

occur in Sandwich to stand out against an expressed wish of his Superior would be considered adventurous. Still never was there a Superior who seemed to rely less on the consciousness of possessing personal authority. The force on which he relied to secure the admirable discipline which prevailed in Sandwich was system—system in every detail of administration. The founder of the College possessed in the very highest degree the genius of organization. Students, teachers, classes, every line of work, moved like a piece of perfect machinery. The rule was always in force; a very great reason was required to admit of an exception to it. It was the rule provided for all Basilian Colleges; not a jot or tittle was allowed to pass; and there were no additions. But that rule was executed in every detail and always. A visitor to the College building today observes at a glance that the dominant idea throughout the plan is a provision for securing discipline. The hours of class, the time for confession, and extraordinary devotions, opportunities to go to town for necessary purchases etc., were all provided for with the least possible interference with the established order of things.

If Father O'Connor, however, ventured an explanation of the success of the College he would very likely have said, that it was the spirit of work, and meanwhile have reminded his hearers that there was something higher than all these to be reckoned on. Sandwich had, as might be conceived, no inscriptions or mottoes; had such been contemplated we should likely read over every door the same words, "*Querite primum regnum Dei—et omnia haec addeientur vobis*", "*Seek ye first the Kingdom of God and His justice, and all things else will be given you*". The beautiful idea clothed in these words of Holy Writ, was his lifelong inspiration. The daily routine of the college moved in obedience to it.

The staff was generally composed of Basilian priests and scholastics, and in addition a supplement of ecclesiastics preparing for diocesan work. At times one or more secular priests served temporarily as teachers. All followed the same religious exercises. Meditation at an early hour, spiritual reading, particular examen, evening prayer etc. had their apportioned space in the horarium seven days in the week and three hundred and sixty-five days in the year. For any one to be even late for one of these was an event in the year's annals. Among the students frequent communion was promoted in every way, but always the students were required to assist at a second Mass of thanksgiving. So much attention was given to religious instruction that the highest ambition of the best students was to carry off the