

F. Karen was named, by his holiness, general of that company, and was authorized by him to resume and follow the rule of St. Ignatius of Loyola, approved and confirmed by the constitutions of Paul III, of happy memory.

"This power, so bountifully conceded to Russia, was, at the solicitation of several ex-Jesuits, resident in this country, equally extended to the United States. Accordingly, in 1806, permission was granted to these to unite as formerly, in a body, of which Rev. F. Robert Mcleynaux was appointed superior—subject however, to the general in Russia—also to institute a novitiate agreeably to the rule of St. Ignatius, to apply to the education of youth, to preach, to administer the sacraments, &c., with the consent and approbation of the ordinary.

"The priests then exercising the ministry in this country, who availed themselves of this permission, were the following: Rev. F. Robt Molyneux, superior; Rev. F. Charles Neale, Rev. Charles Sewall, Rev. F. Silvester Boarman; all of whom had formerly belonged to the ancient society. These were soon reinforced from White Marsh, Russia, who had already been received into the congregation, conformably to the above mentioned brief of the 7th March. The following are the fathers who were successively sent hither by the general, in the order in which they came: 1. F. F. Britt & Henry; 2. F. Maleve; 3. F. F. Epinette & Anthony Kohlmann; 4. F. F. Rantzau & Malou; 5. F. Grassi; 6. F. Vanquickenborne.

"Their arrival was hailed by every friend to religion, and especially by those of the faithful, who had witnessed the happy effects of the zeal of those who had previously laboured in Pennsylvania and Maryland.

"In 1806, a novitiate was opened at Georgetown college. At the conclusion of the first year's term, others were admitted to their probationary exercises; who, though not so far advanced in their ecclesiastical studies, afforded great hopes, by their own attainments, of extensive usefulness. So that, in a very few years after its second introduction, the society was deemed upon a prosperous and solid footing. Thus did it continue to thrive, adding yearly, to its numbers, when the long wished for Bull of Pius VII, issued on the 7th August, 1814, completely re-establishing this useful congregation, made its appearance, enlarging at once the sphere of its action and insuring its durability."

In 1822, the society in this country consisted of 26 fathers, 41 scholastics, and 26 lay-brothers, of whom 14 scholastics and 4 lay-brothers were in the novitiate. At that period, they served the college at Georgetown, a theological seminary at Washington, the novitiate at White Marsh, Md., and either seven or eight missions in Maryland and in Pennsylvania.

At the present time, the society in the U. States

numbers about 120 priests, 70 scholastics, and 125 lay-brothers. They have under their charge two novitiates, one in the province of Maryland, and the other in the vice province of Missouri; two diocesan seminaries, those of Cincinnati and Fordham, in N. York, and seven colleges, as follows: Georgetown, D. C.; Fordham, N. Y.; Holy Cross, Worcester, Mass.; St. Xavier's Cincinnati; University of St. Louis, Mo.; St. Charles, Grand Coteau, La.; Springhill, Ala. In these institutions about seventy fathers are employed; the rest are engaged in different missions, chiefly in the archdiocese of Baltimore, in Missouri, and in Pennsylvania. Three fathers are charged with the mission among the Potowatomies and other tribes in the Indian territory, and ten are laboring with great zeal and success among the natives of Oregon, they have admitted into the church upwards of five thousand Indians, and fifteen thousand are under preparation for baptism. "The harvest indeed is great, but the laborers are few: pray then the Lord of the harvest that he may send labourers into his vineyard."

LETTER OF MR. OXLEY TO THE CATHOLICS OF LEEDS, WHERE HE WAS ONCE A PASTOR.

Hinckley, Festival of the Assumption of the Blessed Virgin Mary, August 15, 1847.

My dear and respected Friends in Jesus Christ—My unhappy fall some years ago from the Church of God is a fact but too well known to you all—by my apostacy from the truth I became a subject of scandal and sorrow to many. I am fully sensible I can never sufficiently atone or make reparation for the scandal I have given, but I trust that my return to the path of duty, will at least in some measure, compensate for the great sorrow I have caused you by my perverse and unjustifiable perseverance in a course of opposition and disobedience to my lawful superiors.

My dear friends, in leaving the Communion of the Holy Catholic Church, I became like the poor unfortunate man of whom mention is made in the Gospel of this Sunday, or rather more wretched than he, because I deliberately cast myself in the way of robbers, the powers of darkness, who took from me all I possessed, even my dearest treasure, my innocence, and, with it, my peace of mind, for there is no peace for the wicked. In this sad state I wandered through thorny and rough paths, seeking rest everywhere, and finding none; thus I lived, an object of mistrust to Protestant and Catholic—Prayers without number were put up for me by pious Catholics, and many clergymen of the church of England (who, if only these were so happy as to possess that *pearl of great price*, the true and saving faith of the Catholic Church, would be bright and shining lights to the people of God) sought to do