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Souvenir Year Book

AND

Parish Guide

OF THE

Catholic Church

OF

SAINT JOHN THE BAPTIST

Near the Intersection of Ouachita and Grand Avenues
Hot Springs, Arkansas

(The South Hot Springs Cars Pass by Within About 300 Feet.)

FOR THE YEAR 1913

VERY REV. JNO. EUGENE WEIBEL, V. F., Rector.
REV. ROBERT JENNE, Assistant and Chaplain
of the Good Shepherd's Convent.



30
18,394



RT. REV. JNO. B. MORRIS, D. D.
Bishop of Little Rock.

Greetings

With a grateful heart we send this Souvenir Year Book to our friends, benefactors and parishioners. St. John's church is built, thanks be to God.

Hot Springs has no factories and but little public work. A great portion of its inhabitants are colored people, performing the menial work of the hotels and bath houses. The overwhelming majority of the white people belong either to one of the sixteen protestant churches of our city or are members of the so-called "big church." This leaves a rather small remainder of Catholics who would not need a large church for their accommodation. The real business season extends to about three months. This circumstance brings about for many nine months of sure fasting and three months of possible feasting. We are told that through a number of coercive regulations and petty investigations many of the former wealthy visitors were kept away for the past few years. For these reasons the times were rather hard, even during the business season. With such conditions it was a very hard struggle to build such a solid and handsome church as we have now. However, notwithstanding the generosity of some benefactors from outside and of the parishioners; notwithstanding the strictest economy on the part of the pastor and his assistants; notwithstanding the extraordinary zeal of our good ladies to procure funds through entertainments, festivals and bazaars, nevertheless an unavoidable, heavy indebtedness burdens the new church. For a solid and numerous congregation the debt might not be so heavy. But in our circumstances only the united, persevering efforts of our parishioners, friends and benefactors can enable us to meet promptly our obligations. If we find the same willing help as in the past we shall be able to pay the interest on our mortgage and the latter will be paid up whenever due. Attracted by the advantages of our church and school some Catholic families have bought homes in the country. The land about this place is really better than we thought heretofore and we were surprised at the rich crops we saw farmers gathering from their stony land. We thought it very poor before. Therefore also farmers and especially gardeners may do as

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well here as in other places, not to mention the healthfulness of the country and the special advantages of the market for all kinds of produce.

We intended to give in this book a detailed account of our receipts and expenses. However, a number of our benefactors declared they felt annoyed to see their donations mentioned so often. If these good people object to the publication of their names, the delinquent subscribers would certainly not like it any better to be in the public print. Suffice it, therefore, to state that our receipts are about the same as when last published. We did not solicit subscriptions here since the dedication of the church. We also seize this opportunity to state that the assertions about St. John's church having obtained gifts or legacies other than published are untrue; nor did we ever receive any of the money collected formerly at St. Mary's church for a new church, assertions to the contrary, notwithstanding.

In the place of the long accounts we hope to give some more useful information.

The church of St. John has proved a blessing not only for the local Catholics but also for the numerous visitors. Many a one made his peace with God here in our church, who had not gone to the sacraments for years at home.

Finally, the many advertisements that are to be found in these pages and which are a great help to us, show that we have a large number of friends also among the business men. To those who have kindly patronized us by placing their "ads" with us, we extend our most sincere and hearty thanks, and as one good turn deserves another, we especially request that all our readers consult our list of advertisers before making their purchases.

Hoping that the harmonious and amicable relations of the past between the pastor and the parishioners, between St. John's congregation and the outside neighbors shall continue in the future, we shall remain with best wishes to all.

Your devoted servants in Christ,

JOHN EUGENE WEIBEL, V. F.,

Rector of St. John's Church.

ROBERT JENNE, Assistant,

Chaplain of the Convent of the Good Shepherd.

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Calendar for 1913

Circumcision of our Lord and New Year, 1913, Wednesday, Jan. 1st.

Epiphany, Monday, Jan. 6th.

Septuagesima Sunday, Jan. 19th.

Candlemas Sunday, Feb. 2d.

Feast of St. Blaise, blessing of the throat, Monday, Feb. 3d.

Ash Wednesday, Feb. 5th.

SPRING EMBERDAYS.

February 12th, 14th and 15th.

Palm Sunday, March the 16th.

St. Joseph's, Wednesday March 19th.

Easter Sunday, March 23d.

Annunciation of the Blessed Virgin Mary, March 25th.

Rogation week begins Sunday, April 27th.

Ascension of our Lord, Thursday, May 1st.

Pentecost Sunday, May 11th.

SUMMER EMBERDAYS.

May 14th, 16th and 17th.

Trinity Sunday, May 18th.

Corpus Christi, May 22d.

John the Baptist—Patron of our Church, Tuesday, June 24th.

S. S. Peter and Paul Sunday, June 29th.

Assumption of the Blessed Virgin Mary, Friday, August 15th.

Nativity of the Blessed Virgin Mary, Monday, Sept. 8th.

FALL EMBERDAYS.

September 17th, 19th and 20th.

Holy Rosary, Sunday, Oct. 5th.

All Saints, Saturday, Nov. 1st.

All Souls, Sunday, Nov. 2d.

First Sunday of Advent, Nov. 30th.

Immaculate Conception, Dec. 8th.

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WINTER EMBERDAYS.

December 17th, 19th and 20th.

Christmas, Thursday, Dec. 25th.

Mission by the Paulest fathers will be preached in Lent beginning with Feb. 9th.

Tag day, March the 17th.

Bazaar for the benefit of the new St. John's Church from Easter Monday, March the 26th, to Saturday, March, the 29th, inclusive.

CATHOLIC HOLY DAYS OF OBLIGATION.

New Year, Circumcision, Jan. 1.

Ascension, May 1st.

Assumption of the Blessed Virgin Mary, Aug. 15th.

All Saints, Nov. 1st.

Immaculate Conception, Dec. 8.

Christmas, December 25th.

LEGAL HOLIDAYS IN THE UNITED STATES.

New Year, Jan. 1st.

Lincoln's birthday, Feb. 12th.

Washington's birthday, Feb. 22.

Decoration day, May 30th.

Declaration of Independence, July 4th.

Labor Day, September 1st.

SICK CALLS.

Do not simply send for the priest, much less phone for him, but send an intelligent person with full directions as far as is possible. This is especially necessary in Hot Springs.

Give the full name of the person with a clear, correct address and house number; leave it in writing in the priest's house in case no priest should be at home.

Give also the age and condition of the person, whether a child or a grown person; whether a practical Catholic or a dead one. Give information whether the sick person has been attended during the same sickness and by which priest and which sacraments he has received in the same sickness. Extreme unction should be received but once in the same sickness. Also state if the person is able to receive Holy Communion. Persons who are unconscious or subject to vomiting cannot receive.

Never call at night if you can do otherwise, nor on Satur-

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day afternoons or Sundays except in case of sudden sickness or when danger in delaying is apparent.

If a sick call is made at night or to a stranger let a gentleman accompany the priest to and fro until the priest dispenses with his company. This is prescribed in many cities but there are special reasons for it in Hot Springs. For the rest, see the last year book, page 5.

FUNERALS.

Funerals of Catholics should take place from the church.

First. Make proper arrangements with the Pastor for the funeral mass before announcing the time of the funeral.

Second. When a person is to be buried these things should be remembered:

(a) The party must have a right to a Catholic burial.

(b) Funerals must be at the church at the time appointed.

(c) Funerals are not allowed on Sundays or Holy Days, except in case of necessity.

(d) The casket is not to be opened in the church.

(e) Flowers are allowed for the coffins of innocent children but are discountenanced by the church for the coffins of adults during the funeral service.

(f) Extravagant funerals are not suitable for a follower of Christ; better give alms to the poor instead.

(g) The Catholic funeral service consists in a Requiem with the Libera and the various beautiful prayers prescribed by the church.

Services in the Church of St. John the Baptist, Hot Springs, Ark.

SUNDAY SERVICES:

At 8 a. m. First Mass, with congregational singing and English sermon.

At 9 a. m. Low Mass.

At 10:30 a. m. High Mass with sermon.

At 7:30 p. m. Evening devotions with Benediction.

WEEK DAY SERVICE.

Mass at 8 a. m. Also funeral services and marriage ceremonies for Catholics are celebrated at that hour in order not to interfere with the school.

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Every Saturday evening at 7:30 p. m. the Rosary with the Litany of the Blessed Virgin is said at the church.

Special devotions are held on the first Friday of every month in honor of the sacred Heart of Jesus.

The devotions during Lent—May and October—are held according to the regulations of the pastor.

On Holy days of obligation the first mass is said at 6 o'clock a. m. to give an opportunity of hearing mass, also to such who through their circumstances are forced to work. High mass on these days is said at 9 o'clock a. m.

BAPTISM.

The regular time for the administration of the sacrament of Baptism is on Sundays at 2 p. m. If any other time is preferred, kindly notify the pastor in time. The sponsors must be practical Catholics. Baptism of children should not be delayed over a week.

CONFESSIONS.

Will be heard at any time, but the regular hours are every Saturday from 4 to 6 p. m. and again after the 7:30 p. m. devotion of the Rosary. The same regulation holds for the days preceding a holy day of obligation or the first Friday of the month.

On Sundays, the busy day of the priest, only those who cannot do otherwise may go to confession before the 8 a. m. service. Holy mass on Sundays will never be postponed on account of confessions. People who come to church the exact time have a right to the service at the stated hour. It is not the correct thing for children—boys and girls—to come to confession as late as 9 p. m. They have the afternoon and evening for it.

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The New Church of St. John the Baptist and its Congregation

The members, friends and benefactors of St. John's church may rightly feel elated over their new church, for in charming attractions, be it from the beauty of the building, be it from its unique site St. John's church is second to none in the State. From the terrace in front of the church a view over the city and country can be had as grand as from the surrounding mountains. A beautiful historical sketch and description of the new church appeared in the Historical Industrial Edition of the "Southern Guardian," the official Catholic organ of the diocese in the English language, published in Little Rock. It came from the able pen of Rev. Walter J. Tynin, then assistant at St. John's church, now manager of Armstrong Springs. We cannot do better than reproduce same for this chapter:

History of St. John's Church.—Beautiful Edifice Stands as a Proud Monument to the Zeal of Bishop Morris and Dean Weibel.

(By Rev. W. J. Tynin.)

The visitor to the city of Hot Springs can not fail to notice somewhere in the distance in South Hot Springs, two shapely towers of a red color, surmounted with two large gilded crosses. When in answer to his inquiry, the mere resident with much civic pride or the devout Catholic with deep satisfaction at the good work achieved, tells him that the magnificent building situated on yon knoll some eighty feet higher than the adjoining streets is St. John's Catholic Church, the new church built in the short term of less than three years, he opens his eyes in astonishment—Situated at the junction of Ouachita and Grand avenues and overlooking all the buildings in the neighborhood, St. John's proudly rises. The impression received from a view of the church, both from far and near is of the very best. One notices the perfect Romanesque style—perfect even in all the minor details—the cement-stones of which the walls are built, stones unique in their art, from the fact that not only are they perfectly white, but are at the same time of a perfectly smooth finish. The church measures 105 feet in length, fifty feet in breadth and fifty feet in height on the interior. The breadth of the new church on the exte-

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rior, which naturally includes the two towers is sixty-six feet, while the height of the towers is exactly one hundred feet.

The mere view of our grand church would be nothing unless it were supplemented by a short history of the parish, which has done so much during these last four years and has made the beautiful edifice a possibility. The visitor to the "Valley of Vapors" generally hears the history and we propose to give it to you in a few words. The history of St. John's parish is soon told. Hot Springs has a Catholic population of about seven hundred souls. But this does not complete the number of Catholics in this city. There are almost constantly a large number of members of our faith, who have come from far and near to drink of and bathe in our God-given waters. St. Mary's Catholic Church was erected many years ago, but as the number of Catholics here began to grow and the tide of visitors, many of our own faith, began to increase steadily, the Rev. Pastor of said church and most of his people soon realized that one church was not sufficient to minister to the wants of so many. The Catholic Improvement League was formed in January 1907. This league sent a delegation, composed of its most prominent members, to Little Rock to wait upon our Rt. Rev. Bishop. His Lordship received the delegation graciously and promised that as soon as he had a priest at his disposal, Hot Springs should have a new parish. In May of the year 1908, the Very Rev. John Eugene Weibel, Dean of Northeastern Arkansas and formerly pastor of Jonesboro, Ark., was sent to Hot Springs by the Rt. Rev. Bishop. Everyone soon realized that the best man for the place had been selected by His Lordship. People knew of the great good Father Weibel had done in the northeastern part of the state and this together with his good sense, untiring zeal and deep piety, soon made him an universal favorite. It was evident that with the help of God's grace, the good work must succeed. For some months, Father Weibel acted as chaplain for the Sisters of Mercy at St. Joseph's Infirmary. In July of the same year, he purchased a fine lot at the junction of Ouachita and Grand avenues, whereon the new church now stands. This lot forms a small hill, some eighty or ninety feet high. It is certainly one of the most attractive and suitable building sites to be found anywhere in the city and commands a view as grand as any to be had from the surrounding mountains. The price asked for this beautiful site was \$6,000. His Lordship, Bishop Morris, generously donated \$5,000 in cash towards the purchase of the lot, the Busch Sisters giving \$500. On this site, Father Weibel proposed to erect the new church. How well he succeeded,

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thanks to the assistance from on High, to the untiring energy and valuable assistance rendered by his parishioners and to his own indefatigable zeal is evident at one glance at the beautiful structure that crowns the hill.—Bishop Morris was not satisfied with merely contributing a handsome sum of money in cash to the newly-formed parish. He generously gave them the use of a large two story frame building on Ouachita avenue until they had erected a new church, school house and rectory. The Catholic Improvement League, referred to above, held its final meeting on July 19, 1908. Father Weibel attended this meeting. The league resolved to disband now that the object of its existence had been attained. The members decided to buy an altar to commemorate the institution of the parish and to perpetuate their own efforts in this regard. This altar was the first altar used in the temporary church and in the new church it occupies the gospel side of the sanctuary.—On August 9, 1908, the first Mass was said in the temporary church. The frame building, given by the Rt. Rev. Bishop, had been thoroughly overhauled and renovated on the interior. On the ground floor of this building, the temporary church was installed. Everything considered, it presented a very neat appearance. The parish church was formally opened on October 4 with a Solemn High Mass sung by Rev. Father Reker of Manchester, Mo., Father Quinn being the preacher of the occasion.

St. John's parish had, indeed been organized by this time, the church was in a very good condition; the pastor's residence and Sisters' apartments were neatly furnished, but Father Weibel knew that there was still one thing lacking. He knew that no parish is complete without a parochial school. Accordingly he requested the Mother Superior of the Benedictine Sisters in Jonesboro to send him two teachers to begin this great work. The new school was opened the first week in September with sixteen scholars. Not content with opening the school, Father Weibel decided to go one step further. He thought this school should be a free school for all children of St. John's. Thus the way was made even for poor children, who would never be "nagged" with petty bills for tuition and alleged difficulties of others were completely overcome. The school is still maintained a free school, funds for same being realized by special collections taken up in church as occasion demands. The Misses Busch generously donated a sum of money sufficient to pay for three nice bells. The bells are tuned perfectly in G. A and B. They were consecrated to the service of God by our Right Reverend Bishop on March 7, 1909.

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The Right Rev. Abbot of New Subiaco Abbey, Logan county, preached a Triduum for the congregation on Dec. 18, 19 and 20. The most important work of all still faced Father Weibel and his parish, viz. that of building the permanent new church. With his mature wisdom grounded in previous experience and with a prophetic eye towards the future of Hot Springs, he knew that it would be money wasted to erect another temporary church and then some years later be compelled to erect a substantial edifice. The parishioners heartily agreed with their pastor. They wished to build a house worthy of the Most High and at the same time a credit to themselves and for their own use as for the use of the future generations. Subscriptions for the new church were opened and a large sum of money has been realized through this source. Numerous bazaars have been held, socials of various kinds have been given, cake sales, apron sales, tag days and other events of this kind too numerous to be mentioned have been but so many means to secure money for the new church. Great credit is due to every member of the congregation, but most especially to the ladies of the parish. In the month of November 1909, the preparatory work on the new church was begun. This comprised building a temporary shed, digging and laying the foundation and this kept all busy until March of the following year. Work was stopped on one or two occasions but on October 18 the cornerstone of the new building was put in position by His Lordship, the Rt. Rev. Bishop. For almost two years the work on the new edifice went on until it was finally completed in April of this year. First services were held on the day before Passion Sunday. The next day, the first Mass was sung in the church by our Very Rev. Pastor. Beginning Easter Sunday, all the services of St. John's have been held in the new building. On Whit Sunday, April 14th of this year this new church, erected to the greater honor and glory of God under the patronage of St. John the Baptist, was solemnly dedicated by His Lordship, Bishop Morris. The solemn ceremony was one witnessed by many residents of Hot Springs and by many visitors from far and near and certainly it will be a pleasant memory in their lives and will always be a red letter day in the annals of St. John's. His Lordship dedicated the church and then assisted at Solemn High Mass on his throne at the gospel side of the altar, being vested in full pontificals. Assistants of the Right Reverend Bishop were Very Rev. John Eugene Weibel and Very Rev. Father Moran, O. P., preacher of the occasion. Rev. Father Simon of the Diocese of Indianapolis celebrated the

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Solemn High Mass, assisted by Rev. Walter J. Tynin as Deacon and Rev. Father Huser of the Vicksburg Diocese as Subdeacon. Very Rev. Father Aretz, Chancellor of the Diocese, was Master of Ceremonies. At the conclusion of the services, our Rt. Rev. Bishop addressed the assembled multitude. Above we forgot to mention the interior decorations of the new church. We are forced to notice that the perfect Romanesque frescoes are in perfect harmony with the whole design of the building. The three paintings over the altars represent the Blessed Virgin giving the Rosary to St. Dominic, this over the altar on the gospel side; the large one above the high altar represents St. Nicholas, Protector of the Sea, then the Ecce Homo above the altar on the epistle side. All three paintings are originals of the celebrated Swiss master, Paul von Deschwanden. This fact is attested by the Rev. Dr. P. Albert Kuhn, O. S. B. of Einsiedeln in Switzerland. Dr. Kuhn is an authority on the subject of old masters. The high altar together with the statues of St. John the Baptist and of St. Joseph were donated by former State Senator John T. McCall of New York City. The altar on the epistle side is the gift of Mrs. Sarah Hannan of this city, the altar on the gospel side was, as we have said above, donated by the Catholic Improvement League. The beautiful altar rail was given by Judge and Mrs. Woods of New York City. Both the altar rail and the three altars are made of scagliola, a composition of cement and marble dust and present a very nice appearance. They are all of a white color. At night services one quickly notices the many hundred electric lights encircling the altars, the sides of the church and all the arches and galleries.

The pastor of St. John's is the Very Rev. Jno. Eug. Weibel, Dean of Northeastern Arkansas, who has done so much effective work in the northeastern part of this state and the southeastern part of Missouri. To enumerate all Father Weibel, as he is commonly called, has done for Catholicity in Arkansas in the line of building churches, schools, convents, hospitals and the like would be superfluous because most everybody knows it already and because others who will contribute to this edition of *The Southern Guardian* can not fail to mention our pastor's name. Suffice it to say that St. John's is the nineteenth church Father Weibel's zeal for the house of God has erected.

The assistants of St. John's: Rev. Father Bertke was the first assistant St. John's had. He was succeeded by Rev. Herman Cattani, now pastor of St. Vincent's Conway county, Ark. At present Rev. W. J. Tynin, first native priest

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belonging to the diocesan clergy, holds this position.

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About the rare artistic treasure of St. John's church, the three excellent original paintings of Paul von Deschwanden we shall speak in a special chapter.

Another specialty and object of curiosity in St. John's church are the two beautiful Holy Water stoops in the vestibule. They are very large. Two large ocean shells from the Philippines form the basins containing the holy water. The stoops themselves are made out of Hot Springs crystals and other beautiful colored stones from the surrounding mountains. They are illuminated by electric lights from the inside. The top ends in a large vase for plants.

The lot upon which the church is built was bought from G. G. Latta for \$6,000.00; in December 1909, it was surveyed by the civil engineer, F. P. Ellsworth. Ed. Mooney leveled the ground for the building.

In the beginning of 1910 the shed, 80x30 feet, for the workingmen, was built by Chas. Gallagher, Henry Degen and August Naquin. All the blocks used in the building of the church were made in that shed and it did also good service as a warehouse. Later it will be remodeled for a Hall. In February, 1910, the work of excavating and of building the foundation of the church began. The foundation is of various depths, from 5 to 8 feet, and it is built of natural hard rocks from a local quarry. The rocks are laid in cement-mortar. The walls are 30 to 33 inches wide, whilst the walls of the superstructure are 27 inches for the church walls and 33 inches for the tower-walls. There is a wall of white-faced blocks on the outside and another one on the inside; both are connected with a reinforced concrete filling; every ten feet an airhole from the top of the wall on the outside to the floor in the inside brings about a constant influx of fresh air, not to mention the large ventilators in the ceiling which are closed in cold weather. All the floors are of concrete and the only woodwork of the church is in the doors, windows, pews and part of the roof. The machine used in making the beautiful blocks came from the Cardington Cabinet Company, Ohio.

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THE PRIESTS.

In building Saint John's church the Rector was ably helped by his very zealous assistants, the Rev. Fathers J. Bertke, Herman Cattani and Walter J. Tynin.

The Rev. F. Herman Cattani was born in Engelberg, 1878, the son of the famous Dr. Eugene Cattani. A number of able priests, physicians and statesmen have come from both sides of that family. Herman made his classical studies in his home town Engelberg in the Benedictine Abbey of that place. He studied later in Fribourg, the city of the Catholic Swiss university. For some years he also studied medicine at the old university of Bale. But he was not satisfied with that study; he decided to devote himself to the service of the Lord and to become a missionary in America. He made his theological studies in the seminary of St. Meinrad's Abbey, Ind. He was ordained by Bishop Heslin, D. D., of Natchez in Oct., 1902, and said his first mass in Jonesboro, where he remained as assistant to Father Weibel until 1908, when he became his successor in Jonesboro, but a year later he followed his pastor again as assistant in St. John's church. He was at the same time chaplain of the convent of the Good Shepherd in Hot Springs. In both positions he worked with great zeal and regularity and he will always be gratefully remembered. In Oct., 1911, he was appointed as Rector of the parish of St. Vincent, Conway county.



REV. W. TYNIN
Armstrong Springs

F. Cattani's successor in Hot Springs was the Rev. Walter J. Tynin. He was born in Jonesboro, Ark., Feb. 13th, 1888, and was baptized by Rev. Father Weibel, then pastor of Jonesboro. Already as a boy Walter led his classes easily, facile princeps, and therefore he was sent to Subjaco where he finished his classical education, and from there the Rt. Rev. Bishop Morris, D. D., sent him to the American College in Rome, where he studied for five years with great success. After his return the Rt. Rev. Bishop ordained him deacon and priest on October 17 and 18, 1911, respectively. He celebrated his first



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mass in Jonesboro with Rev. F. Strobel, the pastor, as Deacon, Rev. F. Peter Post, O. S. B., his classmate, as sub-Deacon, and F. Weibel as Archpriest. He was appointed assistant to Father Weibel in Hot Springs and proved a worthy successor to F. Cattani, and when after a year's blessed work he was appointed as manager of Armstrong Springs and missionary for the adjacent territory the regret about the loss of that popular priest was general and was shared equally by the pastor, the sisters and the laity. At the same time all felt that Rev. Tynin was most worthy of any promotion.

He was followed by Rev. Robt. Jenne. Father Jenne is from Louisville, Ky. He made his studies in Cincinnati, O., and St. Meinrad's Ind. After his ordination in 1901 he celebrated his first mass in Louisville, Ky., and then became assistant to F. Weibel in Jonesboro. A year later he was made pastor of Brinkley and later of St. Mary's, Little Rock, (Baring Cross.) In both places he established parish schools and worked with great success. Whilst pastor of Brinkley he bought the property for the school and the sisters, trying to bring life into the lethargic congregation, he brought many personal sacrifices and was indefatigable in teaching and preaching in season and out of season "importune, opportune." With the same zeal he brought about the establishment of a parish school in St. Mary's. As a considerable number of the school children were Polish and the teachers did not know that language, F. Jenne learned Polish enough to enable him to teach the school children the language. With equal zeal he succeeded as pastor of the German congregation of S. Fidelis in Atkins, a parish established in 1879 by a very zealous, holy man, Rev. Fidelis Brem, a secular priest from Switzerland. No priest in our diocese has worked harder or more faithfully than Father Jenne and therefore we are sure that he will follow the footsteps of his excellent predecessors and he will co-operate with the same energy and success in the religious upbuilding of Hot Springs which marked so far every year of his priestly career. "*Ad multos annos.*"



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The Church Committee.

The Church Committee consists of the following gentlemen: Thos. J. O'Neill, John T. McCauley, Wm. Fugel, Robert



THOS. O'NEILL,
President of Church
Committee.



ROBT. KIRBY,
Member of Church Com-
mittee.

to be the chief promoters in every undertaking to help the church materially. Our church committee showed themselves always anxious about the welfare of the church and



WM. FUGEL,
Member of Church Com-
mittee.



JNO. SCHEURICK.

worked conscientiously to that end. Mr. T. J. O'Neill merits a special mention in this regard, because he went for weeks, sometimes with the priest, sometimes alone, from house to house to solicit help for the church, and no day was too cold or too hot for him when he felt he could do something for the church. He also relieved the priest whenever called in to superintend the building of the church.

The Altar Society

When it comes to hard work to raise funds for the church, be it through freewilled contributions, be it with bazaars, or festivals, or even the most humble begging by tagging, the ladies of St. John's Altar Society are not outdone

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by anybody. They might justly be called a continuation of the Hot Springs' Catholic Improvement Association, which gave to St. John's church before disbanding, the first altar, the altar at the gospel side in the new church. The following ladies are members of this society:

Mrs. C. N. Anderson, President	Miss Louise Beall, Sec. and Treas.	
Mrs. Margaret Blaschi	Mrs. N. Hayden	Mrs. M. Mills
Miss Eliza Basler	Mrs. Ellen Higgins	Mrs. T. J. O'Neill
Miss Margaret Beall	Mrs. C. J. Horner	Mrs. R. J. Potter
Mrs. W. D. Beall	Mrs. S. Hilpert	Mrs. Price
Miss Bella Busch	Mrs. P. Hurley	Mrs. Prudhomme
Miss Clara Busch	Mrs. Ed. Hardin	Mrs. Pedrosini
Miss Bertha Busch	Mrs. Albert Hopkins	Mrs. Kate Sheldon
Mrs. Frank Coutlee	Mrs. Fred Hampel	Mrs. John Scheurick, Jr.
Mrs. Geo. Callahan	Mrs. J. Krieter	Mrs. John Scheurick, Sr.
Mrs. P. K. Crawford	Mrs. Margaret Kimball	Mrs. J. Steiner
Mrs. Dal Sasso	Mrs. Dr. F. Jelks	Mrs. Mario Soncini
Mrs. Wm. Fugel	Mrs. M. Jodd	Mrs. A. E. Soncini
Mrs. Sarah Hannan	Miss Ellen Murphy	Mrs. Josephine Traut
Mrs. Bertha Harmon	Mrs. Jno. I. McCauley	Mrs. Wm. Wallace.
Mrs. Cora Higgins	Mrs. J. Mazia	

The Rector, J. E. Weibel, is the Spiritual Director. The society meets every Tuesday afternoon for working in St. John's Hall, and besides whenever called to a meeting by the officials.

The Young Ladies' Sodality of the Blessed Virgin Mary.

Following the good example of the Altar Society, the young ladies, members of the Sodality, are also very conspicuous for their zeal to advance the spiritual and temporal welfare of St. John's parish. They meet on Sundays, have spiritual reading and recite the office of the Blessed Virgin. They place themselves in an especial way under the protection of the Queen of Heaven. They have frequently helped the material interests of the church through dramatic plays, by giving ice cream festivals, progressive euchres, lunches, etc. Dinners, so-called kaffee klatches and other similar ways to raise money are almost impossible in Hot Springs for many reasons, and therefore the most efficient way as a rule of helping consists in the selling of tickets for entertainments or contests and in this some members of this society, by their success, prove not only their irresistible personal excellence but also their genuine faith and earnest zeal, conquering any false vanity and pride. Miss Margaret Beall is Prefect of the Sodality, with Miss Mary McCauley as secretary.

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Hilpert, Anna
Hilpert, Barbara
Hilpert, Ida
Krieter, Francis
Prudhomme, Anastase
Price, Mary
Price, Helena
Steiner, Margaret
Stephans, Carrie
Weissert, Ruth

Hardin, Ruth
Hardin, Dorothy
Price, Helen
Coutlee, Maria
Golden, Hazel
Barnett, Catherine
Hilpert, Evaline
McCauley, Georgia
McCauley, Virginia
Prudhomme, Inastasee

The Rev. Robert Jenne is Spiritual Director of the Sodality.

The Catholic Knights and Ladies of America.

In no mission of Arkansas, even in the woods, did we find it as difficult to bring the Catholic men back to their religious practice and to unite them in a Catholic society as we found it in Hot Springs. The Catholic Knights and Ladies of America, the first Catholic society with equal rights and privileges for ladies as well as for men, seemed to be the easiest society for our circumstances. But notwithstanding the many respective efforts the branch is the weakest in Arkansas. Let us hope that it will prove a mustard seed and after having slumbered so long it will grow to be a powerful tree.

Some Catholics thought we needed a more fashionable society, which would give them also a material standing in the higher society. Such Catholics remind us of the poor cigars that need a nice etiquette to find a sale. Christ says: "The poor shall have the gospel preached," and the greatest societies in history were based on humility.

We also were more favorably inclined towards the C. K. and L. of A., because that society resisted longer and more to all tomfoolery and horseplay and other ways of the many secret orders. Father Noll says: "The fraternal orders do a great deal of positive good and were it not for their silly rituals and their apings of the secret forms of the condemned societies their membership would never be called into question by the authorities of the church. The ritual is the chief obstacle, and it seems strange that more of those societies have not had sagacity enough to remove this bar to Catholic membership. Catholics want insurance, not religion; and they



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at St. John's Church, where a person may buy Catholic Prayer-Books, Rosaries, Scapulars, Pictures and other articles of devotion. Also information can be obtained at that place about the services at St. John's; sick calls, school, Catholic houses and similar information desired by strangers.

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resent the presumption of those who attempt to supply them with both. How often have we heard it said by non-Catholics, "My lodge is religion enough for me." Christ authorized only his church for the propagation of religion, and St. Paul pronounces the anathema even against an angel from heaven, should he preach a doctrine different from his, which he received from Christ.

The following constitute the membership of the C. K. and L. of A. branch of St. John's church in Hot Springs, Ark.:

Mr. William Fugel, President	Mrs. Wm. Fugel, Recording Secretary	
Rev. F. Jenne, Spiritual Director	Rev. John E. Weibel	
Rev. Walter T. Tynin	Mr. Peter Scanlan	Mrs. P. Scanlan
Mr. Wm. Wallace	Mrs. William Wallace	Mrs. Jas. Ellison

About twenty-five persons entered as charter members, hardly any of them remained in the society.

In Pocahontas we could hardly get members enough for a charter of the C. K. of A. Most of the charter members still live and belong to the branch yet, and so many have joined that at their 25th anniversary last year they had far over 100 members and are now the banner branch of Arkansas. We had a similar experience with the C. K. and L. of A. in Jonesboro. This shows the special difficulties and irregularities to be met with in Hot Springs.

The Parish School of St. John's Church

The parish school is the greatest bulwark of Christianity. In the parish school the battle between Christianity and infidelity will finally be fought out. For that reason the infidels all over the world leave no stone untouched to wrest the children from the influence of the church and for that reason the church puts up such a determined fight for the possession of the children faithful to the command of Christ: "Let the children come unto me." Knowing that from the Catholic school everything depends for the future, we shall leave out a great many important subjects we had prepared for this yearbook to give the opinions of a number of leading non-Catholic ministers, statesmen and educators to prove that we are right. This will form the last and most important part of our souvenir yearbook. Here we speak only of our own parish school. St. John's parish school was opened in September, 1908, almost simultaneously with the church. In the parish school the parents and teachers work together for the

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formation of a true Christian and good citizen. It is, as a rule, much better to send the children to the parish school than to a boarding school, if the family of the child is really Christian. Nobody notices bodily and spiritual dangers for the child quicker than a good mother and no boarding school, no matter how good and pious the teachers, can supply the watchful eye of the careful parent. Therefore good Catholics will send their children as long as possible to the parish school in preference to any other. In order to render the school accessible to any Catholic child, the feature of monthly tuition for the parish children has been done away with. Instead of this there is a collection taken up in the church for this purpose from time to time.

Sr. M. Rose has been teacher and principal of the school since the beginning. She also teaches vocal music and piano and violin. Sr. M. Ignatia teaches the higher grades. The following pupils attend the school this year, so far:

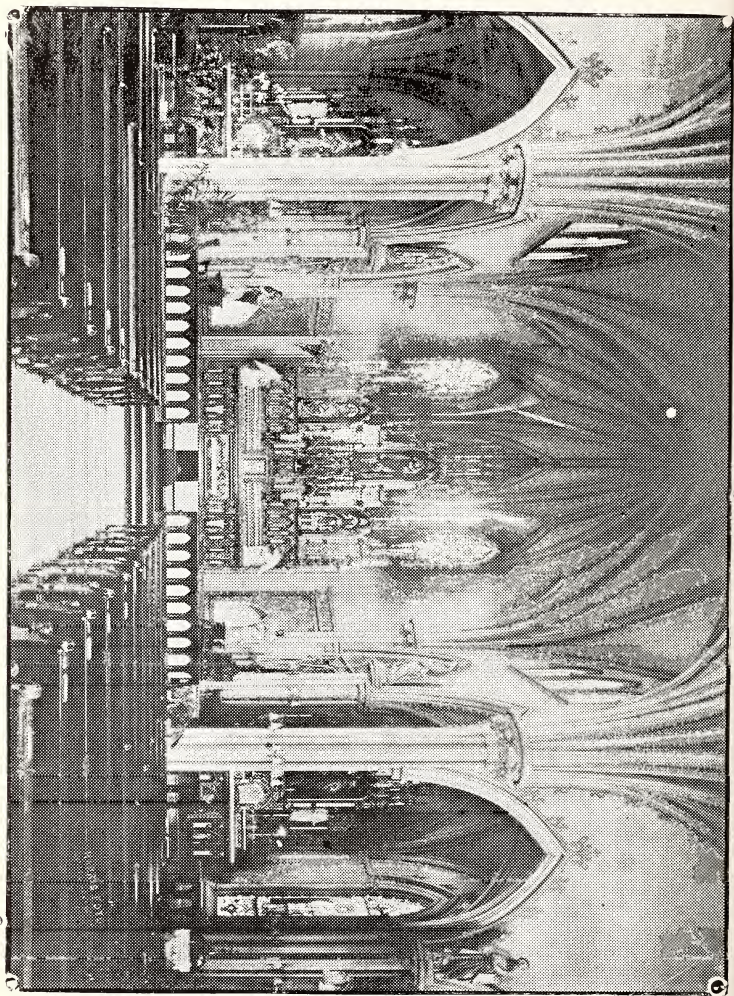
Adams, Elmo	Fugel, George	Mace, George
Anderson, Charles	Golden, Hazel	Mallory, Frances
Beadsley, Shelton	Hample, Mabel	Mace, Madeline
Barnes, Louise	Hardin, Ruth	Mallory, J.
Black, Marcus	Hardin, Dorothy	Martin, Walter
Black, Nannie	Hardin, Edward	Martin, Flora
Bowen, Nellie	Harvey, George	Martin, Leo
Brooks, Ruby	Higgins, Foster	McCauley, John
Broom, Frank	Hilpert, Josephine	McCauley, Georgia
Bryant, James	Hilpert, Helen	McCauley, Virginia
Buckheit, Barbara	Hinkle, Arvil	McDermotte, Reese
Buckheit, Herman	Housley, James Lee	Mitchel, Julia
Busch, Mary Louise	Israel, Daisy	Metzer, Charles
Bush, Thelma	Kay, James	Price, Julia
Coutlee, Marie	Kempner, Leon	Price, Helen
Coutlee, Melie	Kennedy, Ralph	Reed, Oscar
Cunningham, Lillian	Kennedy, Nannie	Seymour, Arthur
Cunningham, Nellie	King, Paul	Soncini, Marco.
Kraemer, A.	Knight, Golda	Soncini, Dino
Kraemer, M.	Knight, Phylis	Thompson, Aline
Ellison, Annie	Kohler, Eulalia	Thompson, Hermina
Ellison, Cleo	Kolk, Kalatah	Vowinkel, Elsie
Ellison, Frank	Laprairie, Mary	Waldron, John
Fort, Boynton	Laprairie, Myrtle	Wunderlin, Bertha.
	Mace, Vietta	

Choir.

From the beginning of our congregation till now it has been the aim and constant endeavor of the priests to do all in their power for an edifying and worthy church service. The singing constitutes an important part of the divine service. A number of our members were from the beginning ready to lend their assistance in this line, and for that reason

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Interior of St. Edwards Church, Little Rock, Ark.---Altars made by T. F. Phillips & Co.



we could celebrate a Highmass every Sunday and Holy day. The school children were also instructed, and they are able to sing the Requiem and another mass in gregorian chant, and a number of hymns. As a rule they sing daily a couple of hymns during the parochial mass. The first choir consisted of the Misses Clara and Bertha Busch, Margaret Beall and Mr. Murphy with Mrs. Wm. Fugel as organist. Later Miss Bertha Busch offered her services as organist. During the past summer the Busch sisters were absent for their health for a longer period. Miss Margaret Steiner plays the organ since that time. At present the church choir is composed of Misses Lizzie and Margaret Erhart, Miss Louise Bell, Miss Eva Heid, Mr. C. Berberich, Mr. J. White, Mr. Wm. Fugel, Mr. Ed. Donnelly and Mr. Francis Woosley, with Miss Margaret Steiner as organist. It goes without saying that they offer their services without remuneration, according to the directions of the III. Council of Baltimore. We know our singers wish to comply with the regulations of the church and try to assign to the Gregorian chant the prominent place it ought to have; eliminating theatrical music and solos, they do their best in helping to introduce congregational singing, which has always been customary in the Catholic countries.

It was a great pleasure for the congregation and especially for the faithful members of our choir when during the months of September and October a large pipe organ was installed in the new church. The new organ comes from the firm of Ferdinand Konrad in St. Louis. It has two manuals, twenty registers, an electric motor, and it is praised by professionals as a very fine instrument.

The Rev. Gregory Kehres, O. S. B., from Subjico, delighted a select audience with an exquisite organ recital October 14, 1912, and the choir rendered some choice compositions from Hayden, Mozart and Abt. The hearers were unanimous in their praise of the instrument, as well as of the performers. Also Mr. Bancroft played at that occasion in his masterly way.

The Acolytes.

We present in this book also a picture of our Acolytes. They play an important role in the church, and the beauty and dignity of the divine service depends a good deal from their faithful and correct service. It is by far more difficult to get the service of a number of Acolytes in Hot

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Springs than we found it in any other mission in this state. But as a rule our present altar boys show a great deal of zeal and regularity. They deserve to have their names immortalized in this book.



THE ACOLYTHES OF 1912.

Francis Woosley, John McCauley, James Bryant, Herman Buchheit, Coutlee Emil, Ellison Frank, Fugel George, Hardin Edward, Martin Walter, Metzger Charles, Soncini Marco, Anderson Charles, and Waldron John.

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The Builders.

The pews, the confessionals, doors and window frames of the church were furnished by the Valley Planing Mill of Hot Springs, and are certainly speaking well for the skill of the men employed by that company. The beautiful stations come from the studio of A. T. Kaletta & Co. of St. Louis, Mo. The firm of DaPrato Co. of Chicago, furnished the handsome altars, the altar-railing, the baptismal font, the beautiful pulpit and most of the statuary. The extremely practical vestmentcase, a work of exquisite workmanship, was bought from the firm of T. F. Phillips Co., of Dubuque, Iowa. The furnace, a gift of John Scheurich, was put up by Stephen J. Cochran, foreman of Hamp Williams Hardware Co., Hot Springs; he also covered the cupolas and lanterns of the towers. The tinsmith, Ed. Donnelly, also of Hot Springs, made the two large gilded crosses crowning the towers and covered the sacristy roof. The church is covered with cement asbestos shingles. The chief builder and contractor of Saint John's church is

LOUIS WERSITZKA,

born Sept. 3, 1876, in Waggendorf, near Freudenthal in Austrian Silesia. After passing through the common schools in his home town, he attended the technical school at Freudenthal. When he had finished his course he was employed on many government buildings and churches. He built the Hospital in Freudenthal. In the year 1903 he came to this country and worked for a time in the North. Later he went to Paragould, Ark., where he bought a farm. He put up a number of brick buildings in that town. He built the handsome two-story school house for St. Mary's church in Paragould with cement stones. In Newport, Ark., he put up, besides several other buildings, the handsome Christian church. The



A. F. WERSITKA,
Contractor.

The rocks used for that church came from Batesville, Ark. Mr. Wersitzka had the contract for the building of St. John's church, and he was the chief worker in the construction of the walls, of the roof, of the plastering, and laying the cement floors. He is certainly a most industrious, skillful and reliable builder. The frescoing was done by

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HERMAN HALBRACHT,

from Saint Louis, Mo. Whilst the decorations are not extra rich, they show an exquisite artistic taste, and harmonize wonderfully with the architecture, so that the whole church looks like coming out from one mould.



HERMAN HALBRACHT,
Painter.

There have been a number of artists visiting the church and all were unanimous in their unstinted praise of Halbracht's work. The artist was born in Langenberg, Westfalia, 1873. He learned his art first in Oblen, Westfalia, and after his schooling he worked in different European cities. Coming to America he worked for some time chiefly in St. Louis, Mo., until he opened his own studio, and has since that time frescoed about sixty churches and chapels, amongst them the church of Holy Trinity, 14th and Malinkrodt, and of the S. Heart, etc., in St. Louis, Mo., and the Holy Angels' Chapel in Jonesboro, Ark.

There are about 500 electric lights in St. John's church; beautifully and with great taste placed, they charm the visitor's eye. All the electrical work was done by

DANIEL McDONALD,

of this city. He was born in the city of Carlow, Ireland, May the 10th, 1864. In 1882 he migrated to the United States. For eight years he served in the regular army of the U. S., and was associated with the signal corps, where he first studied electricity. After completing his term of service, he entered a large electric construction plant in New York City and took a two years' course of electric engineering. He remained four years with that firm and then he moved West. During the World's Fair in St. Louis, Mo., he was foreman in the palace of the Liberal Arts; he installed the electric lights in the German Village and in "Dreamland."



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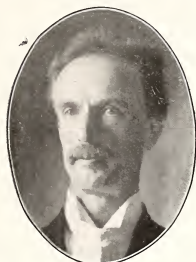
Hot Springs, Arkansas

MR. ED. T. HARDIN.

general contractor and builder, made the beautiful cement platform in front of the church and put up a very nice and good driveway. This was not an easy problem, as the work has to be only temporary and will necessarily be altered with the change of the Grand Avenue boulevard the grade of which calls for a lowering of several feet.

FERDINAND KONRAD,

of St. Louis, Mo., built the new pipe organ and put it up in our church. He was born 1872, in Austria, the son of an



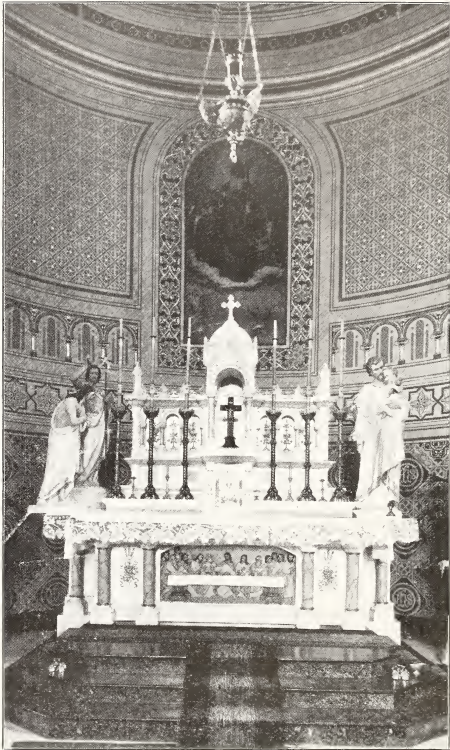
organ builder, and learnt his trade from his father. He worked as organ builder for several years in the European continent and helped in building some of the largest organs in different cities. Then he went to England, where he worked for the firm of Foster & Anderson Co., in London. Later he came to America and he worked for a time for Kilgen & Co., in St. Louis. In 1902 he began to work for himself and has now a factory on Wagner Ave., St.

Louis, Mo. Among others he built the organs for St. Rose's Church and St. Barbara's Church in the city; for Saint Henry's church in East St. Louis; for the Catholic churches in Carlisle, Waterloo, Napleville, etc., all in Illinois. He also repaired or rebuilt a number of organs.

The Altar Paintings of Paul Von Deschwanden in St John's Church

Tourists traveling through Southern Europe, especially Switzerland and Italy, will often find in their guiding books pointing out the curiosities and objects worthy to be seen remarks like this: In such or such a church or museum a fine painting of Deschwanden.

St. John's church in Hot Springs is in possession of three such rare artistic treasures. The three altar paintings, "St. Nicholas of Mira," over the high altar, the "Holy Rosary given by the Bl. Virgin Mary to St. Dominic," over the altar of the gospelside and the "Ecce Homo," over the altar of the Epistleside are original paintings of the famous artist, Paul Von Deschwanden.



SANCTUARY OF ST. JOHN'S CHURCH,
Hot Springs, Ark.

Their authenticity is warranted by a sealed attest of the Rev. Dr. Albert Kuhn, O. S. B., the author of a great work, in five volumes, about the arts published by Benziger Bros., Einsiedeln, N. Y., Chicago, etc., which costs \$55,000, and many other works, amongst which also a biography of our renowned painter. The learned Benedictine Professor, one of the greatest living authorities about arts in our time, bought those paintings for our church at an auction of a church, which was taken down.

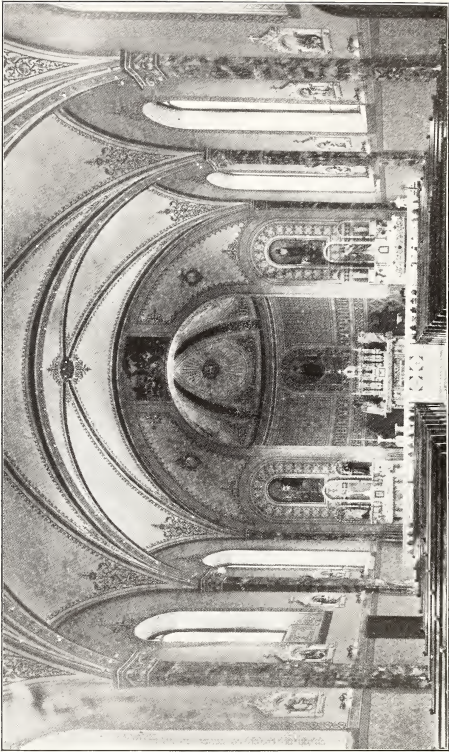
As everyone seeing these masterpieces will naturally be anxious to know something more about the great artist, we insert here the translation of an article taken from one of the many papers which published biographical sketches concerning Paul Von Deschwanden in 1911 when Italy and Switzerland were celebrating in so many places the first century of this wonderful artist.

The First Centenary of the Artist, Paul M. Von Deschwanden,

(From Vaterland, Jan. 10, 1911.)

They are preparing in Switzerland to celebrate the first centenary of the great artist, Paul M. Deschwanden, of whom three paintings are to be seen in the Catholic church of St. John in this city, indeed a tresor not easily found in American churches. The papers are full of the praises of the great man and we give here only a shorter article translated from the leading Swiss paper, The Vaterland:

“There is approaching the 100th birthday of Paul Deschwanden, who was a great artist, an exemplary citizen and a splendid Catholic. Let us shortly recall this jubilee. Paul’s parents were John Deschwanden of Stans and Regina Lütiger of Zug; his birthday was the 10th of January, 1811. Very early the artistic talent of the boy manifested itself. Long before he received any instruction in drawing, he would be seen gliding on the maple floor of their living room drawing on the clean, smooth surface the objects, his eye saw and the pictures of his imagination. The first instruction in drawing he received from Capt. Louis Deschwanden. There still is preserved in the atelier in Stans a water color portrait of the Capuchin father, Joseph Kaiser, made by the hand of our seven years old Paul, which, notwithstanding its artistic

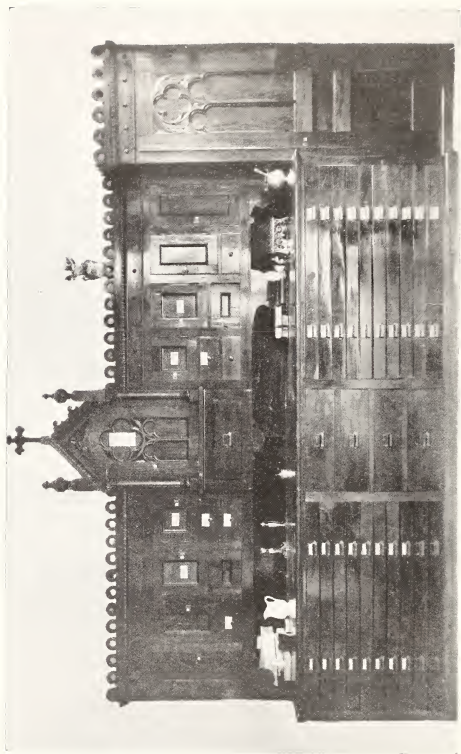


INTERIOR OF ST. JOHN'S CHURCH,
Hot Springs, Ark.

awkwardness, shows a surprising resemblance. At the age of ten years Paul visited a priest, an uncle of his, in Meggen. A family in that place desired to have a portrait of their aged father, but the old man would not sit for any painter. The priest introduced the ten years old Deschwanden to the family; the boy gets a coal from the stove, sharpens it and in a few minutes a splendid likeness of the old man is made. In 1825 and 1826 Deschwanden frequented the gymnasium in Zug and took instruction in drawing and painting from Caspar Moos and in piano from the music teacher, Schwerzmann. In Director Wickart's home in Zug can be seen the excellent portrait of Curate Wickart, which the 15 years old Deschwanden painted in 1826. With great success he studied in 1827 under the Artist Schinz in Zurich. Then a stubborn lung trouble kept him home for two years. In 1830 he went to Munich and made up for lost time with great zeal under the Professors Hess, Zimmermann and Schnorr. Through sickness his studies were again interrupted for two years. In 1833 and 1834 he was in St. Gall; 1835 and 1836 in Zurich, Bale and Lansanne. The portraits in oil and crayon made in these places run up into the hundreds. A leaf of paper, a pencil and to that most half an hour was required and a faithful excellent portrait was made.

The turning point of Deschwanden's artistic career formed his journey into Italy in 1838. His "Elisium" created a powerful stir and excitement in the circles of artists in Florence. In Rome he resumed his studies with great zeal, enjoyed the intercourse with the most famous artists. He returned to Stans 1840. He undertook many journeys in the interest of art; 1842 he went to Dusseldorf, 1843 to Paris, 1845 to Munich and 1851 to Belgium.

In this and in later times Deschwanden developed that wonderfully fertile activity, which produced in fifty years over 3,000 paintings. These pictures wandered off into the five parts of the globe, into cathedrals and simple chapels, into palaces and common houses and cabins. Paintings were ordered from Deschwanden by Catholics and protestants, by secular and clerical princes f. i. Pius IX., Napoleon III., the Emperor of Austria, the Queen of Wurtenberg, the Prince of Hohenzollern, the Count of Chambord, etc. Like all great artists he was criticized and vituperated a great deal, especially by such who could not hold a candle to his skill. Deschwanden painted with an almost indescribable speed. Under a Madonna, 75 centimeters high and 60 centimeters wide, there is written by him: "10th July, 1867; sketched and

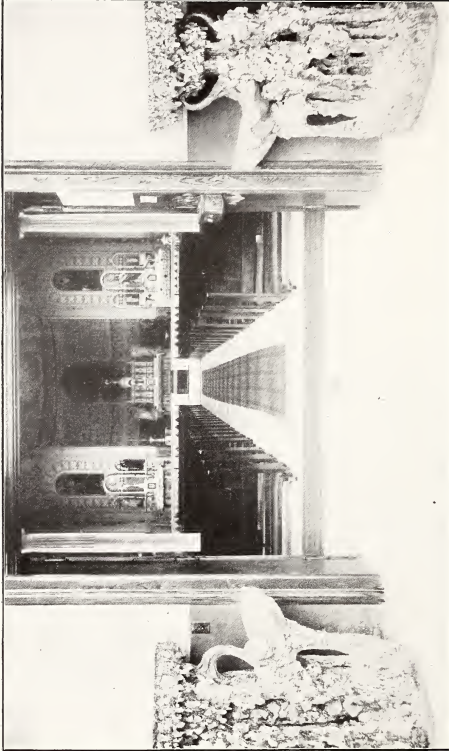


SACRISTRY WARDROBE,
Made by Phillips Co., Dubuque, Ia.

painted in two hours—Deschwanden.” We could adduce many similar examples. Nobody ever had the talent to paint the charms of innocence, the unsullied youthful beauty, the piety, the supernatural, such deep felt beautiful devotional images as did P. Deschwanden. The Deschwanden Angels are famous and they are typical of the angelic, child-like mind of the artist. Nevertheless, he succeeded also in representing vice. When he had finished within 15 days in 1866 his largest work, the last judgment in the church of St. Oswald in Zug, a painting with about 60 figures, the famous artist, Gall Moral, then living in Zug, tapped him on the shoulders, saying: “Paul, Paul, I had not expected of you that you could paint the devil so admirably.”

Deschwanden, was short, slender and of delicate health, very religious, but withal a joyful and witty companion. He sang well, played the piano perfectly and he was charitable in the highest degree. Deschwanden never was married; his bride was the sacred art. To his heirs he left only as much as he had inherited from his parents. His earnings, which with his economical living could have reached over a million he had distributed amongst the poor and needy whilst living. To the inmates of the orphans asylum in Stans he gave every year on Thursday before Lent a joyful banquet, and made also a respective foundation for the future; 1881 this banquet was held a week sooner in order that the children might not lose the joyful treat, if he should be prevented from attending it on the usual day. It was a presentment of death. On Thursday, the regular day for the banquet, he received the sacraments of the dying. This happened thus: Sunday, February the 20th, he went in an open carriage from Stans to Buchs to a theatre and returned the same way. It was very cold. Thus Deschwanden got pneumonia, from which sickness he died February the 25th at 8:30 p. m. There laid the great artist on his death bed, his hands folded as in prayer, his face beautiful with a mild and friendly expression, without a trace of change, nothing but rest and peace manifest. Whosoever saw the dead artist thus in his death could not help wishing also to slumber one day so sweetly and happily. Monday, February 28th, the great man was buried. Stans never had seen such a funeral.

We cannot characterize this noble artist better than with the last sentence of his testament written by his own hand: “Finally I wish to all a confidential, joyful resignation into the holy will of God, freedom from inordinate attachment to worldly goods, comfort and luxury, love for the poor, a liberal



VESTIBULE OF ST. JOHN'S CHURCH,
Hot Springs, Ark.

and charitable behavior, the peace of God among men which alone can render any temporal gain, free of all envy and quarreling and can make any loss and any sorrow meritorious."

Happenings.

The first great feast of St. John's parish was the blessing of the bells, March the 7th, 1909, by the Rt. Rev. Bishop John B. Morris, D. D., Bishop of Little Rock, our ordinary. The bells were named (1) Santa Maria, (2) S. Antonius, and (3) S. Joannes Baptista, and they were given by Mr. Louis Busch and Misses Bell, Clara and Bertha Busch, as a memorial of their parents, Jacob and Mary Busch, and their sister, Oma Busch. It was a beautiful feast. On that occasion the first collection for the new church of Saint John was taken up.

The second red letter day of the parish came with the second visit of the Ordinary, October 10th, 1910. On that day His Lordship gave the sacrament of confirmation for the first time in St. John's church. There were over eighty persons confirmed. The ceremony took place in the old temporary church. In the afternoon the same day the congregation and visitors proceeded in a large, impressive procession, followed by His Lordship and clergy to the new church, where under appropriate ceremonies the Bishop laid the cornerstone for the new church. Rev. Father Reker, of Manchester, preached a masterful sermon on the occasion. It was a most beautiful celebration, gratefully remembered by all who took part in it, but the climax of joy and gratitude was reached at the third visit by His Lordship when he came here April the 14th, 1912, to dedicate our newly finished church to the Most High. The church was crowded on that occasion. Among the visitors we remarked Rt. Rev. Msgr. O'Keefe from West Point, N. Y., Governor Robinson and his family, ex-Senator Jno. T. McCall of New York, Mayor Waters, and most of the city officials of Hot Springs. Rev. F. Emil Husser, D. D., of Natchez, sang the solemn High Mass, whilst Rev. P. Moran, O. S. D., was the speaker for the occasion. Prof. Barton, of the Arlington, with his orchestra, accompanied the choir. After mass His Lordship, the Bishop, made a beautiful lengthy address. Everybody was happy and satisfied. The solemnity was described in so many papers that it is superfluous to say more about it.

The first mission was held by the eloquent Franciscan, Father Titus, beginning Sunday, May 2, 1909, and the second was preached by the Very Rev. F. Moran, O. P., and lasted from February 5 to February 11, 1911.

At the forty-hours devotion we had twice the Rt. Rev. Abbott Jgnace Conrad, O. S. B., of Subjaco, Ark., and once the Rev. F. Robt. Jenne.

First communion was given to fifteen children and eight adults in 1909. Six made their first communion in 1910; 17 in 1911, and 17 in 1912.

Every year a Bazaar was held for the benefit of St. John's church with satisfactory results. As a report was published every time about them we need say no more and hope that we shall do better than ever the next time, for every one knows how much we are in need of help. One has but to look at the church and consider that we are only four years in the field and have not received any legacies or special funds, to know that we are in debt.

A great event was celebrated on October 30th, 1911, the farewell for Rev. Father Herman Cattani and the welcome for Father Tynin, who on Oct. the 29th had celebrated his first mass in Jonesboro, his birthplace. A large number of Catholics took part in it, little thinking that before a year past they would have also a farewell party for Rev. F. Tynin, in which again almost all the Catholics of Hot Springs took part.

We do not mention here the yearly school picnics, the social gatherings for euchre, for an ice cream social, etc., all of which helps to create a fraternal feeling amongst the members of a congregation.



Baptisms.

- 1908, Oct. 11—Catharine Louise Allen
 1908, Nov. 15—John Ed. Crawford
 1908, Nov. 22—John Robert Shanahan
 1909, Jan. 3—Robert Joseph Mooney
 1909, Jan. 17—John Guilbert Halliburton (adult)
 —, Jan. 25—Elmer John Kelly (adult)
 —, Mch. 3—Anna Gunther
 —, Mch. 11—Charles Philip Hannan
 —, Mch. 14—Charles Aloys Brennan
 —, Mch. 14—Mary Helena Goddard
 —, Mch. 14—Otto William Holzer
 1909, March 14—Maria Etta Beaudette, (adult.)
 1909, March 27—Emory Joseph Jordan
 1909, March 28—George Dobry
 1909, March 28—Robert Dobry
 1909, March 28—John Dobry
 1909, March 28—Eleonora Dobry
 1909, April 3—Mary Elizabeth Hardin, (adult.)
 1909, April 3—Julia Mary Golden, (adult.)
 1909, April 10—Catharine Lexie Deaton
 1909, May 1—Camille Mary Anselberg
 1909, May 15—Margaret Helwig (adult)
 1909, June 9—Francis Dominic Gore
 1909, June 9—Veronica Margaret Gore
 1909, June 20—Anna Evelyn Sturgis
 1909, June 27—Raymond Christopher Ledwidge
 1909, July 12—Julian Schneck Goodwin
 1909, Oct. 31—Louise Maria Ferrari
 1909, Nov. 14—William John Tanner
 1909, Nov. 14—John Francis Ellison
 1909, Nov. 14—Therese Mary Ellison
 1909, Nov. 15—Helena Elizabeth Callahan.
 1909, Dec 25—Maria Martowitch
 1910, Jan. 2—John Stein
 1910, March 26—Clarence Schneider
 1910, March 26—Henry Donahoe
 1910, April 17—Maud Una Francisca Gillette.
 1910, May 1—Estella Cecilia McCormick (adult.)
 1910, May 15—Catharine Dolores Johnson.
 1910, June 12—Herman Henderson Buchheit.
 1910, June 12—Barbara Francis Buchheit.
 1910, June 12—Frederic Ostall
 1910, June 12—John Guilbert Halliburton.
 1910, July 3—Albert Thurman
 1910, July 3—Ovida Mary Thurman
 1910, July 30—Ralph Joseph Coutlee
 1910, Aug. 15—Catharine Shane Donahue.
 1910, Sept. 18—Anna Margarita Ester Cumero.
 1910, Nov. 20—Grace Mary Flanigan
 1910, Nov. 20—Ruby Mary Kolb
 1910, Nov. 20—Henry Hale
 1911, Jan. 29—Edward Charles Ellenbrook.
 1911, Jan. 29—Estella Julia Ellenbrook
 1911, Jan. 29—Walter Everett Goddard
 1911, Jan. 29—George Herbert
 1911, March 12—Martin Birmingham
 1911, March 14—Merrill Alfred Dorman
 1911, March 18—Ulysses Grant Morton (adult.)
 1911, May 10—Antonio Scanio
 1911, June 4—Stephan Peter Demetrio
 1911, July 9—Mary Catarine Keck
 1911, July 16—Edward Clarence Brooks
 1911, Aug. 14—Della Maria Moses
 1911, Jan. 15—Eugene Donahoe
 1911, Sept. 3—Ando Ernesto Lino Achille Soncini.
 1911, Oct. 1—Josephine Ellison
 1911, Oct. 6—Cora Reid (adult)
 1911, Oct. 6—Lilly Bell (adult)
 1911, Oct. 6—Linora Bell (adult)
 1911, Oct. 6—James Bell (adult)
 1911, Oct. 6—Charles Bell (adult)
 1911, Oct. 6—Richard Bell
 1911, Oct. 6—Lina Bell
 1911, Oct. 6—Josephine Bell
 1911, Oct. 6—Carrie Butler
 1911, Oct. 15—Frank Arthur Lemoine
 1911, Nov. 10—Maria Lillah Keernan, (born, Erickson (adult.)
 1911, Dec. 3—Lorene Horner
 1912, Feb. 17—Anna Bella Higgins, (adult.)
 1912, April 7—Maria Juanita Williams
 1912, April 13—Margarethe Alice Teal (adult.)
 1912, May 25—Mary Frances Adams, (adult.)
 1912, May 25—Richard Huffscheitt, (adult.)
 1911, June 28—Robert J. Potter (adult)
 1912, July 2—Dorothea Irmengard Peters.
 1912, July 7—James Louis Sox
 1912, July 14—Margaret Francisca Belaski.
 1912, July 29—Angie Stahl Dohrman
 1912, July 30—Maria Etta Roark
 1912, Aug. 18—Eugene Edward Holzer
 1912, Aug. 25—James Louis Ellison
 1912, Dec. 15—Frank Walter Funk.

Marriages.

We should like for every one to read over the article about hasty marriages in the last year book, (page 111), which begins: "Show me an American Catholic congregation without mixed marriages and I know it is a blessed congregation with happy homes, numerous, promising, healthy children, raised in parochial schools; divorce and the climax of man's misfortune, suicide are unknown there." What we

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wrote there and what we preached so often did not bear the desired fruit.

A number of times a Catholic and a non-Catholic came, in several instances as late as midnight, to be married immediately. In almost every instance when told they needed a dispensation and had to wait, they hurried off to a preacher or magistrate. This has been rather the rule instead of the exception in Hot Springs, whilst in my thirty years pastorate in other places I had not witnessed any such scandalous proceedings. Marriage for Catholics is one of the seven sacraments—just as Baptism or Holy Eucharist—instituted by Jesus Christ. For Catholics such a marriage, although recognized by the state, is no marriage, and it is passing strange how Catholics who would not dare to go to communion without fasting or in mortal sin will have the sad courage for such a transgression. No ignorance can excuse such doings.

The following persons were united in the Holy Bonds of Matrimony in Saint John's church:

John Guilbert Halliburton and Mary Catharine Steiner.	John James McGrath and Kate Conley
Charles Hassen Morrow and Stella Cecilia McCormick.	Joseph Michael Seghar and Mary Magdalene Williams.
D'Arcy Kelly and Johanna Martin.	Matthew Heffernan and Margaretha Healy Herschel Thomas Rettig and Mary Harneg.
Henry Heitman and Mamie Marshall.	John Taggart and George Catharine.
James Nephoros and Mary McGinty.	Francis Mohm and Lilly Jackson.
John George Blaski and Bonita Margaretha Barnett.	Robert Bennie and Elizabeth Geary.
Richard Gaffney and Della Moses Gimmig.	

The devil comes to the wedding of a Catholic who marries in a manner unbecoming his belief.

The right time to be married for Catholics is during the nuptial mass. Don't seek the night for marriage, as if you had to hide or were to do something bad. Matrimony is a sacrament as good as the other six.

She: "Before we were married you called me an angel."

He: "I know I did, but it was a case of mistaken identity."

"A faint heart 'won by a fair lady' is apt to be led by the nose."

Poverty walks after laziness, no matter what the distance.

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One Block in Front of Park Hotel

Beauty may charm the eye, but it is merit that wins the heart.

A BAD MATCH.

A lady comes to the priest crying. She tells the Father that she has lots of troubles with her married daughter. The priest asks if the daughter is sick. "O no," she replied, "far worse; they are separated; no, worse than that, they are divorced." Well was the man not a Catholic? How could they get a divorce?" "O no, he was no Catholic. I always told my daughter every girl ought to marry a man of her own damnation and of her own sex. She would not hear, and now she has the consequences." The lady meant to say her own denomination and her nationality.



Boy Who Wouldn't Tell a Lie

George Washington would not tell a lie, neither will we. It's poor policy. While we haven't chopped many cherry trees, yet we've chopped rates in our line a good deal. Lowest rates considering our grade of service, equipment, etc., for packing, shipping and storage of household goods.

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*If you would have your memory last forever,
Build your monument in God's heart.*

The following is a list of the Catholics who were buried from St. John's church. In submitting it we ask the faithful to remember them in their prayers:

- 1908—Margaret Fitzsimmons, Nov. 2; aged 85 years.
1909—Wm. Baird, Jan. 21; aged 68 years.
1909—Henry Daniger, Jan. 17; aged 30 years.
1909—Ed. Conkling, Feb. 6; aged 45 years.
1909—Mary Balding, Feb. 11; aged 65 years.
1909—Joseph Duffy, Feb. 11; aged 25 years.
1909—George Flanigan, Mch. 31; aged 31 years.
1909—May Maher, April 20; aged 30 years.
1909—Pat Conley, April 21; aged 86 years.
1909—Michael Healy, Aug. 18; aged 68 years.
1909—Bernard Vierling, Nov. 12; aged 32 years.
1909—Wm. Becker, Dec. 14; aged 72 years.
1909—Michael Hannon, Dec. 28; aged 72 years.
1910—Monica Bachler, Feb. 28; aged 83 years.
1909—Fred Buchheit, May 22; aged 35 years.
1910—Anna Evelyn Sturgis, June 19; aged 20 years.
1910—Abbie Conly, June 19; aged 70 years.
1910—Mrs. Mary W. Martin, aged 42 years.
1910—Mrs. John N. Neary, June 19; aged 30 years.
1910—Jas. Haughlin, June 27; aged 58 years.
1910—John Shannon, Aug. 5; aged 40 years.
1910—Ernesto Ferrari, Sept. 10; aged 30 years.
1910—Dan O'Brian, Oct. 15; aged 40 years.
1910—Florence Wynne, Nov. 7; aged 15 years.
1910—Louis Busch, Dec. 18; aged 42 years.
1911—Mrs. Jim Smith, March 20; aged 45 years.
1911—Lacie Morton, April 11; aged 10 years.
1911—Julia Morton, April 20; aged 6 years.
1911—Ed. Glenn, April 22; aged 35 years.
1911—Joseph Griess, June 18; aged 76 years.
1910—Mrs. Tom Golden, March 11; aged 30 years.
1911—James McEnery, March 26; aged 60 years.
1911—Sam Tuohy, Jan. 9; aged 35 years.
1911—Michael McDermot, June 27; aged 70 years.
1911—May Nesbitt, June 29; aged 20 years.
1911—James Bell, July 25; aged 2 years.
1911—M. W. Davidson, Oct. 26; aged 82 years.
1911—Mrs. Coppersmith, Nov. 17; aged 30 years.
1911—Mrs. Smith, Nov.
1911—Joseph Adams, Dec. 14; aged 70 years.
1912—J. Hefferman, Jan 23; aged 25 years.
1912—Mrs. John Higgins, March 5; aged 36 years.
1912—Walter Morris, May 24; aged 21 years.
1912—Mrs. J. Geary, May 28; aged 68 years.
1912—Mario Soncini, July 12; aged 40 years.
1912—Wilkie Woosley, Nov. 8; aged 24 years.

Mrs. M. Whalen, who died Jan. 6, 1912, and John Dempsey, who died Sept. 28, 1912, were not buried from St. John's church, but they were special benefactors of our church and should be remembered gratefully in our prayers.

"It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."—II. Ma chal, 12:46.

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 Buchheit, Barbara.
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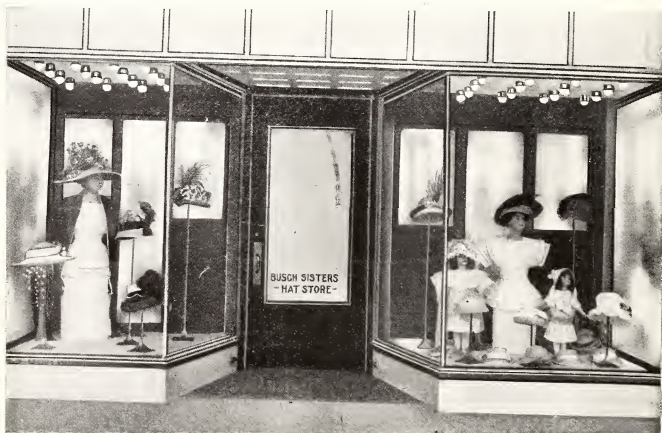
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To these we like to add the recommendation of Ven. Bro. Anselm, O. F. M., the architect of the new St. Anthony's Church, St. Louis, who made the plans for so many grand buildings and whose judgment outweighs the judgment of dozens:

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Gladly and with full confidence I recommend you to the Reverend Clergy and Superiors of Religious Institutes, and to all who desire a specialty in the line of beautiful church windows, confident that you will furnish them artistic and satisfactory work, excelling those furnished by any other domestic, and I can sincerely state, even equal to the ideals of the well-known Munich firms. Wishing you heaven's choicest blessings, I am,

Respectfully yours,

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Good and Bad Foreigners.

Here in Hot Springs we meet daily people from all parts of the world; even our own small congregation of resident Catholics has people from many nations. We hear so much about bad and dangerous foreigners, although all Americans, except the Indians, are either imported or second-handed foreigners. Now there are certainly good and bad foreigners amongst the former kind, i. e., people having emigrated to our country.

You may take it for granted that most of those foreigners who are proud of their native country and their native land, may have reasons to be proud, because they come from a good family and good race and they will also make good and useful citizens, no matter whether they came from the north or south of Europe.

But those foreigners who are ashamed of their country and their language and want to pass for Americans, though the opening of their mouth belies their pretension, are like counterfeit money, and they usually have good reason to feel ashamed of their family and their past and such counterfeits are not very apt to ever make good and useful citizens.

SUPPORT OF THE CHURCH.

What we said about pew rent in our last year book (page 21), holds now good about the seat-collection which is taken up after Communion every Sunday. We did away with the pew rent for the present time, partly on account of the many visitors, in order to have the whole church free for everybody and partly for the fact that only a few paid their pew rent whilst a larger part of the Catholics either rented no pew at all or after renting it never thought of paying for the same. The fact is that Catholics in Hot Springs had been too easily dealt with by their priests with regard to their respective duties. Their pastors knowing the poverty of the majority and the feast-and-fast features of this resort never tried to enforce any system of support, and contented themselves with begging from the visitors. In their hope for a good season they were sometimes disappointed, but the church expenses went on nevertheless, also during the dry system of fasting, so much longer than the season of feasting. And then some folks would ask: "Where did all the money go?" In well regulated parishes, the pew rent constitutes the reliable support, every Catholic family having a pew; every communicant deems himself obliged to pay on an average five

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dollars a year for the support of the church. But we are positive that a great number of Catholics grown up in Hot Springs never considered such a thing as a real duty. And it is a strange fact that as the proverb says: "Whatever does not cost anything, is worth nothing." This class of people think very little of their religion and give it up very easily. But as soon as they can be induced to contribute some, God's blessing is sure to follow them, for then they begin to be interested in the church and they love it and are happy with it. True kindness, therefore, obliges the pastor to point out the duties to their members in this respect.

Although a church of its size was not needed for the local congregation of St. John's, but was built especially to offer accommodation for all the visitors coming here during the season, and although the Catholics from all over the Union might be expected to be interested in it nevertheless, the collecting will have to be confined in the future mostly to the congregation and actual visitors, as soliciting outside is not popular and is connected with many difficulties, as can be seen from the following item taken from the Parish Calendar of St. Anne's church, Philadelphia, Sept., 1912, (page 5) :

"It is not and it never has been our wish or intention to limit the generosity of the people of the Parish, or to confine it to the specific necessities of their own Parish. There has never been a year when we did not permit several priests in need to appeal to you for assistance. During the last summer we permitted two priests to take up collections in the church. Father Greensill's collection on the third Sunday of August was nearly \$800.00. Several other priests are awaiting a favorable opportunity to solicit your aid for their respective Parishes. Only recently we established a collection, which is taken up every month, for the Propagation of the Faith; the money thus contributed goes into a general fund, from which needy missions and churches receive support and assistance. From these, and other facts which might be cited, it is plainly evident, that we have no desire to restrain your charity, when others are in need.

"There ought, however, to be some one to indicate when and in what manner appeals for assistance from persons outside the Parish may be made; otherwise your charity would not be properly directed.: That person is indisputably the Pastor of the Parish, whoever he may be. As far as we are concerned, let it be understood, that whenever we judge a cause to be worthy or urgent and the time opportune, no Priest in need will be refused an opportunity to appeal to your charity. You have been given many opportunities in the past, and you will be given still further opportunities in the future, for the exercise of your charity outside the limits of your parish.

"Since this is our disposition towards extra-parochial charities, you need have no hesitation in setting aside appeals that may be made to you in an underhand way. It has just come to our knowledge, that chance or drawing books have been distributed through the mail in large numbers by a certain Rev. Thomas J. McNaboe, of Kadoka, S. D. How he secured the names and addresses of so many families in this Parish, we do not know. But we do know one thing: that these books were distributed broadcast without our knowledge or consent. Persons, therefore, who received them, need not feel under the slightest obligation to answer the appeal which accompanied them. As far as our authority goes, we forbid any member of the Parish to solicit subscriptions on these books.:

"Some time ago we asked you to raise five hundred dollars to build a chapel somewhere in the West or South, where chapels are so sadly needed. You generously supplied the required amount, which was forwarded directly to the Catholic Church Extension Society. We were informed by the Very Rev. President of that Society, that the amount subscribed by St. Anne's Parish was assigned to a certain Mission in South Dakota, which was in charge of Rev. Father McNaboe.: St. Anne's Parish, therefore, has already helped Father McNaboe in a very generous manner. If he is in still further need of help, why not appeal to other Parishes, just as large and prosperous as this, which have done nothing for him? Why place the whole burden

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St. John's Parochial School

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This school comprises all the usual branches of the first eight grades. Besides this the pupils are also taught vocal music and German, which, however, is optional.

Besides, advanced pupils may receive instructions in Bookkeeping, Latin, French, Piano or Violin, etc., but these branches are not in the regular plan and form extra charges.

But all the girls can have free lessons in sewing and similar work.

For further information see the Sister Superior, 658, personally.

on one Parish? Besides, there are hundreds of other Parishes, more needy, perhaps than his; why not give the people of St. Anne's an opportunity to help them?

"If Father McNaboe had asked, before he distributed his books, whether it would interfere with any parochial matters, to send them into the Parish, we should have certainly told him, that under no consideration could any books be distributed in the Parish. Well ordered charity begins at home, although it does not necessarily end there. And we have in our desk bills to the amount of several thousand dollars, which we expect to liquidate from the returns of the coming Block Collection.: To contribute to the support of your own Parish is a matter of Justice; to contribute to other Parishes is a matter of Charity; and you must be just before you can afford to be generous."

We can hardly imagine that the Rev. Father McNaboe, who has, according to the Directory, charge of six missions in the diocese of Lead, S. D., is not in sore need of all the help he can get. We know of a declaration by the former Bishop Stariha of that diocese as to his income that it hardly reached five hundred dollars a year. How then could you expect people to help Hot Springs, where we are supposed to have very rich pickings from the visitors. When I started our new parish without money or anything else, I asked the Catholic Extension Society for some old vestments. I hoped that way to save what money I could collect for the building of the Church. I was answered the Society could not help a church in such a populous city. Therefore, you can see that our resources have to come from our own people and the actual visitors. The later ones received so far more than their share of credit in the past. A great number of them come and leave without helping the church in any way. Our published accounts prove that over three-fourths of all the expenses were met by the generous contributions from Hot Springs' citizens, Catholic and Protestant. However, this does not change the fact that a large fraction of the resident Catholics have ignored this duty so far. To show you what people in other places are expected to do, outside of the pew rent and the Sunday collections, I quote from the same Calendar, Sept., the following: "The annual block collection will begin this year on Monday, Sept. 23d., the fourth Monday of the Month. We earnestly appeal to all the members of the parish for a most generous collection this year. Hundreds of families have always supported this collection in a manner that deserves the fullest measure of praise. We have no misgivings as to what these families will do this year; there is not the slightest doubt in our minds, that they will give not less than the standard offering of five dollars; many of them will give still larger contributions in proportion to their means. All we ask and expect is that everyone shall honestly and faithfully and cheerfully

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do his very best. This is most reasonable and will not, we are sure, work any undue hardship upon the members of the parish. We recall with gratitude that the block-collection last year was on the whole very satisfactory in its results; and we trust that the returns from the block-collection this year will not be disappointing in the slightest degree. Hot Springs is credited with a resident population of about twenty thousand people. When it comes to Catholicity we have first to deduct from this number a large fraction of colored people. If you further discount the Methodists, Baptists, Presbyterians and other denominations with their sixteen city churches and make also some allowance for membership in the so-called "Big Church" it becomes then evident that there can not be left a large membership for two Catholic churches. Considering that the same situation prevails most everywhere in the South, we can readily see that the Southern Catholics have to be much more generous if they desire to keep up their institutions than their brethren in the North with their large church memberships. An Altar Society in the North having a hundred or more members, every member paying monthly a dime, may easily keep the church in linen and ornaments, but how much more is required from an Altar Society of only a dozen or so members, because the altars have to be kept the same in the South as in the North. The same can be said concerning the support of the school. We are labouring under difficulties the average Northerner does not think of when he speaks with some misgiving about our small and poor congregations and churches.

We give here the account of the collections on Sundays since the dedication, April 14, 1912, up to the first Sunday in Advent. As these collections constitute our regular revenue for church and school, nobody will be surprised that we could not liquidate our indebtedness, and everybody can see that our church needs help and deserves help.

COLLECTIONS IN ST. JOHN'S CHURCH.

For Rent. Collection.

New Rent Collection.

April 21	\$ 11.50	\$ 24.20	
April 28	8.46	11.97	
Nay 5	8.20	14.79	
May 12	11.18	13.25	
May 19	9.00	89.55	
May 26	6.15	12.00	
June 2	7.85	15.25	Special School Collection.
June 9	6.91	10.70	
June 16	7.20	8.50	
June 23	4.75	8.55	
July 7	7.37	8.42	
July 14		25.66	
July 21	5.65		
July 28	9.55	9.50	Special Coal Collection.
Aug. 4	7.60	7.15	
Aug. 11	5.05	8.90	
Aug. 15	2.00	3.00	
Aug. 18	5.35	5.15	
Aug. 25	8.09	6.92	
Sept. 1	6.95	10.35	
Sept. 8	6.59	8.05	
Sept. 15	7.86	7.28	
Sept. 22	8.65	8.25	
Sept. 29	9.54	7.20	
Oct. 6	6.20	5.80	
Oct. 13	8.10	48.65	Special Coal Collection.
Oct. 20	8.40	12.67	
Oct. 27	10.06	10.07	
Nov. 3	8.40	11.72	
Nov. 10	8.95	11.08	
Nov. 17	8.57	7.66	
Nov. 24	9.10	10.62	
Total	\$251.08	\$452.39	
			Total Pew Rent \$251.08
			Total Collection \$452.39
			Grand Total \$703.47

A Nickel for the Lord.

When it comes to the church support the following article in the Toronto Star, not intended primarily for exclusive Catholic reading, fits—so admirably—certain Catholic young men that we reproduce it:

“Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollars’ worth, but he hunted about, and finding this poor nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh and the devil. His fine and costly hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

“On Saturday afternoon he had a gin rickey at the Midway, and his friend had a fancy drink, while the cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change.

“A nickel for the Lord and a nickel for the waiter. And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and

paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord."

By the way the newspaper men have similar experiences and for a little diversion we insert here a poem of the Editor of the Rocky Mountain Celt:

*Lives of poor men oft remind us,
Honest men won't stand a chance;
The more we work, there grows behind us
Bigger patches on our pants.*

*On our pants once new and glossy
Now are stripes of different hue,
All because subscribers linger,
And won't pay us what is due.*

*Then let us all be up and doing,
Send your mite, however small,
Or when the snow of winter strikes us,
We shall have no pants at all.*

The Sign of the Cross.

The Original Apostolic Sign of a Christian.

The sign of the cross is the glorious banner of the Christian Religion. It is not only an open profession of the faith, but it is also a prayer. Therefore all the early fathers and saints of the church—St. Ephrem, St. Antony, St. Pachome, St. Jerome, etc., teach the Christians to make frequently the sign of the cross to protect themselves against the assaults of the devil and to insure to themselves the grace of God. The famous Tertullian in the year 160, a great Roman lawyer and most learned Christian, living so near the Apostolic ages, says: "At the beginning of every action, at home and leaving home, before sitting down or rising up, before meals or before starting a light, before going to sleep and in fact before the beginning of anything we must first sign ourselves with the sign of the Holy Cross." And St. Cyrill, Bishop of Jerusalem (315) says: "Don't never be ashamed to confess Jesus Christ,

but always sign yourself with the sign of the holy cross at the beginning of your work, when you eat or drink; when you leave or return; whenever you travel or when you rest; this is the help the poor receive gratis; the help which causes no trouble to the sick, because given by God to be the sign of the Christian and the terror of hell. Need we wonder therefore that the oriental Christians, always so true to the Apostolic early teachings, although separated from the Roman Catholic church for over 1,000 years, think so highly of the holy cross as evidenced by the following article:

THE RETURN OF THE CROSS TO ST. SOPHIA.

(By William T. Ellis.)

Back of the Balkon situation lies a great popular passion. An elemental, overmastering human purpose has had more to do with beginning and prosecuting the wonderful war than all the schemes of chancelleries and war offices. This determination on the part of the plain people is called "the great idea." When first I encountered it, in Athens, I was somewhat puzzled to find the phrase "the great idea" being used as definitely as though it meant something as tangible as Pears' soap. Later I learned that throughout the Balkans and up along the Mediterranean coast, as well as in Russia, "the great idea" is a common and well understood slogan of peasant, priest and politician.

That "great idea," which is nothing less than a racial and a religious passion, is the return of the cross to St. Sophia. This is the war cry of the battling Christians, the pent-up determination of centuries. They care more for seeing the cross above the great dome of the mosque of St. Sophia where now a crescent shines in the sun, than they do for sea-ports or territory. All the allies want of Constantinople is an opportunity to tear down that usurping crescent and restore the cross, "the trade-mark of Christianity."

Honored above all the heroes of war will be the hand that undoes this ancient desecration of the oldest and largest of all existing Christian edifices. The zeal of the crusaders of the middle ages for the capture of the sepulchre was not greater than the eagerness of oriental Christians to crown St. Sophia with the cross.

Cross is Test of Faith.

There is nothing in American life by which this deep

human passion for a great religious ideal may be measured. The cross itself is not revered here as in the Levant. Even the Catholic Church in this land, which makes a far greater use of the symbol than does Protestantism, cannot parallel the intense fervor with which the members of its own body in the East, and the other oriental Christians as well, regard the cross. It is the test of their faith. In the presence of Moslem persecution, and at the threat of death, they stand by the cross, refusing to spit upon it or trample it under foot, which is the form of renunciation of faith demanded by Moslems. In the region of the war, it has been for centuries almost an everyday occurrence for men, women and even little children to die before they will be false to the cross.

Once, when visiting the ruins of the Church of St. John the Divine, in Ephesus, I caught my horse-boy, a poor, untutored peasant, fervently kissing one of the old marble crosses, when he thought my back was turned. This passion for the cross in the Orient is one of the romances of religion.

Constantinople, in the popular mind, stands for Constantine the Great, who founded it at first under the name of "New Rome," as the capital of the Roman empire. He it was who, in the year 312 saw the legend in the heavens, "In hoc signo vinces," and became the first Christian emperor of Rome. His hippodrome may still be seen, hard by the Mosque of St. Sophia, over in old Stamboul. And this immense and beautiful structure,, one of the first in all the world, called the "Church of the Holy Wisdom," has stood sentinel for Christianity since its dedication on Christmas day, 538. It replaced two earlier structures, the first of which was probably begun during the reign of Constantine himself. The glory and triumph of Byzantine art, St. Sophia is still more revered as the scene of great church councils, and as identified with the names of the church fathers during the years when the teaching of the lowly Nazarene was assuming imperial dimensions.

When Constantinople, the eastern capital of the Holy Roman Empire, fell before the invading Turks in 1453, the great church was made into a mosque. Four minarets were built at the corners of the building—the central hall of which is 235 by 250 feet in extent—and above the majestic dome, which is 107 feet in diameter and 46 feet deep, was placed the crescent of the caliph.

Covered Christian Mosaics.

This triumph of eastern art had on its walls rich mosaics, showing the Christ, the cross and scenes from sacred history.

All of these the Turks carefully plastered over, so that no vestige of the Christian character of the building might remain. Half a sculptured marble cross was overlooked in one corner, and this is shown to tourists.

Almost prophetic is the fact that recently the plaster has been wearing off the walls, and the mosaics are beginning to show through. The cross is coming back!—Philadelphia North American.

About Railroad Accidents.

“The terrible railway accidents which have shocked the community within the past few months bring to the front an element which is hardly ever mentioned in the investigations of the law officers,—that is, the role of alcohol in the causation of these accidents. Railroad officials make it a point to conceal the facts of a disaster, for reasons which only the proprietors of very much watered stocks can understand; and, while they seem willing to lay the blame on the carelessness of a dead engineer, it is very rarely that drunkenness is mentioned as the cause of the engineer’s negligence. Yet every railroad man knows that drink has invaded the ranks of officials and employees in a most frightful way; that very often half-drunken engineers, conductors, firemen, train dispatchers, direct the daily work of the roads; that they are never caught napping until some accident occurs; and then they are dismissed secretly, and allowed to get work elsewhere. It is in consequence of such conditions that in some parts of Germany every official must report at the beginning of the day’s work to a trustworthy superior, who makes it a point to know that he is perfectly sober. If that ruling were tried in this country, a large percentage of the force would be dismissed for a time, and the railways would be only half manned. The problem has for the past twenty years or more given railway officials and steamboat officials considerable anxiety, and yet it remains unsolved.”—Ave. Maria, Nov. 30, 1912.

Socialism.

Instead of writing an article about this burning question, we rather point out to an excellent little booklet which touches the most important sides of this question in a masterly way. The pamphlet is titled “Practical Socialism,” and is written by

the Rt. Rev. Msgr. J. M. Lucey, of Pine Bluff, Ark., and costs but 5 cents. We also recommend F. Nolle's Sunday Visitor, a splendid penny paper for sale at John Kelly's news stand, Central and Court. Without copying or quoting anything from this excellent booklet we just add a remark.

"Glory to God in the Most High! Peace on earth to all men of good will!" This angelic song forms the refrain of the whole work of the redemption. Peace is happiness and happiness to all men of good will is the true solution of the social question. To millions this peace has come since Christ. The people of the ages of faith were certainly happier even in this world, not to mention the hereafter, than the skeptical population of our modern age. Then suicide, the sign of unhappiness and despair, was almost unknown.

Those who have robbed the people of faith and religion are really the chief cause of our social troubles. Suppose there is no God in heaven, suppose there is no reward for the good, no punishment for the wicked; suppose there is neither heaven nor hell—in that case it is but logical and natural for man to get out of this world all he can and to have "a good time," as it is called, no matter about the means to obtain it. Why should my neighbor be rich and I poor? In that case government, social order and law are but impediments against the independence of men, invented by the cunning capitalists. Property is theft, as J. J. Rosseau said. Might makes right. Suppose one poor infidel cannot even find work, whilst his infidel neighbor is born rich and enjoys every pleasure without working; suppose the rich factory owner closes his factory because he is not willing to pay his working men a living wage and he goes to the seashore or across the sea to live in pleasure and abundance till his "tools," the employees, be tamed enough to willingly accept his terms. Such incidents do happen. If it is natural for the infidel capitalist to act thus and to regard his employees just like his machinery and tools, it is also but a natural consequence that the heart of the poor working man, who has neither money nor work and is deprived of the consolation of faith and religion be filled with bitterness, hatred and revenge and that he would be willing to tear down, to burn up, to destroy, for if nobody had anything and we would all lead the life of nomadic savages then at least the object of his envy and bitterness would be destroyed. Many of the complaints of the Socialists are based on good grounds. Gladstone once said: That God had to send us another Saint Francis of Assisi if

the society was to be preserved and the governments who for centuries took anything they wanted from the Catholic church should not be surprised if others want to imitate the example and "take too." Christianity is the only real remedy. "Peace to all men of good will!"

Directory of the Diocese of Little Rock.

His Lordship, the Rt. Rev. John B. Morris, D. D., Bishop of Little Rock; Res. St. Andrew's Cathedral, L. R.

Vicar General, The Rt. Rev. J. M. Lucey, Pine Bluff, Ark.

Vicar General in Spiritualibus, Very Rev. P. Enright, office 916 Southern Trust Bldg., Little Rock.

Chancellor, Officialis in Cura, Secretary, Rector of the Diocesan Seminary, the Very Rev. Winand Aretz, 25th and State Sts., St. John's Seminary, Little Rock.

CLERGY, CHURCHES, MISSIONS AND SCHOOLS.

City of Little Rock.

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|---|--|
| St. Andrew's Cathedral, Cor. 7th and Louisiana; Rt. Rev. Jno. B. Morris, D. D. Rev. Thos. V. Tobin, Rector. School—6 Benedictine Sisters, 190 pupils. | St. Patricks (Argenta). Rev. A. Demurger. School—4 Sisters of Mercy, pupils 135. |
| St. Edward's (German) Cor. 9th and Louisiana Sts. Rev. Manrus Bohner, O. S. B., pastor; Rev. Peter Post, O. S. B., assistant. School—5 Benedictine Sisters, pupils 160. | St. Mary's (Polish) Argenta, Rev. Peter Bartodziej. School—4 Benedictine Sisters, pupils 109. |
| Our Lady of Good Counsel, 9th and Marshall Sts. Rev. P. J. Shanahan. School—4 Sisters of Mercy, pupils 125. | St. Bartholomew's, 16th and Marshall (Colored), Rev. Jos. Hoffinger, S. V. D. School—4 Sisters of H. G., 140 pupils. |
| | St. Annes (Levy P. O.) Rev. Loeb, School—2 Sisters O. S. B., pupils 45. |

Chapels.

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|---|--|
| St. John's Seminary, 25th and State Sts. Very Rev. W. A. Aretz. | St. Vincents Infirmery, Cor. 10th and High Sts. |
| Mt. St. Mary's (Pulaski Heights) Very Rev. P. Euright, V. G. | St. Joseph's Orphanage (Levy P. O.) Rev. Loeb, chaplain. |

OUTSIDE OF THE CITY OF LITTLE ROCK.

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|--|---|
| Armstrong Springs, White Co., Rev. Walter Tynin, who attends also Hoxie and Heber Springs. | ters O. S. B., pupils 72. |
| Altus, Franklin Co., (German and English), Rev. Placidus Oechsle, O. S. B., who also attends Coal Hill, Johnson Co., and Denning. Schools—Sisters O. S. B. in Altus, pupils 135; Coal Hill 40. | Clarkesville, (German and English) Rev. Lawrence Hoyt, O. S. B., who also attends Hartman, Spadra, Ozone and Cabin Creek. Schools—Sisters O. S. B. in Clarkesville, pupils 40; in Hartman 35. |
| Atkins, Pope Co. (German) Rev. F. Trumper, Pt. School—Sisters O. S. B. Pupils 50. | Conway, Faulkner Co., (German, Frch. and English) Rev. Peter Zell, C. S. Sp. School—5 School Sisters of N. Dame, pupils 190. |
| Brinkley, Monroe Co., Rev. Henry Frommen, who also attends Carlisle, DeVall's Bluff, Cotton Plant, Clarendon, Fair Oaks, Cache River, Hazen, Keevil, Hunter, Halbert, Penrose, Wiville and Wheatley. | Dixie, Perry Co. (German and English) Rev. Othmar Wehrle, O. S. B., who also attends Oppelo and Fauchee. School—Sisters O. S. B., pupils 40. |
| Charleston (German and English) Rev. Columbus Schmuckl, O. S. B. Sis- | Engelberg (Debow P. O.) Randolph Co., (German and English) Rev. J. F. Van Oudenhoven. Sisters O. S. B., pupils 40. |

- Eureka Springs, Carroll Co., Rev. Wm. J. Carroll, who also visits Harrison. Sisters of Mercy, pupils 38.
- Forrest City, Rev. A. G. Harringer, who also attends Wynne, Marianna and Marvel.
- Fort Smith, Sebastian Co. Church of the Immaculate Conception, Very Rev. P. F. Horan, D. D. School—8 Sisters of Mercy, pupils 300.
- Church of St. Boniface (German) Rev. Basil Egloff, O. S. B. School—5 Sisters O. S. B., pupils 195.
- Helena, Philipps Co., Rev. M. J. Euright, who also attends Barton. School—Sisters of Charity, pupils 124.
- Hope, Hempstead Co., Rev. P. J. Higgins, who also attends Prescott, Stamps, Arkadelphia, Berne, Benton, Bradley, Columbus, Glenwood, Graysonie, Gurdon, Malvern, Nashville, Pike City, Washington. School—Sisters of Mercy in Hope, pupils 62.
- Hot Springs, Garland Co. Our Lady of the Springs, Rev. O. Doyle. School—7 Sisters of Mercy, pupils 110. St. John's, Rev. Jno. Eug. Weibel and Rev. R. Jenne. School—3 Sisters O. S. B., pupils 85.
- Jonesboro, Craighead Co., Rev. F. Strobel, who also attends Minturn, Weiner, Rector, Imboden, Marked Tree, Hardy, Mammoth Springs, Ravenden, Smithville. School—Sisters O. S. B., pupils 133.
- Knobel, Clay Co., (German and English) Rev. Jos. Schlatterer, who also attends Peach Orchard, Russell, Newport, Batesville, Corning, Bald Knob, Olyphant, Judsonia and Mt. Home.
- Lake Village, Chicot Co. (German and English) Rev. Matthew Saettele, O. S. B., and Rev. Joachim Galloni, who is pastor of the Italian colonies in Sunnyside and Lakeport; Rev. Matthew attends also Hamburg, Camden, Dardanelle, McGee, Crosssett, Empire, Eudora, Lacey, Luna, Mist, Montrose, Portland, Readland, Snyder, Willmot, Draughon, Felsenthal, Fordyce, Junction City, Magnolia, McNeill, Strong, Thornton, Arkansas City, Dermott, Blissville, Monticello, Warren, Wilmar, St. Patrick's, Beauxite, Grady, Tillar, Watson, Snowlake, Gould, Pendleton, Laconia, Dumas, Lear, Douglas, Kelso, New Gascony and other points. Sisters O. S. B. at Lake Village, pupils 35.
- Marche, Pulaski Co. (Polish) Rev. Carl Hertl. School—Sisters O. S. B., pupils 80.
- Mena, Polk Co., Very Rev. A. P. Gallagher, V. F., who also visits Foreman, DeQueen, Egger and Lockesburg. School—Sisters of Mercy, pupils 135.
- Morrilton, Conway Co., (German and English) Very Rev. A. E. Haas, C. S. Sp. School—Sisters of Notre Dame, pupils 72.
- Morrisons Bluff, Logan Co. (German) Rev. Martin Fleig, O. S. B. School—Sisters O. S. B., pupils 125.
- Osceola, Mississippi County, Rev. J. Meehan, who also attends Huffman, Blytheville, Luxora, Marion, Pecan Point, and Wilson.
- Paragould, Green Co. (German and English) Rev. B. H. Furst. School—Sisters O. S. B., pupils 100.
- Paris, Logan Co. (German and English) Rev. Aloys Baumgartner, O. S. B. School—Sisters O. S. B., pupils 85.
- Pine Bluff, Jefferson Co., Rt. Rev. Msgr. John M. Lucey, V. G., who also attends Sherrill. School—Sisters of Charity, pupils 200.
- St. Peter's Church (Colored) Rev. John P. Pierce, S. S. J.
- Pocahontas, Randolph Co. (German and English) Rev. Jos. Froitzheim, who also attends Noland. School—Sisters O. S. B., pupils 125.
- St. Vincent, Conway Co. (German) Rev. Herman Cattani, who also attends the Italian colony of Centre Ridge. School—Sisters O. S. B., pupils 75.
- Shoal Creek, Logan Co. (German) Rev. Placidus Zarn, O. S. B. School—Sisters O. S. B., pupils 50.
- Stuttgart, Arkansas Co., (German English) Rev. J. A. McQuaid, who also attends Slovatown (Slovac) Gillett and Plum Bayou, Altheimer, England and DeWitt. School in Stuttgart—Sisters O. S. B., pupils 40 in Slovactown; layteacher, pupils 80.
- Subjaco, Rev. Pius Zwysig, O. S. B. (German.) From here are attended Ratcliff, Barling, Prairie View, Scranton. Schools—Sisters O. S. B., pupils, Subjaco 60; Ratcliff 45; Barling 42; Prairie View 20.
- Texarkana, Miller Co., Rev. P. H. Boyle, who attends also Boggy. School—Sisters O. S. B., pupils 110.
- Tontitown, Washington Co. (Italian and English) Rev. P. aBndini, rector; Rev. Tito Bandini, D. D., assistant. From here are attended Bentonville, Rogers, Siloam Springs and Springdale. School—Sisters of Mercy, pupils 100.
- Van Buren, Crawford Co., Rev. Chas. School—Sisters O. S. B., pupils 35.
- Greenwood, Mansfield and Fidelity. Rev. J. M. Lucey, V. G., who also attends

INSTITUTIONS IN CHARGE OF THE DIOCESAN CLERGY.

- Little Rock, St. John's Diocesan Seminary, 25th and State Sts. Professors: Very Rev. W. H. Aretz, Rector; V. Rev. P. Enright, V. G.; Rev. Hy. Frommen, Rev. H. A. Heagy, Rev. Oliver B. Clarendon, Seminarists, 14.
- Little Rock College, 25th and Gaines Sts. Rev. Hebert A. Heagy, president; Rev. Hy. Frommen, Rev. Oliver B. Clarendon, disciplinarian, 4 ecclesiastics, 3 lay teachers; total number of students 85.

INSTITUTIONS IN CHARGE OF RELIGIOUS ORDERS.

Orders of Men.

Subjaco, P. O., New Subjaco Benedictine Abbey. Founded 1878, Abbey 1891. Rt. Rev. Ignatius Conrad, O. S. B., Abbot; Very Rev. Augustine Stocker, O. S. B., D. D., Prior; Rev. Meinrad Epp., O. S. B., Subprior and Procurator. 1 Ab-

bott, 32 priests, 8 clerics, 23 lay brothers.

New Subjaco College. Rev. eBnedict Borgerding, O. S. B., rector, and Leo Gerschwyler, O. S. B., prefect. Students 100.

Orders of Women.

Little Rock (Pulaski Heights) St. Mary's Convent and Mt. St. Mary's College and Academy. Sisters of Mercy. Mother Antonia, Supt.; 17 Sisters; 6 novices; V. Rev. P. Enright, V. G., Chaplain. St. Vincent's Infirmary, 16 Sisters of Charity of Nazareth, Ky., Sr. Martina, Supt.; patients during year, (1911) 3,980.

Eureka Springs, Hotel Diew; 12 Sisters of Mercy; patients per year, 150.

Fort Smith, St. Anne's Convent and Academy and St. Edward's Infirmary; Sisters of Mercy; Sisters 31; nocies 5.

Helena, S. Heart Academy; 11 Sisters of Charity of Nazareth.

Hot Springs, St. Mary's Convent and

Academy; 7 Sisters of Mercy; St. Joseph's Infirmary; 11 Sisters of Mercy; 3,565 patients. Convent of the Good Shepherd, 1125 Malvern Ave. 10 Sisters; 4 novices; 10 penitents; 36 preservatives.

Jonesboro. Holy Angels' Convent. O. S. B. Mother Alonsia; O. S. B. Prioress; Sisters 95; novices 4; postulants 3. St. eBrnard's Hospital. Patients per year 500.

Pine Bluff. Annunciation Academy, boarding and day school. 11 Sisters of Charity of Nazareth.

Pocahontas. Maria Stein Convent, O. S. B. 12 Sisters.

Shoal Creek. St. Scholastica's Convent, O. S. B. Mother Agatha, O. S. B., prioress; professed Sisters 92; novices 14; postulant 1.

RELIGIOUS COMMUNITIES IN DIOCESE.

Communities of Men.

Benedictine Fathers of New Subjaco Abbey—Subjaco, Little Rock, Altus, Charleston, Clarksville, Dixie, Fort Smith, Lake Village, Morrisons Bluff, Paris, Shoal Creek.

Fathers of the Holy Ghost—Conway, Morrilton.

Josephine Fathers—Pine Bluff.

Society of the Divine Word (Techny, Ills.)—Little Rock.

Communities of Women.

Sisters of Mercy—Little Rock, Fort Smith, Hope, Hot Springs, Mena, Tontitown.

Sisters of Mercy (St. Louis)—Eureka Springs.

Sisters of Charity of Nazareth, Ky.—Little Rock, Helena, Pine Bluff.

Sisters of the Good Shepherd (Caen, France)—Hot Springs.

Benedictine Sisters—Shoel Creek in Shoal Creek, Altus, Earling, Bonanza, Charleston, Clarkesville, Coal Hill, Dixie, Fort Smith, Hart-

man, Lake Village, Little Rock, Marche, Morrisons Bluff, Paris, Prairie View, Ratcliff, St. Vincent, Spielerville, Van Buren, Levy.

White Benedictine Sisters of the Congregation of Mt. Olive—Jonesboro, Ark., Little Rock, onesboro, Paragould, Pocahontas, Stuttgart, Texarkana and Hot Springs.

Sisters of Notre Dame (St. Louis)—Conway, Morrilton.

Sister Servants of the Holy Ghost, (Techny, Ill.)—Little Rock.

ARKANSAS STATE DIRECTORY

1913—1914.

Joe T. Robinson, of Lonoke County Governor
& Earle W. Hodges, of Randolph County Secretary of State
John M. Oathout, of Logan County Auditor of State
John W. Crockett, of Arkansas County Treasurer of State
Wm. L. Moose, of Conway County Attorney General
R. G. Dye, of St. Francis County Commissioner of State Lands
John H. Page, of Yell Co. Com. of Mines, Manufacture and Agriculture
Geo. B. Cook, of Garland County Supt. of Public Instruction

United States Senatorss

James P. Clarke Little Rock
 Jeff Davis Little Rock

Congressmen.

First District T. H. Caraway Jonesboro
 Second District W. A. Oldfield Batesville
 Third District J. C. Floyd Yellville
 Fourth District Otis T. Wingo DeQueen
 Fifth District H. M. Jacoway Dardanelle
 Sixth District Sam M. Taylor Pine Bluff
 Seventh District W. S. Goodwin Warren

Supreme Court.

E. A. McCulloch Chief Justice
 C. D. Wood Associate Justice
 J. C. Hart Associate Justice
 W. F. Kirby Associate Justice
 Frank Smith Associate Justice
 P. D. English Clerk
 T. D. Crawford Reporter

GARLAND COUNTY DIRECTORY.

Hot Springs Co. Seat.

County Judge Robert H. Mooney
 Circuit Clerk A. G. Sullenberger
 County Clerk Charles H. Davis
 Sheriff R. L. Williams
 Tax Collector E. T. Housley
 Treasurer J. B. Murphy
 Coroner J. P. Randolph
 Surveyor T. J. Smith
 Assessor F. W. Bowles
 County Superintendent David A. Crockett

City Directory.

Mayor W. W. Waters
 Clerk J. H. Butterfield
 Attorney J. A. Stallcup
 Treasurer G. R. Housley
 Engineer G. B. French
 Collector W. B. Watkins
 Physician A. C. Ellis
 Police Judge Jack Archer
 Chief of Police James Leonard
 Chief of Fire Department Roy Reading
 Street Commissioner T. G. Golden
 Plumbers Inspector E. L. Martin

Aldermen of the City of Hot Springs.

First Ward Dr. L. R. Ellis, C. J. Horner
 Second Ward E. B. Mooney, W. H. McLaubghlin
 Third Ward T. J. Pettit, G. P. Shepherd
 Fourth Ward H. A. Jones, G. P. Shepherd
 Fifth Ward Henry Weimar, Daniel Burbgauer
 Sixth Ward R. B. Sibgman, D. L. Weaver



St. Mary's Church

or

*Church of Our Lady of the Springs, in Hot Springs, Ark.,
Corner of Whittington and Central Avenues.*

In 1887 the Rt. Rev. Edward Fitzgerald, D. D., became Bishop of the diocese of Little Rock, which then, besides the state of Arkansas, included also the Indian Territory. But in that whole country of over 120,000 square miles only 1,600 Catholics were amongst the whole population and these were so scattered that the largest city—Little Rock—had hardly more than 300. Bishop Fitzgerald began immediately to visit every mission, traveling mostly on horseback over that immense territory. Thus he also visited Hot Springs, which had been attended sometimes by the Rev. Father McGowan, an old venerable "patriarch" pastor of New Gascony. In 1869 the first church, a small frame building, near the present fountain monument, was erected. It was built across the Hot Springs Creek, and to reach it a foot bridge had to be crossed. The bridge was chained to the surrounding trees, so that it might not be carried away by the torrents caused after heavy rains. In 1870 the newly ordained priest, Rev. P. H. Geraghty, was appointed as the first resident pastor of the place. He found a small flock, widely scattered over the mountains and valleys and mostly poor in worldly goods. His life was for years the regular pioneer's life—full of privations, hard struggles and disappointments. Sometimes he was absent for weeks, visiting the different families throughout the country. Even as late as 1885 he had to attend from Hot Springs the church of the far distant Rocky Comfort, of Camden, the stations at Arkadelphia, Boughton, Gurden and Malvern. Most of the traveling had to be on horseback. Finally a railroad was built to connect this resort with the world of business and then the city began to grow. In 1887 Father Geraghty built the present church of Saint Mary, a solid brick building with a stone basement. Bishop Fitzgerald donated the beautiful Highaltar, made of walnut. Father Geraghty died in the spring of 1895. He was succeeded by the Rev. Michael McGill, pastor of Brinkley. Father McGill took up the work with a good will; he added many improvements and took especial interest in the growth of St. Joseph's Infirmary. The many calls of that institution caused many an absence from the Rectory, for which he had to take the blame. In any event the many sick calls from all over town were too

much for one priest, especially during the season. He resigned in 1912 and was succeeded as pastor by Rev. J. O'Neal Doyle, the present zealous rector of Saint Mary's church. Pictures of the first and second church of Saint Mary's church were laid with other documents in the cornerstone of Saint John's church.

DIVINE SERVICES AT ST. MARY'S CHURCH.

Sunday Services.

Communion Mass at 8:00 a. m.

Sunday School at 9:00 a. m.

High Mass and Sermon at 10:30 a. m.

Rosary and Benediction of the Blessed Sacrament at 7:30 p. m.

During the months of January, February and March a third mass is said at 9:00 a. m. and the Sunday school at 3:00 p. m.

On Weekdays.

Mass at 8:00 a. m.

Confessions Saturday at 4:30 p. m. and from 7:00 to 8:30 p. m.

Special Lenten services. Extra services announced from the altar.

The Beauty of Northeastern Arkansas.

It has been asked frequently why Father Weibel was Dean of Northeastern Arkansas, a territory so far away from Hot Springs and what there was in that part of the country in the line of Catholicity.

The fact is that from the year 1879 for several years Father Weibel was the only priest in that territory and attended besides for some time the Catholics of Ripley and Butler Co., in Missouri. For a number of years St. Louis was the place easiest reached for confession or for any kind of business. Only one passenger train was then running every day between St. Louis and Little Rock each way. Arriving in Pocahontas in 1879, he found only about a dozen Catholics. Pocahontas had a frame church built by the zealous missionary, the Rev. James O'Kean, in 1868. He built the church without the help of Catholics—there was but one Catholic in town at that time—but during his two years' stay

he brought in about seventy-five converts, some of them very prominent men. But when he was called to Little Rock as pastor of the Cathedral in 1870 most of those converts either followed him or went to other cities. The church he built is at present used as a parish hall. From Pocahontas, Father Weibel organized and established in the course of time churches in Jonesboro, Paragould, Peach Orchard and other places and it may be interesting to give here a short sketch of the different places:

1868.—I. St. Paul's Church at Pocahontas, Randolph Co. was established in 1868 by the Rev. James O'Kean, who was made pastor of the Cathedral in 1870. Pocahontas afterwards was visited about four times a year, usually from Little Rock by Rev. Thos. O'Reilly, but also from Hot Springs by Rev. Father Geraghty. In 1879 they received a new resident priest in Father Weibel. It is now a large Catholic parish with a resident priest, a beautiful rock church, built by the energetic Father Matthew Saettele, O. S. B., and a very commodious school house of brick, built by the same pastor. The Rectory, a two-story brick building, with all the modern improvements, was built by the present rector, Rev. Jos. Froitzheim. In 1893 this congregation celebrated with great joy the silver jubilee of the building of the church and Father Weibel celebrated the Solemn High Mass. The parish school numbers at present 110 pupils. It has been maintained without interruption from the beginning in 1879. The first teacher was Miss Mollie Smith. Then followed Hubert Peters and Miss Kate Esselmann, Casper Weibel, Miss Catherine Weibel and in 1885-86 four Dominican nuns from Racine, Wis., who also established an Academy and had 108 pupils. They were followed in Dec., 1887, by four Benedictine Sisters from Conception, Mo., under the leadership of Mother Beatrice, O. S. B. Under her and for several years yet the Sisters kept up the parish school and Academy and had a flourishing boarding school. Many a person in Arkansas and other states remember with gratitude the happy days they spent at that institution. The Sisters also maintained a school for colored children, which, however, was given up since Father Matthew Saettele resigned his Rectorship. Rectors: Rev. Jas. O'Kean, 1868-70. Missionaries: Father Tom O'Reilly and Father Gaeraghty, 1871-1879; Father Jno. Eug. Weibel, 1879-89; Rev. Henry B. Fuerst, 1889-1899; Rev. Matthew Saettele, 1899-1908; Rev. Jos. Froitzheim, 1908 till now. Other priests attending the parish tem-

porarily were Rev. George Gleissner, Rt. Rev. Bishop Vincent Wehrli, O. S. B., Rev. Benedict Brunet, O. S. B., Rev. Reuter, Rev. Jos. Schlatterer, Rev. Jos. Duenn, Rev. Jos. Herkert.

1885.—St. Roman's Church in Jonesboro was built in 1885 and blessed by Bishop Fitzgerald that year. For a number of years, the church was attended from Pocahontas. In 1888 the Sisters of the Order of St. Benedict from Pocahontas opened a parish school there. Jonesboro has now a resident priest, a Convent, a hospital and a parish school attended by about 100 children. The hospital established through Father Weibel in 1901 has proven a great blessing for the whole country. Until about four years ago, the Sisters kept also a boarding school and an Academy well renowned for its very solid teaching. They also taught a colored school and they had also a school in Nettleton, three miles from Jonesboro. From the year 1892 until 1909 there were usually two priests living in Jonesboro and they used to alternate in attending besides Jonesboro the church in Hoxie, in Wynne, in Forest City, in Newport, in Peach Orchard and attended also different missions along the Cotton Belt and the Kansas City and Memphis R. R.

Rectors: 1885-1908—Rev. Jno. Eug. Weibel, Rev. Herman Cattani, 1908-1909; Rev. Francis Strobel, 1909 until now. Assistants: Rev. P. McCormack, Rev. Father Ildephonse Peche, O. S. B., Rev. Lambert Travi, Ph. D. and S. T. D., Rev. Robert Jenne and Rev. Hermann Cattani. The 25th anniversary of the St. Roman's church in Jonesboro was celebrated by a Solemn High Mass in St. John's church in Hot Springs, May 30th, 1910. The day after a Requiem Mass was celebrated for all the departed parishioners, benefactors and friends of that church.

1888.—St. John the Baptist's Church in Engelberg, Randolph County, was built in 1888. Mass had been celebrated for several years previously in different houses of the colonists. Engelberg has a resident priest, a parish school taught by Benedictine Sisters. The congregation is German. There is fine land at reasonable prices and a boy of the neighborhood received for several years past the first prizes for raising corn at the different fairs. The present pastor is the zealous Father Van Oudenhoven. In September, 1912, the parish celebrated its silver Jubilee and the Rt. Rev. Bishop, Jno. B. Morris, D. D., graced the occasion by his presence and delighted the numerous congregation by his eloquent dis-

course. The old pastors, Rev. Father Weibel and Rev. Father Matthew Saettele, were also taking part in the joyful event. A great free banquet was given everybody by the happy parishioners in their new hall. Pastors: Rev. Jno. Eug. Weibel, Rev. G. Gleissner, Rev. B. H. Fuerst, Rev. M. Saettele, Rev. Jos. Duenn, Rev. Jos. Schlatterer, Rev. Jos. Herkert, Rev. Father Van Oudenhoven.

1900.—St. Mary's church in Paragould, Green Co. This place was for the first time visited in 1882 when the Iron-Mountain Knobel branch and Cotton Belt were building to this place, consisting then of only a few shacks. With the railroads the building began and the group of houses around the Iron-Mountain depot was named Paramore, whilst the station of the Cotton Belt was called Paragould. For several years the place was visited like Jonesboro from Pocahontas, and the mass was generally celebrated in a house belonging to one of the Staudt family or in Henry Wrape's (Sr.) residence. The present church was built in 1890. It was dedicated Oct. 27, that year, by the Rt. Rev. Bishop Fitzgerald; Very Rev. Dr. Callaghan, V. G., preached the sermon at that occasion. The day before the Bishop had dedicated the new Convent in Jonesboro, which was burned up with the church at that place in 1896. In 1891 Rev. F. McQuaid was ordained priest and he took Rev. F. Furst's place in Pocahontas during his absence in Europe; the same year the Sisters built a Convent in Paragould. Rev. F. McQuaid was the first Rector of Paragould, residing there from 1892-1900. From that time on the Rev. B. H. Fuerst resided as Rector of St. Mary's in Paragould. In 1906 he built a very handsome and roomy school house of cement blocks with a large fine hall in the second story. The school has over 100 children.

1892.—All Saints Church in Hoxie, Lawrence County. This church was built by the Rev. F. Joseph McQuaid in 1892, and was dedicated on April the 24th by Bishop Fitzgerald. The place had been visited for years by the priests from Pocahontas and later from Jonesboro. For a time the Sisters from Jonesboro taught a promising school there. The school rooms had been paid for by the Convent. For some time the place has not been attended except on weekdays, but from now on the Rev. Father Tynin will attend on Sundays and a revival of the Catholicity is expected.

1894.—A large addition was built in Jonesboro or rather a new very handsome church, taking in the small original chapel.

1895.—Rev. F. Weibel built St. Mary's church in Wynne; it was dedicated Dec. 8th, by Bishop Fitzgerald, D. D. The Sisters of Jonesboro started a school in Wynne with about 30 pupils. Rev. F. Furst built the Sisters Convent in Engelberg in this year.

1896.—The Sisters' Convent in Wynne was finished this year. The Convent, church and school in Jonesboro were destroyed by fire May 16. Rebuilding began immediately. The same summer Rev. F. Weibel built also St. John the Evangelist's church in Newport. The first mass in Newport was celebrated March 17th, 1880. From that time on the place was visited for years by the priests from Pocahontas and later from Jonesboro. At present it is attended by the Rev. Jos. Schlatter, of Knobel.

1890.—Dec. 14th Bishop Fitzgerald dedicated the new Sacred Heart church in Peach Orchard, built this year. For years the place was attended first by Rev. S. Sennerich, of St. Louis, and afterwards from Pocahontas, then from Doniphan, Mo., and later from Jonesboro. Rev. Father Sennerich was living there for a time in 1885 and had a very small chapel. Later Rev. Jos. Schlatterer resided, from 1904-1909, in Peach Orchard, till his removal to the near Knobel. P. Placidus Zarn, O. S. B., Rev. Gleissner, Rev. Weibel and others had visited the place for years.

1902. St. Bernard's in Knobel, Clay Co. There was a Mass said once a month at Knobel as early as 1880, but like in Corning, Walnut Ridge, Minturn, Swifton, Oliphant and other places it always was done on week-days and generally in a section house. Pastors: Rev. J. E. Weibel, Rev. Father Sennerich, Rev. G. Gleissner, Rev. Engelbert, O. S. B., who resided in Doniphan, Mo., Rev. A. Kind and Rev. Jos. Schlatterer, who built the handsome church and is living in Knobel since 1909.

1908.—This year the church of the Seven Sorrows was built in Noland, Randolph Co., by the Rev. Matthew Saettele and was blessed by His Lordship, Rt. Rev. Jno. B. Morris, D. D., the same year. It is attended from Pocahontas.

1907.—St. Anthony's church in Russell was built that year by the Rev. Jos. Schlatterer, who attends that mission from Knobel.

1874.—The Catholic people of Osceola built a church in honor of St. Matthew in 1874. For years it used to be attended from Memphis by the Dominicans and later by the Franciscans. From 1885-1888 it was attended from New Madrid,

Mo., by the popular and well known Father Furlong. He was succeeded by the Rev. H. B. Fuerst as first resident Rector in 1900, then after him came Rev. Kerens, Rev. Francis Strobel, Rev. J. O'Neill Doyle and Rev. Jos. Meehan, the present pastor.

104.—St. Nicholas' Church in Huffman, Mississippi Co., was built by Rev. Fuerst and blessed by Father Weibel, Dr. Gass, Rev. Reker and Rev. Mike Enright, Rev. Furlong and Rev. Schulte graced the occasion by their presence.

1909.—Rev. Father Francis Strobel built the church of St. Peter in Blytheville, Mississippi county. Huffman and Blytheville are attended from Osceola.

1907.—Rev. Father B. H. Fuerst, of Paragould, built St. Henry's church in Rector, Clay Co., in 1907. It was first attended from Paragould and during the last year from Jonesboro.

1908.—The Rev. Father Cattani built in Weiner a church in honor of St. Thomas. The church is attended from Jonesboro.

1910.—The church of the Sacred Heart, near Batesville, was built in 1910, by the Rev. Father Francis Strobel, and is attended from Knobel.

THE CONVENT OF THE OLIVETAN SISTERS, O. S. B., OF MARIA-STEIN IN JONESBORO, ARK.

Last December the 13th, 1912, it was 25 years that the Rev. Mother M. Beatrice Renggle, O. S. B., from Conception, Mo., went with three Sisters to Pocahontas, Ark., to establish there a Benedictine Convent of Teachers, especially for the benefit of Northeastern Arkansas. She had been sent there by the Rt. Rev. Abbot Frowin, O. S. B., of Conception, Mo., at the request of Rev. Jno. Eug. Weibel, Rector of St. Paul's church in Pocahontas, and having charge of all the missions of northeast Arkansas at that time. With marvelous energy and wisdom the Rev. M. Beatrice went to work and in a short time she had a large community. The parish school had an Academy annexed with boarders and 80 people were housed and fed in the primitive frame buildings at Pocahontas under her regime. Although no considerable debt was ever incurred by her, there was certainly no complaints neither about accommodations nor about the food. But all had to work and there was life in the young institution. After a couple of years a number of the young sisters made their examination

as public school teachers. Most of them received first grade certificates and one was even appointed as assistant or deputy county examiner. Mother Beatrice had herself passed a similar examination in Maryville, Mo., the very first year after coming from Switzerland. This gave the young sisters courage to teach and the people confidence in their capability. It certainly takes a good education and a more than ordinary talented person to pass such an examination in a foreign tongue and in so short a time. The Sisters were, therefore, much sought for as teachers. They taught many schools—Bonne Terre, Poplar Bluff and New Madrid in Missouri; St. Patrick's and St. Joseph's schools in Cairo; the schools in Cobden, Sebastian and Carmi, all in Illinois; they taught St. Edward's school in Little Rock. St. Boniface's school in Fort Smith, the Catholic schools in Hoxie, Nettleton, Baring Cross, Wynne and Forrest City, all in Arkansas. At present they are teaching the Cathedral school in Little Rock, the parochial schools at Pocahontas, Jonesboro, Engelberg, Paragould, Stuttgart and St. John's church in Hot Springs, all in Arkansas, and the parish schools in Munster, Rhineland and Nazareth, in Texas. They teach about 1,000 pupils. They have given up their academies in Pccahontas and Jonesboro.

Upon the request of the Rt. Rev. Ordinary Bishop Fitzgerald, of Little Rock, and at the advice of Rt. Rev. Abbott Basilius in Einsiedeln, the young community asked for admission into the congregation of the Olivetans, O. S. B. The Abbots of that congregation at their dieta or meeting at St. Francesca Romana in Rome revised the statutes, prepared by Father Weibel and received the community into their congregation. One article in those statutes prescribes one hour's daily study, even during vacation for every sister engaged as a teacher. In 1908 the new Convent was built in Jonesboro and later the Novitiate was also moved to that place, but with the "proviso" that both places would be equal as Motherhouses and that the Novitiate could be made partly in one, partly in the other place. This was done with the sanction of both the ordinary and the general for hygienic reasons. North-eastern Arkansas is a malarial country. The best remedy for malaria is a change of place.

The Hospital of Saint Bernard Ptolomee opened in Jonesboro by these sisters in 1900 has proven a great blessing to that country. Though not growing much in the last years, it has about 500 patients per year.

On the 13th of December, 1912, the Silver Jubilee of this order was gratefully celebrated in our church of St. John by

a solemn High Mass, Father Weibel presiding. He was assisted by the Rev. Fathers Leo, O. F. M., and Jenne as deacons. The day after a solemn requiem was sung for the departed nuns of the community. A pair of fine black Dalmatics was bought for the occasion. Rev. Mother Beatrice, the foundress, was present. Just a few years previous the Benedictine Nuns celebrated their Silver Jubilee in St. Scholastica, Logan county, with a whole week's solemnities. Amongst others F. Weibel, their first resident priest, preached one of the festival sermons.

ARMSTRONG SPRINGS IN WHITE CO., ARK.

Armstrong Springs has always been considered a fine place for business men, and especially families, to take a rest from the cares of the world. The waters exercise a soothing influence over the nervous system. Wonderful cures have been made by the use of the waters of Armstrong Springs in many cases of diabetis, Bright's disease and rheumatism. It is also said to be very good for stomach troubles. The place belongs to the diocese of Little Rock and in October, 1912, the much-beloved assistant at St. John's church, the Rev. Walter J. Tynin, was appointed as manager and superior of the place. There is a large hotel and another new house for the accommodation of guests. Each house has about 40 rooms. The new house is supplied with steam heat and electric light. A beautiful chapel with several altars is about 30 feet distant from the house. Priests find this an ideal place in sickness and in health. A special feature of this water is its absolute incompatibility with alcoholic liquor. They say that one has to give up the one or the other if he desires to live.

Rev. F. Tynin does also missionary work in that country. From here he attends All Saint's church in Hoxie and Heber Springs in which place he is building a new church.

The Catholic Church Not Known by Outsiders.

The Rev. J. B. Hemmion, a Methodist minister of Wolfville, N. S., is quoted as saying:

"It is a strange and lamentable fact that not one Protestant in ten thousand knows the truth about the teaching and

practice of the Catholic Church. Many do not know that there was any Christian Church from the first or second century, until the Reformation, or for about a thousand four hundred years. And they believe that there was then, virtually, a new Revelation.

When a person of common-sense wishes to obtain information about anything, whether political, religious, scientific, or it matters not what it may be, he goes to headquarters for authentic information—never to those who seek to destroy, or who are the enemies of, that which he wishes to study. Not one Protestant in thousands ever seeks information concerning the Catholic Church from Catholic sources.

“The history of Christianity, from the Apostles to the fifteenth century, is not taught in any Protestant theological seminary nor anywhere else among Protestants, so far as I know. Nor is it possessed by Protestants. I have never seen nor heard of such work, except in Germany.

“Protestants never think of such a thing as reading Catholic books or periodicals or anything that ‘smells of Rome.’ I never did; and yet I was, of all men, not a bigot. It is an in-born and fostered prejudice of many generations. But this is not all. Not only are Protestants absolutely ignorant of Catholic teachings, practice, and history, but they generally believe a distorted caricature and call it ‘Romanism.’”

All of which is quite true, and, coming from a Protestant minister, very striking. If only non-Catholics would seek information about the Church from those who belong to it! “An open confession,” it is said, “is good for the soul.” We hope Mr. Memmion will derive the highest and fullest benefits from his honest, outspoken testimony.

The Catholic Church.

*The Great Moral Force of the World—The Teacher of
Mankind.*

The Catholic Church is the greatest moral force on earth. The intelligent men of the world acknowledge this; even her enemies cannot deny her wonderful moral power. The history of the world's civilization is the history of the Catholic church; with the faith she brought the arts and sciences to every land she conquered. There have been many great men in the world since Christ. Many left deep marks in the different

fields of science and arts; many were great rulers. But the greatest men have been the Popes, through the power they wielded and the influence of the Papacy looms up bright and powerful above every dynasty. The power of the Vicar of Christ has the promise of divine assistance to the end of the world. And the wisest men of every nation bow in reverence before this wonderful power. Lord Macauley gave expression to this idea when he wrote:

“There is not, and there never was on earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age.

“Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which inhabits Europe. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when the Grecian eloquence still flourished

at Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul."

The same idea is expressed by the grand old man, Gladstone, when he says:

"The Catholic Church has marched for more than fifteen hundred years at the head of human civilization; and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world."

In the same sense Senator Mark Hanna wrote the following:

"There is a crisis coming which will have to be met and the sooner the better. There is no place, in this country, for anarchy and treason. In this connection I once said that in the day of trouble the United States must look to the Supreme Court and to the Roman Catholic Church. I will go further now and say that I believe the best friend and protector the people and the flag shall have in its hour of trial will be the Roman Church, always conservative and fair and loyal. This is the power that shall save us."

Indeed, how many dynasties have fallen since the establishment of the Church of Christ? There is today not a single state which existed 2,000 years ago. Every nation of Europe has seen not one, but several dynasties of governments overthrown since that time, when Peter, the first Pope, came to Rome. The Romans were then ruling the whole civilized world. For 300 years the proud mistress of the earth continued to persecute the lowly followers of the Nazarene, and most of the Popes of those days died as martyrs. After three centuries the Roman crown was taken away to the East, the scepter went from the Tiber to the Bosphorus and Constantinople became the temporal mistress of the world. But the Popes remained in Rome, governing from there the Catholic world. For almost 700 years the emperors of the East were ruling, and then the power was wrested from them by the wily Turks. But the Popes continued to rule the Catholic world. Upon the ruins of the Eastern empire, was built the powerful Roman empire of Germany. For centuries those emperors ruled sometimes in harmony with the Popes, sometimes fighting or warring to destroy the Papal power. The great empire ceased to exist, but the popes continued to rule. Julian, the apostate, made the de-

struction of the church his life's work; dying, he said: "Thou hast conquered, O Galilean!" On the rock of Peter many an emperor and king broke his weapons. Napoleon the 1. kept Pius VI. five years in prison, trying to force concessions from his holiness; he himself was a prisoner for 7 years. In the castle of Fontainebleau he forced the pope to give up the states of the church; in the same palace he was himself forced to sign his abdication. Four days after giving the order to unite the states of the church with France, he lost the battles of Aspern and Erlingen. He answered the ex-communication launched against him by saying that the words of an old man would not make the arms drop from the hands of his soldiers. But this actually happened in his Russian campaign from the intense cold. On the same day on which Napoleon died at St. Helena, Pius VII was celebrating his own feast day in Rome. Everybody remembers the words of Bismark: "We shall not go to Canossa." He went; but the pope quietly continued to rule from the Vatican.

How the enemies of the Catholic church triumphed in 1870, after the fall of Rome, Then how often we heard the assertion that the days of the last pope had come. There would be no more popes, that was their wish. But God's promise is stronger than any human power. There followed a Leo the thirteenth and the present Pope Pius X, and they wielded as much power as any of their predecessors. In the course of time numerous religious factions separated themselves from the church. The Arians were at one time so numerous and powerful that St. Jerome declares the world was surprised to find itself become Arian. Very few of the readers know more of the Arians than their name; they are gone, but the popes remained. The same might be said with some modifications of the Manicheans, the Pelagians, the Sabellites and many hundreds of other sects. Luther boasted that his death was to be the death knell of the popes and the Catholic church. Just then the Missionaries of our church won the newly discovered continent of South and Central America for Christ and they have continued their work and the Catholic church has continued to grow, so that at present out of a Christian population of 618 millions in this world, 292 3-4 millions profess themselves as members of the Roman Catholic church; 127 1-2 millions adhere to the Greek Catholic church, whilst 186 millions belong to the hundreds of different protestant denominations. But whilst the Catholic church, with one visible head, the Pope, continues to teach

everywhere the same doctrines she taught since Christ, whilst she proclaims the same moral law as binding everybody from the emperor on the throne, down to the poor slave or negro, we see no union outside of the Catholic church, except that all the factions which, in the course of time, left the mother church, are united against it, and it's no wonder that the original nickname of "Protestant" stuck to them for this protest is the only tie of harmony amongst them. There is no union in their government, some having Bishops, others not. No union in teaching. Some throw the whole doctrine of the seven sacraments overboard; others consider even the "footwashing" as a sacrament. Some believe in the necessity of Baptism and want even the whole body "ducked" under, whilst others hold that Baptism is an unnecessary ceremony. Some assert that the Bible is their absolute and infallible guide; others throw out of the Bible whatever displeases them and they deny its divine inspiration. Whilst the Manicheans and other denominations condemned even matrimony as sinful and declared the use of wine as bad and immoral, the great protestant leader of the 16th century, Dr. Martin Luther, denied man's moral power of resisting his carnal desires. He taught: "Sin bravely, but believe bravely," and he led with an example of all kinds of excesses, according to his axiom: "Whosoever does not love wine, women and song, remains a fool his whole life long." Whilst Martin Luther emphasized the absolute necessity of the faith, condemning the merit of good works, most Protestants at present attach but little importance to the creed, speaking only of morality. But also in this all kinds of extra fads are in vogue instead of the ten commandments. So that one feels tempted to exclaim: "Blind guides who strain out a gnat and swallow a camel," (Mat.23-24) for what else can you call:

The indiscriminate condemning of any use of tobacco.

The discriminate condemning of any use of liquor.

The indiscriminate condemning of any harmless Sunday games.

whilst

allowing silently the destruction of the roots and fundamentals of Christianity by an education without religious instruction;

whilst

allowing silently the ruin of our Christian homes through

divorce and the social evil.—Thus heresies have come and heresies have gone. Kingdoms were established, empires sprung up; thrones have risen and fallen. But the chair of St. Peter remains and he who sits on it remains the powerful, spiritual Monarch. He has now more millions of faithful under his obedience than ever a Pope had before him. There you find the rock unyielding to the demands of modernism and resisting all onslaughts against the Christian homes by sticking to the absolute indissolubility of the matrimony and teaching the same truth in doctrine and moral the church taught for 2,000 years.

Our newly elected President, Woodrow Wilson, paid a beautiful tribute to the Holy Catholic Church as a moral factor when he said to a student body of Princeton University some years since:

“No society is renewed from the top; every society is renewed from the bottom. I can give you an illustration concerning that that has always interested me profoundly. The only reason why government did not suffer dry rot in the Middle Ages under the aristocratic systems which governed them, was that the men who were the efficient instruments of government—most of the officials of government—the men who were efficient—were drawn from the church—from that great body which we now distinguish from other church bodies as the Roman Catholic Church.

“The Roman Catholic Church then, as now, was a great democracy. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become the pope of Christendom.

“Every chancellor in Europe, every court in Europe, was ruled by these learned, trained and accomplished men, the priesthood of that great and then dominant church.

“So, what kept government alive in the Middle Ages was this constant rise of sap from the bottom, from the ranks, from the rank and file of the great body of people through the open channels of the Roman Catholic priesthood.”—Taken from the “Menace,” Oct. 15, 1912.

Amongst the many expressions which show that also President Taft has the same high esteem of the Catholic Church, we quote from one of his last addresses:

“No one nowadays seems to have the courage to tell the people what they do not like to hear.” The Catholic Church today is about the only institution that talks out plainly. It knows humanity well and thank God, still has the courage

to dwell upon its shortcomings and limitations.”—Register and Extension, Toronto.

If this grand mother church that has been educating and civilizing the world for 2,000 years, claims the right and duty to educate her children, she only fulfils a divine command and asserts her natural right which she cannot give up unless becoming unfaithful to her divine mission. That religion teaching the fear of God, the beginning of wisdom, is essential to education, is asserted also by the greatest men outside of the church. Postponing the respective declarations of American authorities, we quote here only F. P. William Guizot, who says (Tom. III.): “The education must be given and received in the bosom of a religious atmosphere, so that the religious impressions and practices may penetrate from every side. Religion is not a study, not an exercise, to which you may assign its hour and its place; it is a law, a law which must make itself felt constantly and everywhere and which only, at this price can exert its salutary influence over the soul and the whole life.”

If all our religious teachings in academies and boarding schools would take the words of the Protestant Guizot to heart, the scandals from irreligious former convent inmates would be reduced to a minimum. Our parish schools, as a rule, are exemplary in this respect and therefore also are much more successful.

Education.

The Catholic Church Not Opposed to Free Schools or State Schools in Themselves.

The child of today is the man of tomorrow. Therefore nothing is more important for the society than the education of the children. The church claims the right of instructing and educating the children. “Let the little ones come unto me,” and she had for centuries the education of the people under her control and through her education, one after another of the European nations were civilized. She had her free schools centuries before any state thought of such institutions. However, the church understands by education the bringing out and developing of every faculty of a

child. Mind, will and heart, and especially the latter: "The fear of God is the beginning of wisdom."

Where the state goes hand in hand with the church and desires to educate the whole man there is no opposition to the public schools. No country has a more successful system of compulsory, public education than the republic of Switzerland. There is no illiteracy in that country and there is no opposition to the public schools neither by Catholics nor by Protestants, only the infidels would like to have changes. However all schools are based on the principle: "The fear of God is the beginning of wisdom." The school, either Catholic or Protestant, begins every morning with a lesson in Catechism or Bible history. For boys, the teachers are mostly married men, all schooled in the national teachers' seminaries; for Catholic girls the majority of public school teachers are sisters of the different religious orders. The teachers that way are vested with great authority and for that reason they are generally giving such good satisfaction. As a rule the Swiss public school teachers are selected by the voters of the school district for a term of four years. In most cases they are re-elected at the expiration of their term. Nor do teachers often abandon their position for a more lucrative one. If the teacher's profession there is not the best paying, it is considered a most honored vocation. Thus it happens that you find many teachers who taught for 20, 30 or 50 years in the same place. Mr. Buhlman, who taught the writer his A, B, C's, was teaching over 50 years in the same school. Also the sisters give great satisfaction as public school teachers. When about 40 years ago a law was proposed by the enemies of the church, smuggled in and attached to a bundle of other laws and demanding that the members of religious orders, sisters and brothers, should not be allowed to be employed as public school teachers, then this law was taken out of the bunch and brought before the people by the "Referendum." Although Switzerland, in its majority, is a Protestant country, the sense of justice and right prevailed and the proposition was defeated by an overwhelming majority. The infidels of France, who drove out the sisters and brothers, teach us a great deal in this respect. Waldeck-Rousseau, the author of these laws of violence, sent his own children for education to convents in Italy, after he suppressed them in France. So do the majority of those in higher positions. One of the most violent persecutors of the church being asked why he sent his own children to convents so far away and wanted everybody else to patronize

their new government schools, replied: "I see that people who have faith and religion seem to be happier and whilst I have lost my faith, *I wish my children happy.*

THE OBJECT OF THE PRESENT PUBLIC SCHOOL SYSTEM IN THE U. S. WAS, ACCORDING TO THE TESTIMONY OF ORESTES C. BROWNSON, ESTABLISHED TO UNDERMINE GRADUALLY CHRISTIANITY.

The system of the public school system in the other European countries is more or less similar to the one in Switzerland. France and Portugal form exceptions. There the governments have established public schools with the open determination to destroy religion. For that reason private schools are established all over France. The first public schools in the United States were eminently religious. One of the founders of the present public school system, Orestes C. Brownson tells us that also in this country the system as it is now, was established not specifically against the Catholic Church, but in order to get rid of Christianity in general. The Catholic Church, by establishing her own school, only fulfilled her duty of protecting her children against dangers.

In an oration delivered before the Philomathian Society, of Mount St. Mary's College, Md., June 29th, 1853, the late Orestes A. Brownson said, (Works, Vol. xix, p. 442):

"It is not without design that I have mentioned the name of Frances Wright, the favorite pupil of Jeremy Bentham and famous infidel lecturer through our country, some twenty years ago; for I happened to know, what may not be known to you all, that she and her friends were the great movers in the scheme of godless education, now the fashion in our country. I knew this remarkable woman well, and it was my shame to share, for a time, many of her views, for which I ask pardon of God and of my countrymen. I was for a brief time in her confidence, and one of those selected to carry into execution her plans. The great object was to get rid of Christianity and to convert our churches into halls of science. The plan was not to make open attacks on religion, although we might belabor the clergy and bring them into contempt where we could; but to establish a system of state,—we said national—schools, from which all religion was to be excluded, in which nothing was to be taught but such knowledge as is ver-

ifiable by the senses, and to which all parents were to be compelled by law to send their children. Our complete plan was to take the children from their parents at the age of twelve or eighteen months, and to have them nursed, fed, clothed, and trained in these schools at public expenses. But at any rate, we were to have godless schools for all the children of the country, to which the parents would be compelled by law to send them. The first thing to be done was to get this system of schools established. For this purpose, a secret society was formed and the whole country was to be organized somewhat on the plan of the carbonari of Italy, or as were the revolutionists of 1820 and 1830. This organization was commenced in 1829, in the city of New York and to my own knowledge was effected throughout a considerable part of New York state. How far it was extended in other states, or whether it is still kept up, I know not, for I abandoned it in the latter part of the year 1830, and have since had no confidential relations with any engaged in it; but this much I can say, the plan has been successfully pursued, the views we put forth have gained great popularity, and the whole action of the country

on the subject has taken the direction we sought to give it.

I have observed too that many who were associated with us and relied upon to carry out the plan, have taken the lead in what has been done on the subject. One of the principal movers of the scheme had no mean share in organizing the Smithsonian Institute, and is now, I believe, one of the representatives of our government at an Italian court. It would be worth inquiring, if there were any means of ascertaining how large a share this secret infidel society with its members all through the country, unsuspected by the public and unknown to each other, yet all known to a central committee, and moved by it, have had in

giving the extraordinary impulse to godless education which all must have remarked since 1830, an impulse which seems too strong for any human power now to resist."

There can hardly be a doubt that this secret society was largely responsible for making our public schools godless. While we do not think it likely that said organization still exists today, it would be absorbingly interesting to know how long it operated and when and how it ended. No history of the public school system of the United States can be complete without a full account of the movement started by Frances Wright and her friends.

How this system has worked in France during the few years of its existence, the following figures may partly explain:

Forty years ago 14 per cent in France were analphabets; now there are 30 per cent. Then the state paid 95 million francs for educational purposes, now 350 million francs. In the army the number of deserters has grown from 4,000 to 16,000, the number of those refusing obedience went from 7,000 to 70,000. The number of condemned criminals of minor age, rose from 1,300 to 30,000. The suicides increased from 5,000 to 9,000. The number of insane has been growing from 11,000 to 85,000.—Rundschau, Texas, Dec. 25, 1912.

GENERAL CONDITIONS OF THE CATHOLIC SCHOOLS IN THE UNITED STATES.

We are well aware of the fact that for boys, especially when they are over ten years old, we ought to have men teachers in our parish schools. We also know that sometimes sisters have been sent out as teachers, wanting in the necessary qualities of a teacher, more or less. We are furthermore aware that there is a great difference as to the teacher's standard in the different communities. Many of our religious communities are young and some are without a strong-minded man, necessary especially to guide the community, especially with regard to elementary schools. It is much easier to become a successful teacher in an academy than to be a systematic thorough teacher of an elementary or parish school. Rev. Dr. J. A. Burns, C. S. C., in his work, "The Growth of the Catholic School System," says: The

chief factor in the making of the community was, generally speaking, its leadership. The community which grew great and powerful was made so by some extraordinarily gifted man or woman, who had the shaping of its early destiny. Leadership counted for more than external circumstances. Where feeble organizations grew feebler or disintegrated altogether in the face of difficulties, other communities better officered grew strong and were able to harness even adverse circumstances to their service. This is especially true of the development of the community on the purely educational side. The spirit of a single great teacher often passed to the entire community as an inheritance for all time."

Thus it is also in Arkansas. Most of the communities hold yearly normal schools and our board of education has to see that no incompetent teachers be employed. The synodal acts of the diocese of Little Rock say (page 133): "In promoting the welfare of our schools we shall be assisted by our school board, whose duty it will be to examine, in accordance with the enactments of the Third Council of Baltimore, all the secular teachers, and all the sisters belonging to any diocesan congregation who are to assume the responsibility of teaching in our parochial schools."

In any case the public schools suffer as much from the want of male teachers, if not more. Also the proportion of unqualified teachers in the parish schools compares very favorably. We do not even want to mention the great advantage of stability in our religious teachers. But even if the conditions were not so favorable on these lines, we still could not give the preference to schools where religion is ostracized for the education of the heart is worth as much as the development of the head. That nobody imagine that the Catholics alone think so, we shall quote in the following pages only great authorities not belonging to our church. It will be well, especially for such who think our parochial schools inferior to the public schools, and deem them superfluous to read carefully the following articles from great leading men, but none of them Catholics. We could multiply those testimonials to fill whole volumes. And the best of these parish schools are not the largest. Their success does not depend so much from their equipment and buildings as rather from the simplicity and thoroughness of teaching and the strict discipline. We do not know of a parish or mission in our experience where nearly all the boys turned out well and are now useful, industrious citizens, some in honored positions, many of them in prosperous circumstances, and almost all exemplary practical christians, as it is the case with the

school pupils of St. Paul's church in Pocahontas, Ark., in the early eighties. From 1879-1886 in the fall they had no sisters teaching, but they had a parish school from the beginning and all the Catholic children attended it. The buildings and desks were of the most primitive kind. The first teacher was Rev. F. Weibel himself. He had amongst 27 pupils hardly 6 Catholic children. But there were not more in the parish. Later Miss Mollie Smith was teaching, and Miss Kate Esselman and Miss Kate Weibel; then the gentlemen teachers—I. K. Weibel, T. Mays and Hubert Peters. In the fall of 1886 the first sister school was opened. The pupils of these primitive days certainly turned out very well with but rare exceptions. Whilst psychology and philosophy and other such branches were not taught in that simple school, the 3 R's were taught thoroughly and the strict discipline required well prepared lessons and real study and learning. And the key to the success was "The fear of God, which is the beginning of wisdom," and which was cultivated from morning till night. But it is better to let outsiders speak about the Catholic schools.

STATEMENTS BY NON CATHOLIC MAGAZINES, MINISTERS, STATESMEN AND LEADING PEDAGOGUES CONCERNING OUR SCHOOLS.

The Popular Science Monthly.

"1. We have more murders than all Europe combined.

"2. We have more divorces than all Europe combined.

"3. We have more great thieves and embezzlers than all Europe combined.

"4. We have more sex-sins (some of them hitherto unheard of on earth) than all Europe, Russia in Asia included.

"This is severe, but it might be added that we stand on record as having within our confines more pagans than exist within Japan.

"It might be stated, moreover, that races noted for their probity and decency in Europe, readily yield to disintegrating influences that obtain in the United States."

Which city school authorities have not had trouble with their fraternities, sororities, or at least been humiliated by the rebellion and insubordination of pupils, if they have not uncovered some shocking conditions in the

schools? Disrespect for authority is proverbial among American public school children. By way of contrast, the following from Indiana's Chief Executive (speaking at a Catholic college) will serve:

"I love your Church because you inculcate respect for authority. We are living in a land where there must be respect for authority, a land of law and order and liberty. Whenever the people forget that God reigns, they will lose respect for authority, and then there will be no liberty. Those who forget God confuse liberty with license."

The subject under discussion is well treated by Hardy Penn, and merits careful perusal. He states the facts and traces the same to their evident cause.

Hardy Penn.

(Address before Brooklyn Teachers' Club.)

"For a time I was assigned to report

the police courts. The number of small boys brought up for infractions of law was appalling. Young men, a score a day, were brought in, charged with every kind of offense. Many of the boys were not consistently bad and the judge felt unwilling to commit them to confinement, where the associations were only too likely to turn them into confirmed criminals. From one large Brooklyn school were brought two youths with prints and negatives of obscene pictures which were being sold to the students, the two boys acting as agents for a notorious company. Complaint had been made previously against these same offenders, and a grave warning given. They were convicted and sentenced to the penitentiary for three months. About the same time the school athletic contests of the borough were disgraced by deceptions of players who lied about their ages. Then came the efforts of a local society to lessen the spread of gambling among the children.

"But still our city streets are kindergartens of this vice. You cannot walk five blocks without finding a bevy of boys excitedly engaged in pitching pennies or shooting craps. Youngsters barely out of their cradle, messenger boys and street urchins all mingle together in these sports—the very vice that the forces of the law are trying to drive away from the haunts of grown men. Boys going home from school add new recruits to this large body of gamblers. Miss Julia Richman is now making a crusade against the proprietors of low theatres whose galleries are filled with boys of a school age who drink in greedily the coarse jests, profanity and obscenity of the performances. In the best districts of Brooklyn Joseph W. Mead, attendance officer, is set upon by a group of boys, pelted with stones and seriously injured. Principal John Rafferty finds indulgence in cigarettes so practiced by the boys in school that their intelligence and moral sense are seriously impaired.

"Now what are you going to do about it? Do these things seem quite apart from the duty of schools? I am not so sure about that. I understand that the school is a device by which parents may delegate to specially prepared agents the education of their children, a function which in less specialized society would be performed entirely at

home. I do not understand that the decision as to what these agents shall teach has ever been or ever will be taken from the people. Public need and that alone as voiced by the public itself must be the consideration to determine what the schools shall teach. The American theory of tax supported schools claims them to be necessary for the health of the state. It is an open question whether the kind of teaching now in vogue is contributing with sufficient directness to national soundness.

"Our whole machinery of education from the kindergarten up to the university is perilously weak at this point. We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and what is wrong than they have of the motions of a gyroscope. The moral density of the girls who are brought before the justices and of the gangs of well fed and well dressed youths who consort with them is a startling revelation of a peril that is already upon society. Their moral faculties have been left as undeveloped as if they did not exist. The machinery of instruction has failed utterly to cultivate a sense of righteousness. They can read; but what reading ministers to their minds? They can write; forged checks have been produced as evidence of their crimes. They can perform mathematical calculations—with the skill of the accomplished swindlers.

"But who has taught them right and wrong? In a society such as that in which we live and in which plastic youth are growing up, conduct is not a matter of instinct. It must be taught. It has to be learned just as certainly as history or handicraft. Is this knowledge being imparted to our children in any efficient way and by any efficient teachers? Are the fathers and mothers doing it? Is the Church doing it? Is the public school doing it? We are compelled sadly to say no to all these queries. The churches are complaining that the people do not send their children. Parents have abdicated their position as teachers of everything. The people who are paid for teaching the young are not teaching the children what the times are most in need of.

"The great Roman Catholic Church steadily maintains that our state system of instruction is so defective on the moral side that the Church ought

not to submit its children to such educative processes. It is unquestionably right in the contention that the whole public school system is morally a negation. The members of that system are asleep. They are foolishly surprised when they find that a gang of toughs assaulting harmless passengers on a trolley line are members of school. We are disappointed when we see a whole populace unmoved at any extremity of corruption in civic administration. We are shocked when we see young men of respectable families running about the streets with their neighbors' daughters, affecting the mannerisms of the Tenderloin. Why should we be surprised, disappointed and shocked? They know no better. This is the depressing part of it all. They have never learned; they have never been taught. There is no provision for teaching them.

"The great company of educators needs to be sternly warned that morality must be specifically taught in the public schools. Righteousness is essential to a people's very existence. Righteousness does not come by nature any more than reading or writing does. Somebody must teach it. Any school which permits a pupil to be in it for six months without seeing to it that he has learned essential morality and has been taught what it practically means has shown its unfitness to be a place of training for future citizens. The state claims, and rightly, the power to compel the child of every citizen to be sent to school. If at the end of his school life the youth does not know the difference between right and wrong the fault lies at the door of the school system.

"Senator Brackett's bill is an expression of a widely felt belief in the immoral quality of public school teaching. He calls for ethics without dogma. If some such plan as he suggests is not adopted, ethics with dogma will be taught to children in schools supported by parents independent of the public schools. For moral teaching stronger and more effective than the influences of a single home will be demanded by the bulk of our people. If the managers of public schools are slow to anticipate that demand, an inroad into state supported schools is sure to come, and groups of schools on private foundations will supplant a great part of the school influence. A sounder moral teaching is demanded. The

parents of children will see that it is provided."

We have already quoted President Woodrow Wilson above. Here is what our newly elected Vice President said, according to the Menace

Marshall Favors Parochial Schools.

In an address at the dedication of the St. Mary's Catholic parochial school in Indianapolis on last Sunday, Governor Marshall used language, according to press reports, which practically puts him in favor of the support of the Catholic schools by state funds. If his language has been correctly reported it ought to put every lover of our common school system in an open and uncompromising fight against him. We want no man for either president or vice-president who is in favor of the support of sectarian schools by public funds. Here is the quotation as taken from the Indianapolis News of September 9:

"The governor also elaborated his stand taken in favor of parochial schools and similar institutions. He said the supporters of the parochial schools never had been criticized for their failure to pay taxes, which keep up the public school system of the state. For that reason, if for no other, the governor said in his judgment the theory of the parochial school was right."—Clean Politics.

President Taft.

"I know there are people who hold that God should be eliminated from education, but I hold that love of God and country are compatible, and that an education where these principles are combined, makes for happiness when the young man or woman goes out into the world."

Ex-President Roosevelt.

(1904.)

"There is no word in the English language more abused than the word 'education.' It is a fine thing to be clever, to be able, to be smart. But it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. We must have education in the broadest sense,—education of the soul as well as of the mind. The future of this country depends on the way in which

the average boy and girl are brought up."

William J. Bryan.
(At Winona, Ind.)

"I believe that there is assurance of the life that now is, as well as of the life to come; and I am anxious that this life should be brought to the consciousness of every human being. The heart has more to do with human destiny than head or mind. The pure of heart shall see God. I want my boy, if he is to dig ditches, to begin his digging with the best education that the country can give him, but the education of the heart is above the education of the head."

President Eliot of Harvard.

"It is indisputable that the country has experienced a profound disappointment in the results thus far obtained from a widely diffused popular education."

President Hadley of Yale.

"I do not believe that you are going to make the right kind of a citizen by a godless education, and then adding on religion afterwards."

Prof. Garfield of Princeton.

"If an educational institution lacks the religious motive at its core, it lacks the thing which alone makes it worth preserving."

The Late President Harper, of Chicago University.

It is difficult to foretell the outcome of another fifty years of our educational system—a system which trains the mind, but, for the most part leaves the moral side untouched; no religion, no ethics, merely a sharpening of the intellect. The Roman Catholics meet this difficulty; our Protestant churches utterly ignore it."

Again, speaking of the need of beginning this training at an early age, he asks:

"Do we not realize that in all work, whether for church or for country, the largest returns come from doing the work with children? Here again we may take lessons of wisdom from Roman Catholicism."

President of Bowdoin.

"The public school must do more

than it has been doing if it is to be a real educator of youth and an effective supporter of the state."

Bradley Gilman, Harvard.

"Harvard undergraduates, like all youths, need education of heart and will, in devotional and ethical directions, as truly as in observation, or analysis, or other intellectual processes. Harvard College—and every college—is under obligation to educate its youth morally and religiously as well as intellectually; and this must be done in the only way in which moral and religious education is possible, by the presence and direct appeals of men who feel and live the robust, manly principles of Christian life which they advocate."

Lyman Abbott.

(In the Christian Union.)

"Teaching reading, writing and arithmetic is not enough. Development of intelligence without a concurrent development of the moral nature does not suffice. As has often been pointed out, intelligent wickedness is more dangerous than wickedness that is unintelligent; the devil knows enough; sending him to school will not make a better devil of him; knowing how to make dynamite without also knowing what are the rights of property and the rights of life do not make the pupil a safer member of society; skill in speech, unaccompanied with conscience, gives only that product of modern civilization—an educated demagogue."

Leigh Mitchell Hodges, Protestant.

(In the North American, September, 1909.)

"So wisely and energetically has the Catholic Church served the cause of education that in the matter of schools and colleges it today holds a unique position among religious institutions, especially in this country, where its work in this direction has borne fruit in numerous excellent educational centers for the proper mental and physical training of both sexes from childhood to maturity.

"During the last decade each succeeding year has witnessed a notable increase in the number of such institutions and marked advances in the

courses prescribed and the facilities afforded.

"Hence, it is only a statement of facts to say that the advantages offered by this branch of the Church's activity are on a par with those obtainable at the foremost secular institutions; while none who has made close study of the matter will dispute their supremacy as moral mentors.

"The convent-bred girl has long been accepted as a model of sweet, useful womanhood, possessed of refinements and accomplishments which add a distinct charm to her natural attractions, and it is a consideration of the first importance that the development of her domestic traits is singularly complete.

"The convent bred girl, while well grounded in the classics and mentally cultivated in every way that may be of service to self or fellow-beings, is primarily a home-maker, and in this age of increasing common sense, we are coming to a right realization of woman's place and power in this, her highest estate.

"Of the boy or youth who is armed for the battle of life in a Catholic institution, as much may be said in regard to matters of equally great assistance to him in playing his allotted part. While necessary emphasis is laid upon the mental training, the physical welfare and development are by no means neglected, and this proper regard for the upbuilding and uplifting influence of clean sports and athletics has given the students and graduates of Catholic colleges places in the front ranks of athletic endeavor.

"So pronounced are the advantages set forth by some of these centers of instruction that many non-Catholics, aware of the completeness of the training and the good influence of the surroundings, make choice of them, particularly since it is generally understood that no effort is made to interfere with personal religious beliefs.

"The further fact that Catholic schools are, as a rule, more reasonable as to cost of board and tuition than secular institutions of similar standing has also led to the notion that the reason for this must rest in limited opportunities and advantages. But the real explanation lies in the fact that teachers in Catholic schools are vowed to devote their lives to education. They have no social relations with the world, can own no property and re-

ceive no salaries. This makes the cost of operating the schools much less than secular institutions of similar grade, and the student receives the benefit in lower charges."

Hon. Amasa Thornton, New York.

(From the North American Review, January, 1898.)

"I am a Protestant of the firmest kind. The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population; and Catholics have even been charged with being enemies of the people and of the flag. Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics; and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for us to lay aside prejudices and patriotically meet this question. The children and youth of today must be given such instruction in the truths of the Bible and Christian precepts as will prevent them in maturer years from swinging from their moorings and being swept into the maelstrom of social and religious depravity, which threatens to engulf the religion of the future. Such instruction can only be given successfully by an almost entire change of policy and practice on the question of religious teaching in the public schools, and the encouragement of private schools in which sound religious teaching is given."

The Educational Review.

(February, 1898.)

"A little less than fifty per cent of our children frequent any Sunday school. The meaning of these figures is simply overwhelming. More than one-half of the children of this land now receive no religious education. Even this feature does not show all the truth. It seems to admit that those who attend Sunday school are receiving proper religious instruction; but everyone knows this can not be granted."

The New York Times.
(March 1, 1910.)

"The movement of the Roman Catholics to secure a system of education which shall not ignore religion is a movement in the right direction. Their self-sacrificing effort in maintaining their parochial schools for this purpose ought to cause us Protestants to blush, when it is compared with our own indifference in this matter. The religious training of Protestant children is left almost entirely to the Sunday school, where the great bulk of the teachers are so inefficient and indifferent that they exert no moral influence over their charges. The bitterness which has existed between Protestants and Romanists has become so much a matter of the past that it ought to be possible to agree upon some plan whereby our youth can receive some kind of religious training in the public schools. Surely every Christian will rejoice to have such religion given, so that our child will not grow up wholly irreligious and thus become a menace to the well-being of society.

The Chicago Interior, Presbyterian.
(January, 1902.)

"To teach the higher branches of an academic curriculum without a spiritual basis is either a farce or a fraud. In the sciences there is no middle ground between theism and atheism. One can teach the multiplication table or the rules of grammar without coming up against the question of the divine existence, but no one can so much as touch the hem of the robe that Duty wears without recognizing the being and the sovereignty of Jehovah."

The Age of Steel.
(October, 1896.)

"A boy might be educated at school for several years, but if his heart is not educated with his head, his conscience with his memory, a knowledge of arithmetic and skill in penmanship, of the date of the battle of Bunker Hill and the number of gallons of water in Lake Michigan, are no guarantee that he will not use his acquired knowledge in putting the finishing touches to as consummate a scoundrel as ever entered a prison cell. So far as education goes, there are rascals who understand geometry, and can give you the distance of the sun, moon and stars as easily as a railway conductor can punch a mileage book."

Rev. J. S. Martin.

(In the Christian Statesman.)

"The school that does not train its pupils in harmony with the Christianity that permeates the American Republic through and through, is no true American school, whatever else it may be. In order to thus train them it must give positive moral and religious instruction. Neutrality in this matter is an absolute impossibility. Refusal or neglect to give this instruction amounts in the end to instruction adverse to morality and religion. What! A system provided by the State the very object of which is to fit for citizenship, and then no provision made for teaching the young the fear of God or the duty of keeping His commandments, respect for authority or obedience to law! Will not the student naturally conclude that in the estimate of the State these things are of little or no moment? In what more subtle or powerful way (powerful because subtle) could the State throw the weight of her mighty influence against the great established Christian features of our national life?"

Rev. Dr. E. T. Wolf,

Professor at Gettysburg Theological Seminary, before the Evangelical Alliance, in the Philadelphia (Press, Dec. 4, 1901.)

"Moral training has for the most part been cast out of our public schools. Every faculty, except the highest and noblest, is exercised and invigorated; but the crowning faculty—that which is designated to animate and govern all others—is contemptuously ignored; and, unless its education can be secured, our young men and women will be graduated from our schools as moral imbeciles. This country is facing a grave social problem."

New England Journal of Education.
(September, 1907.)

"There is one church which makes

religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. If our Puritan fathers were wise, then we are foolish looking upon it as a mere speculative question. With their policy they will increase; with ours, we will decrease. We are no prophet, but it does seem to us that Catholics retaining their religious teaching and we our heathen schools, will gaze upon Cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes and fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

Cincinnati Enquirer.

"The immorality and depravity among some of the girls and boys of the school, especially those who live in tenement houses, that was revealed by the investigation is simply appalling," declared Superintendent Dyer.

"The admissions made by a number of the girls of repeated acts of immorality, coupled with their declarations that they did not know that they were doing wrong until Principal Heizer told them, were astonishing. These children have been living in an atmosphere of iniquity in tenement houses where they can see and hear everything that is done and much which is of a depraved character."

Baptist Watchman.

(August, 1904.)

"Our public schools are by no means exempt from responsibility for the degradation of children, and by banishing the teaching of religion and morality the public schools 'have sharpened the wits of the children only to make them more expert in evil. We freely say that we would choose that the children should be trained in schools which exist under any sort of Christian name rather than in those from which religious and moral teaching is altogether excluded.'"

Yonkers Home Journal.

(August 16, 1904.)

"Rev. T. L. Papillon, a member of the Moseley Education Commission, says: 'I saw enough to make it tolerably clear that the lack of religious education in the public schools is not, and can not be, made up by the Sunday School, however well organized; nor does any one profess to believe that it can.'"

The "Methodist" Writes Editorially.

"In our judgment the denominational schools of the land, as compared with the purely secular or State schools, are on moral grounds incomparably the safer. Our state institutions, as a general thing, are the hotbeds of infidelity—not less than vice. That unbelief should be fostered and formented therein is not unnatural. We thoroughly believe that our church should invest at least ten millions of dollars in the next ten years in denominational schools. Why? Because we believe this system is the American one and the only safe one."—*Literary Digest*, ol. VII., No. 7.

The Christian Union.

"The time has come for a vigorous war upon the popular notion that religion can be excluded from any system of education. The secularization of the public schools is false in psychology. It assumes that a child can be divided up like a tenement house into different rooms part developed and part left undeveloped. This is not true. It assumes that religion is something apart from life. This conception of religion is wholly pernicious."

Bishop W. A. Candler, Methodist.

"Now, we may as well understand first as last that the policy of religionless education and unmoral culture can end in nothing but ruin. It will increase intellectual power beyond question, but the power it will thus generate will be lawless and dangerous power.

"And we can not by anything done outside of our schools and colleges make up for the want of religion in them, if we propose to continue to exclude religion from them. The Sunday school can not offset in one day what the secular school does in a week. The influence of the family is not so constant and constraining during the years of school life as the school-room in which the hours of the day are spent, leaving to the home only the weary moments left when the day draws to its close and the darkness of the night. The life of a godly teacher operates under a handicap when he is forbidden to impart religious instruction; for the pupil naturally asks, Why is this good man's lips held in enforced silence upon this subject if it is really a matter of importance? To exclude religion from the school is to put upon it a mark of depreciation and discredit."

Bishop Hamilton, Methodist.

(At Syracuse, N. Y., 1910.)

"We begin with the children and teach them that all education is secular. Our schools are godless—they have eliminated the Bible and have neglected to teach the children to be honest for fear that we will teach them religion."

Dr. Gunsaulus, Chicago.

"We educate from the ears up, and one-third of a man can never be the entire American we wish to have as the product of our educational system. We will never get the complete American till head, heart and hand are in unity."

Rev. W. Montague Geer, Episcopalian.

(Before the Sons of the Revolution, in New York City, just after the death of President McKinley.)

"This dreadful calamity looks very much like a visitation on us of the wrath of the Most High. We must get

back to the guiding principles of our forefathers. There were two evils in our great country; first the sin of slavery,—that we have expiated and wiped out; then the sin of intemperance,—that we can master and are mastering. Is there, then, any evil still in the land, so widespread as to call down the wrath of God upon us? There is. Our Godless system of education is a far worse crime than slavery or intemperance. I believe that the United States is suffering from the wrath of God today because our people have consented to the banishment of Jesus Christ from the daily lives of our children. If today Christ were upon earth and should enter almost any public school house in the country, the teacher, acting under instruction, would show Him the door. If on the other hand, He were to enter any of our private (parochial) schools, He would be worshiped by teacher and scholars on bended knee. Here is our fault, here is our sin. The question now is. To what extent can we mold and remodel our educational system? Almost any system is better than the present one. It would be infinitely better to divide up the money received from the school tax among the various Christian denominations and the Hebrews than to continue the present irreligious system."—St. Paul's Church, New York City, 1901.

Rev. Dr. Washington Gladden,

(Of Columbus, Ohio, in an address at Yale University, April, 1902.)

"All that saves the public schools from ruin in many cities is the self-sacrificing work of the teachers. There is a marked tendency in these schools to lower the standard of education by eliminating God and making us a sordid, money-hunting race."

Rev. Dr. David H. Greer, Episcopal.
(Before the General Episcopal Convention.)

"Education needs something more than mental training and culture to make men pure and keep them so. It needs that culture and training be inspired by religion. The Episcopal Church is not satisfied with the present system of public schools, because religion is not taught in them. These schools should not only turn out well-equipped young men and women, but Christians as well."—Washington, D. C., October 2, 1898.

Rev. G. A. Reeder, Methodist, Cleveland.

"You educate a man's intellect alone and you make him a criminal instead of a scholar; a rascal in place of a gentleman. If you thus educate a boy but half, you place in his hands a revolver with which he can commit suicide."

Dr. Emil G. Hirsch.

(The Famous Jewish Rabbi, speaking at Sinai Temple, Chicago.)

"The best minds of the nation now agree that there must be some system of moral training in the public schools. The eighteenth century theory that knowledge is all-sufficient to the building of character is a mistake and an exploded idea. Today every master of pedagogy is certain that the imparting of knowledge, unless supplemented by something else, is insufficient in building character and virtue. The Catholic Church has long held this contention, and that Church is undoubtedly correct in its insistence that education must be more than a mere transfer of knowledge."

Rev. E. P. Marvin, Lockport, N. Y.
(In the "Episcopal Record.")

"The Catholic Church is right in holding that children and youth should have religious instruction in connection with their whole course of learning. Therefore, they provide many parish schools.

"All the churches ought to do the same. More and more of our statesmen are seeing and asserting that religious belief is the only solid basis

of morality and righteousness, and that mere secular learning has no tendency to make men moral and good. It may make more skillful knaves and dangerous neighbors. But our country, being a secular and not a Christian state, embracing freely all religious bodies, cannot use the Bible in its public schools. Why, then, should not we all have parish schools?"

Rev. W. H. Pratt, Episcopal.

"Not to educate children in religion is to educate them out of it into infidelity."

A Tribute to the Parochial Schools.

The parochial schools are to be credited with another admission of superiority over the public schools, in the statement made recently by President Boeringer, of the St. Paul, Minn., School Board. In an interview he declared that not five per cent of the teachers of the St. Paul public schools are able to write a neat and legible hand, and consequently penmanship is becoming a lost art among the graduates of those institutions. In the parochial schools of St. Paul he found the opposite of this was true.

"I am informed on good authority," he said, that the parochial schools have requests from business men for boys for thirty-two positions more than the schools can fill, and in each case the business man says that the public school boys are not available because they cannot write neatly and legibly. The parochial schools take much pains in the teaching of writing."—S. Guardian, Jan 4, 1913.

PAROCHIAL SCHOOLS, ACCORDING TO THE TESTIMONY OF THE MOST COMPETENT JUDGES, NOT CATHOLIC, EXCEL GENERALLY ALSO FROM AN INTELLECTUAL STANDPOINT.

There is a great difference in Catholic schools as we find it also in the public schools. There are sometimes found communities which are almost altogether independent and miss the guidance of an intellectual man. The natural consequence is a lack of system and discipline in teaching. But most communities have directors and competent

leaders with full powers to enforce a uniform discipline, method and system. Therefore we find most of the religious very competent and efficient as teachers. Besides this advantage of a competent leader, master and director always at hand, there are other reasons for the success of their teaching, we mention only a few:

1. Parochial school teachers take up their work as a life profession; they never expect to change their occupation, and hence become intensely interested in the same.

2. The motive which impels the religious teacher to devote his or her life to teaching is the highest which can actuate a human being—love for God and a high appreciation for the sacredness of the teaching profession, which begets boundless enthusiasm.

3. Religious teachers live away from the world, are not distracted by its pleasures and attractions, and are not disturbed by the consideration of money.

4. Sisters or Brothers, who teach in parochial schools live on the very school premises, dwell in a common house where school and its work enter into their conversations, recreations and prayers. Then the very rule obliges them to devote some time every day to study.

We are well aware of the fact that the public school teachers have to pass strict examinations proving their fitness and competency, but there is certainly some truth in the "Report of the Bureau of Education," 1892-93, p. 545, where we read: "The profession of teaching seems to be a kind of waiting-room in which the young girl awaits a congenial ulterior support, and the young man a more advantageous position." Observe the present country-wide agitation for the increase of teachers' salaries.

However, as our own testimony might be suspicioned, we shall also for this our assertion quote testimonials exclusively taken from non-Catholic authorities:

James Clancy,

School Inspector, 12th District, N. Y.
City, in New York Sun, November 11, 1904.

"To the Editor of the Sun:—For more than twenty years I have been familiar with the public schools. As a school inspector, I have paid particular attention to methods and results. But until recently I had never set foot in a Catholic parochial school. When I did enter it was with a feeling that it would be impossible to find anything to commend, educationally, from a layman's point of view.

"These (parochial) schools are organized as systematically as are the public schools, with a Board of Directors, a Board of Examiners, of teachers and superintendents. Each school has its supervisor or principal (a nun or a Christian Brother) and a corps of class teachers. Among the religious teachers is a goodly number of laymen and laywomen—all holding certificates from the State or City or the Catholic School Board. Among the nuns are found graduates of the Normal College and ex-public school teachers.

Results Compared.

"Do these parochial schools turn out better educated children than those from the public schools? Last summer while 75 per cent of the graduates of the parochial schools who presented themselves for examination for entrance into the normal college were admitted (and many with 'honor') only 25 per cent of the graduates of the public schools were successful. This summer the Catholic percentage was higher.

"In all the parochial schools I visited I was invited to examine the classes in any subject contained in the curriculum. Very few were below the standard, while the large majority were superior to the public schools. I know some public schools that cannot be excelled by the best of the parochial schools, for the reason that the principals steal time from the 'frills and fads,' to give their pupils thorough instructions in the essentials. For doing this they are liable to charges should the district superintendent find out and report the conscientious if delinquent principal to the Board of Associate Superintendents, whom Mayor McClellan has styled the 'Masters of the Board of Education.'

"In the essentials—penmanship, language, (grammar), reading, arithmetic, history and geography—the parochial schools seem to excel. They excel in drawing. The reason for the superiority of the parochial schools in these respects is simple. At the end of a school term (one-half year) no child is promoted to a higher grade unless the child has a mastery of the subjects taught in the grade in which he or she has been studying for the term. In the public schools the aim is to get results in the shape of statistics. Fit or unfit, the child is pushed into a higher grade.

"In the Catholic schools a backward child is kept another term, or, if necessary, a whole year, in the same grade until fit for promotion. In the public schools forty minutes are wasted each day in the first school year on physiology, hygiene and 'organized games' for the six or seven-year-old children, and thirty-three minutes for grades of the following years. In the parochial schools all through the course calisthenics are given at intervals to relieve the pos-

sible monotony of study, but no time is lost in taking children to the yard to play 'organized games,' such as are ordered by the Board of Superintendents of the public schools. Play is as natural as eating and drinking, and the parochial schools are not 'instructed' how to get exercise out of fun.

Points in Which They Excel.

"As a rule the parochial school pupils are better spellers and have a clearer idea of the meaning of the words than the average public school child.

"The parochial school children are fairly well acquainted with the geography of the world, so necessary in these days when the newspapers give such ample space to the current history of nations. They are well grounded in the history of their own country, with a good idea of the history of foreign countries, while their writing and arithmetic deserve the highest praise.

"The drawing taught in the parish schools is mainly mechanical and is co-ordinated with geometry.

"The parish school graucate can sing music from sight (special teachers are engaged for this work) and knows enough of the technicalities for all ordinary purposes.

"From the first grade to the highest the girls have lessons in sewing, but there is no effort to turn out finished dressmakers. All pupils in the grammar grades are exhorted to take the Regent's examination, and the large number of those who pass is worth more than passing notice.

"There are high school classes in which stenography, algebra, foreign languages and the highest branches of learning are taught those pupils whose parents can afford to keep their children longer at school."

Catholic Pupils Pass Best Examinations.

We reproduce the following from the New York Normal College's Annual report, (1901-1907).

Total of public school applicants (Manhattan and Bronx)	4,657
Accepted	3,213
Percentage of successful public school applicants	69
Total of parochial applicants (Manhattan and Bronx)	1,250

Accepted 924
 Percentage of successful parochial school applicants 74

And it must be remembered that the New York public schools have so many more candidates to draw on.

Here is what the manager of a large metropolitan store in New York has to say of public school graduates of that city:

"It was so discouraged with letters and application blanks written by graduates from our public schools that I decided to try the parochial schools. I went first to the priest in charge of St. Joseph's Parochial school at Sixth Avenue and Waverly Place, Father Spellman by name. I thought I would like to get boys from that parish because it is so close to the business section. Father Spellman was courteous, but he could not oblige me. Every one of the last June's graduates had been placed in store or office, and every graduate in the class of June, 1907, is spoken for by some business man in the Wall street or wholesale district. I am

not a Catholic, but I believe in the old-fashioned three-r system followed in the parochial schools. I sent two of my men to uptown parochial schools and found the same conditions prevailing—every boy has a place waiting for him. I am a good American, too; but I must confess that the best boy for the business man to select today as a beginner is the lad who is fresh from Ireland, with his common school education. He cannot do gymnastics, he has never seen a pot of flowers or a bowl of goldfish on the window ledge of his school room; he cannot cut paper boats or knit reins for his little brother; but he can write a legible hand, spell correctly and figure accurately. Furthermore he regards his elders with respect, not as a joke."

"Sixty per cent of the grammar grade pupils of the public schools of Altoona, Pa., failed in an examination for admission to the high school, while every pupil sent from St. John's parochial school passed successfully."

But lest our readers might say things were different in the West, let us quote a few Western authorities:

M. G. Rohan,

Professor Marquette College, Milwaukee.

"I can assure all, and that without bias against the public school system, that the examination papers handed in by the public school children seeking admission to this college, are by no means superior to those of the parochial school children. Nay, more, I could give Mr. Moloney, had I chance to meet him for a few hours' social talk on this subject, being too busy to write, the statement of the High School principal of this city of 400,000, and a gentleman not of the Catholic faith, as to the fitness of the parochial and public school children on entering his school for higher education; and, to the great shock of those with whom the wish is father to the thought, the principal made the unequivocal statement that the parochial school children were better grounded than were the public school children in what any man or woman, having the remotest idea of scholarship, will concede as the basis of all education,

namely, English Grammar, English Composition and Arithmetic.

"A question arose here some years ago in the city school board as to the propriety of subjecting the children of the Sisters' School to an examination before admitting them to the High Schools, the public school students being exempt from same; and a former school director vigorously opposed the movement, saying that from his experience gained by contact with the splendid work done by the parochial school children, they were at least equal, if not superior in intellectual attainments to those taught and educated by the state. And why not?

"Having three Sisters holding the highest graded certificates that can be granted, principals of public schools, it would ill become me to say a word derogatory of the work in which they are engaged, neither am I, but I know from their admissions to me that no public school teacher can do better work than is being done by the teachers in charge of our parochial schools."

Indianapolis News.

(Quoting Hon. M. Hopkins, of Chicago.)

"The people pay about \$60 per capita per annum to educate their children, while the Catholic archbishop of Chicago educates 80,000 pupils in the Catholic parochial schools of Chicago for about \$20 per capita per annum. It might be supposed that the people get more for their money, but as a matter of fact the privately educated Catholics pass the normal school examinations in greater proportion and with higher grades than do the publicly taught children, although the latter come from studies especially adapted to normal school requirements."

President of George Washington University.

(Chicago Examiner, August 15, 1909.)

"Whatever may be said of the schools of this country, none have won a higher plane than those conducted by the various religious fraternities and none have created a higher record than those conducted by the various orders of the Catholic Church.

"This holds good from the parochial school to the Catholic colleges and Catholic universities, whether conducted by those self-abnegating women of the various sisterhoods or the various branches of the many brotherhoods which are so prominent in the Church's educational endeavor.

"It would be hard to call the roll of those who have graduated from the Catholic schools in this country, without taking a large portion from the roll of fame as they have been emblazoned throughout the history of

this country, whether in war or peace.

"The greatest orators and many of the most prominent members of the legal profession, as well as many of the men who have worn the ermine in this broad land, have graduated from Catholic institutions. In the trying times of the civil war, both on the Union and Confederate sides, were men who had been educated in the Catholic institutions of this country, and their names are emblazoned on the roll of fame as brave even unto death as well as great characters who have left examples for posterity.

"The influence for good which the parochial schools of the Catholic Church have exerted can never be estimated. From the time that a child enters a school until it leaves are its morals looked after and in this the Church has left its imprint for good on the nation through its system of schools.

"The West and Northwest are blessed by the fact that they have within their borders some of the best and the largest of Catholic colleges and universities in the country.

"The institutions conducted by the various sisterhoods are of the highest grades in learning and the fine arts, and conducted upon the highest plans from the standpoint of social life.

"A young woman who graduates from one of these institutions, whether in the arts or in the sciences, is at once ready to enter either business or social life, or both. It is a mistake to believe that a girl who is sent to a Catholic school must follow the religious beliefs of that Church, though she might not be of that faith. This is an error.

TOO MANY FADS IN SCHOOL.

John J. Fox,

New York School Director, to a Newspaper Reporter.

"I had three of my children in the public schools then. I've taken my oldest boy out now and sent him to a private school, where he is learning some things he should have known long ago. That's how serious I think the situation."

"How about the other two?" I asked.

"They're still in the public schools. I'm going to wait a little while with them and see what happens. The youngsters used to bring home paper boxes and raffia work when I knew they were behind in spelling, so one day I started asking my boy questions, and I found that one of those paper boxes took over half an hour to make—and what good was it when it was made? It's perfect rot! Why, Mr. Coakley, one of our Local School Board, who taught stenography for

fifteen years, asked our district superintendent, Dr. Joseph Taylor, why it was that the graduates of public schools who went to the schools of stenography, had to be put in special classes to learn spelling and punctuation before they were fit to hold positions as typewriters and stenographers. Dr. Taylor couldn't tell him. I can! It's because these fool fads leave neither teacher nor pupil time to get down to business and learn the rudiments. They're so busy making the frosting they forget to make the cake to put it on."

"Don't you approve of the boys learning carpentry and the girls sewing and cooking?"

"Not in the hours that should be devoted to acquiring the essentials—the three R's. I do think trade schools, where boys who have got this elementary school education, and who have neither time nor inclination for a high school course, could be thoroughly taught a trade, would be excellent. I have no objection to the girls being taught cooking and sewing, but not in the hours when they should be learning to read and write. Even this nature business would be all right outside of school hours. If

from 3 to 4 children could be taken by the teacher over into the parks where they could roll in the grass and count the grasshoppers' legs, that would be a fine thing and good for everybody. But I object to those trips being taken in the regular school hours.

"But I tell you truly that today our children get only a smattering of a lot of things—it's a table d'hôte bill of fare only, instead of a little soup, fish, etc., it's a little history, a little nature study, a bit of sewing, a dab of raffia work, a dash of French, German or Spanish, a seasoning of natural science, and heaven knows what else, and when it's all over, what do they know? Can they write a legible, concise business letter asking for a situation? No. Can they speak simple, correct English? They cannot. Time has been frittered away, concentration destroyed, because like the grasshopper they are so fond of catching, they skip from one subject to another, never lighting anywhere long enough to know anything thoroughly. But I am going on with the fight because I believe it is a just fight, and because I've got the people back of me."

WHAT CATHOLICS SPEND FOR EDUCATION.

Southerns.

We are accustomed to hear the public school called the FREE school. Free? It is by far the most expensive institution the state conducts. And who pays for it if not the people? It amounts to the same thing if the \$25 or more which it costs to educate a single child be paid indirectly by taxation or directly by tuition. And whilst Catholics are sometimes charged with fostering ignorance and opposing the great public school system, they are doing more for the maintenance of the same than other people. Each year they pay \$36,000,000 more than their share for the support of the FREE school. 1,200,000 Catholic children do not patronize the public school, but their parents are required to pay just the same, and thus whilst they pay twice for education, the burden of non-Catholics is proportionately lightened.

The enormity of the contribution of Catholics to the education of children not their own will be more apparent if we present figures for some

of the larger cities. It must be borne in mind that in many cities Catholics constitute from one-third to one-half of the population. Not only, therefore, are the running expenses of the public school reduced to one-third or one-half, but think of the diminution of expenditure for the erection of buildings! In Chicago, for example, 90,000 children attend parochial schools. Were these schools closed, the city would be compelled to erect at least 100 new buildings and the people would have to contribute over \$2,000,000 additional each year for teachers' salaries and other running expenses. Even in moderately large cities, such as Cleveland and Pittsburg, over 25,000 children attend Catholic schools, which means a saving to the taxpayers in each of the cities of \$700,000 annually.

We have figures pertaining to the parochial school attendance in several cities of the State of New York, which we herewith submit:

New York City	70,000
Brooklyn	44,000

Buffalo	24,000
Rochester	11,000
Albany	4,500
Troy	4,000
Syracuse	4,000
Yonkers	4,000
Utica	3,000

Even in this last named city, the smallest of those quoted, \$93,000 more would have to be raised each year by taxation if the Catholic schools were to close, since it costs \$31 to educate a child in Utica.

In Indiana the Catholics constitute only one-tenth of the population, yet they support 200 schools and educate at their own expense over 30,000 children, saving \$1,000,000 a year to the state.

"Taxation without representation is tyranny," said our forefathers in blessed America 135 years ago, and their refusal to endure the same led to a war which resulted in the independence of the colonies and the establishment of our glorious Republic. In that day the patriotism and valor of the Catholic soldier and general won the cause for America, and now Catholics are the victims of a like injustice under a government whose slogan is Equality and Justice. It is a case of TAXATION WITHOUT REPRESENTATION in the public schools. And Catholics are not rebelling, not even complaining, because they know that this singular act of unfairness at the hands of a proverbially fair people results from irreflection rather than from malice. The injustice in this particular will appear more flagrant and the forbearance of Catholics more admirable when it is considered that there is hardly a large city which has sufficient accommodations for the children who knock at the public schools

for admission. In New York City and Chicago there are thousands of children whose attendance must of necessity be restricted to half time. Though taxes are extremely high, the funds available for the present arrangement are not adequate. New schools are needed, teachers are clamoring for higher wages, etc., etc. Now what if the Catholics, say of Chicago, tired of paying twice for education, and threw their 90,000 children on the city for instruction? It would be a blow dealt to the general public from which recovery would be slow and immensely costly; yet would not Catholics have a perfect right to take such a step?

England, Germany, Canada and other countries pay for the education imparted in parochial schools; yes, even the little Protestant land of Holland pays a subsidy not only to Catholic primary schools, but even to Catholic colleges.

Our President (Taft) is quoted as having given utterance to the following in 1892, in Cincinnati:

"This is too large a circumstance to be covered, by the Latin phrase, 'de minimis non curat lex' 'The law cares not for trifles.' These Catholics, paying their proportion of the taxes, are constrained every year, on conscientious grounds, to yield to others their right to one-third of the school money, about \$200,000 a year. That is to say, these people are punished every year for believing as they do, to the extent of \$200,000; and to that extent those of us who send our children to these common schools become beneficiaries of Catholic money. What a shame for non-Catholics to have their children educated with money robbed from Catholics!"

CATHOLIC READER, IS THIS YOU?

In every parish there are people who feel that an injustice is done them by an exaction of support for the parochial school when they have no children deriving benefit from the same.

But reflect a second. Do not the county and state assess you for the erection and maintainance of public schools, even if you have no children to send to them? Do not the county and state assess you for other institutions also, which you would not

want your children to patronize, even if you had many children? You are taxed for reformatories, jails, penitentiaries, poor houses, orphanages, insane asylums, institutions for the blind, for the deaf and dumb. You are assessed for the support of the drunkard, the murderer, the robber, the children known as illegitimate, and those rendered homeless by infamous divorce laws, which you do not approve of. And we do not hear you complain.

Of course, complaint to the county or state would do no good; and refusal to pay would be answered by a threat to confiscate your home, or to thrust you by force into that institution which you care least to patronize, but which you help to support.

FURTHERMORE, the greatest extravagance is practiced by the county and state in the use of your tax-money, but it is seemingly alright to you.

In a rural township will be erected SEVERAL school buildings, whose aggregate attendance of pupils is not as large as that of the smallest parochial school. Read this SAMPLE OF EXTRAVAGANCE reported from Kansas. Whilst it is extreme, you are surely acquainted with a condition in your state which closely approximates the same :

Topeka, Oct. 24, 1908.—There is a teacher in Trego county that goes to school every morning and goes through all of the routine of teaching, but has no pupils.

In July the teacher signed a contract with the school board to teach the school for five months for \$40 a month. At that time there were about fifteen children to attend the school. The school began October 5, but when the teacher went to the building not a child came. In the three months from the time she signed the contract every child had moved from the district, or the parents had arranged to send them to the city schools.

Ever since the teacher has been going to the school each morning. At 9 o'clock she rings the bells, but no children romp into the room. At noon school is dismissed. In the afternoon the same formality is carried out, but no children appear. In the meantime the teacher has all the time for re-reading or studying. The school board is required to furnish heat and janitor service for the building.

The school board has asked if there wasn't a way to close the school and stop the payment of this money for the teacher and for the coal and for the janitor service, but E. T. Fairchild, state superintendent, has ruled there is no way except by a compromise with the teacher. The young woman has an ironclad contract to teach the school. By going to the building every day she performs her

part and shows that she is willing to teach. That there are no children to teach is not her fault and she draws pay just the same."

Now, if you submit to taxation for the support of the public school and of numerous other institutions, which neither you nor your children patronize, if you do not rebel against the wanton waste of your money by the civil authorities, SHAME ON YOU for objecting to contribute towards the maintenance of a parish school, whose teachers work not for pay, but for God and immortal souls which educates children, mind and heart, for less than one-third of what the state pays to educate mind only—and especially when you have the assurance that your sacrifices will be repaid a thousand-fold by Him, who made a plea for the parochial school when He said: "Suffer the little children to come unto me."

A Contrast.

Economy Admitted in Management of Parochial Schools.—Chicago Tribune.

In the matter of teachers, for instance, how easy the problem is! The seminarians, the young priests, the monks, the nuns, are ready at hand. They can be used in one way as well as another. They have devoted themselves to the service of God and the Church. They have taken vows of poverty and obedience. They are not concerned about salaries. They do not form protective associations. They work for the sake of the cause. If they have subsistence they are satisfied; and subsistence they would have whether they taught or not. Their energy can be diverted into any channel. The pastor of the parish is responsible for his school. The management of it is largely in his hands. He builds it up, he superintends it, he inspects it, he enlarges it. He receives and disburses the money necessary to its support. The money is hard to get often and is spent judiciously. In all this there is a personal element which is seldom to be found in an enterprise conducted by the State. It is frequently said that there is no eight hour day for a man who is in business for himself. Neither is there one for the priest who is managing his own parish. His personal ambition as well as his esprit de corps impel him to continual and unwearyed exertions."

CONSIDERATION OF THE CHARGE THAT THE CATHOLIC CHURCH IS THE "FOE OF LEARNING AND FREEDOM."

Seeing all the works for education in the Catholic church of our days and our country, hardly anybody would accuse the church of fostering ignorance at the present day.

But many, even persons in high offices, hold that she was the "foe of learning" in ages past. In an address to the State Teachers Association, Dec. 25, our highest official said: "When Europe and all the world was steeped in ignorance and superstition; when priest and king combined the powers of church and nation to keep the devotee and subject ignorant and humble, Martin Luther struck a blow that staggered every king upon his throne and bewildered every priest before the altar. He proclaimed religious freedom and general education of all mankind." In a short article we cannot show Dr. Martin Luther as he was. Whilst he was a great man in many respects, we need not point out to Catholic biographers, for the very best protestant historians will tell us that he did not want religious freedom, but for himself. We can only mention a few things. The age in which Martin Luther was born was an age of revival of classical education, of the old Roman and Greek philosophers. As the great Geiler, the best preacher of the times, said, through the art of book printing, lately invented, the whole world was almost at once inundated in books. A great deal of the religious faith and enthusiasm was lost in the rationalism prevailing through the influence of this renaissance. With great bitterness Dr. Martin Luther fought against these "pagan" studies f. i. the philosophy of Aristoteles. Against knowledge and reason he emphasized the necessity of faith and faith alone with a summary contempt of reason and of good works. The highest degree of faith, he asserts, consists in man holding as true and certain whatever logically is even an absolute contradiction. "Therefore man must believe that God is not only just but that He is also merciful when He by his almighty will renders damnable millions of men, nay, the great majority of the human race and throws them down into the eternal pains of hell." He used to disclaim against the general unbelief which tries to give a hearing to human reason in such things. He contended it was the devil who was misleading the Roman priests to measure God's will with the reason.

He says, "I can understand with my reason that two five are seven; but if I am told from above they are eight, I

must believe against my reason and my feelings." Therefore, he demanded that a Christian should twist the neck of reason, should cut out its eyes, should choke and strangle the beast.

If Luther was thus against the rationalism, the scholastic tendencies of the age, against classical refinement, so that he does certainly not loom up as a star for the teaching fraternity; he certainly cannot be held up justly as a leader for religious freedom.

He attacked with bitterness and in unmeasured terms almost anything in the Catholic church from which he had received with his education the Doctor's hat, of which he says: "I have said it and say it again, I would not take the whole world for my title as Doctor, for truly I would have to despair in the great and important affair I am engaged in if I should have begun it as a sneak without vocation or command."

With the same animosity and bitterness he attacked all who opposed him in any way, and especially those who started with the same right as he had done a reformation of their own, as Zwingli, Henry VIII., Carlstadt and innumerable others. He demanded that Carlstadt, who had been his most faithful helper, be driven out of Wittenberg when his teaching disagreed with Luther; he demanded that Carlstadt should be forbidden to preach or to have any writings published. Nobody was ever coarser in calling each other ugly names than Luther and Zwingli.

When the peasants rose in great numbers, armed to throw off the yoke of their princes and of all authority, they thought themselves justified by the new doctrines and they declared their rebellion meant only the re-establishment of the pure gospel. But the news of their defeat had scarcely reached Luther, when he wrote an address to the princes, admonishing them to smother that rebellion at any price and bloodshed, for added he, "*Now there is no more time for patience and mercy, but only for the sword and revenge. Everybody should strike and strangle and sting and a prince can now better merit heaven by bloodshed than by prayer.*"

Violent as he was against the old mother church and against all the protestants who differed with him, just as intolerant was he in regard to the Jews. In his first writings against the Jews he challenges the Christians to destroy the synagogues of the Jews by fire, and everybody who could should throw in sulphur and pitch. Then they should take away from them the books and the Bible; should under death penalty forbid them all service; They should not show them any mercy, and should drive them out of the country. In

his second book, "Shem Hamphoras," he begins with the declaration that Jews were young devils condemned to hell." The balance is so coarse that almost every man feels ashamed to quote more. We could say a great deal more, but we dislike to hurt anybody's feelings. The few things should be sufficient to demonstrate that Martin Luther cannot be upheld as a bright example of tolerance, and we shall add a list of the universities founded by Catholics before the Reformation, compared with the list of such institutions founded by protestants since the reformation, to serve as a refutation to the charge that the Catholic church had ever been the "Foe of education."

CATHOLIC UNIVERSITIES.

BEFORE REFORMATION.

A. D.	A. D.
433 Bologna, Italy.	1405 Turin, Italy.
630 Cambridge, England.	1409 Leipsic, Germany.
700 Cracow, Poland.	1409 Aix, France.
729 Paris, France.	1411 St. Andrew's Scotland.
802 Oxford, England.	1419 Rostock, Germany.
830 Lyons, France.	1422 Dole, France.
926 Louvain, in Belgium.	1431 Poitiers, France.
968 Cordova, Spain.	1436 Caen, France.
1145 Rheims, France.	1439 Florence, Italy.
1209 Valencia, Spain.	1440 Mechlin, Germany.
1224 Naples Italy.	1445 Catania, Italy.
1228 Padua, Italy.	1450 Glasgow, Scotland.
1229 Toulouse, France.	1450 Barcelona, Spain.
1233 Salerno, Italy.	1454 Valence, France.
1239 Salamanca, Spain.	1456 Greifswalde, Germany.
1245 Rome Italy.	1460 Nantes, France.
1253 Sorbonne, France.	1460 Basel, Switzerland.
1264 Ferrara, Italy.	1460 Frieburg, Germany.
1289 Montpelier, France.	1465 Bourges, France.
1305 Orleans, France.	1465 Budapest, Hungary.
1307 Perugia, Italy.	1472 Bordeaux, France.
1308 Coimbra, Portugal.	1473 Treves, Germany.
1339 Grenoble, France.	1473 Saragossa, Spain.
1343 Pisa, Italy.	1470 Copenhagen, Denmark.
1346 Valladolid, Spain.	1476 Upsala, Sweden.
1348 Prague, Austria.	1477 Tubingen, Germany.
1349 Perpignan, France.	1477 Mentz, Germany.
1360 Pavia, Italy.	1477 Innspruck, Germany.
1364 Angers, France.	1482 Parma, Italy.
1364 Anjou, France.	1491 Munster, Germany.
1365 Vienna, Austria.	1494 Aberdeen, Scotland.
1365 Orange, France.	1498 Madrid, Spain.
1368 Geneva, Switzerland.	1499 Toledo, Spain.
1380 Siena, Italy.	1502 Wittenberg, Germany.
1385 Cologne, Germany.	1504 Seville, Spain.
1386 Heidelber, Germany.	1506 Frankfort, Germany.
1390 Erfurt, Germany.	1506 Breslau, Germany.
1394 Palermo, Italy.	1517 Compostella, Spain.
1403 Wurzburg, Germany.	1517 Siguenza, Spain.

SINCE REFORMATION.

A. D.	
1532	Santiago, Spain.
1533	Evora, Portugal.
1533	Granada, Spain.
1540	Macerata, Italy.
1548	Messina, Italy.
1562	Sassari, Italy.
1564	Besancon, France.
1565	Dillingen, Germany.
1568	Braunsberg, Germany.
1572	Nancy, France.
1518	Wilna, Russia.
1580	Klausenberg, Germany.
1580	Orviedo, Spain.
1585	Graz, Austria.
1592	Venice, Italy.
1592	Venice, Italy.
1602	Cagliari, Italy.
1606	Parma, Italy.
1614	Paderborn, Germany.
1621	Strasburg, Germany.

A. D.	
1623	Salzburg, Germany.
1665	Bruges, France.
1671	Urbino, Italy.
1722	Dijon, France.
1722	Pau, France.
1727	Camerino, Italy.
1743	Erlangen, Germany.
1780	Grosswardein, Germany.
1784	Lemberg, Austria.
1808	Clermont, France.
1808	Rennes, France.
1816	Liege, Belgium.
1816	Ghent, Belgium.
1826	Munich, Germany.
1834	Brussels, Belgium.
1862	Drumconda, Ireland.
1874	Agram, Hungary.
1875	Czernowitz, Austria.
1882	Prague, Austria.
1888	Lille, France.

PROTESTANT UNIVERSITIES.

A. D.	
1527	Marburg, Germany.
1544	Koenigsberg, Germany.
1558	Jena, Germany.
1565	Helmstadt, Germany (extinct).
1575	Leyden, Germany.
1583	Edinburgh, Scotland.
1585	Franeker, Holland (extinct).
1591	Dublin, Ireland.
1604	Groninger, Holland.
1607	Glessen, Germany.
1632	Amsterdam, Holland.
1632	Dorpat, Russia (German).
1636	Utrecht, Holland.
1640	Abo, Finland.
1655	Kiel, Germany.
1666	Lund, Sweden.

A. D.	
1694	Halle, Germany.
1694	Dresden, Germany.
1735	Goettingen, Germany.
1737	Christiania, Norway.
1809	Berlin, Germany.
1818	Bonn, Germany.
1826	London, England.
1832	Zurich, Switzerland.
1832	Durham, England.
1824	Berne, Switzerland.
1831	Geneva, Switzerland.
1878	Stockholm, Sweden.
1880	Dundee, Scotland.
1880	Victoria, England.
1891	Lausanne, Switzerland.

Summary of Catholic Universities.

France	20
Italy	15
Germany	14
Spain	7
Austria	2
Scotland	2
Switzerland	2
England	2
Portugal	1
Poland	1
Belgium	1
Hungary	1
Sweden	1
Denmark	1
—	—

Total of Universities before Reform 79

Catholic Universities Since Reform.

France	8
Italy	8
Spain	6
Austria	4
Hungary	3
Belgium	3
Alsace	2
Portugal	2
Germany	9
Ireland	1
Polish Russia	1
—	—
Total	46

Total of all Universities founded in Europe by Catholics.....116

Summary of Protestant Universities.	Some of Europe's largest Protestant
Germany	universities today are of Catholic ori-
Switzerland	gin, e. g., Oxford and Cambridge, which
Holland	recently conferred degrees on our ex-
England	President, Roosevelt; the Sorbonne, of
Sweden	Paris, where the same distinguished
Scotland	gentleman delivered a lecture; Copen-
Ireland	hagen, where Dr. Cook's. North Pole
Norway	records were examined.
Finland	
—	
Total of Protestant Universities	
founded in Europe	31

SPICILEGIUM

*Axiomatum ad regimen animarum e, manuscriptis vetustiss-
imi cujusdam monasterii collectum.*

1. Christum per omnia imitari
Est ad regendum optime gubernari.
2. Non gubernat omnino ut Pater
Qui viscera non habet ut Mater.
3. Carnifex pro fine habet rei culpas castigare
Pater pro fine habet illas emendare.
4. Modus jubendi imperiosus in superiore
Impedimento est obediendi bene in inferiore.
5. Si Superior sis exemplaris
Mereberis ut obediaris.
6. In Superiore luxus ratio
Est publica relaxatio.
7. Superior absque oratione
Currus est sine temone.
8. Superior sine prudentia
Est morosus cum ineptia.
9. Superior absque experientia
Erit mancus in prudentia.
10. Qui cum violentia gubernat
Conscientias bene non resecat.
11. Quando culpae sunt leviores
Praestat quandoque excusatione admittere superiores
12. Superior criminalis
Non tam pater est pius quam prefectus fiscalis.
13. Amicus proprii iudicii
Erit opere non parvi prejudicii.
14. Qui non regnat in pace
Censendus est pro regendi incapace.
15. Politicum regimen intra religionem
Est illam precipitare in perditionem.

16. Superior quem ira occupabit
Non modicum subditos turbabit.
17. Regimen affluens benevolentia
Erit preditum quasi divina potentia.
18. Nimius regiminis rigor
Ad mancipia est opportunior.
19. Superior in agendo affectatus
Est quasi ad fastidium commune natus.
20. Ille qui nescit dare
Non pauper est sed tenax avare.
21. Bona opera cum animi candore
Sunt magnes cor trahens cum certo quodam dulcore.
22. Cum duriter imperatur
Prompte non obsecundatur.
23. Prudens guaedam simulatio
Est tacita guaedam increpatio.
24. Pro scandalis in peccatore
Sint poenae non sine rigore.
25. Rigidus Superior in jubendo
Afflictos facit subditos in obediendo.
26. Qui assequitur more humano
Laborat ambitu vano.
21. Quiaesse bonum praelatum
Est servum esse honoratum.

Sicut in pace factus est locus Domini, sic in discordia locum diabolo fieri manifestum est. (S. Bern. sermo II. in Ded.)
Quidquid ostendas, si intus desit caritas, ad infimum nondum religionis gradum perventum est. S. Hieonymus.



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Year Book

Card of Thanks.

I seize this opportunity to thank first of all the kind friends who through their "ads." enabled me to publish this yearbook. Whenever possible they ought to be remembered substantially and favored by all the friends of St. John's church.

Next, I thank the members of our congregation for their steady perseverance and harmonious work, for their many sacrifices and privations in the interest of St. John's church. I feel confident that our faithful workers will not let up in their zeal till our church is out of debt. Before anything else we desire to be honest and pay our debts as soon as we can.

Furthermore, I extend my heartfelt thanks to the members of Saint Mary's church, who either by donations or work have ever helped us as Dr. Gaston Hebert, Mr. J. Sherlock, Mrs. Marg. Martin, Mrs. Dr. Martin, Mr. and Mrs. Corcoran, Pat Dugan, Mrs. M. Maher.

In my name, as well as in the name of my whole congregation, I desire to express herewith our most sincere gratitude to our benefactors in Hot Springs who although not belonging to our faith have been most generous to us and of whom, outside of our advertisers, we desire to mention: Hon. Mayor Waters, Dr. E. L. Biggs, Dr. Chas. Dake, Dr. C. T. Drennan, Dr. Ed. Garnett, Dr. DaCosta Walker, Dr. A. H. Tribble, Dr. H. B. Collins, Dr. G. A. Hinton, E. W. Rector, Wm. Martin, Atty., T. J. Gladson, John J. McManus, Dr. J. McClendon, Dr. J. B. Minor, Col. Rugg, F. B. Sigman, W. S. Sorrells, M. C. Tomblor and Sheriff R. L. Williams.

The same feelings of gratitude we entertain for the kind and generous visitors who gave us help. Space does not allow us to enumerate them here. But their names are not only gratefully recorded on our books, but they are regularly remembered in our public prayers.

To all and every one I wish once more to express my heartfelt thanks.

THE PASTOR.

INDEX OF CONTENTS

	Page		Page
Greeting	3	Ex-President Roosevelt	120
Calendar for 1913	7	William J. Bryan	121
Sick Calls	9	President Eliot of Harvard	121
Services at St. John's	11	President Hadley of Yale	121
Baptisms	13	Prof. Garfield of Princeton	121
Confessions	13	President Harper of Chicago	121
HISTORY AND DESCRIPTION OF		President of Bowdoin	121
NEW CHURCH	15	Bradley Gilman of Harvard	121
The Priests at St. John's Church	29	Lyman Abott	121
The Church Committee	33	Leigh Mitchell Hodges	121
The Altar Society	33	Hon. Amasa Thornton, N. Y.,	122
Sodality	35	The Educational Review	122
C. K. and L. of A.	39	The New York Times	123
The Parish School	43	The Chicago Interior Presbyterian	122
The Choir	45	The Age of Steel	123
The Acolytes	47	Rev. J. S. Martin	123
		Dr. E. T. Wolf	123
		New England Journal of Education	123
		Cincinnati Enquirer	126
		Baptist Watchman	124
		Yonkers Home Journal	124
		The Methodist	124
		The Christian Union	124
		Bishop W. A. Candler	125
		Bishop Hamilton	125
		Dr. Gunsaulus	125
		Rev. W. Montague Geer	125
		Dr. Washington Gladden	125
		Rev. Dr. D. H. Greer	125
		Rev. G. A. Reeder	126
		Dr. Emil G. Hirsch	126
		Rev. E. P. Marvin, New York	126
		PAROCHIAL SCHOOLS—ACCORD-	
		ING TO THE TESTIMONY OF	
		COMPETENT JUDGES, NOT	
		CATHOLICS	126
		James Clancy, N. Y.	127
		M. G. Rohan, Marquette College,	
		Milwaukee	129
		Indianapolis News	130
		Pres. Geo. Washington University	130
		J. E. Fox, N. Y.	130
		WHAT CATHOLICS SPEND FOR	
		EDUCATION	131
		Saving Through Parochial Schools	132
		Extravagance in Our State Schools	133
		Contrast in Parochial Schools	133
		CONSIDERATION OF THE CHARGE	
		THAT THE CHURCH IS THE	
		FOE OF LEARNING	134
		Universities—Cath. and Protestant	136
		Spicilegium pro Animarum Pasto-	
		ribus	138
		Card of Thanks	141
STATEMENTS OF NON CATHO-			
LIC AUTHORITIES CONCERN-			
ING CATHOLIC EDUCATION	118		
Popular Science Monthly	118		
Hardy Penn	118		
President Taft	120		

INDEX TO THE ADS

Page	Page		
Alabama Baths	4	Housley Bros.	12
Alameda Coffee, Albatross Flour ...	16	Higgins, Cora. "Real Art"	44
Ashby, R. L.,	8	Hot Springs Commission Co.	10
Avery, . H., Insurance	44	Hot Springs Plumbing	22
Armstrong Springs, Ark.	52	Hot Springs Foundry, S. J. Sullivan	86
Anderson, C. N., Blacksmithing ...	74	Illinois Hotel, Heffernan	42
Borman, Wm., Plumbing	16	Johnson Floral Co.	70
Bowman-Howard	14	Jefferson Hotel	44
Bowling Alleys	140	Klein Paint Co.	82
Blumenstiel, Cigars	18	Kimball House	68
Bryan, J., Groceries	33	Kirby, Robt., House	68
Brockman Produce Co.	24	Kloethe, Tailor	42
Bohne-McLaughlin, N. Y.	30	Konrad, Ferdinand, Organ Builder	36
Busch Sisters, Millinery	76	Ledgerwood Bros.	10
Brotherhood Co., N. Y.	30	Ledwidge, Criss, Undertaker	50
Buckstaff Baths	42	Little, Wm. J., Insurance	40
Barnhardt House	72	Lewis Storage Co.	70
Bondurant, H. Sp. Wood & Coal ...	12	McCafferty, Hiram, Undertaker ...	20
Catholic Stationary	42	McLaughlin, J. H.	22
Citizens National Bank	140	McDonald, Daniel, Electrician ...	26
Cohn, N., Tailor	22	Maurice Baths	8
Cath. Knights & Ladies of A.	78	Martin & Wooten, Attorneys	70
Cooper Bros., Transfer	42	Merel Market	12
Coutlee Bros., Furniture	50	Minnesota Bar	26
Crawford, Mrs. P. K.,	54&82	Milsaps, R. L.	84
Daprato Statuary Co.,	32	Milwaukee Hotel	50
Devlin, P. D.	44	Murray Transfer Co.	4
Dillard, J.	78	Monahan & Steinert, Little Rock,	
Donnelly, E. C.	82	Monuments	32
Erhart's Bakery	6	Mills & Lane, Monuments	72
Empire Bar (Jack Goodine)	28	Moody Hotel	40
Eckler Art Studio	74	Millinery, N. Y., Welshbillig	54
Eisele & Hunt, Drugs	24	Mountain Valley Water	72
Frisby's Restaurant	52	Morris, Mrs. John, House	68
Fellheimer, H.	22	Mooney, Edward, Transfer Co.	74
Fotioo & Antonio, "Pure Food		Mendel, Albert, "Ready to Wear".	28
Bakery".	38	Murphy Bros., Wagon Shop	54
Frei, Emil, Art Glass Co.	80	New Era	86
Geary House	82	New Lindell Hotel	78
Goldstein's Grocery	10	Pure Food Bakery, Kittelberger ...	8
Gunther, A. J.	10	Pasteurized Milk Co.	28
Goddard Hotel	14	Phillips, T. & Co., Dubuque ...	46&60
Gross, B., Undertaker	18	Pullman Hotel	38
Gas Co.	24	Peterson, Chas., Furniture	26
Greer's Pharmacy	50	Plunkett-Jarrell Grocery Co.,	34
Grand Rapids	16	Pappas Bros., Confectionary	51
Horner, C. J., Cement, Coal	20	Rexall Store	14
Hogaboom's Drug Store	26	Rush Bros., Electricians	22
Halbrecht, Herman, Frescoing	36	Rockafellow Bath House and Hotel..	8
Hatterie, The	52	Sammons, S. A. & Son	6
Hardin, Ed., Construction Co.	34	St. John's School	84
Hawkins, W. T., Real Estate	34	Security Bank	4
Hurley House	68	Sauer, Gottfried	86

Page	Page		
Sorrells.' Drug Store	44	Valley Planing Mill Co.	32
Schulz, H. E., Grocery	54	Williams & Reece, Insurance	4
Southern Palace, Dry Goods	70	Williams, Hamp, Hardware	16
Sullivan, S. J.	74	Weideman, J. L. Smith	14
Strauss, H. & Co.	6	Waukesha Hotel	40
Scott-Mayer Com. Co.	23	Weinberger, M. E., Tailor	44
St. Vincent's Infirmary, Little Rock	68	Woodworth, Coffee	54
St. Joseph's Infirmary, Hot Springs	48	Wersitzka, A. F., Bulder	66
Spencer, C. J., Cigars	26	Wyatt, Book Store	82
The Daily News	140	Willoughby, E. B., House	84



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