00
Mr. Ramsey Crooks	200.00
Mr. Owen Coogan	200.00
Mr. A. Bossier	150.00
Master André C. Reggio	100.00
Dr. William O'Gorman	100.00
Mr. Hannibal Green	100.00
Messrs. Donovan & Cassidy	100.00
Mr. F. Bruguiere	100.00
Mr. J. J. Barril	100.00
Mr. Thomas Stack	100.00
Mr. William Mooyer	100.00
Mr. N. D. C. Moller	100.00
Mr. Edward Thebaud	100.00
Mr. Delphin E. Thebaud	100.00
Mr. Paul L. Thebaud	100.00
Mr. Thomas Nugent	100.00
Mr. Michael Morris	100.00
Messrs. Egan & Co	100.00
Mrs. D. Coghlan	50.00
Masters A. and R. Coghlan	50.00
Mr. Michael Halpine	50.00
The Beaupland family	50.00
Mr. Edward Thebaud	50.00
Mr. Edward Holland	50.00
Rev. Dr. Parsons	50.00
Miss Emily Martin	50.00
Rev. James Howrigan	50.00
Rev. Thomas Farrell	50.00
Rev. William Quinn	50.00
Rev. S. Malone	50.00
Messrs. Flanigan & Nehan	50.00
Mrs. S. S. Boyle and children	50.00
Mr. D. Eggert, Sr	50.00
Mr. D. Eggert, Jr	50.00
Mr. Louis B. Binsse	50.00

These generous donations were supplemented by an amateur con-



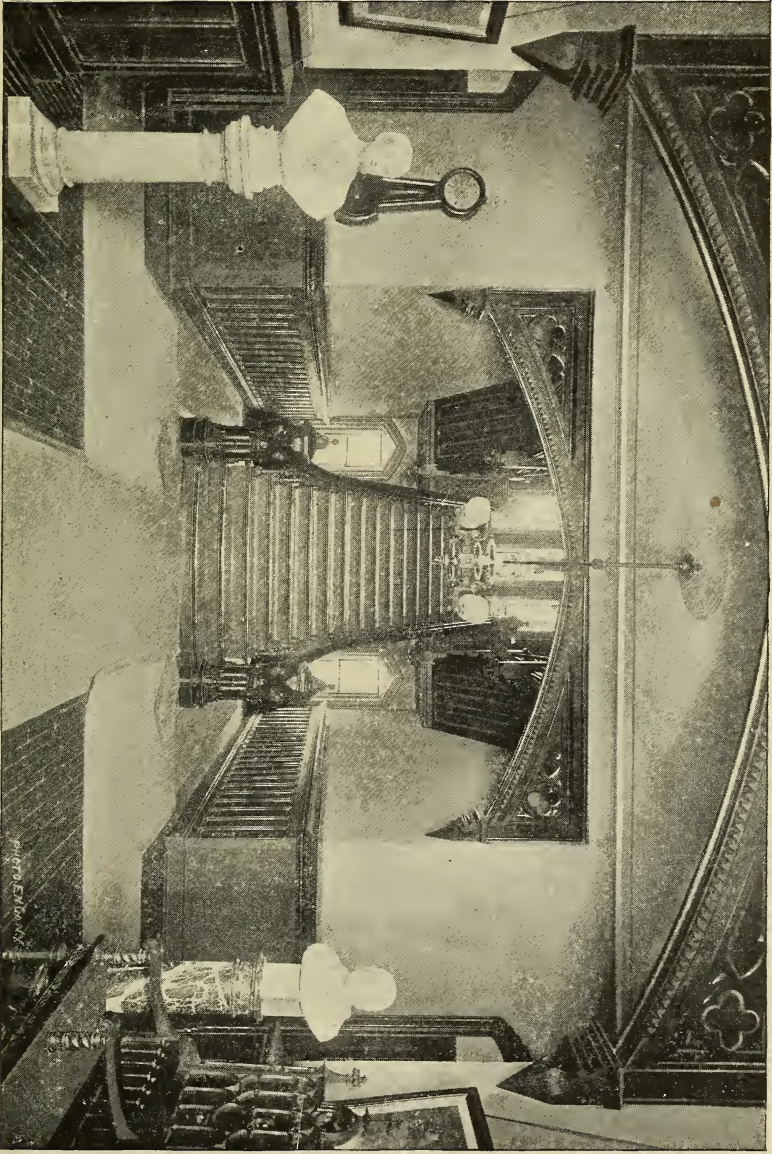
MAIN BUILDING, 132 x 52 FEET, 1893.

cert that was given in aid of Seton Hall, at Delmonico's, Fifth Avenue, New York City, April 18th, 1866, under the direction of Ranieri Vilanova. The concert was suggested by Mrs. F. A. Bruguère and Mrs. J. J. Barril, who were untiring in their efforts to make it a success. Mr. Delmonico kindly donated the use of his elegant rooms and among the patrons appear names of the most distinguished and aristocratic Catholics in New York. The handsome sum of two thousand dollars was realized from the entertainment and handed over to Father McQuaid. The collections in the diocese exceeded the most sanguine expectations, and Father McQuaid was enabled to begin the erection of a new building larger and handsomer than had at first been contemplated.

Bishop Bayley was far more timorous than Father McQuaid when it came to drawing plans for the new Seminary of the Immaculate Conception; he feared to incur too heavy a responsibility, while Father McQuaid felt, from the encouragement already received, he was prepared to cope with the emergency, and was ambitious to erect

a building worthy of the institution, but it was only by innocent conniving with the architect that he was enabled to secure for Seton Hall the present handsome seminary edifice with a façade of 134 feet, with a depth of 50 feet, and complete in all its interior appointments. Seeing that Bishop Bayley was disposed to move slowly he took this means of effecting his purpose; he first had the architect draw plans of what he proposed to make the centre of the building. Bishop Bayley naturally thought the height too great for the width. Father McQuaid agreed with him perfectly and took the plans to the architect for alteration. Little by little the plans were modified and enlarged to suit Father McQuaid's ambitious ideas until the drawing of the present structure was approved and work on the handsome Gothic building of dressed brown stone was immediately begun. This edifice is three stories high and more than double the dimensions of the marble villa which was burned; it contains fifty-four rooms finished in walnut and ash, with a flooring of Georgia pine, and is principally devoted to the use of seminarians. The broad hallway and main staircase of this building are particularly notable for the elegance and symmetry of their architectural construction, and are always referred to by Bishop McQuaid with just pride. The marble busts of Pope Pius IX. and of Bishop Wigger on either side, the beautiful stained glass window, where the stairway divides, representing The Blessed Virgin in the centre with St. Joseph and Mother Seton on either side, casting its soft light over the hall, at once impresses the visitor with the refinement and dignity which is characteristic of Seton Hall. Rev. Wm. F. Marshall, the present president (1895), has further improved the impressiveness of the entrance by having the old wooden steps replaced by a handsome stone stoop in keeping in size and appointments with the elegance of the seminary building. Following the precedent set by Bishops Bayley and Corrigan, Bishop Wigger, the president ex-officio of the board of trustees, makes Seton Hall his episcopal residence and retains a suite of apartments on the main floor of the Seminary for the private use of himself and his chancellor, Rev. T. A. Wallace, and for this accommodation the Bishop pays to the college treasurer a most generous sum annually. The erection of the Seminary involved a large outlay in those days when materials were expensive and the price of labor high, but Father McQuaid was not to be daunted, the work was pushed forward and early in 1867 the building was ready for occupancy.

The burden of liquidating the debt and the paying of interest on



MAIN HALL, SEMINARY BUILDING.

the indebtedness still uncanceled, has fallen to the collegiate department of the institution which, while it has met its own necessary obligations, has helped to defray the expenses incurred in the erection and maintenance of the building set apart for the exclusive use of the clerical students.

In July, 1866, the Seminary lost one of its most earnest and steadfast friends in the Very Rev. Patrick Moran., V.G., who went to his eternal rest after a long and laborious life spent in the service of God. As the deeds of good men live after them, he left a testimonial by which his name was forever to be perpetuated at Seton Hall. Besides donating his valuable library to the Seminary, he bequeathed the sum of six thousand dollars as a permanent fund for the support of ecclesiastical students. This has since been known as the Moran Burse. *His dying wish was that others might emulate his example and a fund be provided whereby many students could be educated for the priesthood.*

Very Reverend Father Moran was born at Lochray, County Mayo, Ireland, 1798. He received his early education at Montreal, Canada, and afterwards attended St. John's College, Fordham, and was ordained a priest in New York City, November 9th, 1834. He was appointed to take charge of the mission at Madison and later made Rector of the Newark Cathedral and Vicar-General of the diocese.

Up to this time four medals had been founded in the collegiate department of the institution. The Hamilton-Ahern Gold Medal for good conduct, which is awarded by vote of the students. This was established by Robert Hamilton, of Sacramento, California, and S. J. Ahern, of Elizabeth, N. J. Mr. A. Bossier, of Havana, Cuba, founded two medals to encourage the study of the German language.

These medals are known as the Bossier Gold Medal and the Bossier Silver Medal.

The Foley gold medal was founded by Mr. John Foley, of New York, to encourage the study of penmanship, among the younger students. These marks of appreciation were exceedingly gratifying to the faculty of Seton Hall, which was encouraged to proceed in the work of establishing the college on a firm and lasting basis.

Rev. B. J. McQuaid, in September, 1866, succeeded Father Moran as Vicar-General of the diocese of Newark.

On May 25th, 1867, the students of Setonia gave a grand vocal and instrumental concert in aid of the "Southern Relief Fund." The concert was quite a success from both a musical and financial stand-

point, as there were among the scholars a number who had a talent for music. The college then had its own band which was under the direction of Mr. Emil Gomer, Professor of French and Music. The officers of the Setonian Brass Band were :

E. GOMER, *President.*

JNO. PLUNKETT, *Vice-President.*

A. B. BRIGGS, *Treasurer.*

C. M. TIERS, *Secretary.*

There was also the Setonian Literary Association, the Bayley Literary Society, and the Reading-room Society.

Rev. Louis A. Schneider was admitted to the Diocese of Newark in November, 1866. After serving for a time as rector of St. John's Church in that city, he went to California, and soon after his return, in 1867, was appointed Professor of Dogmatic and Moral Theology in the Seminary of the Immaculate Conception. He served in this capacity for three years, until he was named rector of St. Nicholas Church in Passaic. He rebuilt the church after it had been destroyed by an incendiary fire, and inaugurated many good works in the parish. Father Schneider was beloved by the seminarians. He had a genial, happy disposition, and, while exacting in recitations, he often enlivened the class-room with appropriate stories. His knowledge of theology was most profound. On August 15th, 1884, his busy and useful life was brought to a close.

On May 19, 1868, Rev. M. A. Madden, a member of the original board of trustees, and one of the earliest friends and benefactors of Setonia, died quite suddenly. While visiting a friend he was stricken with apoplexy, from which death resulted the following day. Father Madden had been pastor of St. Vincent's Church, Madison, for fifteen years.

Hardly had the new seminary building been occupied when he who had labored so long and well, who had done all the hard work from the outset—in laying the foundation of the Seton Hall of to-day, and to whose energy, toil and tact the institution owed its life and strength—the first president, Rev. B. J. McQuaid, was called in 1868 to leave the quiet shades of Setonia and go forth to labor in another vineyard, the newly erected See of Rochester, New York. He was consecrated first bishop of Rochester on July 12, 1868, there he found ample field for his talents as an organizer and worker, and at once began to build churches, pay off old debts, found parish schools and introduce religious communities into his diocese.

Bishop McQuaid also purchased a plot for a cemetery, which he has had beautified and enlarged until it is one of the handsomest and best-kept cemeteries in the United States. His Theological Seminary of St. Bernard is a large and handsome structure, thoroughly equipped with all modern improvements. His productive farm on Hemlock Lake is noted for its fine vineyards, and from the products of which the Bishop expects in time to support his seminary.

Doctor M. A. Corrigan, who was vice-president, was appointed by Bishop Bayley to succeed Bishop McQuaid as president of Seton



MOST REV. M. A. CORRIGAN, D. D.

Hall College. Father Corrigan was hardly twenty-eight years of age when he was placed in the important position of president of one of the foremost Catholic institutions in this country. On October 8th, 1868, Father Corrigan was further honored by Bishop Bayley in being named Vicar-General of the diocese of Newark.

He expended the first year \$5,000 in the construction of roads and walks,

improving the drainage, extending the gas and steam apparatus. During his term of office he also made many repairs, purchased sacred vestments, refitted class rooms and finished certain portions of

the college theretofore incomplete. About this time Bishop Bayley donated to the college library two hundred volumes of books and a valuable collection of coins. Mgr. George H. Doane, who succeeded Bishop McQuaid as rector of the Cathedral, was on June 24th, 1868, elected a member of the board of trustees of Seton Hall, and at the next annual meeting, in 1869, Mr. Frederick R. Coudert was made a member of the board. During his term of office Dr. Corrigan had associated with him as vice-president at different times, Rev. Wm. R. Callen, Rev. Pierce McCarthy, and his brother, the late Rev. James H. Corrigan.

At a meeting of the board of trustees held June 23d, 1869, a vote of thanks was tendered to the Rt. Rev. Bishop McQuaid, the late president, for "his disinterestedness, his self-sacrifice and success in managing the affairs of the College." The following year President Corrigan made a motion before the board to improve the course of studies. "The reduction of the number of classes, the assigning of more time for more thorough preparation in the various branches, and the giving of greater prominence to English and historical studies." This motion was approved and the educational standard of the College raised. On June 20th, 1870, Mr. Philip Corrigan and his brother, Dr. Joseph Corrigan, founded a burse for the Seminary, which is known as the Corrigan Burse. The Rev. Dr. Corrigan was very popular with the students; no detail in the management of the College escaped his attention and his cultivated taste was everywhere apparent in and about Seton Hall. During the absence of Bishop Bayley at the Vatican Council of 1870, Dr. Corrigan occupied the office of administrator. He dedicated the College Chapel on February 6th, 1870, Monsignor Doane delivering the sermon and Monsignor Seton celebrating the solemn mass on that occasion. The Silver Jubilee of the dedication occurs this year (1895), when Archbishop Corrigan will return to the scene of his early triumphs and honor the Thirty-Ninth Annual Commencement of Seton Hall with his presence.

On June 3d, 1871, Rev. William P. Salt, who subsequently became so thoroughly identified with Seton Hall and who, from the time he entered the institution, was revered and loved by all who knew him, was ordained a priest in the College Chapel by Bishop Bayley. Father Salt's history reads more like a romance than a page from real life.

William Salt was born in Brooklyn, New York, September



REV. WM. P. SALT.

19th, 1837, the eldest of nine children. In 1847 his parents removed to Bath, a small village in western New York, where he received his primary education. At an early age he was taken from school and placed in his father's shop to learn the trade of a carpenter. It was a hard trial to the lad, who had an insatiable thirst for knowledge, to be deprived of the advantages of school and he therefore spent his evenings and every leisure moment reading and studying. In this way he completed the usual academic course and also became acquainted with several modern languages, which he studied under a private tutor. Of these years he wrote later when encouraging others to persevere in the face of difficulties: "A great deal of what little I know was gained after a hard day's work, when tired nature would soon compel me to lay aside the extra task I was im-

posing on her and go to bed wondering if I ever would learn anything."

After reaching his majority he began to read law in the office of Judge Rumsey, of Bath; supporting himself by doing odd jobs at his trade and during the winter teaching a country school. His parents were Baptists, but Mr. Salt was not attracted by that form of worship, and in 1859 joined the Protestant Episcopal Church. About this time he became dissatisfied with the profession of law, and, at the advice of friends, decided to enter the ministry. He received an offer in 1860, which then seemed a favorable opportunity, to teach in a parish school, and at the same time have leisure to study. He started on his long journey, full of hope for the future, for Van Buren, Arkansas, where the school was located. He was rewarded by being appointed a reader by Bishop Lay in the spring of 1861, and while conducting the Bishop's school in Fort Smith, also pursued his studies for the ministry.

At the outbreak of the Civil War, before he could procure means to return North, the closing of the lines shut him within the Confederacy, and his school was broken up. By the advice of the Bishop, in the fall of 1861 he entered the Theological Seminary at Camden, South Carolina. Ever thoughtful of his parents, before going South he sent them a picture of himself, and it proved a great consolation during the long separation. Of this portrait, his devoted sister, Miss Elinor Salt, writes: "It is the only picture we had of our brother during our separation by the war, and I presume we often looked at it through a mist of tears that formed a halo round it. We, of course, saw in it what no one else could, for it represented to us not only the loving brother, but also the youth revered as one who had always ruled his spirit, who never grieved his parents, who had been faithful to the smallest duty."

A year afterward he wrote that, "The perils of the pestilence and sword were making him prematurely gray." Later, with other students of the seminary, he was drafted into the Confederate army, where he served for nearly three years in the Marion Artillery, stationed as a defence for Charleston, being the greater part of the time on John's Island. In Mr. Salt's company there were three other theological students, who added to their regular duties those of volunteer chaplain, attending to the sick and dying in camp and field. During this time he continued his studies, making progress slowly but surely, and whenever opportunity offered he sent a letter home

but it was near the close of the war before a letter reached him. Failing at Charleston to procure the transportation North for which he had applied, or to receive the necessary funds for the journey, which had been sent him from home, he and a friend, a German soldier, resolved to make the journey on foot. Unused to forced



MR. WILLIAM SALT.

marches, they soon became footsore, and his companion being quite disabled, Mr. Salt made efforts to procure work at different plantations in order that his friend's feet might become healed so they could pursue their journey. They were unsuccessful, however, until they met with a German farmer, who, pleased with their ability to speak his native tongue, took them in and gave them employment. He at first doubted their abilities for the harvest field, but at the end of a week's stay offered them special inducements to remain.

Mr. Salt, however, declined, as his companion was able to travel; they resumed their tramp, and pursued their way to the nearest railway station. On the 4th of July, 1865, he was at Hilton Head. "A waif of the war thrown upon a sandy beach, with the past a pain and the future a blank." From this place they were transported to New York.

Upon arriving at Bath he found the old homestead sold and his father struggling to support a large family. He began at once to work for his father at his trade, but offered himself a candidate for orders and resumed his studies. He soon accepted a place to teach in the Academy at Bath and renounced finally the carpenter's bench, but never failed to praise the advantages offered by a trade, and always declared that "the saw and the hammer had done him good service." Late in the following winter, 1865, he was ordained a *deacon* by Bishop Coxe and in the spring assigned to the churches at Lodus Point, where he remained for some time, commended for "faithfulness, zeal and usefulness." Arrangements had been made for him to pursue his studies at Geneva, New York, and take temporary charge of Grace Church, but he had for some time doubted the tenets of the Episcopal Church, and he entered into an investigation. "When convinced of the authority of the Catholic Church to teach," he said, "then all doubt vanished; my duty was clearly defined." He left Geneva for New York City, where in October 12, 1867, he was baptized by Rt. Rev. Monsignor Preston at St. Ann's Church. That this step was not a hasty one is shown by letters written the year previous and by remembered conversations with friends to whom he had expressed his doubts and perplexities. When confronted with the fact that from his mother he inherited the blood of Welsh Dissenters and French Huguenot and from his father that of English Quaker, Scotch-Irish Presbyterian and Holland Puritan as an argument against his sanity because he became "one of the despised papists," he simply replied, "Go back far enough and you will find that my ancestors were all Catholics." Very soon after his baptism Mr. Salt entered the seminary at Seton Hall. While expressing his sorrow at crossing his father's wishes in studying for the priesthood he wrote home, "I should not be content anywhere else. I feel that the past has produced no fruit and it is time for my life-work to begin."

After a brief course of study of philosophy at Seton Hall, Mr. Salt was sent by Bishop Bayley to the American College at Rome to make his theological studies. He was in the Eternal City during the tur-

bulent times, when Garibaldi attacked the city and despoiled the Church of its temporal power and imprisoned the aged Pontiff, Pius IX. Mr. Salt on this occasion displayed the fire that was in his nature, by proposing to volunteer in the Papal Zouaves. In after years he must have had that experience in mind when he wrote the following in a sermon on the virtue of hope :

“On one of the plains of Italy lies a young soldier, with his life blood slowly ebbing away, while the only sound which comes to his ears above the roar of the battle is the bugle sounding a retreat to his comrades. That morning he had gone out to battle, with a conscience free from sin, and with his life, his all, offered to God and his Church *in defence of Christ's Vicar on earth*, and now though that sound, the most painful to the soldier, is ringing in his ears—the call to retreat—yet a light of joy is in his countenance, for his last sigh is an act of contrition and he knows that he is going home to his reward.”

Mr. Salt's health failed him in Rome and he was obliged to return to America before completing his theological studies. He returned to Seton Hall, continued his course and was ordained a priest June 3, 1871.

Soon after ordination he was appointed Professor of Logic at Seton Hall. He afterwards filled various chairs, including Ecclesiastical History, Political Economy, Civil Polity, Christian Evidences, Mathematics, Physics and Chemistry. He was Director of the Seminary and Treasurer for many years during the presidency of Dr. Corrigan and Rev. J. H. Corrigan, and was made Vicar-General of the Diocese of Newark by Bishop Wigger.

On account of failing health in September, 1881, he resigned the office of treasurer and the Rev. William F. Marshall was appointed his successor. The parting between Fr. Salt and Mr. Crater, the cashier of the National Newark Banking Company, where the College account had been kept for many years, was most affecting and a pleasant surprise to Fr. Salt, who had taken the new treasurer to the bank to introduce him to the officials.

Mr. Crater, in bidding good by, shook Father Salt's hand most cordially and said that his dealings with the bank had always been so very honorable and straightforward, and the social meetings so pleasant, that he regretted exceedingly that the relations were to be severed, and the gentleman involuntarily gave proof of his sincerity by wiping away a few tears. This may seem to be an unusual scene at a bank, as tears from bank officers are usually produced by causes the oppo-

site of honesty and integrity. Father Salt was touched at this evidence of esteem from Mr. Crater, who was regarded as a cold, distant and over-cautious man. In defence of these charges Fr. Salt once said : "Well, I feel that our funds are safe in such a man's hands. I would rather have a faithful watch dog to guard my property than a little pup with ever wagging tail."

Father Salt continued to teach and direct the affairs of the Seminary until within two years of his death, which occurred on Oct. 7, 1891. He received the holy viaticum at mass that morning from the hand of Rev. Dennis McCartie, in the private chapel, and came down to the dining room for breakfast. When seated at the table he gave signs of suffering, and begging the Rev. Father to excuse him, he left, and while walking along the corridor on the second floor was seized with a hemorrhage of the lungs and was falling to the floor from weakness when the Rev. John J. O'Connor saw him and hastened to his assistance. Father O'Connor quickly perceived that Fr. Salt was dying and administered to him the Sacrament of Extreme Unction. In a few moments the holy man expired.

He was buried from Seton Hall Chapel and the ceremonies were most impressive.

His aged father and mother were present, and a few other members of his family, and about seventy priests of the Dioceses of Newark and Trenton.

The Mass was celebrated by the Rev. J. J. O'Connor, the sermon preached by Mgr. Doane, and Bishop Wigger pronounced the absolution.

He bequeathed to Seton Hall his large and well-selected library.

Fr. Salt's remains were laid at rest, as he had requested, in the Cemetery of the Holy Sepulchre in Newark. The grave is surmounted by a neat marble monument which was erected by Bishop Wigger.

The perfume of Father Salt's memory is as sweet and fresh to-day as it was on the day he pillowed his head on the broad, soft bosom of death and passed over the bridgeless river to the longed-for valley of rest. The recollection of his gentle life is as grateful as the breath of a melody, as wholesome as the hand of benediction. "Lord ! keep my memory green," said the old man, when life's sun was going down to rise no more. Father Salt's memory would live, though he had prayed that it might die. It is enshrined in the core of many hearts, and shall be reverently cherished until those hearts are pulseless and

still. To know him was to love him, and remembrance is the flower of love—a flower that blossoms with perennial bloom.

His character was as clear as sunlight. If simplicity is greatness, then indeed was he a great man. He was open as the day and as constant as the pole star. Evasion, indirection and equivocation were as repellent to his soul as darkness to light. He was a whole man in all the contents and attributes of manhood. His courage, his honesty, his frankness, his unfailing courtesy, won him the respect, the confidence, the admiration of all.

He was a mirror of true manhood and a model for imitation. His was a pure life, a pattern and exemplar for the army of soldiers he trained for God's sanctuary in the seminary he graced and elevated by his guidance.

If silence is greatness, as Carlyle thinks it is, on this count, also, was he a great man.

It was the silence of a contained and peaceful soul, where was neither war, nor schism between the passions and the reason. The chalice of suffering, in its direst fullness, was lifted to his lips, and he quaffed it in silent thankfulness and gratitude. There was about him a rosy resignation that made death too serene for sorrow, too beautiful for fear.

The great man never whines. Father Salt made no moan nor sign; he suffered and was strong; meek and uncomplaining to the last, a man of heroic endurance; of him the apostle's words were verified—*In infirmitate perficitur*.

As a teacher he was careful, exact, conscientious, practical. He had a strong logical turn, a power of keen analysis, and great faculty for condensation. Superfluous issues he avoided with infallible instinct; he struck straight at the heart of the subject, and never wearied his pupils with irrelevant discussions. He inspired a certain fear, but it was reverential, and was tempered with respect and confidence.

His learning was solid and accurate and varied, but he did not parade it. A certain bishop once remarked: "I lived several years in the house with him before I knew he was acquainted with my native tongue." His pupils loved him and bore frequent testimony of their affection.

As a priest, Father Salt honored his calling almost as much as it honored him. The altar of God had in him a faithful servitor, and his delight was in the sanctuary. A light and force went out from his person as he stood before the altar that formed a wealth of comfort and

inspiration to many priests to this day. Ever before him, on his desk, written in his own hand, was the following rule of life: "The perfections of God, of which the priest should be the image, are patience, wisdom, sweetness, charity, sanctity, strength, stability. The priest's life should be such that men will be induced by their example to imitate God in this life, while waiting in the hope of seeing and possessing Him in the future life.

"One object of the incarnation was to give man an example of a perfect life. This our Lord did, and left His priests to continue the work of making known the perfections of God, of rendering these perfections visible in their lives."

It was thought by some that he lacked the gift of sympathy. It was not so. His sympathy was swift and tender, but, like all the deep-hidden currents of life, it flowed silently.

He had a sovereign scorn for pretence and affectation, and sternly rebuked it, but his inner heart was ever deeply stirred by the sorrows of his fellow men. But his feelings and emotions were all under the reign of reason. Reason was sovereign—the queen of his faculties. Reason was the road that led him into the temple of truth, and made him renounce the negations of a creedless Christianity. Reason was the guide by which he governed men, strongly, sweetly, efficaciously. Reason was the rule that regulated the kingdom of his own soul. Reason was to him God's morning star.

Father Salt combined in his well-rounded character every salient principle of goodness and loveliness.

In 1870 the Rt. Reverend Robert Seton, D.D., Prothonotary Apostolic, founded a prize in the Senior Class of Christian Doctrine to be known as the Seton Prize. On June 21st, 1871, Rt. Rev. Bishop Bayley founded the Greek Prize, in the Senior Class. At the same time Henry James Anderson of New York City founded the Latin Prize in the Senior Class, and the Rt. Rev. B. J. McQuaid, D.D., Bishop of Rochester, founded the Prize of Philosophy in the Senior Class. The junior Philosophical Prize was also founded in this year, together with the Oratorical Prize, by the Very Reverend P. Byrne of Trenton, New Jersey, and the Prize for Natural Science, by Mr. P. Barry of Rochester, New York. The Prize for the best Recitation in the Freshman Class was, in 1871, founded by Rev. Doctor Corrigan, the President of the College.

The following note appears on Bishop Bayley's diary, Aug. 8th, 1871: "Visited Madison. Had some very pleasant conversation

with Monsignor Seton, the chaplain, a young man of wonderful information, and is familiar with everything connected with Rome, its history, families, etc."

The Ethical Prize was founded in 1872, by the Very Reverend Thomas A. Preston of New York City.

The Historical Prize was founded June, 1872, by Mrs. Peter Bruner of New York City.

In the following departments of study gold medals were specially awarded for the academic year, 1872-73, viz. :

The Prize in the class of Bible History, by the Very Reverend G. H. Doane, V.G., Newark, New Jersey. The prize for the best English Essay in the Senior Class, by Reverend Edward McGlynn, D.D., of St. Stephen's Church, New York City. The prize in Civil Polity, by Reverend J. Crimmins, Long Island City, New York, for which in 1874 he established a permanent fund; and the prize in the class of Political Economy, by Reverend J. J. Griffin, Manhattanville, New York. This may aptly be called the "medal era" of Seton Hall. The medal for good conduct is decided by the vote of the students. All the other medals are awarded by the good marks for daily recitations throughout the year together with a competitive examination at the end of the second term.

The Rev. Sebastian Gebhard Messmer came to Seton Hall, Nov. 17th, 1871, from the Jesuit College at Innsbruck to fill the chair of Scripture and Canon Law. To the old graduates of Seton Hall no name brings up happier recollections than that of Sebastian Gebhard Messmer. Eighteen years of his busy life found a sphere of usefulness in and about the college. A thorough scholar and a humble man, he was equally at home in the lecture hall of the seminary or on the lawn of St. Mary's Orphan Asylum near by, where he was almost a daily visitor, and, if his disciples were delighted to be under the guidance of such a master, the orphans were no less enthusiastic over the good priest who found his joy in whatever might add to theirs. Sebastian Gebhard Messmer was born August 27th, 1847, at Goldach, Canton of St. Gall, Switzerland, the son of Rosa Baumgartner and Sebastian G. Messmer, a farmer. On completing his course at the Realschule of Roeschbach, near his native village, where he had as a companion his life-long friend, Mr. Otto Zardetti, now Archbishop of Buccarest, he entered, in 1861, the ecclesiastical seminary of St. George near St. Gall. In 1866 he went to Innsbruck to make his studies in philosophy and theology. He was ordained a priest in

the Jesuit Chapel at Innsbruck on July 23, 1871, by Bishop Zaber, formerly Vicar Apostolic, in East India. Father Messmer was ordained for the Diocese of Newark, the necessary papers having been brought to Innsbruck by Monsignor Doane, who was returning from the Passion Play at Oberammergau. His first Mass was said at his old home on St. Ignatius' day.



RT. REV. SEBASTIAN G. MESSMER, D.D.

Father Messmer arrived in New York City October 4th, 1871, and was at once appointed professor to Seton Hall by Bishop Bayley, and during his long residence there filled at different times the chairs of Sacred Scripture, Canon Law and Dogmatic and Moral Theology. Those who went forth from his lecture room look back with pleasure to the hours spent therein, and they will ever remember his kindly

efforts to bridge over some incongruous reply with,—“ Well, in one way that might be right.” Just what that “one way” was no one ever discovered, but the ignorance of that fact lends greater lustre to the charity of the excuse. Old students will well remember him as the Diocesan Master of Ceremonies.

When Father Messmer first came to Seton Hall, he found considerable difficulty in expressing himself in the English language and frequently made use of the dictionary and writing to make himself understood. Not always conjecturing the right meaning of the word he wanted, he often made mistakes that were laughable and which he enjoyed as well as anyone else. One instance is recalled to mind of an occasion when he wished his boots blacked ; the right word would not come and the dictionary was brought into requisition. This time it proved a fickle friend and the laugh was on Father Messmer when his boots were found the next morning with his original note pinned to them, “ *Please japan my boots.*” He succeeded Fr. Schandel as Chaplain of St. Mary’s Orphan Asylum and continued his good offices there until 1885, when he was placed in charge of St. Peter’s Church, Newark. He had previously been rector of St. Leo’s Church, Irvington; and from February, 1889 until August of the same year, he was rector of St. Venantin’s Church, Orange, when he was called to become Professor of Canon Law in the Catholic University at Washington: But during all this time, he retained his residence at Seton Hall and professorship in the theological Seminary. Father Messmer was twice secretary at the Diocesan Synod, once moderator of conferences, assistant secretary in 1883 at the Provincial Council, New York, and in 1884, third secretary of the Baltimore Plenary Council. After the publication of the Acts and Decrees of this Council Father Messmer was specially honored by the Holy Father Leo XIII., who personally conferred on him the degree of Doctor of Divinity.

After receiving the appointment of Professor of Canon Law in the Catholic University at Washington, Dr. Messmer left Seton Hall, August 7th, 1889, and sailed for Europe. Eight months of his absence were spent in Rome, perfecting his already thorough knowledge of canon law. During this time he had the pleasure of hearing Professor Giustini at the Apollinari College lecture on Roman civil (Justinian) law. In June, 1890, he received the degree of Doctor of Canon Law, and in September of the same year began his lectures at the Catholic University. He here showed himself to be not only thoroughly familiar with canon law, but also to have a

perfect knowledge of the civil law of the United States and to possess a comprehensive understanding of the peculiar circumstances which environ the Catholic Church in America.

On Dec. 14th, 1891, Dr. Messmer was appointed Bishop of Green Bay, Wisconsin, to succeed Bishop Katzer who had been made Archbishop of Milwaukee. Dr. Messmer, through Archbishop Katzer, requested the Pope to name some one else for the bishopric of Green Bay. The Pope declined and Dr. Messmer was reluctantly obliged to undertake the duties of a bishop. He was consecrated at St. Peter's Church, Newark, on March 27th, 1892, by his life, long friend Bishop Zardetti, Rt. Rev. Bishops Wigger and Keane were assistant prelates, the sermon was preached by Bishop McQuaid, and Seton Hall had still another mitred representative present, in the person of Archbishop Corrigan. Bishop McQuaid paid a touching tribute to the life and character of Dr. Messmer. He described him as a child of Switzerland, grown up in that beautiful land where the mountains are high and the valleys wide, who had left the land of his birth, and those that he loved, to enter the service of God in a foreign land. Turning to Dr. Messmer he said: "Go with a brave heart. You cannot feel so disheartened as the apostles were when they fought for the redemption of man; you know that the same Spirit of God that came down upon them, is with you to-day, and in that new field the same Holy Ghost will inspire you. Brothers will lift out their hands to help you; men of God will welcome you to their bosoms, their hearts and their friendship. You will be a father to the priests and to the people. So bravely take up the standard of battle, and one day we will all meet before His judgment-seat to witness your reward."

Bishop Messmer is a man of profound erudition. While at Seton Hall, the students felt that they had in him a friend, as well as a professor, and no small portion of his income was expended in books for their benefit, and other acts of kindness and generosity gave evidence of his desire to further their interests in every possible way. The same generous spirit characterized his conduct toward the orphans. A model priest, exact in all that his sacerdotal dignity required, and animated with the spirit of St. Philip Neri, like him, he serves God with joy.

He has been called to a field, where the laborers are few and the work hard; he has never been known to shirk a duty, and his time is now occupied in advancing the interests of his diocese with a success

like unto that which attended his efforts at Seton Hall. This is a faint outline of a character and career of which much more could be said without heaping unmerited praise on Bishop Messmer. It is far from utopian to predict that when he shall have laid aside the mitre for the crown, some one of his many disciples will picture in bolder colors a life so intimately and pleasantly associated with the history of Seton Hall.

Mr. Dominic Eggert died on May 4th, 1872. He had been a generous benefactor of the college and a member of the board of trustees since its formation. In his will Mr. Eggert bequeathed the sum of one thousand dollars to the ecclesiastical seminary. Mr. Eugene Plunkett was elected to succeed him.

In September, 1872, the Mackin Burse was founded. The Rev. John P. Mackin of Trenton, New Jersey, and a late member of the board of trustees, having left the sum of five thousand dollars for this purpose. These donations were supplemented, in 1873, by the Quinn Burse (\$5,000), by the Rev. Thomas Quinn of Rahway, New Jersey, and in February, 1875, by the Bayley Burse (\$5,000), founded by the Most Reverend J. Roosevelt Bayley, D.D., Archbishop of Baltimore, who though translated to another sphere of usefulness, always had the interest of Seton Hall nearest to his heart.

Bishop Bayley, on September 2d, 1872, received the Apostolic letters appointing him Archbishop of Baltimore. He reluctantly prepared to leave Newark and Seton Hall which were associated with some of the noblest efforts of his life. Six weeks later, October 13th, 1872, he was installed in the Baltimore Cathedral. Dr. M. A. Corrigan, President of Seton Hall, was made administrator of the Diocese of Newark pending the appointment of a new bishop.

Dr. Corrigan, on February 11th, 1873, received a telegram announcing that he had been appointed, by Pope Pius IX., Bishop of Newark. There was joy at Seton Hall over the honor done their president, but it was not unmingled with sorrow at the thought of parting with the kind offices of one who had always held a warm place in the hearts of the students, and had gained well-deserved popularity in both college and seminary while filling the various offices of professor, vice-president, and president. Archbishop Bayley had warmly urged the appointment of Dr. Corrigan as his successor; no greater testimony of the esteem in which he was held by the eminent prelate can be given than is contained in this note from Bishop Bayley's diary, "Dr. Corrigan has learning enough for five bishops

and sanctity enough for ten." Dr. Corrigan was consecrated Bishop of Newark in the old New York Cathedral by the late Cardinal, then Archbishop, McCloskey. In this new office Bishop Corrigan showed an executive ability that won for him praise, not only from the people of the diocese, but from his ecclesiastical associates, many of whom, older in years and experience, wondered at the sagacity of the young prelate. He turned his attention toward the establishment of religious and reformatory institutions, which soon began to flourish in the diocese. He also introduced into New Jersey the Jesuits and Dominicans and established the convent of the Dominican nuns of the Perpetual Adoration.

Notwithstanding his multifarious duties Bishop Corrigan kept a watchful eye over Seton Hall, having his episcopal residence at the college and spending a portion of each week there. From the commencement of his ecclesiastical career honors had fallen thick and fast upon him in a way that has seldom been equalled in the case even of gray-haired priests that have spent a life-time in the service of the Church. In 1884 Archbishop Corrigan was summoned to Rome and represented the New York Archdiocese in the Ecumenical Council called by the Holy Father Leo XIII. The death of Cardinal McCloskey, on October 10th, 1885, made Archbishop Corrigan Metropolitan of the Archdiocese of New York; he was now the youngest archbishop as he had been the youngest bishop in the Catholic hierarchy of America, and Primate of a See which, in point of importance and size, outranks any other in the United States.

After Bishop Corrigan had been made Coadjutor to Cardinal McCloskey, New Jersey was divided into two dioceses, the See of Trenton being carved from that of Newark. Rev. Winand M. Wigger was appointed to succeed Bishop Corrigan in the Newark Diocese. He was born in New York City December 9th, 1841, the day after Archbishop Bayley, the first Bishop of Newark, sailed for Rome in his search after the truth. Mr. Wigger received his classical education at the College of St. Francis Xavier in his native city, from which in 1860 he was graduated with high honor. He soon after entered Seton Hall College to make his theological studies. Desiring to complete his ecclesiastical course abroad, he sailed for Europe in 1862, and on the 13th of October of that year entered the Seminary of Brignoli Sale at Genoa, Italy. He was ordained a priest at Genoa on June 10, 1865, and almost immediately returned to his native land. Soon after reaching Newark, Bishop Bayley made Father Wigger an assistant at the

Cathedral. He remained there until 1869, when he was appointed rector of St. Vincent's Church at Madison, New Jersey. The same year he was awarded the degree of Doctor of Divinity in Rome. He remained at Madison four years and was zealous, able and untiring in the discharge of his duties. He was subsequently rector of St. John's Church, Orange, and for two years had charge of St. Theresa's Church



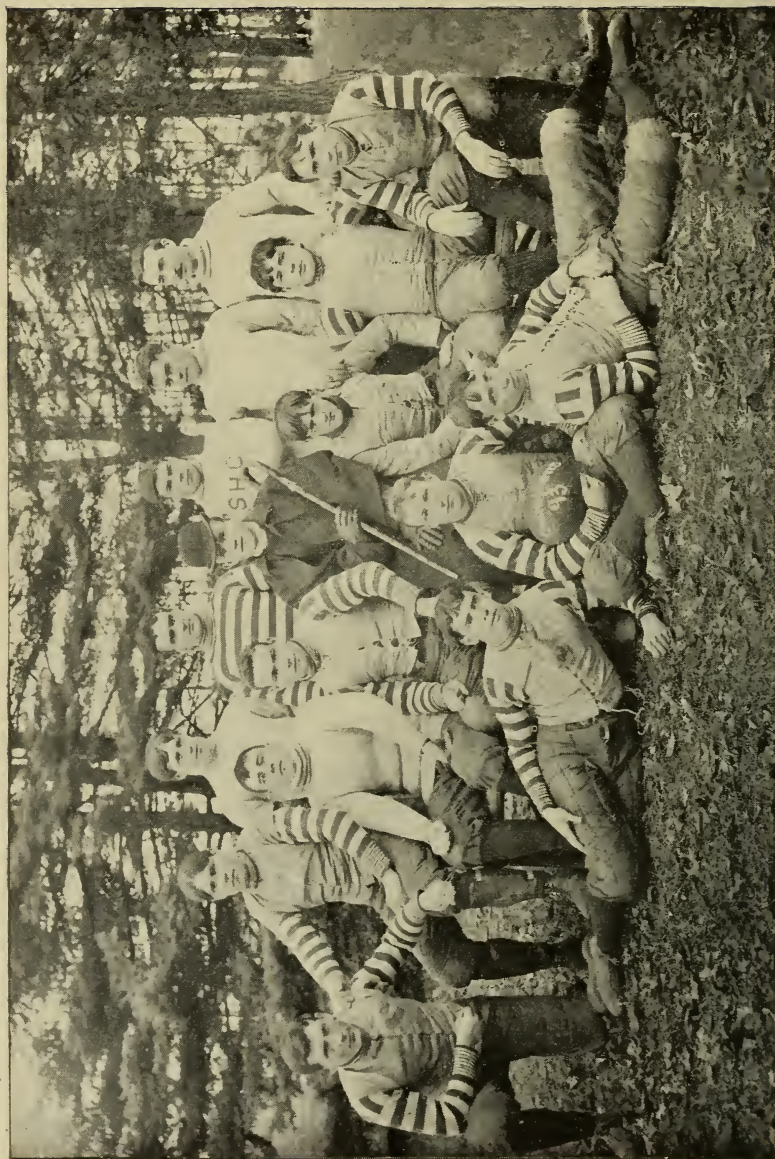
RT. REV. WINAND M. WIGGER, D.D.

at Summit, returning to Madison January 1st, 1876, where he remained until he received the Papal Bulls appointing him Bishop of Newark. He was consecrated at the Cathedral in Newark, October 18th, 1881, by Archbishop Corrigan; Bishops McQuaid and McLaughlin were the assistant prelates. From the time he assumed charge of the diocese he has labored for its good and advancement with missionary zeal,

frequently making episcopal visitations, giving confirmation, reviving fervor and preaching eloquently to his people on temperance and respect for the marriage tie. Bishop Wigger's diocese is one of the most complete in the United States, being better equipped in the way of asylums, hospitals, schools, convents and religious institutions than many that far exceed it in population and public estimation. A pious youth, each advancing year has brought Bishop Wigger added grace and holiness. He is a fine theologian, scholar and linguist and yet one of the most modest and unassuming of men. His charities are broad, yet given in a way that the right hand never knoweth what the left hand doeth. He is very simple in all his tastes and is more easily satisfied with food and creature comforts than the youngest student in the college. While assistant priest at the cathedral he gave so generously from his salary to the poor whom he found on sick calls that his brother, a wealthy merchant of New York City, used to buy his clothing and books for him, and the records at St. Mary's Orphan Asylum and other sheltering homes bear evidence of his exceedingly great charity. The well-known attendant at the front door could tell many edifying stories of the bishop's donations to regular and transient callers.

Bishop Wigger is also a successful financier, and has succeeded in establishing his diocese on a basis that pays tribute not only to his executive but to his business ability. His predominating characteristics are benevolence, cautious kindness of heart and perseverance. He is a friend to the friendless and always ready by kindly words and substantial aid to instill hope in the hopeless and lift the hard-trying soul from despair. The candor and nobility that are stamped upon his soul are reflected in his countenance. He has force of character and strength of will, the source of an upright conscience and a solemn sense of duty. Courageous as well as courteous, his indefatigable labors are not aroused by a thirst for fame but spring from a sense of duty inspired by a love of God. Bishop Wigger is president *ex officio* of the Board of Trustees of Seton Hall, and exercises a general supervision over the college, where he spends most of his time when not engaged in the episcopal visitation of his diocese.

At the seventeenth annual commencement of Seton Hall the degree of Master of Arts, *Honoris Causa*, was conferred on Rev. W. P. Salt. Among the graduates of that year are two names that have since become prominent in the history of the Catholic Church of New Jersey—those of James Augustine McFaul, the recently consecrated



THE ALERT FOOT BALL TEAM.

Bishop of Trenton, New Jersey, and John Joseph O'Connor, the honor-man of the class of 1873, who, September, 1892, succeeded Father Salt as Vicar-General of the Diocese of Newark, and who, since September, 1878, has at different times filled the chairs of metaphysics, dogmatic and moral theology in his Alma Mater.

James Augustine McFaul was born June 6, 1850, near the village of Larne, County Antrim, Ireland. During his infancy his parents emigrated to New York, subsequently locating at Bound Brook, New Jersey. Catholics were then few in that part of the State; there was no church at Bound Brook, and in order to hear mass it was necessary to go to New Brunswick or Raritan. The faithfulness of Bishop McFaul's parents in attending to this duty is a tradition throughout the neighborhood. James McFaul received his preparatory education in such schools as were then available in the neighboring towns of Weston and Millstone, and very early attracted attention for his diligence and brightness. At the age of nine years he was prepared for his first holy communion by a Benedictine father, now Rt. Rev. Bishop Seidenbush, and was confirmed in St. Peter's church by Bishop Bayley. He soon after entered St. Vincent's College at Beatty, Pennsylvania, where he remained for four years and then went to St. Francis Xavier's College, New York City, and afterward to Seton Hall, where he was graduated. Mr. McFaul completed his theological studies in the seminary at Seton Hall where he was ordained a priest on May 26, 1877, by Bishop Corrigan. He was first temporarily assigned to churches at Orange and Paterson, later having permanent positions at St. Patrick's Church, Jersey City, St. Patrick's Cathedral in Newark, and St. Peter's, New Brunswick. Shortly before the erection of the new See of Trenton, Father McFaul was appointed assistant to the late Vicar-General Antony Smith.

At St. Mary's Church in Trenton, in 1884, he was made rector of St. Mary's Star of the Sea, Long Branch. He remained there four years, and during that time paid off the heavy debt of the church and also built the beautiful Church of St. Michael, at Elberon. In 1890 he was recalled to Trenton by Bishop O'Farrell, who appointed him Vicar-General of the diocese, and after the death of Bishop O'Farrell he was named his successor. Father McFaul was consecrated at St. Mary's Cathedral, Trenton, by Archbp. Corrigan, October 18th, 1894, Bishops McQuaid and McDonnell assisting. The sermon was by Bp. Burke, of Albany. His selection was a very happy one, and did honor to the two colleges who claimed him as an alumnus. Seton

Hall and the College of St. Francis Xavier vied in doing him homage, the students of both institutions holding entertainments in his honor. But while he held the College of St. Francis Xavier in grateful remembrance, Setonia, the scene of his prefecture in the Collegiate Department and of his full course of Theology, was the Alma Mater that claimed a true mother's place in his heart.

When Bishop McFaul visited Seton Hall soon after his ordination, he was met at the Pennsylvania Railroad depot, in Newark, by the



STUDY HALL.

Rev. J. A. Stafford, vice-president of the college, who had a coach in waiting. When near the college grounds he was met by the cadets, under Lieut. Michael J. Lenihan, who saluted the bishop and then lined up on either side to allow the coach to pass between the lines. The cadets then escorted the Bishop to the main entrance of the seminary building, after which he was ushered into the study-hall, where he was received by the faculty of the college and the diocesan consultors; a reception was also tendered him by the

students and seminarians, the Rev. William F. Marshall, president of the college, opening the proceedings with an address of welcome. The students then sang a greeting, the words of which were composed by Rev. Jos. J. Synnott, D.D., and dedicated to Bishop McFaul. An address was next delivered on behalf of the seminarians of Seton Hall by Mr. J. A. O'Brien, of Trenton. He was followed by Mr. Edward Dunphy, also of Trenton, of the senior class of the Collegiate Department of the institution. Bishop McFaul responded, paying a high tribute to the faculty and introducing many reminiscences of Setonia, where he had spent his happiest days. After dinner the priests of Seton Hall escorted Bishop McFaul to the Archbishop's room in the seminary and there presented him with an illuminated missal, with plush and silver covering; a golden bugia, used for holding a candle at a bishop's Mass; and a golden oil-stock. Each article bore this inscription: "Reverendissimo Jacobo A. McFaul, S. T. D., dignitate Episcopali amplificato Sacerdotes Setonienses gratulantes, D. D. D., XV. Kal., Nov., MDCCCXCIV."

Bishop McFaul is in the prime of manhood, full of strength in mind and body, and from his long acquaintance with parish work, its trials and difficulties, well fitted to meet the many perplexities the Episcopal office entails.

The other prominent graduate of the class of 1873, whose name has been prominently mentioned as worthy of a bishopric, is the Rev. John Joseph O'Connor, the present Vicar General of the Diocese of Newark. He was born in that city, June 11, 1855, and pursued his preparatory studies in the parochial school connected with St. James' Parish, afterwards entering Seton Hall College for his classical studies. After graduating in 1873 he went abroad, where he pursued his studies at Rome, in the American College for three years, and in Louvain, Belgium, one year, where, Dec. 22, 1877, he was ordained a priest.

After his return to America, Father O'Connor was appointed Professor in Seton Hall, where he has since resided. In October, 1892, he was appointed Rector of the seminary. Father O'Connor is a man of prodigious application and most systematic in his work, has read much and acquired a fund of general information that makes him an agreeable lecturer in the class-room. He is thoroughly at home in all branches of theology, is a superior Latinist, speaks Italian and French and is now mastering German. His ability, learning and kindly manner have endeared him to all students

in both college and seminary and he is highly esteemed by the priests of the diocese, many of whom have made their ecclesiastical studies under his direction.

On June 24th, 1874, the college conferred the degree of A.M. on sixteen of its former graduates, and in the senior class there were twelve to receive the degree of A.B. The degree of Doctor of Science was conferred on Professor Charles de Gomme, Ph.D.

On August 15th, 1874, Mr. George W. Corrigan was ordained a priest by his brother, Rt. Rev. Bishop Corrigan in the college chapel, and was retained at the college as Professor of Christian Evidences and Greek, and also filling the office of Librarian, until July, 1879. The very



REV. JAS. H. CORRIGAN.

Rev. Wm. McNulty, on June 30th, 1875, resigned from the Board of Trustees, and Reverend James H. Corrigan, the Vice-President, was elected to fill his place and also appointed secretary. The degree of Bachelor of Science was conferred on Charles Edward McNeely. On June 19th, 1876, Mr. George V. Hecker and J. J. Barrill were

elected trustees. At this meeting Bishop Corrigan resigned the office of president, and the trustees elected his brother, Reverend James H. Corrigan, who had been a professor in the institution and director of the seminary since 1868, and was made Vice-President in 1872, when Dr. M. A. Corrigan succeeded Bishop McQuaid as President.

James H. Corrigan was born at Newark, New Jersey, June 29, 1844. The son of Thomas and Mary English Corrigan, natives of

Leinster, Ireland. His father being a man of fortune, he determined to give his sons a liberal education, a decision which was doubtless prompted and without doubt fostered by his mother, who was a woman of fine intellect and rare energy and strength of character. Upon completing his preparatory course, he was sent to Mount St. Mary's College, Emmitsburg, afterwards going to the American College at Rome, where he made his theological studies; returning to America, he was ordained at Seton Hall College, Oct. 20, 1867. He celebrated his first Mass at St. John's Church, Newark, where he and his brothers had been baptized.

At the commencement exercises held on June 21, 1877, the degree of B.S. was conferred on Alfred J. Hone, the other graduates receiving the degree of A.B. The trustees, at their annual meeting, passed a motion of regret on the death of Daniel E. Coghlan, one of the original trustees of the college and a generous benefactor of the institution. Rev. Father Salt was elected a trustee in his place.

One of the first important moves made during the Presidency of Rev. James H. Corrigan was the reduction of the price of tuition, the following circular being sent from the college to patrons and friends of the institution.

“SETON HALL COLLEGE,

“SOUTH ORANGE, N. J., Sept. 8, 1877.

“In view of the general depression of business, and the decreased cost of living, it has been deemed advisable to reduce the charges for board, tuition, etc., from \$450 to \$380 per annum. The tone and character of Seton Hall will remain unchanged. There will be the same staff of professors, the same table, and the same attention to the progress and health of the students.

“Very respectfully,

“JAMES H. CORRIGAN, *President.*”

June 18, 1878, at the annual meeting of the Board of Trustees, Rt. Rev. Monsignor Robert Seton, D.D., was elected a member of the board. Robert Seton was born at Pisa, Italy, August 28, 1839, during the temporary residence of his parents abroad. He comes of an old colonial family, the son of William Seton of “Cragdon,” Westchester County, New York, at one time an officer in the United States navy, and Emily, daughter of Nathaniel Prime, a scion of an old New England family and founder of the once famous banking house of Prime, Ward & King. The Setons appear in “Burke's Peerage” as having

emigrated to America before the Revolution. They sprung from the Earls of Winton of Parbroath, Fifeshire, Scotland, who lost their titles when the fifth Earl of Winton was beheaded because of offensive partisanship in the second Stuart rebellion. The Setons, however, retained their estates in Parbroath and lived there highly honored for many generations. The present representative of the family in Scotland is Sir Bruce Maxwell Seton, Bart. William Seton, the great-grandfather of Robert Seton, removed to New York where he became wealthy and his descendants have since resided, allying themselves by marriage with the most prominent old colonial families.

Robert Seton is the grandson of Mother Elizabeth Seton, after whom Seton Hall is named, and also a near relative of Archbishop Bayley. His great-grandfather was an adherent of the British government during the revolutionary war, and though ruined financially, was not one of those who left the country, but remained and gave his allegiance to the new republic, establishing the mercantile firm of Seton, Maitland & Company, and his descendants have been among the most patriotic American families.

After pursuing his preliminary studies under private tutors, Mr. Robert Seton entered Mount St. Mary's College at Emmitsburg, but later deciding to study for the priesthood, he went abroad, and became a student at the *Accademia Ecclesiastica* at Rome. He completed his ecclesiastical course in 1865, receiving the degree of D.D., and was soon after ordained a priest. In 1866 Dr. Seton was appointed by Pope Pius IX one of the chamberlains of his Court, being the first American ecclesiastic raised to the dignity of the Papal Prelacy, he is therefore the dean of all the monsignori in the United States.

He was made a Prothonotary Apostolic in 1867, and was the same year made chaplain to the Convent and Academy of St. Elizabeth, at Madison, the Mother House of the Sisters of Charity in New Jersey, where he remained nine years. In 1884, he attended, in an official capacity, the fourth plenary council, held at Baltimore, and has filled the office of Moderator of the Newark Diocesan Conferences for several terms.

His ability as a theologian and devotion to duty are well illustrated in the following incident: At one of the quarterly conferences of the clergy of the diocese, a few years ago, the two clergymen appointed to read the cases of dogmatic and moral theology were unable to attend, for some good and sufficient reason. The bishop

and most of the priests were present when their excuses were received. Adjournment seemed the only course to pursue. At this juncture, Monsignor Seton arrived, knelt and said a brief prayer, when some one proposed that the Monsignor should expound the dogmatic thesis; the proposal was duly seconded and unanimously carried. The Monsignor without hesitation walked to the stage of the hall where the meetings were held, and, bowing to the Bishop, Moderator and assemblage, said :

“Rt. Rev. Bishop, Very Rev. Moderator, Gentlemen of the Conference :

“I am pleased to have this opportunity of convincing you of the sincerity of what I have so often said here in this place and elsewhere ; that no priest should come to the conference unprepared upon the subjects to be treated and discussed, even though he had not been specially appointed for the cases.”

He then proceeded without book, paper or any reference whatsoever, to explain the case of dogmatic theology, and did it so thoroughly and lucidly that at his conclusion the entire body of clergymen loudly applauded him. On another occasion in the same place, he showed the evenness of his temper and his tact in debate. The question of text books for our schools was before the meeting. A certain zealous educator made objection to a book that was used in most of the parochial schools of the diocese, and stepped upon the toes of Monsignor Seton when he said that he referred particularly to a part of the book which had been edited by the Monsignor which gave the title “Very Reverend ” to certain church dignitaries.

The Monsignor, with great good humor, fathered the part of the book mentioned, and gave his authorities for giving the title of “Very Reverend ” to certain ecclesiastical officials. “However,” he added, “if ‘Very Reverend ’ is an error, and damns the book, I hope it won’t damn me.”

Monsignor Seton has crossed the Atlantic eleven times and traveled extensively in Europe and the East. Besides being an interesting speaker and a polished writer, he is an historian, antiquarian, numismatist and linguist, being well versed in Hebrew, Greek, Latin, French, Italian, German and Spanish. Rt. Rev. Monsignor Seton lectured for several years at Seton Hall College on Sacred Archaeology and Pastoral Theology. He subsequently lectured on Christian Archaeology in the Catholic University at Washington. He is a life member of the New York Historical Society and the Heraldic Society,

belongs to the Association of the Sons of St. George and the Sons of the Revolution. The medal worn in this picture is the decoration of the latter order.

Dr. Seton, on July 1, 1876, was named rector of St. Joseph's Church, Jersey City, a position he continues to fill with ability and zeal. He



RT. REV. MGR. ROBERT SETON, D.D.

has always shown a generous spirit toward Seton Hall, his name never having been missing from the list of contributors when from time to time it has been found necessary in past years to call for outside assistance in rebuilding after a fire, or in the erection of a new edifice on the grounds.

Mr. William Francis Marshall came to Seton Hall in September, 1877, from Mount St. Mary's College, Emmitsburgh, where he had graduated

the previous June. In January, 1878, he was appointed second prefect of discipline, taking the place of Mr. Chas. J. Kelly, who was ill. The following scholastic year--1878-'79--Mr. Marshall was made first prefect.

About this time Father James Corrigan began to take steps to organize an alumni association for Seton Hall. His efforts met with a success that was both flattering and encouraging, and no higher testimonial could have been paid to the college than the responses that

came from numerous clergymen, lawyers, physicians and merchants, all of whom had proved themselves worthy sons of their Alma Mater. The association now (1895) numbers over four hundred members.

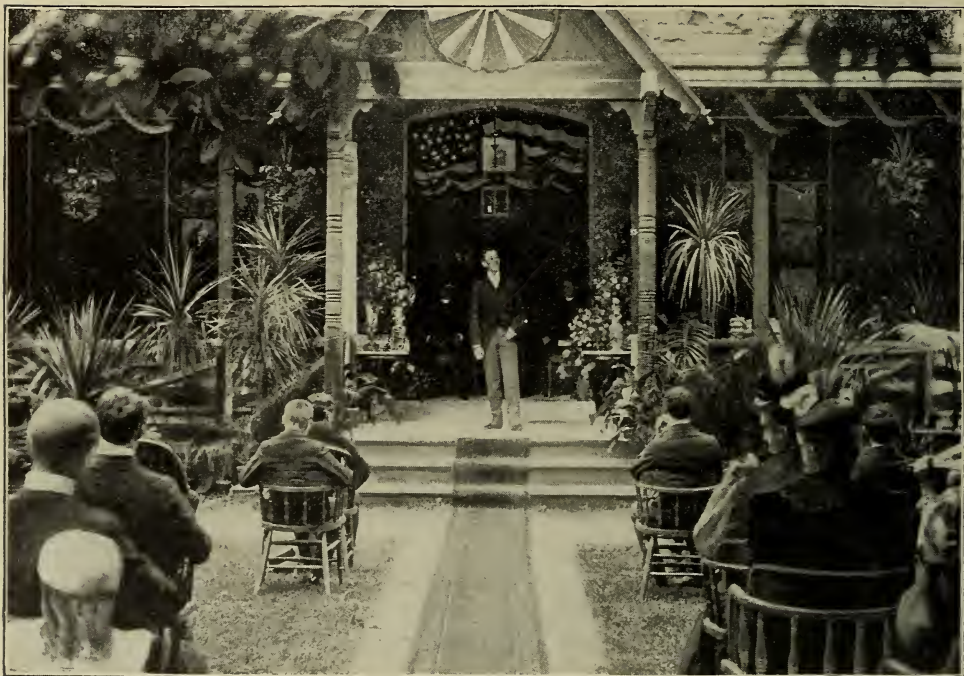
After the Alumni Association had been established on a solid basis it was Father Corrigan who proposed to them the erection of Alumni Hall, and to his untiring efforts and hold upon the old students must be accorded the success of the enterprise that inspired the old graduates to unite and present to the college a building worthy of the alumni and worthy of the institution, and the other edifices that grace the beautiful grounds of Setonia. It was several years before Father Corrigan could mature his plans, and the corner-stone was not laid until October 25, 1883, many of the old graduates and their friends were present.

Alumni Hall is built of undressed stone, presenting a solid but not ungraceful aspect. It is seventy feet long, forty feet wide and sixty feet from the ground to the ridge of the roof. On the lower floor are



ALUMNI HALL, A GIFT OF THE GRADUATES. CONTAINS GYMNASIUM, BILLIARD PARLORS AND LIBRARY.

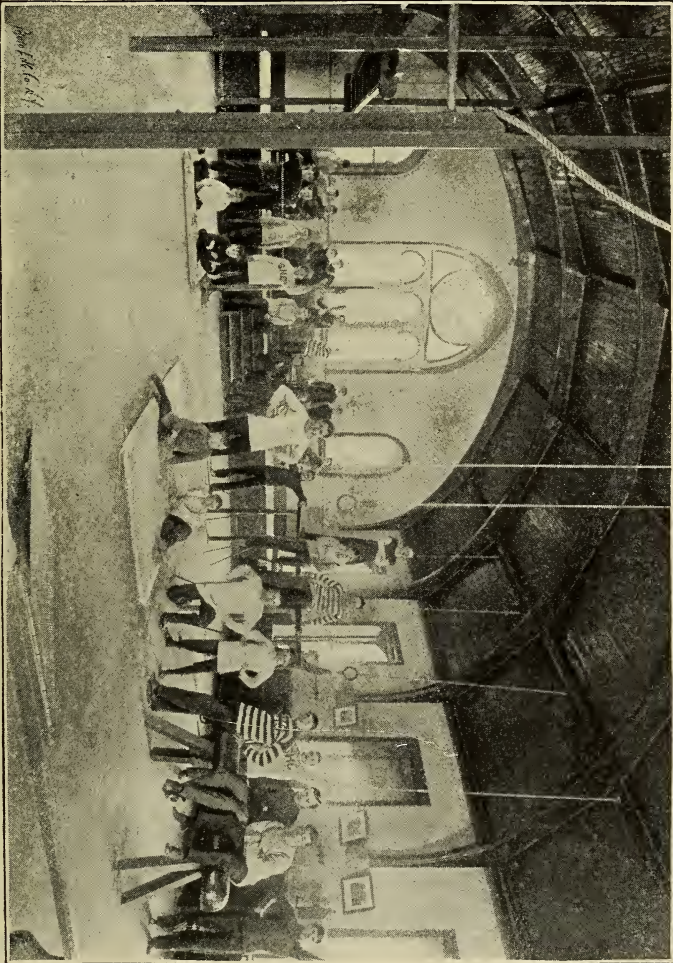
two billiard parlors, one for the younger and one for the older collegians, a reading room and a library, and a recreation room for the theological students. In the vestibule are two staircases leading to the floor above, which furnishes a spacious hall provided with a stage for literary and musical entertainments. The hall is also designed to serve for the general meetings of the Setonian Alumni Association, for an indoor gymnasium and for cadet drills. A very useful, and at the same time ornamental feature of the new building consists of the



COMMENCEMENT DAY.

piazzas, which afford a covered walk of two hundred feet for out-door exercise in inclement weather. Monsignor Januarius De Concilio presented Alumni Hall with one of the billiard tables.

With the chapel on the west, and the college on the east, Alumni Hall faces the rear of the seminary, and, united to these buildings, forms a spacious quadrangle, rendered attractive not only by the enclosing groups of structures, but by the level lawn, gracefully diversi-



GYMNASIUM.

fied with flagged walks to the seminary, the college, the chapel and the infirmary. In this beautiful quadrangle the annual commencements are held, the ceremonies taking place in the open air, the broad piazza of Alumni Hall forming a stage for the graduates and faculty.

At the annual meeting of directors, held June 21, 1879, motions of regret were passed on the death of William Dunn, and Mr. Eugene Kelly, the millionaire banker, was appointed to succeed him. Mr. Kelly was called to his reward Dec., 1894, at the ripe old age of eighty-eight years.

Mr. Kelly was a man of lovable and noble qualities, a patriot both as regards the country of his birth, which was Ireland, and the country of his long and honored residence, America.

He gave an annual donation to Seton Hall besides contributing various sums to the college at different times. His wife, Mrs. Margaret Hughes Kelly, a niece of Archbishop Hughes, has also been generous in gifts to Seton Hall; the Altar of the Blessed Virgin and Sanctuary carpet in the chapel are among her remembrances to the institution.

At the Commencement, June 16th, 1880, the degree of D.D. was conferred on the Very Reverend Thomas S. Preston, V.G., of New York City, and the degree of LL.D. on Frederick R. Coudert.

The Rev. William F. Marshall was appointed treasurer of the college, September, 1881, the Rev. Wm. P. Salt retiring on account of ill health.

On June 21st, 1882, at the annual meeting of the board of Trustees, the resignation of Mr. George V. Hecker was accepted, and the president read the Rev. Wm. F. Marshall's statement, showing the debt of the college to be \$121,368.65, comprised in a mortgage, notes and floating accounts.

General Ellakim Parker Scammon, who recently died in New York City, was for a number of years professor of mathematics at Seton Hall. His name will recall many pleasant recollections to those who were here in his time, and were associated with him either as professors or students. He was born December 27th, 1816, at Whitefield, Maine, graduating from West Point in 1837, fifth in a class of fifty-two, and was afterwards appointed tutor of mathematics in that institution, having as his pupils Generals Grant, Roscrans and Newton, and was a room-mate of General Bragg. He took an active part in the Seminole War and served on astronomical work at Oswego, in 1840, and also in the States of Iowa, Nebraska, Minnesota and Dakota. In 1846-47, he was Aid to General Scott in the Mexican War, and was

recommended for promotion at the battle of Vera Cruz. From 1847 to 1854 he was engaged in a survey of the upper Lakes and in 1856 resigned from the army, and for a time lived in Virginia. He subsequently became Professor of Mathematics at St. Mary's College, Cincinnati, Ohio, and later Director and Professor of the Polytechnic College of that city.

At the outbreak of the Civil War, General Scammon was a volunteer and later was commissioned Colonel of the Twenty-third Infantry and placed in charge of Camp Chase, Ohio. He was promoted for gallant conduct in 1862, at the Battle of South Mountain, and in 1864 was captured by the Confederates, and after being detained sometime in Libby Prison, was transferred to Charleston where he was exchanged. In 1865 he commanded the District of Florida, and in 1870 was appointed Consul at Prince Edward's Island by President Grant, and was afterwards Engineer of New York Harbor under General Newton. In 1875 he accepted the Chair of Mathematics in Seton Hall, which he held until 1882. General Scammon was a convert to the Catholic faith, having been baptised in 1859 by the Reverend Father George Deshon of the Paulist Fathers.

He led an active life until 1893, two years ago, when he was stricken with the fatal disease which caused his death, December 7th, 1894, the first Friday.

The death of Mr. Eugene Plunkett during the scholastic year of '83 and '84 had caused a vacancy in the Board of Trustees which was filled by the election of Mr. Duncan Harris, a former graduate of Seton Hall, at the meeting June 18, 1884, the sum of \$10,000 was given by Archbishop Corrigan to found a burse. Several societies had also been added to the list. The Sodality of the Sacred Heart was started and has since continued to flourish. The McQuaid Library and Reading Room were among the new organizations, together with the Dramatic Company, the Glee Club, the Setonia Orchestra, the Alert and Quickstep Baseball Nines, the Lawn Tennis and Football Associations.

On March the 9th, 1866, while the students and professors were all assembled at dinner, the college was again aroused by the dreaded cry of "Fire, fire!" This time the flames were seen issuing from the college building, the fire, as was afterwards discovered, having originated in one of the dormitories on the third floor. The fire was discovered by Henry Feindt, the college shoemaker. All hands at once set to work to extinguish the flames, but very little was saved and the building was almost a total loss



AFTER FIRE, MARCH 9TH, 1886.

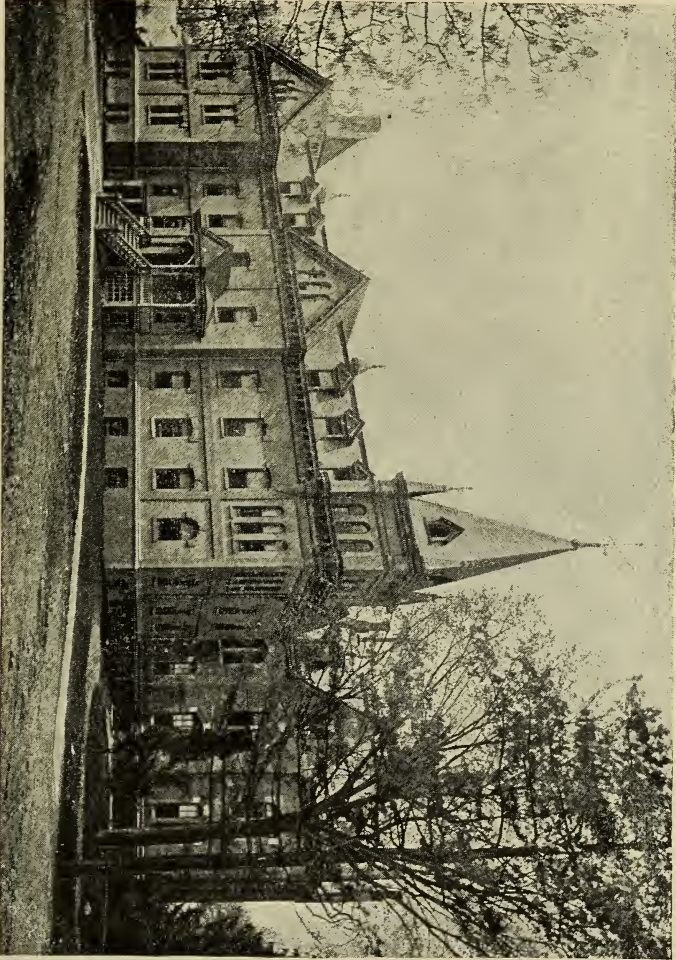
Rev. James Corrigan sent out a circular, as Bishop McQuaid had done on a previous occasion. It reads as follows :

“SETON HALL COLLEGE,
 “South Orange, New Jersey,
 “March 23, 1866.

“After the generous response to the soliciting of subscriptions for the erection of our Alumni Hall, it would seem a trespass on the goodness of friends to ask for new aid for our institution, but owing to the fire which on March 9th destroyed the college brick structure from roof to foundation, I have been urged to have recourse again to well-wishers of Seton Hall.

“Happily, the buildings left uninjured are sufficiently extensive to afford temporary accommodations for the collegiate as well as the theological department, and studies were resumed last week for the seminarians, and will be resumed this week for the collegians. Our loss by the late fire was \$35,000. This was partially covered by an insurance—\$14,000 on the burned building and \$4,000 on the furniture.

“Already some have either given or promised help. The list begins with a thousand dollars from each of two friends ; then follow contributions down to fifty dollars.



This building is 120 x 50 feet, and contains Study Hall, Library, Dining Hall, Dormitories and Class Rooms.

"The aid thus volunteered is most encouraging to start with and strengthens the assurance that an appeal now will not go unanswered. I look, therefore, with great confidence for assistance from the friends of our institution and from my own personal friends. The sooner the aid comes the better it will be.

"It is needless to say that many masses and earnest prayers will be offered for our benefactors.

"With hopefulness in your kindly generosity, I am, sincerely yours,
 "JAMES H. CORRIGAN, *President.*"

The Alumni Hall did good service in this emergency; the spacious upper floor was converted into a study hall, while the lower floors were utilized for sleeping apartments. Students who could not be accommodated in this building were made comfortable in the Seminary, where all took their meals.

At a meeting of the board of trustees it was decided to rebuild the college as soon as possible, and Reverend William F. Marshall, Vice-President and Treasurer, was appointed by Bishop Wigger to adjust the insurance and superintend the erection of the new structure. Phœnix-like, Seton Hall again arose from the ashes and by January, 1887, the class-rooms were ready for occupancy, but the dormitories were not used until the following May; care being taken that the plastering was thoroughly dry before the students were permitted to use the new sleeping apartments.

On account of poor health, in 1888, Reverend James H. Corrigan resigned the presidency of Seton Hall and went abroad. He was but little improved when he returned and Bishop Wigger appointed him rector of St. Mary's Church, Elizabeth, New Jersey, the congregation being one of the most important in the diocese. Father Corrigan had been rector of this church barely two years when, on November 27th, 1891, he died of heart disease. His funeral was the most impressive that ever took place from St. Mary's Church, which was crowded to the doors, many people being unable to obtain admittance. The celebrant of the mass was Reverend Father Dunn of Meadville; Father Callen, of Orange Valley, deacon; Father Egan, of Bergen Point, sub-deacon; and Father Wallace, of Newark, master of ceremonies. During the mass a plain funeral chant was sung by the choir, which was composed of the clergy and the students of Seton Hall under the direction of Very Reverend John Joseph O'Connor. Besides Archbishop Corrigan there were present in the sanctuary, Arch-



ENTRANCE TO SETON H. I.L.

bishop Ryan, of Philadelphia, Bishop Wigger, of Newark, Bishop Conroy, of Albany, and over one hundred and fifty priests. Monsignor George H. Doane, of Newark, preached the funeral oration, alluding in a touching manner to the excellent traits of the deceased clergyman and the good work he had accomplished. Father Corrigan's remains were interred in the Corrigan family plot in the Cemetery of the Holy Sepulchre at Newark. Of the Reverend James H. Corrigan the Rev. John J. Tighe said in his sermon at the Month's Mind of the esteemed clergyman :

"For seven years I dwelt under the same roof, and for four I had to do with him in an official capacity, he as president and I as prefect, and I think I took some measure of the man. He was 'Magnis naturæ donis instructus,' gifted with a fair share of genius and a large fund of geniality. He had a liberal stock of homely sense, quick intuitions, lively perceptions, and a large and wide sympathy with human nature. He never bore resentment or cherished the memory of a wrong. He was generous to a fault and kind to a rarity among men. His piety was as real as it was unostentatious, and I need not tell the students of Seton Hall how devoutly he said the holy mass, and I confess I was always inspired with a sense of awe when he performed the sublime act of consecration.

"Though he had no mean expectations from his future in the world he made no hesitation in choosing his life work in the sanctuary ; his good old Irish father and his good old Irish mother gave him up without a pang to the lofty life-work to which he consecrated the strength of his arm, the fire of his intellect, and the energies of his being. 'The end of man,' says Cardinal Manning, 'is the glory of God and the end of the priest is the highest glory of God.'" And no man who knew him can gainsay that this highest glory was the goal of all his aspirations and endeavors, according to the measure of his powers. Father James Corrigan had the primacy of Abel, the patriarchate of Abraham, the government of Noe, the order of Melchizedeck, the dignity of Aaron, the authority of Moses, the power of Peter, and the unction of Christ, and he used them well according to the limited years God granted him, and hence in that brief space he attained unto the perfection of Samuel."

After Father James Corrigan resigned, the Rev. William Francis Marshall, the Vice-President and treasurer, was elected by the Board of Trustees President *ad tempus*, and for a long time held the triple offices. Father Marshall assumed the office of president with reluc-

tance and not without urging the bishop to appoint another preferably, his ideal man, Father Salt, to the position, but Bishop Wigger was determined and there was nothing to do but render obedience to his will.

William Francis Marshall was born at Millville, Cumberland County, New Jersey, Jan'y 29, 1849, the son of John and Elizabeth Marshall.

His father was an officer in the United States Army during the civil war. He received a wound at the battle of Winchester, Va., which caused his death soon after the declaration of peace. Fr. Marshall's mother, one of the pioneers of Catholicity in South Jersey, is still living. When he was quite young the family removed to Philadelphia, where he passed through the grammar schools. About the time of the outbreak of the civil war, the family moved to Salem, N. J., and he entered Smith's Academy. Two years later, after his father left for the war, he began a business career in Salem, and later entered Chritenden's Law and Business College, Philadelphia, from which he graduated in 1866, and took a position in a large real estate and law firm; afterwards engaging in business there on his own account and in which he continued until 1871.

Father Marshall has since found consolidation in what Bishop Bayley said, when, owing to the illness of President Fisher in 1859, he was obliged to re-appoint Father McQuaid President of Seton Hall. "It is more difficult to find a good college president than anything else in the world. All that the college needs to insure its permanent prosperity is a *President*—everything else is there."

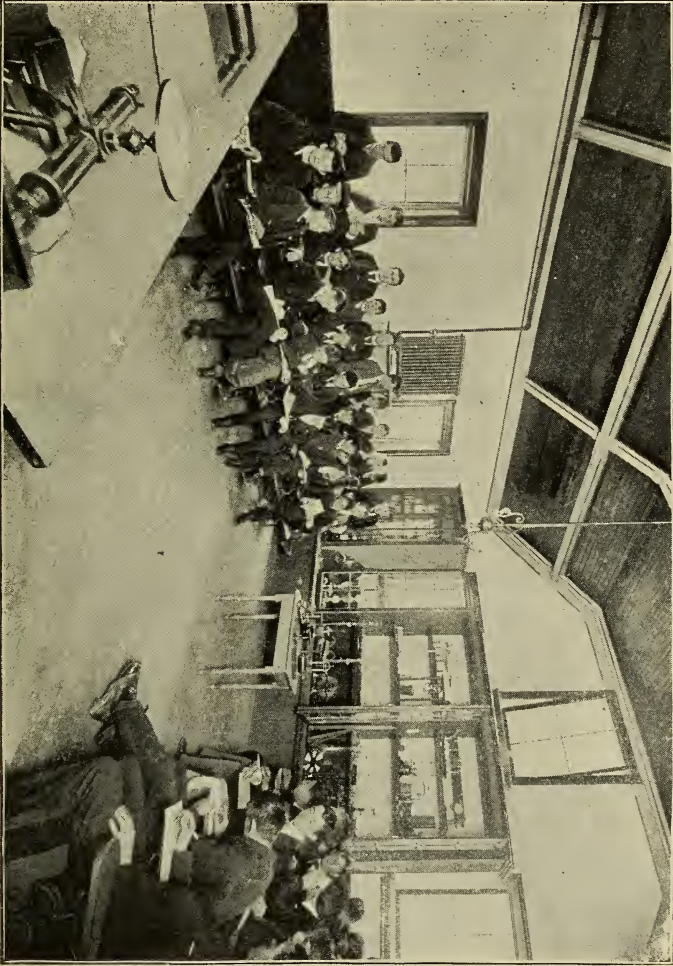
Mr. Marshall began his studies for the priesthood at Mt. St. Mary's College, Emmitsburgh, in Sept., 1872, where he spent five years and was graduated from that institution in June, 1877. In Sept., 1877, he was recalled to New Jersey by Bishop Corrigan, to study theology at Seton Hall. Mr. Marshall was ordained a priest, on Feb. 24, 1881, having the honor, together with Dr. McMahon, of New York, and Father Fox of Trenton, N. J., of being the first ordained to the priesthood by Most Rev. M. A. Corrigan in the new St. Patrick's Cathedral, on Fifth Avenue, New York. Dr. McDonnell (now Bishop of Brooklyn, N. Y.), was master of ceremonies on the occasion. Father Marshall was retained at Seton Hall, where he has since resided, filling the various offices already mentioned, also having taught Elocution, and the higher classes of Greek and Latin. The Spirit of Archbishop Bayley seems still to live at Seton Hall in Bishop Wigger

upon whom he bestowed minor orders in the old college chapel and in Father Marshall, to whom he gave his name. At the time, South Jersey was but sparsely supplied with churches. Bishop Bayley made visits to Catholic families whose homes were too far away from a church for them to have the benefit of the offices of a priest. This is only another illustration of the untiring energy he displayed in the administration of his See. Two of these residences thus visited were those of Mr. John Marshall, at Millville and Mr. James Ward, at Leesburg. In a letter written to Father Marshall, May 6th, 1895, Mr. Frank K. Ward, a prominent Catholic of Philadelphia, one of the sons of the late Mr. James Ward, and a brother of Madame Anna L. Ward of the Religious of the Sacred Heart, thus speaks of Bishop Bayley's visits :

“ How well I remember his visits of nearly half a century ago ! How delighted I used to be to sit and listen to his interesting conversation ! He would usually employ an hour or so after supper for a general talk with the family, when he would take his place at the end of a sofa in the parlor of our dear old home at Leesburg, where in turn we would make our confession to him, and the following morning, at Mass, said at a temporary altar in the parlor, would receive Holy Communion from his hands. The confession over, the Bishop would again return to the sitting room to chat for a little while before retiring. You have referred in a humorous vein to the fact of the Bishop's first calling at the Marshalls on those trips, but always managed to get his dinners at the Wards. You have certainly not forgotten how well the Marshalls used to live, and do still, and you know it is the duty of both *priests and bishops, as well as lay folks, to do penance*. Bishop Bayley knew both the Marshalls and their substantial table and, being a good and holy man, was willing to make a sacrifice *by leaving Marshall's and getting on to Ward's*.”

Mr. Ward thus cleverly *turned the “tables”* on Father Marshall. Mr. Frank K. Ward has been a devoted patron of Seton Hall, having sent through his influence five of his nephews and a number of students to the college which he occasionally honors with a visit.

In 1883, Doctor Thomas O'Connor Sloane, A.M., E.M., Ph.D., accepted the chair of Lecturer on Natural Sciences in Seton Hall College, a position he gave up for a few years but which he has since resumed. Mr. Sloane was born in New York City, November 24th, 1851. He is a nephew of the celebrated lawyer, Charles O'Connor. He pursued his classical studies at the College of St. Francis Xavier, in his



SCIENCE HALL.



ON THE LAWN.

— August 1904

native city, graduating in 1870, and the same year entered the School of Mines, Columbia College, from which he was graduated two years later, and in 1876 awarded the degree of Ph.D. Mr. Sloane was department editor of the *Sanitary Engineer* from 1878 to 1880, and from 1882 to 1886 treasurer of the American Chemical Society.

In 1886 he became editor of the *Scientific American*, which he continues to direct. He has attained quite a reputation as an inventor and an expert in patent suits. Prominent among his inventions may be mentioned the thermophoto, the only apparatus ever devised for registering automatically and mechanically the illuminating power of gas. He has also written considerably on scientific subjects, and is author of "Home Experiments in Science," "Electricity Simplified," "Arithmetic of Electricity," "How to Become a Successful Electrician," "Electric Toy Making," "India Rubber Hand Stamps and the Manipulation of Rubber."

About this time many improvements were made in the college; a lecture-room was fitted up for the scientific class, with seats and tablets for taking notes, new apparatus added and the lecture-room otherwise equipped for experiments. Professor Sloane is assisted in his experiments by the students. Among the most able assistants during the first years of his professorship were Mr. Robert John Marshall, now a physician in Newark, and Mr. Walter R. Vanneman, now a physician in Philadelphia.

New flagging was laid in front of the college, and also around the chapel, infirmary and Alumni Hall. Picturesque paths were formed through the woods, gas-light was introduced into the playgrounds, the ball alleys were solidly refloored, and the antique pump of many memories removed for a bronze drinking-fountain, set under a graceful pavilion.

The Alerts were then, as now, dreaded foes on base ball and foot ball grounds and won both victories and trophies. Notable among them was the gold ball and scarf pin given to Mr. Henry M. Dowd, of Orange, N. J., for fine pitching and making the winning run in a famous ball game with the Rose Hills of St. John's College, Fordham; a game of 16 innings, with a score of 6 to 5, which was published far and near as the greatest game of the year, professional or amateur. In 1886 Mr. Bernard N. Farren of Philadelphia founded a burse in the theological department of Seton Hall in memory of his son, the late Francis B. Farren, who had formerly been a student at the college.

Of the lay professors who have played no inconspicuous part in the history of Seton Hall, much might be said, but by "their works ye shall know them." The history of these men who have occupied prominent positions in the educational world, has not only been inscribed in the records of Setonia, but in the broader field where all have filled prominent positions as educators. Their assistance has been invaluable to the institution, as by the introduction of this outside element the education of the students has been placed on a broader platform and the standard of those departments where specialists were in charge, raised to a plane that will bear comparison with any institution of its character in this country. Of these professors it is hardly necessary to pronounce an eulogium. There was one, however, perhaps the best known of all to old and recent students, Professor Theodore Blume.

Rev. John Tighe says, "He grew grey in the service and passed away as unobserved as he had lived." He was a "helluo librorum," and the lore of antiquity was all garnered into the storehouse of his memory. His quaint sayings and old saws were a never failing fund of delight; and the geniality of his temper not less than the genius of his mind, led captive the student heart."

Professor William J. Philips was a popular teacher of English and Elocution. After leaving Seton Hall in 1881, he made a tour of the United States, delivering lectures, which were well received, and lessons from two of them, "My Journey to Rome," and "Model Husband and Wife," which were delivered at the college, will never be forgotten by the students of his day.

Professor Charles H. Jourdan, A.M., Ph.D., a noted mathematician, was professor at Seton Hall for four years, 1891-1894. He thoroughly organized and raised the standard of mathematics in the college, but returned to Mt. St. Mary's College, Emmitsburgh, Maryland, the institution he had previously served for a quarter of a century, because his family could not give up their old and dear Maryland home around which were clustered precious memories of a happy past. Professor Jourdan is a master mathematician and scientist and a perfect disciplinarian; he understands the true science of discipline, namely, to lead the pupil to respect and love the teacher. His character and qualifications commanded the respect of his class and his sympathy and tact won their regard. Although Professor Jourdan received from Seton Hall a higher salary than was ever paid to any of its professors before, he deserved three times the amount.

Dr. William O'Gorman, the eminent physician of Newark, who from 1862 to 1887, was the college physician of Seton Hall and also attended Bishop Bayley during his last illness. Two of his sons graduated from the college.

Rev. Thomas McMillan, C.S.P., was a student at Seton Hall, and if "coming events cast their shadows before," his future was certainly prognosticated in his college career. We find him at college taking the Seton Prize in Christian Doctrine, Librarian of the Setonia Literary Association and Censor of the Bayley Literary Society. As a priest in after life we find him the organizer and director of the largest and best-managed Sunday School in America. Father McMillan organized the Ozanam Reading Circle, the first Catholic reading circle in this country, and was also one of the original promoters of the Catholic Summer School, with which he is still prominently identified.

To reckon up all the priests of the New Jersey dioceses, over a hundred in number, who have graduated from the Seminary of the Immaculate Conception, would be to write another volume that would reflect still further glory on their Alma Mater, which still holds them near her heart and feels that every church, school or chapel erected by one of her former theological students is another leaf in the crown of laurels that Seton Hall wears so proudly.

The priests have annual reunions both at the commencement and at the retreats, which are held each year at Seton Hall.

On June 17, 1891, at the meeting of the Board of Trustees, Archbishop Corrigan, whose name had for so long been connected with the college, tendered his resignation. In his letter the archbishop said he was unable to attend the meetings on account of the many pressing demands upon his time, and regretted very much to dissolve the bonds that had united him for so many years to this "cherished institution."

At the commencement Bishop Wigger tendered the Archbishop a public vote of thanks for his great services to the college, which called forth a cheer from the assemblage, loud enough, if the heartiness of its good will could be measured, to reach his Grace's city residence from his old home on the Orange hills. Vacancies in the Board of Trustees this year were also left by the deaths of Very Reverend William P. Salt and Reverend James H. Corrigan. Mr. B. M. Farren, of Philadelphia, also resigned. Their places were filled by Very Rev. J. J. O'Connor, Rev. P. E. Smyth, Rev. Thos. J. Toomy and the Hon. James Smith.



REV. WM. FRANCIS MARSHALL.

On December 30, 1891, over a hundred members and guests of the Alumni Association assembled at Seton Hall as guests of Bishop Wigger and Rev. William F. Marshall. The tables were handsomely decorated with flowers. What seemed most remarkable to the visitors was that the delightful *ménu* of fifteen courses was prepared in the culi-

nary department of the college, under the direction of Sister Cecilia, who has for twelve years been Superior in this department. Rev. Henry A. Brann, D.D., in a "Depewesque" *postprandial* speech made the hit of the evening.

At the commencement, June 15, 1892, the degree of LL.D., was conferred on Mr. Francis Joseph Haggerty, of Brooklyn, N. Y., and Dr. John M. Keating, of Philadelphia.

Judge George A. Lewis, of the Municipal Court of Buffalo, whose son was then a student of Seton Hall, addressed the graduates. Bishop Wigger, in closing the exercises, said: "I have but a word to say. I wish to thank Judge Lewis for his truly Christian address to our graduates. I hope they will heed his good advice. This institution has been prosperous during the past year. We have had a large number of pupils, and, what has been especially pleasing to me, has been their truly Christian conduct. Secular education is only half education. It is the aim of the Church to educate both for this life and for the life to come—the future life in heaven."

The thirty-seventh annual commencement of Seton Hall College, held June 14th, 1893, was particularly pleasing. The largest class that ever graduated from the institution—seventeen in number—received diplomas. Reverend James Donahue, of Brooklyn, a profound scholar, eloquent preacher and lecturer, and the author of the beautiful novel, "from Rome to Jerusalem," received the degree of LL.D., and addressed the graduates. Financially, the college year was remarkably successful, as the report of President Marshall showed that the mortgage debt on the institution had been reduced, and the treasury was in a satisfactory condition.

Rev. William F. Marshall, president of Seton Hall, had for some time been contemplating introducing military instruction and drilling into the college, but there were several obstacles in the way. Seton Hall, however, had a friend at Court in the person of United States Senator James Smith, of Newark, one of the trustees, who was successful in securing from the United States Government an officer for the college. The appointment by the United States Government of a military instructor for Seton Hall, a *Catholic College*, raised quite a stir throughout the State of New Jersey, and for a time the daily and weekly papers were full of objections raised by bigoted non catholics. The objectors could have taken no more efficacious means of advertising Seton Hall. As Senator Smith had already secured the appointment, preparations went on, and on August 22d, 1893, the

military department of the college was formally established. Among the many notices that appeared in the press at this time the following may be mentioned :

“The detailing of Lieutenant Lenihan, of the United States Army, as military instructor at Seton Hall, has caused more excitement among the Know-Nothing element of the Protestant community than anything that has occurred in New Jersey for many years.”

The pastor of a Baptist Church at Fairmount issued a circular calling attention to the matter, in which he urges all Protestant clergymen to join the A. P. A., and asserts that the Catholic Church is transgressing the proper limits of Church action, and adds that the action of this Roman Catholic College—which none but Roman Catholics attend—is full of deep meaning.

When interviewed in regard to this unwarranted slander, Father Marshall replied: “I did not think it was possible to condense so much ignorance and bigotry into a single paragraph. The statement



SETON HALL COLLEGE.

is ridiculous. The detailing of this officer will give a corps of well-trained young men ready and able at all times to defend our beloved country. While all our students are instructed in the doctrines of the Catholic faith, we always have some non-catholics among them."

The salary of the military instructor is paid by the United States Government and the military stores are provided also free of cost to the College; they consist of one hundred and fifty cadet rifles, two three-inch rifled cannon, and other equipments, such as ammunition, belts, cartridges, tents, etc., the total value of which is \$4,246.55; for these the college gives bond in double that amount. The students drill three times a week and have adopted a uniform similar to that worn by the West Point Cadets.

The following is a copy of the official appointment.

AUGUST 15, 1893.

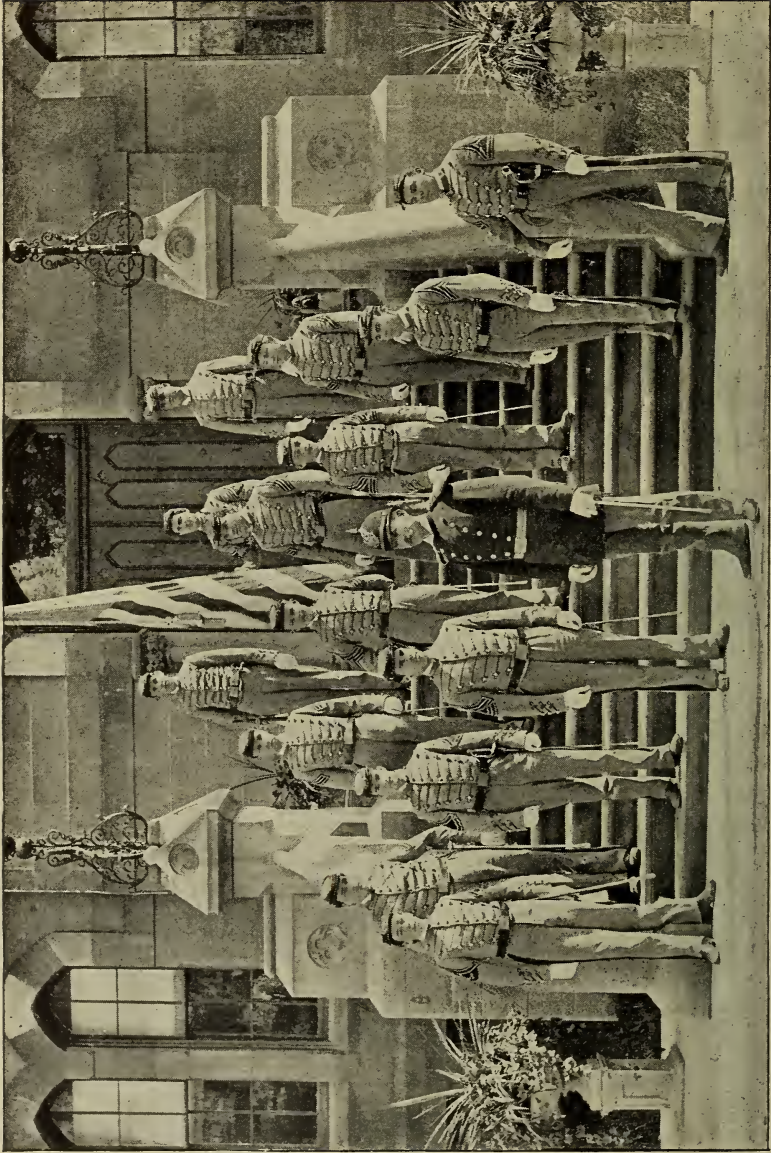
WAR DEPARTMENT, WASHINGTON CITY.

"By direction of the President and in accordance with Section 1225 Revised Statutes, as amended by the Acts of Congress, approved September 26, 1888, and January 31, 1891, Second Lieutenant Michael J. Lenihan, 20th Infantry, is detailed as Professor of Military Science and Tactics at Seton Hall College, South Orange, New Jersey, and will report for duty in person accordingly.

"DANIEL S. LAMONT, *Secretary of War.*"

For instruction in Infantry Tactics and Military Discipline the cadets are organized into a battalion of three companies, under the Professor of Military Science and Tactics. The officers and non-commissioned officers are selected from those cadets who have been most studious, soldier-like in the performance of their duties, and most exemplary in their general deportment. The officers are taken from the senior class, the sergeants from the junior class, and the corporals from the sophomore class. The twenty acres set apart for the students form fine drill grounds for the cadets. They also have camping facilities on the Orange Mountains, the property of the college, about three miles distant from Seton Hall. Each year in the month of June a visit will be made to "Camp Lenihan."

Lieutenant Lenihan is a graduate of West Point, a native of Boston, where he received his primary education in the public schools. He is a young man, stands well in the army with a good record behind him and a fine chance for future promotion. Captain Scantling,



COMMANDANT AND OFFICERS OF BATTALION CADETS, 1895.

Commandant of Fort Warren in Boston Harbor, wrote Father Marshall a letter, upon hearing of Lieutenant Lenihan's appointment, in which he congratulates the college in securing so talented an instructor. "A better selection could scarcely have been made," adds Captain Scantling, "for as a man of the world, outside his military avocation, he is a man whose acquaintance and friendship is well worth gaining." Lieutenant Lenihan reported for duty at Seton Hall College, Tuesday, September 6th, 1893.

The Professor of Military Science and Tactics, so selected, is required to live at or near the institution to which he is assigned, and when in the performance of his military duties shall appear in proper uniform, and shall, in his relations to the institution, observe the general usages and regulations therein established affecting the duties and obligations of other members of the faculty. For the benefit of the officer and the military service, he may perform other duties at the college in addition to those pertaining to military science and tactics and may receive compensation therefor.

"GOVERNOR'S ISLAND, N. Y., May 9, 1894.

"*The Inspector-General, U. S. Army, Washington, D. C.*

"Sir: I respectfully submit the following report of the annual inspection of the Military Department of Seton Hall College, New Jersey.

"The Chair of Military Science and Tactics is now occupied by Lieut. Michael J. Lenihan, 20th Infantry, who reported for duty about the first of September last. He did not succeed in getting arms and equipments until November.

"The professorship being a new one, it was necessary to begin with a raw mass and work out an organization. The college authorities are in full accord with the Military Department, and if it does not secure good results in the end, the failure certainly cannot be attributed to lack of encouragement on the part of the college authorities.

"The college possesses a large tract of land and is in much better condition to properly carry out practical military instruction than most of the colleges in this inspection. The instruction in target practice has not been introduced yet, but steps are being taken looking to a course in this discipline. The battalion has not yet reached such a degree of efficiency as authorizes undertaking tactical problems, but the work will come in good time.

"The discipline of the Military Department is enforced by the college authorities in the same general way that pertains to all other departments.

"After the department has been in operation a sufficient length of time to enable the officers to be selected for efficiency, good results may be looked for with reasonable certainty.

"The arms and equipments are carefully looked after and the college provides a man to keep them in proper condition. The two three-inch guns are kept under shelter and the detachment equipments are stored in the armory. Lieut. Lenihan is careful and industrious and his selection for this duty seems to have been a very fortunate one. Very respectfully,

"(Signed). R. P. HUGHES,
Colonel Inspector General.

"Respectfully forwarded to the Reverend William F. Marshall, President of Seton Hall College.

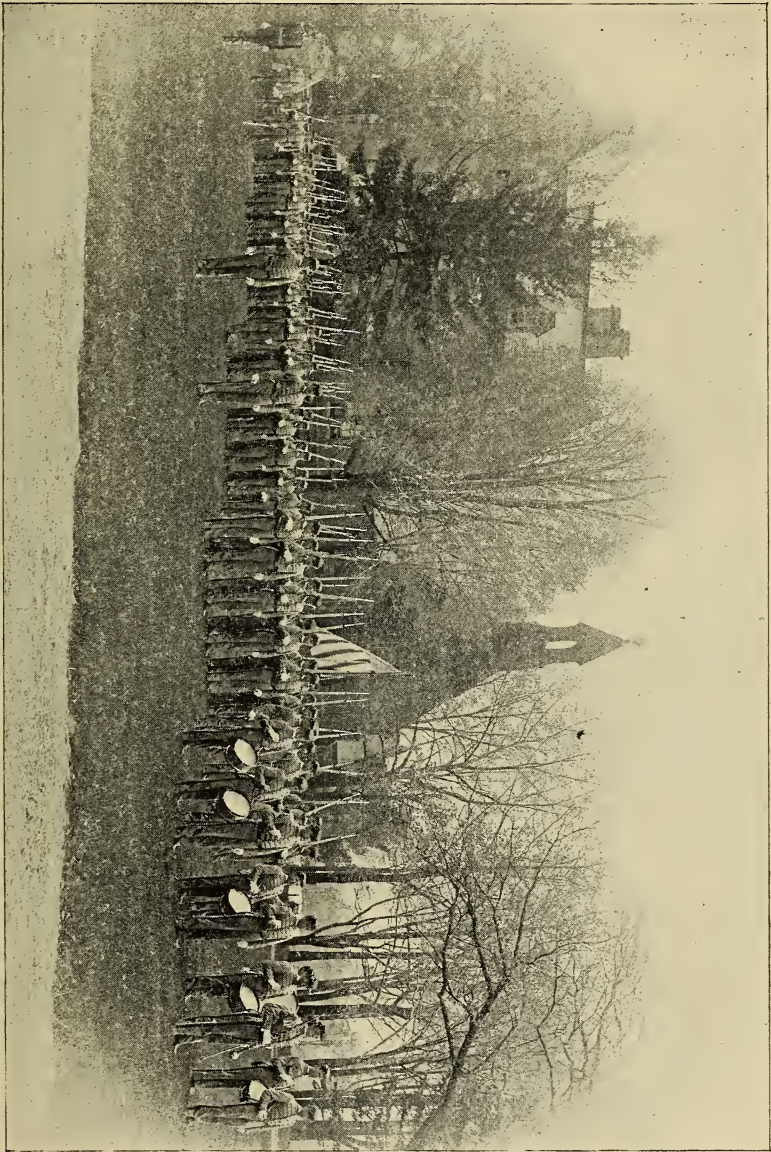
"(Signed). J. C. BRECKENRIDGE,
"Inspector General."

"June 25, 1894."

On June 4th, 1894, the three companies competed at the drill for the honor of carrying the colors the ensuing year. First Lieutenant John J. Briarton, 24th Infantry, Professor of Military Science and Tactics at Rutgers College, New Brunswick, N. J., was judge of the drill and awarded the colors to Company "B", commanded by Cadet Captain Michael J. Donnelly. A handsome national flag, the gift of Mrs. Eugene Kelly was formally presented to the Battalion on Commencement-day, June 12th, 1894, and has since been in the custody of Company B.

At the Thirty-eight Annual Commencement of Seton Hall, June 12th, 1894, the cadets gave their first public drill and were reviewed by the trustees of the college, who at their meeting elected Professor Thomas O'Connor Sloane, a trustee to succeed the late Father Toomey, of Newark.

Among the graduates were two of distinguished Catholic families; Mr. William Henry Seton, a descendant of Mother Seton, and nephew of Monsignor Robert Seton, and a relative of Archbishop Bayley, and Mr. Albert Henry Carroll, whose ancestors Archbishop Carroll and Mr. Charles Carroll, of Carrollton, one of the signers of the Declaration of Independence occupy a conspicuous place in the history of the United States. Mr. Edward A. Cogan gave the Master's Oration, and re-



SETON HALL CADETS.

ceived the degree of M.A., and the Rev. John J. Tighe, priest and patriot, author and orator, gave a stirring address to the graduates. Bishop McQuaid, the first president of Seton Hall, presented the medals and conferred the degrees, and also delighted the audience with an address full of life and spirit, and most interesting and touching reminiscences of the old days at Setonia.

Owing to his absence in Europe, Bishop Wigger was not present at the Commencement. On June 6th, 1894, he sailed for Europe and the Holy Land and his welcome home by the students, is one of the pleasantest landmarks in the scholastic year of 1894-95. Bishop Wigger was accompanied on his trip abroad by the Rev. L. C. M. Carroll, pastor of the Church of Our Lady of Sorrows of South Orange.

The Bishop and his companion, were absent five months, and traveled through Germany, France, Italy and the Holy Land, and while in Rome, had an audience with the Holy Father. The Bishop was met in Hoboken, on the arrival of the Aller by the Very Rev. J. J. O'Connor, Vicar-General of the Diocese, and who had been Administrator during Bishop Wigger's absence, his Chancellor, the Rev. T. A. Wallace, and other members of the faculty of Seton Hall.

They at once took the train for South Orange, and were met at the station by the Cadets, under Lieutenant Lenihan. Michael Redding, the expert college farmer, and the Bishop's faithful coachman, drove him to the college while the Cadets formed a military escort.

On arriving at Seton Hall another greeting was awaiting the good Bishop from Rev. William F. Marshall, the President; at noon a salute of fourteen guns was fired by the Battalion, in honor of Bishop Wigger.

A reception was afterwards given him in the Alumni Hall, music and speeches enlivening the occasion. Mr. Roger McGinley gave the address in behalf of the theological students, and Mr. J. Marshall Vanneman on behalf of the collegians.

During the Lenten Season of 1895, Bishop Wigger gave a practical course of instructions to the students on the Sacraments of the Church.

We have brought this little sketch of Seton Hall down to the year 1895, and as Bishop McQuaid in a letter to Father Marshall, of April 26, 1895, says: "It does not make much difference who gets the glory in this world. The work has been done, the outcome is for the good of religion and the glory of God."

As we review the span of years that bridges 1856 with 1895, we find that although much has been done in the past, more remains to be done in the future. The foundation only has been laid of a great university which is destined to be the outgrowth of the little school at Madison.

The twentieth century will doubtless see the beautiful grounds covered by stately edifices, each one of which will contribute to the completeness of the University. Catholics in the past have been slow to come forward and give grandly of their millions for the elevating and endowment of Catholic institutions, but the old generation is passing away and already the nineteenth century is knocking vigorously at the door of the twentieth. Let us hope that even before the new era dawns we will find among Catholics a Low, a Rockefeller, a Stanford, who will give generously of his millions in the cause of charity and education, and with them be perpetuated in history as among the nation's benefactors.

It must be admitted that Catholics are far behind Protestants in the munificence of their donations to charitable and educational institutions. How many seats of learning free from debt stand today as monuments of some wealthy Catholic's generosity? How many consecrated churches mark the generosity of some one rich Catholic layman? How many asylums and hospitals do we find independent by the endowment of a rich Catholic?

America has grown from a missionary territory to a country with over 10,000,000 Catholic subjects, directed in faith and morals by a learned and imposing hierarchy, with an Apostolic Delegate at their head.

We have wealthy Catholics and many of them. Let them come forward and emulate the generous spirit shown by their non-Catholic brethren in founding and endowing institutions that will compare with any in this country. Instead of building costly mausoleums in the cemeteries let them build monuments to themselves on the grounds of our Catholic institutions of learning, that will keep their memory perennial and bring down blessings on themselves and their posterity.

Let the rectors of the numerous parochial schools that now flourish in almost every parish found scholarships in our colleges and convents for the pupils who pass the best final examination in the highest grade. This will not only be an incentive to study in all the departments of the parish school, but a long stride forward in the difficult problem of the higher education of the masses.

Seton Hall now has a property worth several hundred thousands of dollars. This has been bought, maintained and freed from debt without any material assistance from outside parties. The purchase has proved a judicious investment; the property having increased in value with a rapidity that the most hopeful could not have predicted, even ten or twenty years ago. Its environment is such that it must continue to grow in value.

With the late Eugene Kelly's handsome estate on the east, Ward Avenue on the west, Newark Reservoir property on the south, and owning over a thousand feet front on either side of South Orange Avenue, there is no probability of any objectionable building being erected in the vicinity of the college. Newark is already stretching out its arms to embrace the Oranges, and the Oranges, with seeming ready response, are growing toward Newark, and soon they will all be one great city, in which Seton Hall's estate is destined to become a central park, adorned with monuments of educational architecture.

The college is growing and prospering, but to be abreast of the times and keep it on an equal footing with other institutions of high standing, many things might be added which would push forward the interest of the institution. Chief of these may be mentioned a building with administration offices and where the senior students could have private apartments, reading rooms and class rooms; a building for very young boys, so that the college could be divided into senior, junior and preparatory departments; a fireproof library, a large, well-equipped music hall, a science building, an armory, and last, but not least, a handsome statue of Archbishop Bayley, to be erected on the heart-shaped lawn in front of the main building, a statue that from its size and magnificence will typify the grandeur of the man.

The commencement exercises held on June 19, 1895, were in some respects the most notable in the annals of the college, and in history will forever be a landmark of the establishment of Seton Hall on a solid financial basis.

At the meeting of the Board of Trustees, held just previous to the exercises, motions of regret were passed on the death of Eugene Kelly, Esq.

The Treasurer, in making his financial statement to the Board, had the pleasure of announcing that during the year 1894-'95 the mortgage debt of long standing had been entirely cleared. In June, 1882, the debt was \$121,368.68. From the first he bent his best energies toward

reducing this heavy obligation, upon which the college was paying a large sum of interest, annually. Since the Rev. Wm. F. Marshall first took the office of treasurer in 1881, more than \$800,000 have passed through his hands, and he has expended over \$45,000 in making various improvements, including the erection of the college building, which had been destroyed by fire in 1866. The year 1895 sees the debt canceled, the buildings offered a free gift to the Diocese of Newark, and, with the consecration of the chapel which is to take place in the autumn, this may be reckoned the golden year in the history of Seton Hall College. Grand Setonia—conceived by the noble and illustrious Archbishop Bayley, builded strong and well by Bishop McQuaid, completed and adorned by Archbishop Corrigan and his brother, Rev. James H. Corrigan, and freed from debt and established beyond fear of failure by the prudent counsels and generous aid of Bishop Wigger.

JUNE 19th, 1895.

BOARD OF TRUSTEES.

RT. REV. WINAND MICHAEL WIGGER, D.D.,
Bishop of Newark, N. J., President Ex-Officio.

RT. REV. BERNARD J. McQUAID, D.D.,
Bishop of Rochester, N. Y.

RT. REV. MGR. GEORGE H. DOANE.

RT. REV. MGR. ROBERT SETON, D.D.

REV. WILLIAM F. MARSHALL, A.M.,
Secretary.

VERY REV. JOHN J. O'CONNOR, A. M.

REV. P. E. SMYTH, A.M.

JOHN B. RICHMOND, M.D.

MICHAEL J. LEDWITH, Esq.

R. DUNCAN HARRIS, Esq.

HON. JAMES SMITH, JR.

T. O'CONNOR SLOANE, A. M., PH. D.

The aim of SETON HALL is to impart a good education, in the highest sense of the word—to train the moral, intellectual and physical being. The health, manners and morals of the students are objects of constant care. The system of government combines strict discipline with kind and gentle treatment.

Sisters of Charity have charge of the household affairs.

Great attention is paid at all times to a generous furnishing of the table, and to the neatness and cleanliness of every part of the establishment. In sickness, should it occur, the students receive careful nursing.

The Academic year, which consists of two terms of five months each, begins on the first Wednesday of September and ends on the second or third Wednesday of June. At Christmas there is a vacation of ten days and at Easter a few days; at no other time are the students allowed to leave the College, except for reasons of great importance.

Weekly reports of the classes are read before the professors and students. Monthly reports are sent to the parents or guardians.

General examinations both written and oral are held at the end of each term.

All students receive instruction in Military Science and Tactics from an officer of the U. S. Army, who is appointed by the Secretary of War, and all are obliged to wear the prescribed uniform during the hours of drill.

Candidates for the degrees of Bachelor of Arts, of Science, or of Accounts, are required to follow the studies of the respective courses and to pass satisfactory examinations in them.

Graduates in the Classical Course may, on application, receive the degree of Master of Arts two years after they have finished the course of studies.

The rules of the College require of all students a manly bearing, and kind, courteous deportment toward one another at all times; application to study during the hours of study, and the thorough preparation and recitation of the lessons assigned.

Applicants for admission must bring satisfactory testimonials of character.

PRIZE FOUNDATIONS.

The Hamilton-Ahern Gold Medal, for Good Conduct, founded 1865, by Messrs. ROBERT HAMILTON, of Sacramento, Cal., and S. J. AHERN, of Elizabeth, N. J.

The Bossier Gold and Silver Medals, founded 1865, by A. BOSSIER, ESQ., of Havana, Cuba, for the best recitations in the German Classes.

The Seton Prize for Christian Doctrine, founded 1870, by the Rt. Rev. Mgr. ROBERT SETON, D. D., Prothonotary Apostolic.

The Greek Prize, founded 1871, by the Most Rev. J. ROOSEVELT BAYLEY, D.D.

The Philosophical Prize, founded 1871, by the Rt. Rev. B. J. MCQUAID, D.D., Bishop of Rochester.

The Logic Prize, founded 1871.

The Oratorical Prize, founded 1871, by the Rev. P. BYRNE.

The Prizes for Natural Science, founded 1871, by P. BARRY, Esq., of Rochester, N. Y.

The Prize for the best recitations in the Freshman Class, founded 1871, by the Most Rev. M. A. CORRIGAN, D.D., Archbishop of New York.

The Ethical Prize, by the Rev. W. M. F. MARSHALL.

The Historical Prize, founded 1873, by Mrs. KATE BRUNER, of New York.

The Medals for Good Conduct are decided by the votes of the students; the other medals are decided by the standing of students in class during the entire year, and by written and oral examinations at the end of each term.



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PASQUALE FRANCOLINO,
Prof. of Violin.

DR. WM. PIERSON,
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COURSE OF STUDIES.

SENIOR CLASS.

Mental and Moral Philosophy. Psychology, Natural Theology and Ethics.
Latin. Tacitus, Histories and Annals. Juvenal and Persius. Latin Themes.
English Literature. Studies of Authors. Lectures. Original essays.
Mathematics. Mechanics and Astronomy.
Political Economy.
History of European Civilization.
Civil Polity. Brownson's American Republic.
Elocution. Selected and original speeches.
Universal Church History.
Christian Doctrine and Lectures on the Evidences of Christianity.

JUNIOR CLASS.

Logic. Approved text books and lectures.
Metaphysics. Ontology and Cosmology.
Latin. Horace. Latin Composition and Prosody.
Greek. Sophocles, *Œdipus the King.* Demosthenes, *On the Crown.* Greek Themes.
Mathematics. Analytical Geometry, Calculus, Surveying.
Rhetoric. Analysis of speeches and works of standard authors. Principles of Composition. Natural Philosophy.
Ancient History. Approved text books and lectures.
Elocution. Selected and original speeches; weekly in public.
English Essays. *Christian Doctrine.* *Church History.*

SOPHOMORE CLASS.

Latin. Livy. Cicero's Orations. Latin Prose Composition and Prosody.
Greek. Euripides' *Alcestis,* *Æschylus' Prometheus Bound.* Greek Themes.
Mathematics. Solid Geometry. Plane and Spherical Trigonometry, and Algebra completed.
English Literature. Studies of Authors and Lectures.
Medieval and Modern History.
Natural Philosophy. Chemistry with experiments.
Elocution. Weekly recitations in public.
English Prose and Poetical Composition.
Christian Doctrine.

FRESHMAN CLASS.

Latin. Virgil. Latin Prose Composition.
Greek. Homer's *Iliad.* Greek Etymology of English Words. Prose Composition. Mythology.
Mathematics. Algebra to Quadratics, and Plane Geometry.
Rhetoric. Principles of English Composition. Studies in Authors.
Natural Philosophy. Physics with experiments.
History. History of the United States and England.
Elocution. Recitations weekly.
English Prose Composition.
Bible History.

PREPARATORY DEPARTMENT.

FIRST PREPARATORY CLASS.

Latin. Cæsar and Nepos. Latin Grammar. Introduction to Latin Composition.
Greek. Xenophon's Anabasis. Greek Prose Composition. Greek Grammar.
English Grammar, Composition and Reading. Etymology of English words and Definitions.
Arithmetic. Complete.
History. Universal.
Geography. Advanced Geography and Map Drawing.
Elements of Natural Science.
Writing. The Spencerian System.
Christian Doctrine.

SECOND PREPARATORY CLASS

Latin. Latin Grammar. Introductory Studies.
Greek. Grammar and Reader. Written Exercises.
English Grammar and Composition.
Arithmetic.
History. Elementary History of the United States.
Geography. Intermediate Geography and Map Drawing.
Reading, Spelling, Dictations and Definitions.
Writing. The Spencerian System.
Christian Doctrine.

THIRD PREPARATORY CLASS

English Grammar. Elementary.
Arithmetic. Elementary.
History. Elementary History of the United States.
Geography. Introductory Geography and Map Drawing.
Reading, Spelling, Dictation.
Writing. The Spencerian System.
Christian Doctrine.

COMMERCIAL COURSE.

Book Keeping.
Commercial Arithmetic. Algebra and Geometry.
Commercial Law. Conveyancing, Drawing of Contracts, Deeds, Mortgages, Bonds, etc.

<i>Astronomy.</i>	<i>Rhetoric.</i>
<i>Stenography.</i>	<i>English Grammar.</i>
<i>Natural Philosophy.</i>	<i>English Prose Composition.</i>
<i>English History.</i>	<i>Letter Writing.</i>
<i>History of the United States.</i>	<i>Penmanship.</i>
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EXPENSES.

Tuition and Board of Students attending Senior, Junior, Sophomore or Freshman class, - - -	<i>per annum,</i>	\$350 00
Washing and mending clothes and linen, - - -	"	20 00
Physician's attendance and medicines, - - -	"	10 00
		\$380 00

Tuition and Board of Students in Preparatory Department, <i>per annum,</i>		\$300 00
Washing and mending clothes and linen, - - -		20 00
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Students in the Preparatory Department, attending any Freshman or higher class, are charged for each class, - *per annum,* 10 00
 A part of a month will be charged as a whole month.

Should a student leave the College before the expiration of a term, no deduction will be made for the remainder of that term, except in case of dismissal or prolonged illness.

Bills are presented at the beginning of each term, and are payable in advance.

A student, on entering, should be supplied with sufficient clothing for the term. He should also have two silver spoons, knife and fork, and a napkin ring, all marked with his name, a sufficient number of towels and napkins, a toilet box and pair of gymnasium slippers.

Articles of clothing, etc., will not be furnished to students without special instructions from parents and guardians, and in such case, a sum sufficient to defray probable expenses should be deposited with the Treasurer in advance.

With regard to pocket money, it is desirable that parents should allow their sons but a moderate sum, and that this should be placed in the hands of the Treasurer, to be given as prudence may suggest.

Parents or guardians residing out of the United States, or at a great distance, must appoint a representative at some convenient place, who will be responsible for the regular payment of all expenses, and prepared to receive the student should it become necessary.

REV. WM. F. MARSHALL, A.M.,
 President.

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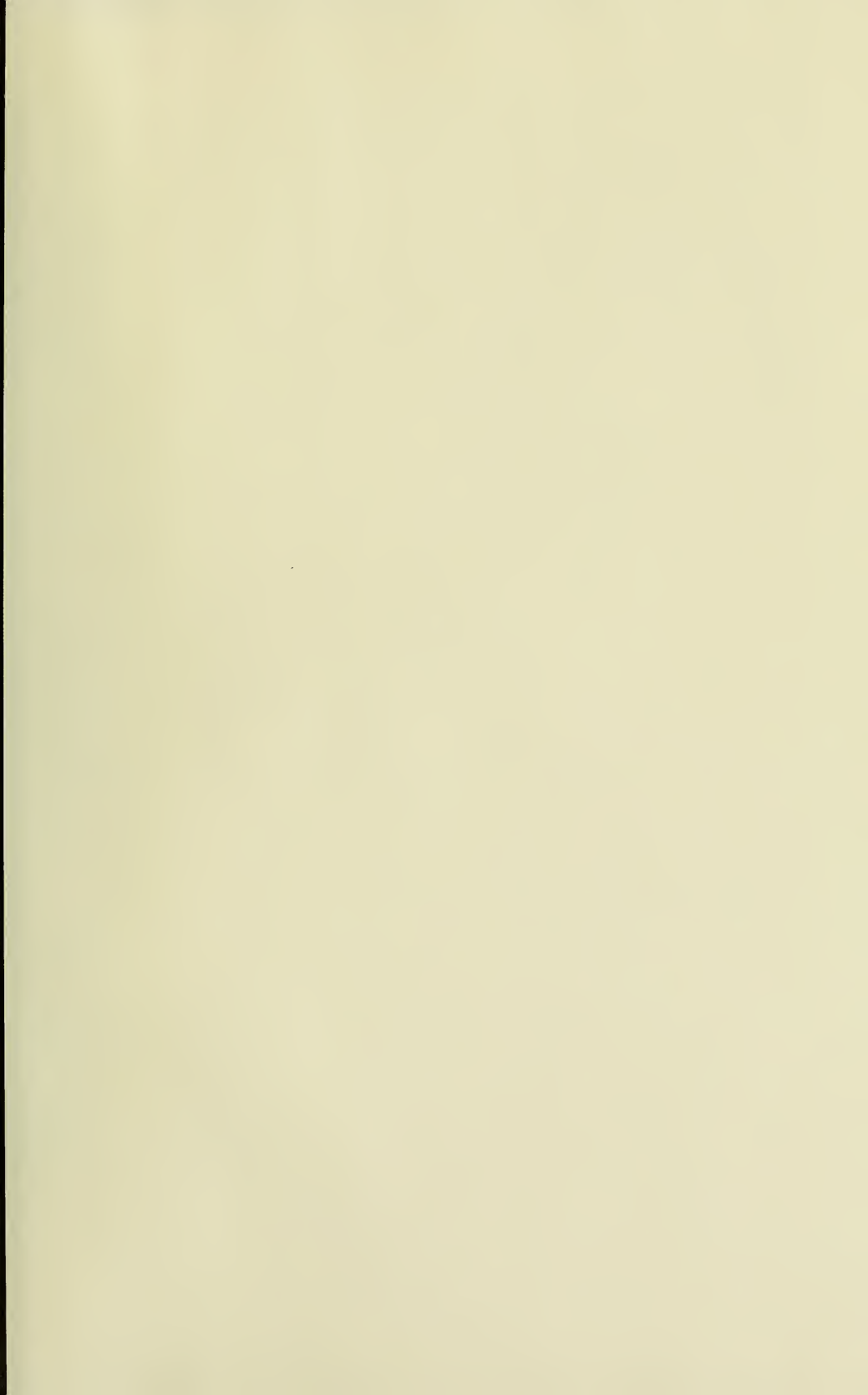
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