

In **Riam** Memoriam.

Per crucem



ad lucem.

**THE LATE FATHER JOHN
PALLHUBER.**

—
**THE GREAT MISSIONARY
PIONEER OF THE NORTH.**

—
**THIRTY-FOUR YEARS' SERVICE
IN THE CHURCH.**

—
HIS EARLY LIFE.

THE Re-**.** Father John Evangelist Pallhuber, the subject of this memoir, was born in the Tyrol, December 30, 1822. Before entering the Society of Jesus he had made the most brilliant career in his studies. In fact, his class was a chosen one, about thirteen in number, all of whom also entered the society, except one, who had always kept

society, except one, who had always kept the head of the class. He entered the society on the Feast of the Assumption of Our Lady, August 15, 1842. He studied philosophy at Linz, on the Danube, in Austria. In 1848 we find him employed in the important office of prefect and professor in Innsbruck, in what was then styled the "Collegium Nobilium Theresianum." The eventful year 1848, a year of revolution and terror, for Europe was especially experienced by religion, and consequently by those who professed a religious vocation. The homesteads of religion were wrested from their peaceful occupants, and the religious themselves were driven to all quarters of the globe. Father Pallhuber was one among a number of others who had to quit their native mountains and home, and give themselves up to the providence of Him on Whom they had cast their care. He was sent, exiled from his own country, to Vals in France, by his superiors, where he devoted himself to the study of theology during the year 1849, destined at the same time for the mission of the society in America. On the vigil of the Feast of the Immaculate Conception of the Blessed Virgin Mary, December 7, 1849, he set sail for the new scene of his labors, and took up his quarters in the province of Maryland. Soon after he was employed at Coadjutor, in the parish of Richmond, in Virginia, and from 1852 engaged as missionary for the Germans. In this capacity he remained till called away to Australia, where we find him as early as 1856. An incident in his call to Australia is

striking. He was being sent from one place to another by his superior. Calling at a place on his way he was detained, and lost the train. His companions went on, but to meet with death in the wreck of this train. A telegram arrived meanwhile on the way with the order for Father Pallhuber to take ship for Australia. Like a good soldier on his march, faithful to the word of command given, he obeyed, and set sail for Australia.

FIRST LABORS IN SOUTH AUSTRALIA.

The new field of his labors in Australia is well known to the old survivors of that early period. Sevenhills itself presented but the old building made of pine and pug, whilst a thatched roof covered it. Next to it were the newest improvements roughly built of stone, consisting of a little chapel-room, dining-room, and four other moderate ground rooms. Two priests only were there, and two lay brothers. One priest, as a rule, was always absent ;

the other had to fulfil all the duties at home and in the surrounding neighborhood, which counted many a mile. The boundary of charge was to the south almost the latitude of Kapunda, to the east the boundaries of New South Wales and Victoria, to the west the sea-coast, to the north the as yet unexplored regions.

Most energetic, Father Pallhuber was not satisfied with missionary labor, but actually opened the institution known as Sevenhills College in 1856.

known as Sevenhills College in 1856. It would take a volume to describe the labors he underwent, his fatigues and journeys, the accidents and incidents of his active life, his enthusiasm and energy, sustaining the labors of a missionary life, and the close attention required in the study hall. A few spare outlines might give some faint idea. The work of the week days consisted in close attention to the schools. His facility in the classic and modern languages, his knowledge in all branches of ordinary education, his condescension even to the most elementary classes opened a wide field for him. No one, however, was more joyous than he in hours of recreation, which he invariably spent with the boys, and in the more protracted recreations he had always some grand plan to carry out—the uprooting or planting of trees, the building of dams to catch the runaway water, etc., etc. Most of all his hearty cheer was seen in expeditions to the scrub, to the lagoons with the boys, which all old scholars of Sevenhills too well remember. In games, too, he was most attractive. It would take a good hand to beat him at draughts, and in chess no one took a game off him except by a fluke.

Now to speak of his ordinary mission work. Sevenhills and Clare were his principal charge, all the surrounding country for miles being likewise entrusted to him in the absence of his fellow missionary, the late Father Tappeiner. He had regularly early mass in Sevenhills ; late mass in Clare in the afternoon, evening service in

in the afternoon, evening service in Sevenhills. As soon as he was disengaged on Sundays and holy days he was immediately with his boys. This Sunday routine was not unfrequently seasoned with a sick call, the distance being reckoned by miles. Besides this, often he walked to Clare and back again, and, indeed in walking, he carries the palm before all the missionaries in South Australia. Fifteen or twenty miles was nothing to him.

MISSION WORK IN THE NORTH.

Already in the beginning of his Australian career his expeditions to the north commenced. His journeys were then for the most part through an open tract of country, as it was from 1856 till the Southerners made their incursion northward. In winter and summer he passed through the inhospitable regions, making the journey four times a year, each time averaging from three to four weeks. He travelled then to various directions, where there was a possibility of meeting with a soul, to the very outskirts of half civilization. His only companion was his horse, packed to the utmost with all necessaries for his missionary tour and the wants of the faithful, not forgetting the indispensable pair of hobbles or the long tether rope as guarantee of faithful companionship. His dwelling at night was mostly a poor shepherd's hut, when fortunate enough to meet with one, otherwise his *habitat* was *sub jove*—his food, that which happened to be put on the board—his resting place a shake down, best as could be provided under the circumstances. No stable for his horse, which was left under the wide expanse of heaven to look out for itself and its feed during the night, hobbled, or tied to a heavy log with a lengthy rope, which the good Father had to bring with him. In such places

had to bring with him. In such places there were no fences, no paddocks or yards. In spite of such precautions

however, to secure the fellowship of the only companion of such a journey the horse sometimes got away, and the writer remembers distinctly two occasions on which this happened. Once the Father started in the evening intending to have a good advance on the next day's journey, hardly had he relieved his horse of the saddle and taken off the bridle, than the unmannerly quadruped turned his back, kicked up his heels, and bolted home, leaving the good Father fifteen miles next morning to walk home, and begin his journey anew. On another occasion his horse decamped, leaving him the greater part of 100 miles to tramp home on foot, and that under the burning heat of a summer's sun. At those times opportunities of travelling with comfort could not be had even for money from a few miles north of Clare.

But who can tell the amount of good done by Father Pallhuber in these journeys of fatigue and sacrifice—the baptism of children, the setting right of wrongs; yes, even the baptism of whole families, found, as it were, by chance, who had almost forgotten the existence of religion from their long absence from civilized life; but who hailed his unexpected coming as that of an angel from heaven, and received at his hands all the benefits and consolations of religion. Wherever he went he was a favorite, and when it was his lot, sometimes to fall in with a head-station, (as Crystal Brook, Boojoolie, or Morrhouse's on the way to Wallaroo or others), which was comparatively a palace in the wilderness. His coming was greeted with the most cordial welcome even by those who did not

was greeted with the most cordial welcome, even by those who did not profess the same belief. His affability, his simplicity, and charming manner of speaking about almost any topic, endeared him to all.

It fell to his lot also to attend Kadina, Wallaroo, and surroundings, from their first beginnings, and this for some years, once a month, besides the extraordinary calls. Notwithstanding all these labors, no one was more unassuming than he was. He seemed to take it as a matter of course. He never complained of hardships; told with a charming simplicity, all the little incidents that happened to him, and on arriving home threw himself immediately into his work, as if he had not been absent at all. One thing only the writer remembers hearing him remark, that sometimes when he was setting out on one of these journeys a certain feeling of depression and anguish seemed to creep over him, but as soon as he had made a few miles of the way, he got so encouraged and buoyant, that he was able to face anything.

What he suffered he never complained of. The writer had occasion to experience something of it, having made the trips with him for a week or so on different occasions by way of a holiday trip to the North and to Wallaroo. One great suffering was the want of water on the road in the burning heat of summer, and if a pool were found, say between the Hummocks and Kadina, in the then mighty scrub, the water was a very puddle, trampled through by every beast within reach of it. On such an occasion, he told me, he was so thirsty that he could not help taking a few mouthfuls of this stagnant muddy water, and he helped himself as best he could, using his handkerchief as a strainer over the water, to imbibe as little mud as possible. This want of water—and bad

water often was the only quality to be had—together with the very indifferent food obtainable among the poor shepherds, often caused him severe dysentery, and I have seen him one day able to proceed only fifteen miles on horseback, and how many times he had to leave the saddle I cannot tell. The crowning of this labor was, he had to ride from about fifteen miles south of Melrose next day (Saturday), all the way to Sevenhills to be ready for his ordinary but laborious work on Sunday.

SETTLED IN THE AREAS.

In 1864 he made his third year of probation, according to the Constitutions of the Society of Jesus—proved though he was by years of work and hardship, and in 1866 he made his final vows in the little chapel of St. Aloysius, which was witness of all the ceremonies which took place before the present splendid church was erected.

Thus he laboured in Sevenhills and to the whole extent of the mission district, till about the year 1875 he was stationed permanently at Georgetown, from henceforth giving himself up entirely to missionary work. But he was most indefatigable still in the cause of education, everywhere erecting schools where he set foot. From Georgetown, the new centre of his labors, he continued his apostolic work ; and at length, having received auxiliaries, he devoted himself to the eastern portion of the district, beginning with Caltowie ; and finally, in the year 1882, he established himself in Jamestown, which has been the centre of the scene of his labors up to the time of his death. Everywhere he erected churches or procured suitable buildings for church and school, as Jamestown, Yarcowie, and Terowie witness, not to speak of numerous others.

The great missionary pioneer of the North has departed, but not without a fruitful record of 34 years in South Australia.

THE OBSEQUIES.

His obsequies were of a kind well suited to show how his life was appreciated. On the morn of his burial there was assembled a representative body of the clergy and laity. There were present His Grace the Archbishop of Adelaide, the Bishop of Port Augusta ; there were also present Fathers Delahunty and Lee from the Archdiocese—many others impeded on account of impending Feast of Corpus Christi ; and from the Diocese of Port Augusta, Father Norton. Besides there were present of the Fathers of the Society of Jesus, Very Rev. Father Reschauer (Superior of the Mission), Fathers Herden, Peters, Newbauer, O'Dowling, Polk, Rogalski, Herberg, and O'Brien. Some of the laity

and O'Brien. Some of the laity attended even from the neighborhood of Jamestown, whilst from miles around Sevenhills, from Farrell's Flat, Mintaro, Manoora, Clare, &c., numbers of old friends and clients came to pay the last tribute of reverence and gratitude. The ceremonies consisted in the recital of the office of the dead. His Grace the Archbishop presided. Father Norton was Master of Ceremonies. Fathers O'Dowling and O'Brien cantors, and the clergy forming the choir on either side recited the office. After the office His Grace the Archbishop celebrated solemn Requiem Mass, assisted by the Very Rev. Father Reschauer, S.J., the deacon being Rev. Father Peters, S.J.; subdeacon, Rev. Julius Herden, S.J.; Father Norton, of Petersburg, being Master of Ceremonies. The choir which was brought together fairly contributed their part, Miss Mayr, of Watervale, presiding at the harmonium.

PANEGYRIC BY THE ARCHBISHOP.

After the Requiem Mass His Grace the Archbishop held a most touching appeal to the hearts of those present in memory of their dearly beloved friend and Father who departed this life. He gave a short and graphic sketch of the life and labors of the good Father, the more lively as a great part fell under his own personal observation. He reminded them, young and old, of the favors of the Almighty dispensed to them through the ministry of their departed Father, which drew tears from the eyes of more than one, who had been regenerated by him in the living waters of baptism, and of others who had experienced his unassuming charity in their spiritual and temporal necessities. Lastly, he reminded them of the object for which they were assembled that day, namely, not only to show their reverence and gratitude, but also

their reverence and gratitude, but also to succour by their prayers the soul of the departed—most tenderly instructing his flock, that, notwithstanding all virtue and sacrifice here below, some small shades of life, almost necessarily involved in our passage through this world, must be obliterated before the soul can pass to the immediate union, vision, and enjoyment of its God.

The burial service was then carried out. The absolution was pronounced by His Grace the Archbishop, and the body of one dear to so many, after many years of toil and sacrifice, was borne to its last resting place, to await the call of its glorious resurrection.

R. J. P.