

# THE NOTRE DAME SCHOLASTIC.

Disce quasi semper victurus; vive quasi cras moriturus.

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No. 1.

## Grant.

He is no more; the brave, heroic soul  
That never faltered on the battle-field  
Must now to death, though not to torture, yield.  
His name is heard thro' all the solemn roll  
Of muffled drums; but while the great bells toll,  
And doors are darkened, hollow seems all dirge:  
The bootless steed, the *show of grief* must merge  
In silent seas of love and grief that roll  
From the great Empire to the dead man's door.  
He did his work. He stood in God's great hand  
Silent, and feared not; thus he crossed the land  
Like Fate; and as he passed from river unto shore  
Rebellion ended,—ended our great shame  
While friends and foes united blessed his name.

T. E. STEELE.

## Notre Dame.

On a cold November evening, in the year of grace, 1842, a young priest stood near the old log house on the banks of the little lake, called St. Mary's, and viewed for the first time the principal field of his future labors. The frozen lake, the prairie beyond it, the small portion of cleared ground were all covered with snow; the branches of the trees drooped under the weight of the snow; the evergreens, even the rail-fences and the stumps that thickly studded the ten-acre lot were rendered fairy-like with snow,—snow, cold, pure, beautifying snow lay thick and heavy all around; and as the rays of the setting sun, struggling through the winter clouds, cast their magic light over the wide expanse of snow-covered land, the young priest consecrated it anew to the Virgin Mother of God, to whom, in his great love for her, all his undertakings, great or small, were always lovingly submitted.

The young priest was Father Sorin; the place, Notre Dame du Lac;—two names that will always be associated, ever linked together in the memory of old students and old friends, and will go down together in the religious and educational annals of our country.

But though in the following pages Father Sorin's name must frequently be mentioned, it is by no means our intention to give even a sketch of his life. Father Sorin still lives, thank God, and long may he live! his deeds already accomplished and those hereafter to be done need another to recount them. The feeble pen which traces these lines were not worthy to reveal in full the life of Father Sorin.

But of Notre Dame this pen can write, if not in a worthy manner, at least with a great deal of affectionate regard and kindly feelings for every person and every thing connected with it; it can essay to offer a tribute of praise to its Patroness, of profound and affectionate regard to its Founder, of respect and cordial esteem to the members of the Congregation of Holy Cross and the Faculty of Notre Dame, and of hearty, sympathetic sentiments to all the Alumni—the old boys, and to the actual students of the College.

To begin:—

Notre Dame du Lac was purchased in 1830 by Rev. Theodore Badin, the first priest ever ordained in the United States. It was then known by the Indians and the few settlers around as *Ste. Marie des Lacs*, and was made by Father Badin the centre of quite a range of missions, and the residence of the priest who attended the scattering Catholic population of Northern Indiana and Southern Michigan. The missions extended from Coldwater, east, to the Illinois line, west, and from Kalamazoo, north, to Rochester, south. It is true that those villages, and others on the confines of the circle, were occasionally visited by priests from other neighboring missions, but until the formation of the northern part of Indiana into a separate diocese, all of the country contained within the circumference of a circle passing through these points, with Notre Dame as a centre, was attended from the latter place.

Father Badin, having purchased the land and established the little log church as a central point, did not leave this part of the country without attending to the wants of the poor savages who still dwelt in Northern Indiana, many of whom were already Catholics, and the rest were converted to

the Catholic religion by Father Badin and his worthy successors in these missions, the first of whom was Father De Seille. This zealous priest, dwelling amid the hardships of the early missions, displayed the courage and self-abnegation of the true missionary and apostle. Everything seemed to promise him a long life among his flock; but death soon summoned him, and in 1838 he died in his poor log church, alone. No, not alone, but with God, and no mortal near! With the last feeble remnant of his strength he dragged himself to the altar, and with his own hands gave himself the Holy Viaticum for the great journey to eternity, then laid himself down to die at the foot of the altar on which he had so often and with so much fervor offered up the Divine Victim.

The excellent Father Petit, who from a lawyer of Rennes became a missionary in the diocese of Vincennes, was sent the day after his ordination to replace Father De Seille. He took up his residence in the log house of *Ste. Marie des Lacs*, but lived there only a short time; death marked him on the very commencement of his missionary career, but not before he had endeared himself in an extraordinary degree to all who knew him. He died in St. Louis, on his return from an expedition to the West, whither he had accompanied *seshers Indiens* to the lands provided for them beyond the Mississippi. His name is held in veneration by all who can appreciate self-sacrifice and devotedness to the welfare of others. During his short residence at *Ste. Marie des Lacs*, he baptized with his own hand three hundred Indians, and had as many as two hundred of them confirmed at one time, in the log church by the side of the lake. It seemed just and proper that the body of Father Petit should have its last resting-place after death where he had done so much good during life. In 1857, Father Sorin had the mortal remains of the faithful priest and zealous missionary brought to Notre Dame, where in the church they repose by the side of his predecessor, Father De Seille, and of a worthy successor to his apostolic labors, Rev. Father Francis Cointet.

The death of Father Petit left the missions around *Ste. Marie des Lacs* in an abandoned state; it was then that Rt. Rev. C. de la Hailandière, Bishop of Vincennes, the successor of the saintly Bishop Bruté, offered the grounds of *Ste. Marie des Lacs* to Father Sorin, on condition that in a certain space of time the latter should put up a college building and maintain it.\*

\* We may present here the following extract from a letter of the Rt. Rev. Bishop Hailandière suggesting a site for the proposed College, with the diagram as made by the Bishop. No. 3 is about the location of the present buildings. The letter was published in the *SCHOLASTIC*, Vol. XVIII, No. 31:

“REV. E. SORIN, NOTRE DAME:

“MY DEAR CONFÈRE:—To select the most suitable spot for the building of your house,—though it is but a matter of taste,—supposes that the one who makes the choice should be either on the ground, or at least have a more distinct recollection of the local position, the surrounding prospect and other material points, than I possess. This will appear plain enough from the following suggestions:

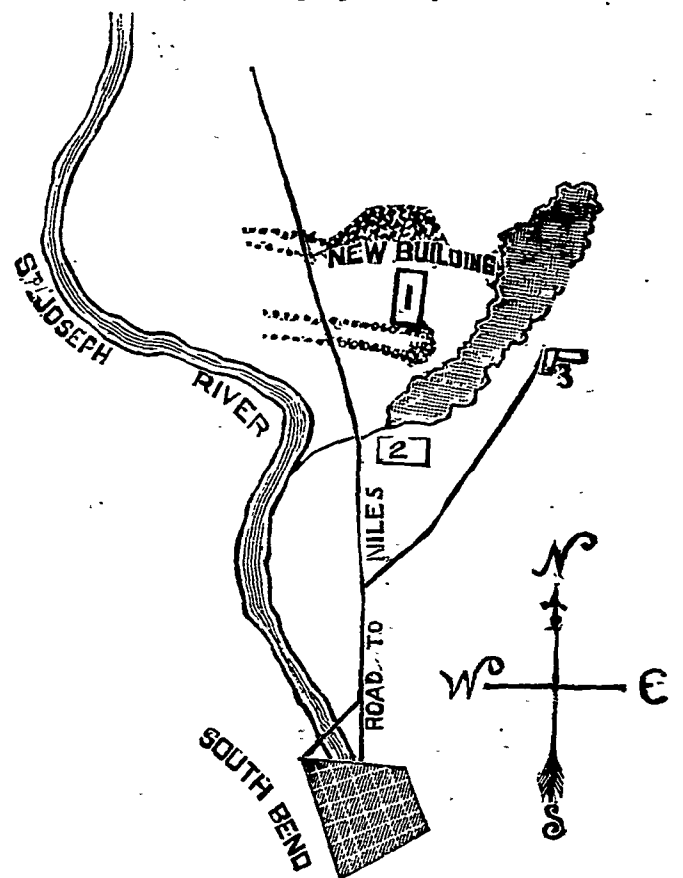
Thus *Ste. Marie des Lacs* became Notre Dame du Lac, and the log church, 20 x 40, with a little frame house adjoining, has been transformed into the present establishment of Notre Dame.

When Father Sorin viewed the snow-covered ground of Notre Dame, the 26th of November, 1842, he had just arrived from Vincennes, near which he had, one year before, founded a religious establishment of Brothers, who had accompanied him from the city of Mans, and whose number had been increased by several postulants. Leaving this establishment—St. Peter's it was called—in the care of Brother Vincent, Father Sorin took seven Brothers with him and started for his new mission. His companions were: Brothers Francis Xavier, Gaiien, Patrick, William, Basil, Pierre and Francis, all of whom have gone to their last long rest, except Brother Francis Xavier, who has made the coffins of all who have died at Notre Dame, and most likely will do the same kind office for many more yet before he drives the last nail into his own.

Notre Dame is on a farm originally of over six hundred acres, lying on the right bank of St. Joseph's River, in St. Joseph County, Indiana, about two miles from the railroad stations at South Bend, of the Lake Shore & Michigan Southern, and the Chicago & Grand Trunk, and the recently-completed Vandalia line; and the railroad station of the Michigan Central is on the premises between Notre Dame and St. Mary's. It is unnecessary to enter into further details to show that Notre Dame is of easy access by railroad from all parts of the United States and Canada.

The farm of Notre Dame in the early days con-

The situation most favorable, from my point of view, and which seems to have even somewhat of a charm, is that which I have marked 1. The other, marked 2, is, as far as I can remember, the site proposed by Mr. Martin. . . .”



sisted of six hundred and fifteen acres, of which only ten were cleared, the other acres being covered with forest trees and thick underbrush, except some hundred or more that were covered by the water of the lakelets, from which the establishment took its name. These lakes are about twenty-five or thirty feet deep; the bank of one consists of marl, from which excellent cement is made.

The only house on the premises was the one before alluded to, built of logs, in the old style of log-cabin—forty feet by twenty-four. The ground floor was the residence of the priest, while the upper story was the only church or chapel for the Catholics of South Bend and around about. A small frame house clinging to this sturdy log one was occupied by the family of a man who acted

he transplanted the whole establishment of St. Peter's to Notre Dame, in the month of February, 1843. He and Brother Laurence were throughout the efficient aids of Father Sorin. Father Sorin's joy at their arrival was no less than the Brothers'; and theirs may be judged from what he wrote shortly after their arrival: "Our separation had lasted four months, it seemed to them four years"—*Leur separation n'avait duré que quatre mois, elle leur avait paru quatre années.*

Before the arrival of Brother Vincent and his colony from St. Peter's, Father Sorin had made bargains for the brick, lumber, etc., to begin building the College as soon as the spring would open; but a more pressing need had to be attended to—a church had to be built. An appeal was



FATHER SORIN'S ARRIVAL AT NOTRE DAME, NOVEMBER 26, 1842.

The engraving—from the painting by Gregori—represents an incident which occurred on Father Sorin's arrival at the spot on which Notre Dame now stands, when the good-hearted Indians of the neighborhood clustered around him with their offerings to assist in the building of the old log church. The humble log cabin, the first abode of Father Sorin and his companions, may be seen to the right of the picture.

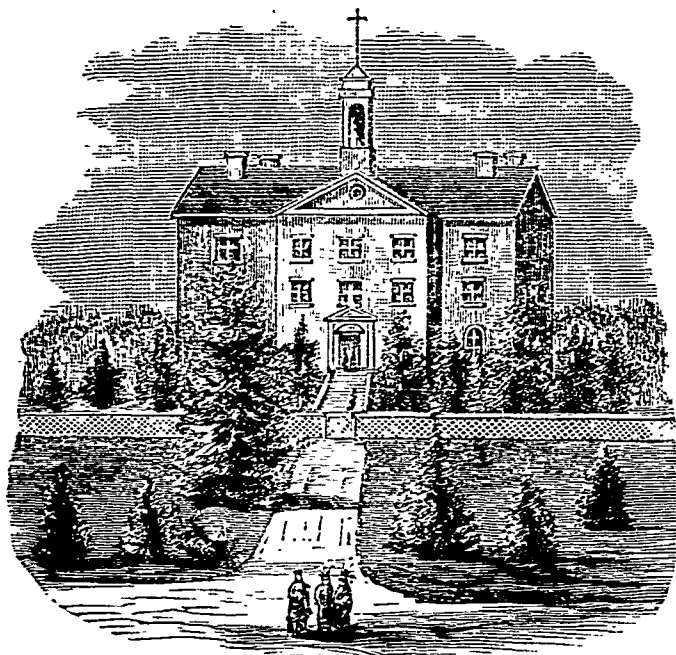
as interpreter between the Indians and whites when occasion required.

It would give us great pleasure, and no doubt it would give as much to our readers, to dwell on this part of the history of Notre Dame,—to note the size and population of the villages in the neighborhood, and other interesting trifles,—but it would make our unpretentious narrative too voluminous.

Brother Vincent, who had accompanied Father Sorin from France, could not remain at St. Peter's while Father Sorin was at Notre Dame. By his advice, and, having obtained permission,

made to the few Catholics around; they could or would do little—most of them were poor, many were not very fervent. However, a subscription was made: it was paid in labor. On a certain time they got together, cut down logs enough to build a church forty-six feet long and twenty wide; when the logs were hauled to the spot where the church was to be built, near the old log house—near where the barn now stands—the people assembled, and soon rolled the building up and then departed, leaving Father Sorin to finish it. This he did with the assistance of the

Brothers, and, as may readily be supposed, without going to much expense for ornamental architecture. This building was used as a church until 1848; it caught fire accidentally in 1856, and in spite of the efforts made by students, professors, Brothers and Fathers, who wished to preserve it as a monument of the past, it burned to the ground, and nearly made a general conflagration of the church and College.



FIRST COLLEGE BUILDING—1843.

The winter of 1842-'43 was very severe; for full five months the ground was covered with snow; the spring was late; some of the contractors who had bargained to furnish materials for building failed to fulfil their engagement; the architect did not arrive at the appointed time, and so many things conspired against the erection of the College—and the want of funds was not the least obstacle in the way—that it was determined not to begin the College until the following year. A valuable addition was made in the month of July to the members of the Community by the arrival of the second colony from France, consisting of Father Cointet, M. l'Abbé Marivault, and M. l'Abbé Gouesse; one Lay-Brother, and three *religieuses*. As the design of building the College that year was abandoned, a smaller house was decided upon, and the brick building close by the lake, known as the Farm-House, was erected. The Community of Notre Dame, which now began to be numerous, had finished their annual spiritual retreat, when, late in August, the architect arrived from Vincennes with workmen to begin the College. On the 28th of August the corner-stone was laid; the building was pushed forward, and by the month of December it was under roof—but the plastering had to be postponed until the following spring. In the month of June, the few pupils who had been accommodated in the brick house near the lake were removed to the College building, and in the month of August took place the first Commencement Exercise of Notre Dame.

Before the College walls were up to the third story, measures had been taken to secure a Charter for the College and for the Manual Labor

School, which latter establishment was, and has ever been, one of the favorite enterprises of Father Sorin. It is a pleasure for us to record here an act of spontaneous kindness on the part of the Hon. John D. Defrees, then the representative of St. Joseph County in the State Legislature. This gentleman generously suggested to Father Sorin the idea of applying for a Charter; and through the aid of Mr. Defrees one was obtained for the College, with the title of University, and another for the Manual Labor School.

As we are on this agreeable subject, we would like to mention the names of all who from this time forward came out bravely as friends to Father Sorin and the grand undertaking he had in hand. But to mention all would be impossible. We cannot, however, pass over the name of Mr. Samuel Byerley, who received Father Sorin with great hospitality on his first arrival in New York, in 1841, when he landed, on the 13th of September, the eve of the Feast of the Exaltation of the Holy Cross.\* Both Mr. and Mrs. Byerley manifested to Father Sorin and his Community that affable and unpretending hospitality for which they have always been distinguished.

The first building erected was the central part of the old College edifice; it was four stories high, eighty feet long, and forty or fifty wide.

One of the reminiscences that Father Sorin recalls with the most pleasurable emotions, and of which we have often heard him speak, is the retreat he made in 1843 on the mound between the two lakelets of Notre Dame.† While making this retreat he did not think it a waste of time to occupy a part of each day in clearing off the ground on which to build a chapel. This was in the month of November; next spring all were busy building the College; and the chapel was not finished until November, 1844. The Novitiate of the Brothers was erected at the same time. The Chapel and Novitiate stood until the year 1858, when it was torn down and replaced by the present building, which is occupied by the Professed Brothers. The little chapel was blessed on the 8th of December, 1844, under the title of the Most Holy and Immaculate Heart of Mary; and on the same day the Archconfraternity, the oldest society of the students of Notre Dame, was established in this chapel. Well do we remember how, some years later, the students used to crowd in this quaint octagonal chapel on Saturday mornings. May the memory of such mornings recall to a sense of their duty to God and themselves any Catholic, now well on in years, who may have forgotten the practice of his religious duties!

It was in that modest, retired chapel that the whole Community of Notre Dame assembled in times of joy to thank God, and in times of sad-

\* Father Sorin always considered it as a particular favor from God that the first Mass he said in America was on a feast in honor of the Exaltation of the Holy Cross—the symbol of his faith, the title of his Religious Order, and to exalt which he left country and home.

† The upper one is called St. Joseph's Lake, and the lower St. Mary's.



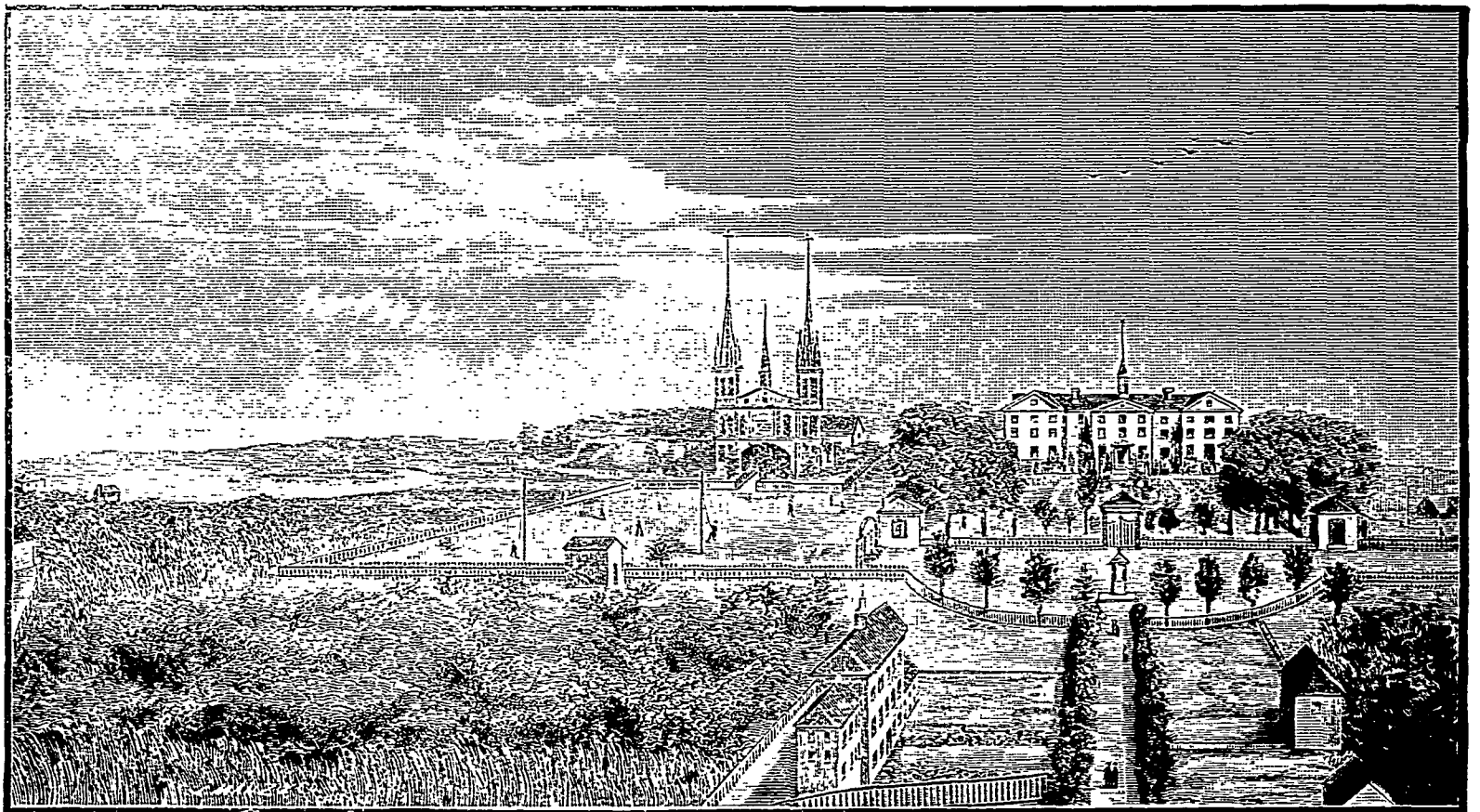
ness and grief to beg His aid. In 1847, on the 19th of March, it was enriched with the precious body of St. Severa, virgin and martyr, given to the chapel by Bishop Hailandière, on his return from Rome in 1845. There, also, the Community honored the most sacred Passion and Death of our Lord by making the Way of the Cross, which was erected in that chapel the 14th of March, 1845, the first built at Notre Dame. In it the devotion of the Forty Hours was first made by the Community and students. In it Archbishop Purcell, then Bishop of Cincinnati, the Bishops of Milwaukee and Detroit said Mass with evident delight.

Mrs. Byerley furnished it with a beautiful carpet, and Brother Francis Xavier taxed his taste and skill to the uttermost to adorn the sanctuary. That little chapel is now of the past, but not forgotten. The Chapel of the Portiuncula, with its many privileges, has supplanted it on the "Island."

for after-life were acquired by a discipline, of which visits to this chapel formed a part, is shown by the many good citizens of these United States who were then careless lads in the group around the statue. If those youngsters profited by the *Devotions* in spite of their proclivity to take advantage and enjoy any by-play or *contre temps*, that are unavoidable in out-door exercises, the more serious must have reaped a still more abundant harvest of grace.

But let us take events in their chronological order, and not allow our partiality to the little chapel on the "Island" to draw us away from the straight line of historical rectitude.

Having erected the College building,—or as much of the plan as was deemed necessary at the time,—and organized the Religious Community of Priests and Brothers with the members then residing at Notre Dame, Father Sorin, with that prudence and foresight that have been his distin-



NOTRE DAME IN 1860.

In later years it was a delight to the students, some of whom were not overstocked with piety, to visit that chapel, and to assemble around the statue that was afterwards erected in front of the Novitiate. In the month of May all would congregate there, and though the attention of some of the wilder boys may have been at times distracted by the frogs croaking in the neighboring lakes, the birds chirping in the trees alongside, and the little chipmunks and cats that would sometimes intrude, *sans ceremonie*, upon the solemn scene,—much to the joy of the aforesaid "boys," who were always on the lookout for something to laugh at,—yet we doubt not that even those scapegraces profited by the excellent short discourses that were then given by Fathers Sorin, Granger and Cointet, and occasionally by priests visiting the Institution; that real piety and sound virtues

guishing qualities, set about laying the true foundation, not only of his establishment of Notre Dame, but of his Order of Holy Cross in America. The Society of Holy Cross, of which he was one of the very first members, had been established some years before in France. Its object was to give missions and retreats, to teach in colleges and schools, and to instruct young lads in trades. Its members were of two classes—Priests and Lay-Brothers.

As soon, therefore, as Father Sorin had built the College, to fulfil the terms of the contract he had made with the Ordinary of the diocese, he began to provide for a Novitiate in which men were to be formed to the religious life, imbued with the same zeal he had for the glory of God and the welfare of their neighbors.

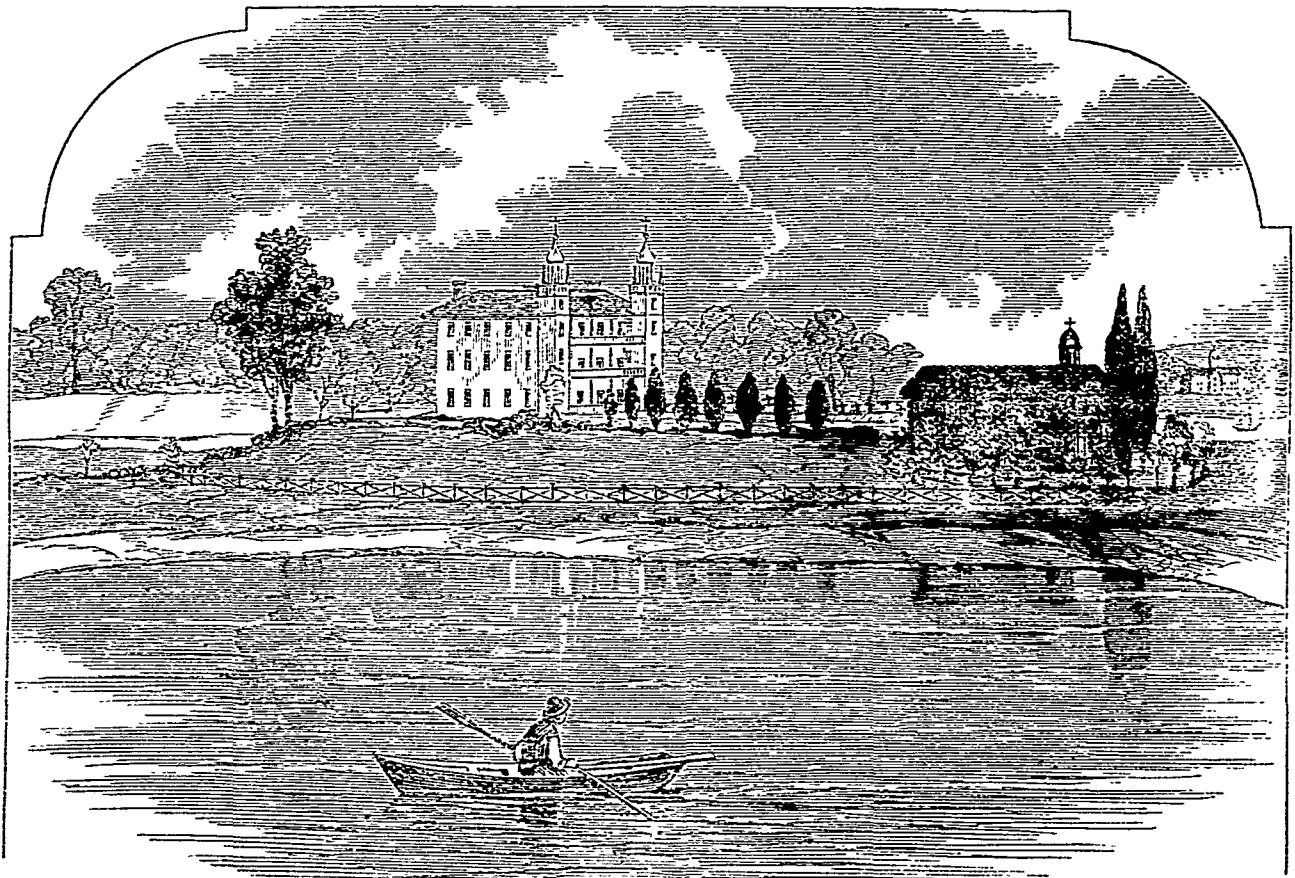
The Novitiate and chapel were built, as we

have already mentioned, on the little mound between the two lakelets, which was once upon a time a real island. Though the Community then, as now, had not a big balance to their credit in their bank account, yet the putting up of the material building was the easiest part of making a Novitiate; and this most important part of Notre Dame had to go through all the vicissitudes of fortune to which all religious communities in a new country are subjected. The friends of Notre Dame know, and we here mention, for the benefit of the general reader, that in the Catholic Church religious orders have always been held in high esteem, and have been encouraged in all ages, from the very beginning. The good they have done for religion, for education, for the arts,—in a word, for the civilization of nations,—need not be commented upon here. Consult Montalembert

change of men does not necessitate a change in the policy or the spirit of the Institution, since, whatever may be the difference of character, talent, and other personal qualities of the outgoing and incoming men, their general training, as well as their moving spirit and special object is the same.

Notre Dame has all the advantages to be had from religious orders; and to maintain those advantages the greatest care is taken of the Novitiates, in which the raw material coming from out the world is moulded, and men of various nations, characters and degrees are formed to the religious state,—are taught that the great aim of man upon earth is to save his own soul by helping others to save theirs, and thus doing all in his power to serve God.

But let us go back again to the year 1844, where we left the College building just up. We really for-



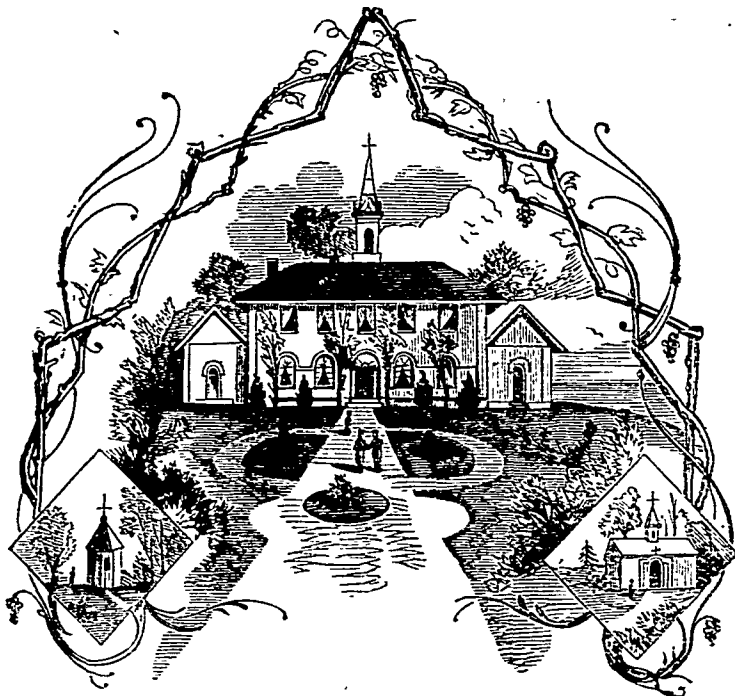
NOVITIATE (NOW THE PROFESSED HOUSE), CHAPEL OF THE PORTIUNCULA, AND ST. MARY'S LAKE.

and history, *passim*. The members of religious orders, after making a *Novitiate*, or trial, of one or more years, consecrate themselves to the service of God by three vows—of poverty, chastity and obedience; making thus a triple renunciation of worldly goods, of worldly pleasures, and of their own will, and are enabled to multiply an hundred-fold their means of doing good to their neighbors by the union of their individual efforts directed by one will.

It is unnecessary to take up our space in pointing out the advantages accruing to educational institutions carried on by religious orders; one great advantage, among others, is so patent that we need only touch it with our finger: it is that the success of the Institution does not depend on any one man, who may die any day, but upon the order, which does not die; and, consequently, a

get whether we put it under roof and put a steeple on it. It was under roof. Not one of your new-fangled French roofs, with slate and gravel and pitch, and all the modern improvements, but a good, old-fashioned peaked roof, with shingles on—oak shingles at that, which turned up and warped beautifully in the sun, and thus ventilated the attic. They had no steam then; there wasn't even any talk about a railroad through South Bend—and they used flat-bands of iron for rails on the embryo Michigan Central Road, which at that time had slowly made its way from Detroit as far as Marshall; and which, besides occasionally throwing off the train in creeks and down embankments, used to poke "snakes" at the passengers up through the cars. Ah! those were jolly days to travel in! any train then could beat a trotting horse, not only in speed, but in shaking you up. But I digress.

They had no steam in the College then; but after nearly freezing all the students and professors to death with hot-air furnaces through the first winter, and then well-nigh making a big bonfire of the College towards spring—concentrating in one-half hour the caloric that would have kept the building comfortable, if judiciously spread, through the



SCHOLASTICATE.

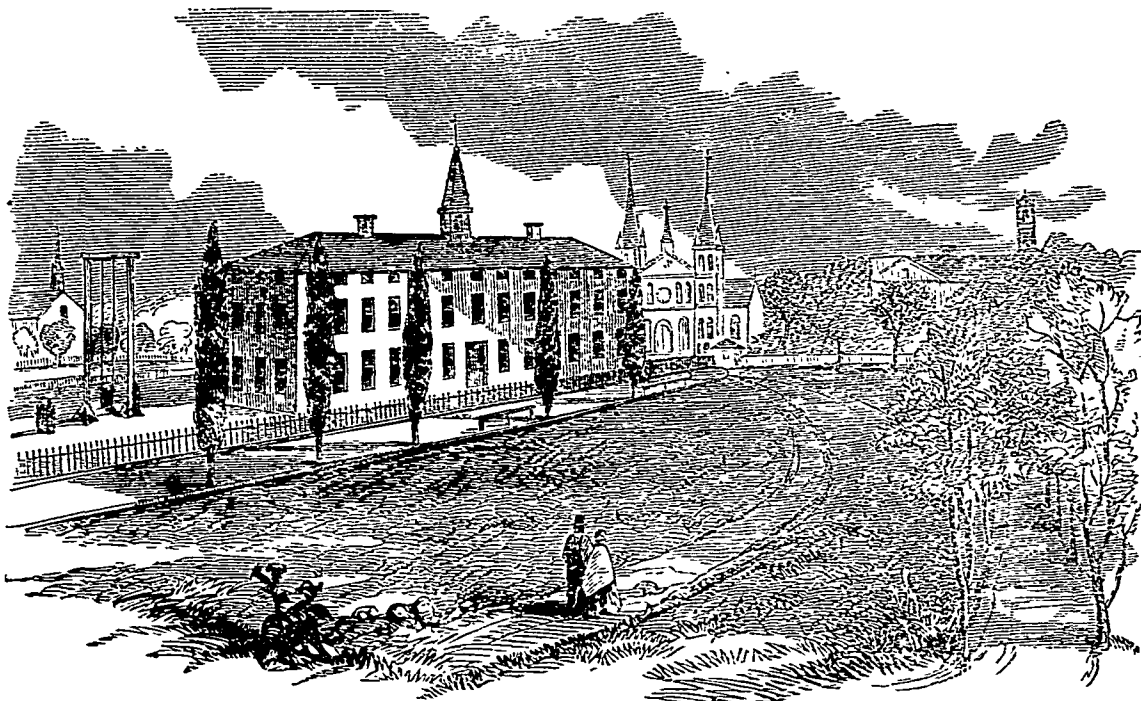
winter days and nights—they fell back on stoves in which wood was burned. That mode of heating continued until 1863, when the present efficient steam-heating apparatus was successfully introduced.

Bells have always been a favorite mode of making a noise at Notre Dame. In these primitive days—we continually revert to the year 1844—the reader must consider that we have our head-quar-

one track, and that a narrow one. In these primitive days there was a fine-toned bell in the College steeple where it did service, especially on two occasions: when it alarmed the neighborhood and woke up the sleeping Community to extinguish the flames in which, without the bell, the College would have been enveloped. When the church was built, Mr. Gregory Campau constructed a beautiful belfry on it, over the sanctuary, and put this bell in the belfry. There it rang out as merry as any marriage bell, until one stormy day in March—it may have been April, for the winds get very much mixed up in this region of country, and are no respecters of months; it has all along, since the flood, at least, been a matter of grievance that it is not known whence they come or whither they go; but here is added the further grievance that it isn't known when they are going to come. On this day of March, or April, the wind blew the belfry down, and the bell came along with it, and now rings in the belfry of the Convent of St. Mary's. Talking of bells, we will exhaust the subject, as far as Notre Dame is concerned, by briefly stating that the original bell just mentioned was succeeded by a large one of 2,400 pounds, which hung high up in the steeple, solitary and alone, making deliciously loud solos, until 1859, at which memorable epoch it was enlivened by the arrival of the peal of twenty-three bells, which will play you any air you want, or at least any tune you will go to the trouble of putting on the cylinder. The big bell, not liking, perhaps, the continual clatter of so many smaller ones, or else because it was knocked around too roughly, cracked in disgust, and was sold for bell metal. The legitimate successor of that bell—the third, consequently, of the family of bells—is the one which sounds forth from the tower of the present church. This bell, with the

yoke, weighs 17,000 lbs., and is larger than any other bell—whether church bell or any other kind of bell—in the United States. It was cast by the celebrated bell-founder, Mr. Bollée, of Mans, France.

The Manual Labor School, as well as the College, was chartered in 1844. On account of the land being so encumbered with timber, and the small number of men, the College, Manual Labor School and shops were grouped together too closely. Bro. Francis Xavier's carpenter and joiner shop was the first



MANUAL LABOR SCHOOL IN 1862.

ters in the College in that year, and that we have not commenced the regular march of our history down to the present time; the brief notice we occasionally make of the present time may be likened to speedy excursions on a bicycle—we make only

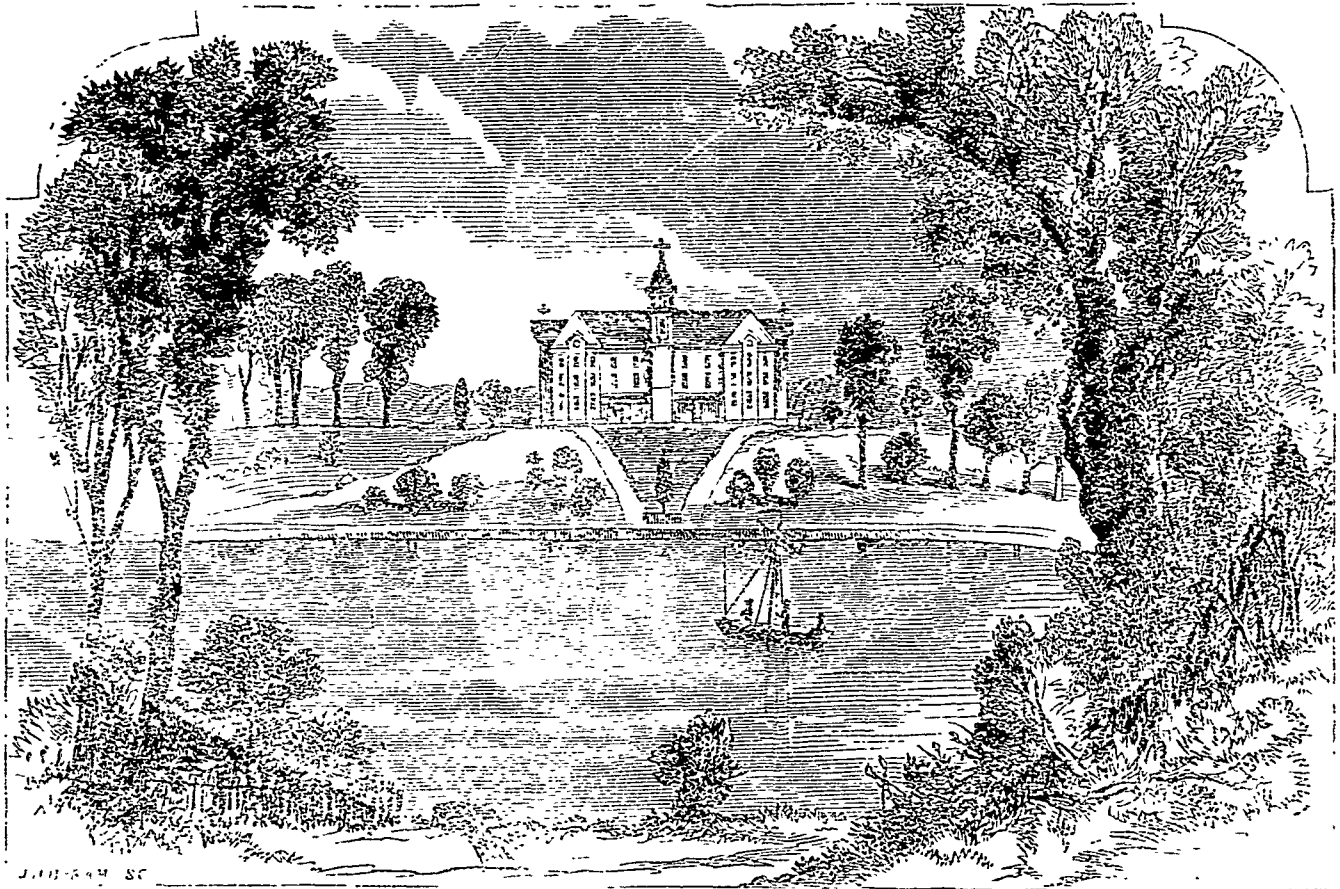
established; Brother Benoit soon followed with his locksmith shop, and therein made some of the most wonderful locks and keys our youthful eyes ever rested upon; then the shoe shop, the tailor shop, and others followed in succession—not all spring-

ing up at once, but by degrees, as their want was felt, or as men able to conduct them presented themselves.

Students of the College and of the Industrial School were together in recreations, and the latter came into the College study-room after work in the evening—all told, they did not muster a hundred strong. The study-room was in the basement of the central building, occupying about one-fourth of it—the wings were not then built.

The students took prodigious delight in long excursions on foot, and they scoured the fields far and wide, seeking what they might devour. Over hill and dale they would have roamed, had there been that variety in the surrounding country,—they made up for the loss of such pleasure by trudging manfully through sandy roads and swampy prairies. A favorite mode of passing the day was

were the same as now—for in regard to discipline, as for everything else connected with the Institution, Father Sorin gave the impulse and direction. Yet some changes have been made, and they began in the first years. It was natural that the whole system of French college discipline should at first be introduced, or, at least, that an attempt should be made. Yet in those early days the Founder of Notre Dame quickly seized the peculiarities of Young America as distinguished from Young France. Like a judicious man, who, instead of transplanting a tree to a strange soil and thereby running the risk of losing it, takes its most thriving branches and engrafts them on a strong and thrifty tree of native growth, thus bettering both grafts and tree, especially the tree, Father Sorin did not impose the European system of discipline, but merely grafted on the system of the country those regula-



NOVITIATE AND ST. JOSEPH'S LAKE.

to start out immediately after breakfast, carrying the main part of the dinner along with them, and trusting to the neighboring farmers for butter, eggs and milk, though the farmers rarely returned the compliment of trusting them; at other times they would give notice a week in advance, and then make a raid on some farm-house near by, and soon demolish the chickens, hot cakes, pies and other dainty edibles which, besides being somewhat more toothsome than the Collège commons, tasted fifty *per cent.* better from the fact that they had to be paid for; just as furtive puffs of contraband tobacco from short-stemmed pipes in College were more fragrant to their nostrils than the odor of the finest Havana anywhere else—because there it was strictly forbidden to smoke.

The discipline of Notre Dame has justly met with the approbation of all the friends of the Institution. At the beginning, the main features

tions which perfected it and made it bring forth good fruit instead of the bitter Dead Sea fruit that the unmodified American system too frequently produces.

The most powerful human cause of Father Sorin's singular success was his quick perception of the manners and ideas of his adopted country, and the happy facility with which he not only conformed to them, but actually made them part and parcel of himself; and while he retained all the qualities of the Catholic priest and of the French gentleman, he laid aside the prejudices of the foreigner and seemed to take possession of the spirit of the country with his oath on becoming a citizen. We have all met with men who have been in this country for many years, yet who are as much Frenchmen, or Germans, or English, as they were the first day of their arrival,—nay, it seems that their prejudices in favor of their own



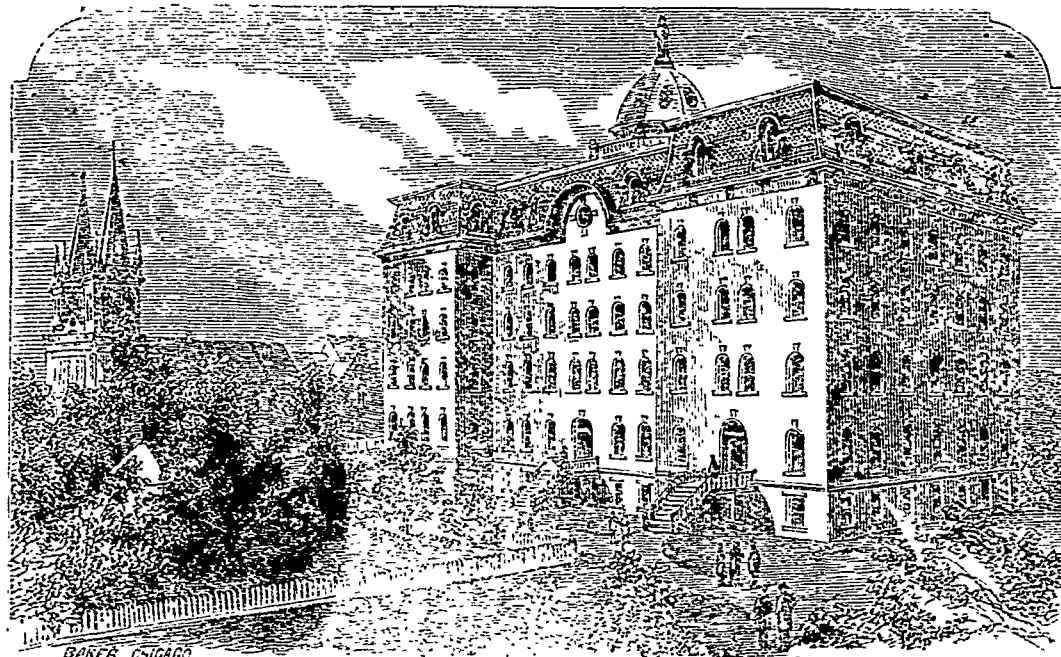
country become more settled the longer they remain. Father Sorin was not of that class.

It was his good judgment in this respect that perfected the discipline of the College and tempered the too free and easy, and, in many cases, rude manners of American youth, with the polished and elegant manners of France, without diminish-

Father Shaw it was who laid the foundation of the present Literary Societies, and afforded the first materials for the lively traditions of the Thespian and Dramatic Societies; and Brother Basil, shortly after, took hold of the Band and sounded the first notes of the Philharmonic Societies which have since, under various names, re-echoed their notes every year with increasing vim and sweetness.

Up to the year 1848 the number of students steadily increased, the Industrial School was developed, the Farm cleared and drained, the Novitiates sent forth new members, and that lively movement indicative of youth and vigor; which still prevails at Notre Dame, was evident in every department of the establishment.

In 1849 the shops and the kitchen were entirely destroyed by fire. It was quite a loss to the Community; but, far from being discouraged Father Sorin took measures to



COLLEGE DEDICATED MAY 31, 1866.

ing the open frankness and sincerity which is an offset to American want of culture.

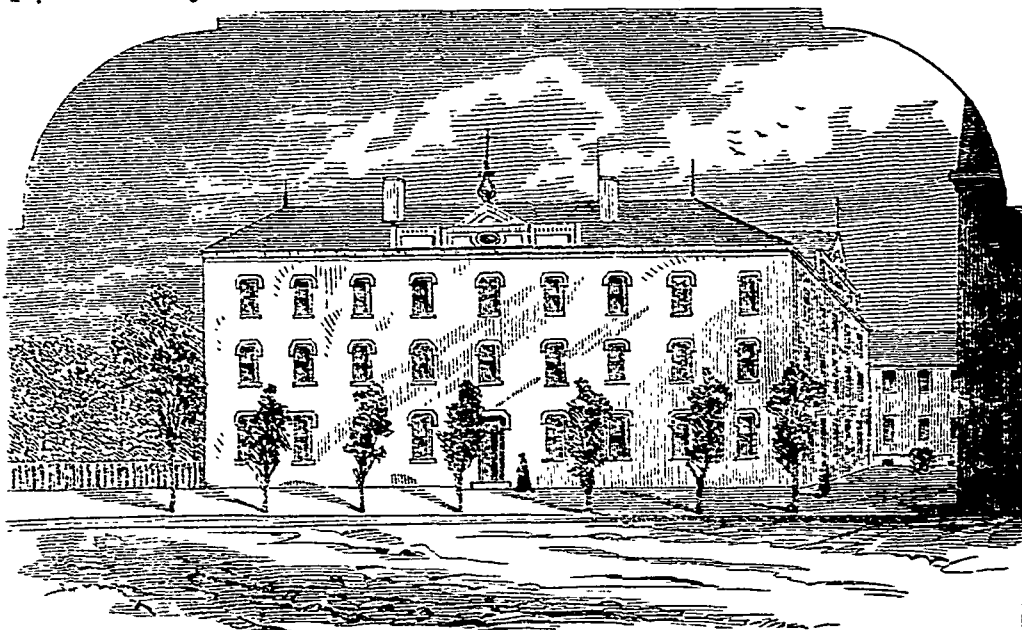
The course of studies at Notre Dame was always complete, and the scholarship high. Father Cointet, the first Director of Studies, was not only a most accomplished gentleman, who won the respect and affectionate esteem of every one who became even only slightly acquainted with him, but was also a profound scholar, with broad views; and, though Father Sorin was prevented, by his

have the frame building replaced by a brick one.

The year 1851 was one of great importance to Notre Dame; it was the year that the railroad was completed through the neighboring town of South Bend, and the Post-Office was established at Notre Dame. The wings of the College were added to the main building in 1853; the College and the whole establishment at Notre Dame steadily prospered until 1854.

The cholera had ravaged many parts of the

many and fast-increasing cares as his Community grew more numerous, from acting directly on any one class of students or branch of studies, yet, as President of the College and of the Board of Trustees, his views were the leading ones in the reunions of the Faculty; and if now the corps of Professors is more numerous to meet the wants of the increased number of students, we consider we are paying them a compliment when we say they are worthy successors of Father Cointet, Father Shaw, Rev. Mr. Ivers, Brother Gatien, Profs. Jones, O'Leary, and others, of the earlier days. While Father Cointet gave the impulse to the study of classics, Brother Gatien made his students enthusiastic on the subject of mathematics; and Father Shaw, who was an eloquent speaker himself, fostered in the breasts of the numerous students of his class that love of debate and "holding forth" which seems natural to all American youths.



THE INFIRMARY.

United States, and the danger seemed passed away, when, in the summer of 1854, many of the inmates of Notre Dame were attacked. Among the first taken away was Rev. Father Cointet: his health had been completely shaken by a residence of some years in New Orleans, where obedience had

(Continued on page 13.)

# NOTRE DAME SCHOLASTIC.

Notre Dame, August 25, 1885.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the NINETEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

*THE NOTRE DAME SCHOLASTIC* Contains:

choice Poetry, Essays, and the current Art, Musical, Literary and Scientific Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

Personal gossip concerning the whereabouts and the success of former students.

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in Class, and by their general good conduct.

Students should take it; parents should take it; and, above all,

OLD STUDENTS SHOULD TAKE IT.

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Address EDITOR NOTRE DAME SCHOLASTIC,  
Notre Dame, Indiana.

—The SCHOLASTIC, now beginning its nineteenth volume, seeks to greet once more its readers of the past year and make new kind friends for the year to come. It will continue, as in the past, to try and perfectly realize its aim as set forth in the prospectus at the head of this column, and thus merit the generous encouragement of a numerous class of readers. While permitting it to remain the exponent of college life at Notre Dame, it will be the earnest endeavor of those in charge to make the SCHOLASTIC, more than ever, a journal of interesting and instructive reading, so that it may find welcome among the general public.

This number is sent to all our subscribers of last year who are invited to notify us of the renewal of their subscriptions for another year.

—One of the finest improvements made at Notre Dame in many a day is the change now being effected in the system of lighting the buildings on the premises. Instead of the gasoline hitherto used we shall now begin to burn coal gas. Though gasoline gives a nice, mild light, yet the experience of the past few years has been attended with many complaints, particularly because of the unsteady, variable nature of the light with its accompanying discomforts in reading and study. This annoyance will be obviated by the new system, the contract for which has been given to the Murray Co., of Fort Wayne, Ind. The gas works will be located a little in the rear of the present works. The "receiver" will have a capacity of 15,000 cubic feet, and may be filled twice in the same night, should any extraordinary circumstance make this necessary. Not the least of the advantages

attending this improvement will be the extension of gas light to all the numerous buildings at Notre Dame, not excepting our own publication office.

—Among the works of men in modern times, few there are whose inception and progress stand out before the world so marked, by reason of their varied and instructive nature, as those which characterize the career of our *Alma Mater*—the University of Notre Dame. Beginning with that cold winter's evening of 1842, when the venerable Founder, unknown and almost alone, first set foot upon the southwestern shore of St. Mary's Lake and viewed the barren spot upon which his life-work was to be inaugurated, and continuing up to the present period of world-wide celebrity and the goodly pile of massive, imposing structures, filled with busy investigators in every department of knowledge, the existence of Notre Dame fills a page in the history of the world attractive and instructive to the casual reader as well as the thoughtful student. We have thought it, therefore, not inappropriate to begin the new volume of our college paper with a somewhat detailed sketch of the early days of the University. For the most part it is taken from "The Silver Jubilee"—a work compiled and published by Prof. Joseph A. Lyons, in the year 1869, on the occasion of the 25th anniversary of the establishment of Notre Dame University. We have also borrowed from sketches prepared at different times by Professors Howard and Stace. We hope that, while the sketch will not be without its interest to our readers, it may serve to incite some able and devoted pen to describe more completely, from the beginning up to the present, the history of "The Pride of the West"—as one of our valued eastern exchanges has beautifully styled Notre Dame.

—We are pleased to state that present indications point to a satisfactory attendance of students during the coming year. These will find on their arrival that the vacation has been well employed in making such alterations and improvements in the College buildings and premises as may best meet the demands of convenience and comfort, and most effectually promote habits of study. More detailed descriptions of these changes will be found in our local columns. Suffice it to say here that the authorities of the College, having in view the moral, mental and physical well-being of the student, seek ever to employ the means best adapted to attain this grand end of their administration.

It is with pleasure also that we announce—and all the old boys will rejoice to hear the same—that Rev. Father Walsh will continue to preside over the destinies of our *Alma Mater*. The success which has attended his direction in the past is a sufficient guarantee of future prosperity. Our esteemed Vice-President of last year—Rev. Father Toohey—will not, we regret to say, be with us this year, at least in his official capacity. By the will of his superiors he has been called to fill a

higher position of trust—as Master of Novices in the Community. Rev. M. J. Regan, all will be pleased to learn, will retain his office as Prefect of Discipline, a position which he so ably and satisfactorily filled last year. The Faculty of whose efficiency we need not speak, remains substantially the same. So that, all in all, we may confidently expect that the year '85-'86 will be one of the brightest and most successful in the annals of Notre Dame.

—The fifteenth Annual Convention of the Catholic Total Abstinence Union of America, which was held at New Haven, Conn., on the 5th and 6th insts., was remarkably successful as regards the attendance, which was unusually large, as well as the character and good results of the addresses delivered at the various sessions and the demonstration made before the public. It was decided to hold the next Annual Convention of August 6, 1886, at Notre Dame—an honor which is greatly appreciated, and will, we are sure, exercise a marked influence upon the promotion of the grand cause of Temperance, especially among the youth of the land. We present herewith the series of resolutions passed at the Convention. They are well worth a careful perusal:

“The Catholic Total Abstinence Union of America, assembled in its fifteenth Annual Convention, affirms that the bond which unites its members is hatred of the vice of drunkenness. The prevalence of this vice has filled our souls with horror. It destroys the vigor of the human frame, it desolates the Christian home, it is a breeder of crime of nearly every kind, and is the greatest of the causes of poverty and insanity. But the supreme wickedness of intemperance is that it attacks the human reason itself. It is the object of the divine wrath, because the Christian virtues of faith, hope and charity, by which we know God and aspire to the eternal union with Him, can be but profaned or blasphemed by a soul whose reason is unsettled by drink; because He who is the Father of the orphan and the Judge of the widow stands forth as the avenger of the drunkard's wife and little ones.

“Therefore, to reform the drunkard, to prevent the young from acquiring fondness for drink, and to proclaim the peril and shame of selling drink, are our purposes. And these purposes we pursue in the spirit of our Lord Jesus Christ, and in union with His Holy Church, always seeing and following the direction of the hierarchy and priesthood.

“We affirm that nothing has ever more plainly marked the Divine favor for our principles and methods than the approval of the late Plenary Council at Baltimore, as expressed in their pastoral letter. We most heartily thank the Fathers of the Council for their encouragement. We hail with joy the Prelates' condemnation of saloon-keeping. Their direction to secure the passage and enforcement of good laws to control drink and selling, to close saloons on Sundays, and punish the selling of intoxicants to minors, we will zealously obey; and the wish of the Council that Catholics shall withdraw from the shameful business of saloon-keeping will be furthered by our members with every energy.

“We rejoice, too, that good citizens of every creed see in our work a great help towards attaining that pure state of political morality which is the safeguard of a nation's liberties; and, while thanking God for the success which blesses the agitation in Ireland for liberty, we bear in mind Father Matthew's pledge was the right arm of O'Connell, and we are confident that a sober people will not long remain slaves.

“We observe with satisfaction the increase in societies and in membership of the Union. We attribute it largely to the societies securing halls and reading-rooms for the instruction and recreation of the members. Men, young

and old, are thus removed from the occasions of sin, especially the saloon,—that home of excess in drink, of profanity and obscenity,—and are provided with innocent and useful entertainment.”

### The Weeds of August.

At this season of the year the attention of the botanist is—well! assaulted, not attracted, particularly,—by those numerous species of the vegetable world which seem to exist chiefly for the embarrassment of the agriculturist.

As the malignant cynic affects to take the prevailing vices of the age for the results of civilization, so might he point to weeds as the results of cultivation. We do not notice them in the trackless forest or the unbroken prairie. It is true, we may seek and find them even there, but they do not obtrude upon the view, or form a feature in the landscape—they do not occur as *weeds*. But look now upon the fields from which the summer crops have been reaped, and which have not yet been ploughed again for the purposes of the coming season, and see everywhere the rank growth which fills the temporary vacancy.

That is the chief characteristic of a weed, as such—its alacrity in availing itself of a vacancy, wherever it occurs in the unending struggle for existence. While more respectable members of the vegetable community seem to be pondering and weighing advantages,—whether it were well to send a colony to occupy the new opening or not,—the active, unscrupulous weed slips in and crowds them out.

Mark how persistently and rapidly the common ragweed (*Ambrosia artemisiæfolia*) follows the plough. The work that was done on the dirt roads last spring, where the marginal sod was ploughed from the sides and heaped up in the centre, is now evidenced by the growth of ragweed, for which the removal of the sod made room. Its seeds were wafted thither last September, but if the grass had remained, it would have choked their exuberant growth, and only one in a thousand would have germinated. Next year the Mayweed (*Maruta cotula*), sometimes called dog-fennel, may get ahead of it, or the sod may form again, after the ragweed's brief career is finished in September, for it is constantly driven from its conquered territory to initiate new settlements wherever fresh soil is broken.

It is this weed whose pollen is supposed to cause “hay-fever.” It has rather a pleasant, aromatic odor, and if it were only rare and hard to raise, instead of impossible to extirpate, it might take its place in our gardens with southernwood and rosemary. It is for this, probably, that the name *ambrosia* has been conferred upon it. Its incense-like exhalations may be “food for the gods,” but they are not healthy for either man or beast.

As ragweed follows the plough, so fireweed follows the destructive element from which it takes its name. It is the first growth after a fire on the prairie or in the forest, and is common, likewise, in every neglected spot of arable land.

By Linnæus it was referred to the same genus as the groundsel, that very common European weed, but our modern botanists make it a genus by itself, as *Erechthites hieracifolia*. I have often fancied a resemblance to a flame of fire in the general contour of this plant, with its upward-pointed leaves, so numerous on its erect stem of lofty growth.

All weeds are not necessarily valueless. The pigweed, or "lamb's quarter," has filled many an empty stomach that would otherwise have been an aching void. Whether it affords any considerable nourishment to the human system, however, we will not pretend to decide. Even the orthodox greens, such as spinach and cabbage, cannot boast of containing much nutriment. But in hard times, it is something to allay the cravings of an importunate appetite, and this is done very effectively by *Chenopodium album*. It may be known among other common weeds by the white, powdery appearance of its leaves. It might be appreciated as a "foliage plant" if it did not make itself so common.

Strange to say, a pigweed never grows into a hogweed. The latter is an amaranth (*Amarantus retroflexus*), cousin to the gorgeous "cockscobs" and "prince's feathers" of old-fashioned gardens. It flourishes in rich soils, and may be known by its reddish stems, and flowers that seem as if they ought to turn red too, although they remain green to the last. You will find it in your garden beds.

A chapter on weeds would be incomplete without a notice of purslane or "pusley" (*Portulaca oleracea*). "As mean as pusley" is a proverb, yet it has saved shipwrecked crews from scurvy, when no other edible vegetable was to be found. When you have rooted it up, it will still go on growing. It has a little water-tank in its own system, and does not need perpetual recourse to the earth for its moisture. The same may be said of its more favored congener, the garden portulaca (*P. grandiflora*). No trouble to cultivate it. All it wants is sand and sunshine, and occasional thinning out.

Still nearer home are the smartweeds, knotweeds, and jointweeds of the order *polygonaceæ* that cluster around our door-steps. This natural order gives us one useful plant, the buckwheat, and no end of weeds, among which are the sorrels and docks which crowd the very grass from our pastures.

Annoying as are the above to the farmer and gardener, they can hardly be called *aggressive* weeds. Leave them alone, and they will leave you alone. But a ramble in the woods a little later in the season will cover your clothes with the productions of weeds that appear to be very much attached to you. The old classic poets, who were so fond of reposing *in molli gramine*, knew nothing of the sand bur—*Cenchrus tribuloides*—which is not found in Europe. Its malicious propensity to insert itself between the toes of the barefooted small boy invests it with affecting memories that will ne'er decay. Higher up on your pants you are likely to find the burs of the stickseed—*Echinosperrum Lappula*. Be not surprised at the attachment it manifests for you. It is own first cousin to your

favorite blue forget-me-not, and claims a share in your regards. Equally importunate is another member of the same family, *Cynoglossum Morisoni*, commonly known as "beggar-ticks." Nobody minds the honest old burdock, too easily avoided or shaken off to cause trouble, unless the burs get into your hair. But the various and numerous species of the extensive genus *Desmodium* are all preparing to make themselves acquainted with you. Everywhere in the woods now you will see their pretty little pink, fleeting, papilionaceous flowers, disclosing, as they fall, the tiny jointed pod, indicative of the genus, and destined to develop to troublesome proportions and to cling to your coat-tails as you pass by. A very interesting genus to the scientific, some of its species exhibiting the phenomena of sensitiveness and motion. Interesting, too, to the non-scientific, and absorbent of his attention, generally, for several minutes after coming out of the woods.

"Spanish-needles" will also command a certain degree of respect. They grow on a rather elegant weed—that is, elegant *for a weed*—*Bidens bipennata*—a relation of the marigolds. Its flowers, however, are not conspicuous. It is just coming into bloom now.

A final word on the August wild-flowers. They are as retiring as the weeds are obtrusive. The cardinal flower is to be sought in damp, rich woods, whose moisture deters the feminine foot from penetrating them. Ladies, ardently fond of wild-flowers, will sometimes tell you they have never so much as seen *Lobelia cardinalis*, although it grows within a mile of their homes. The large blue lobelia is much more common, and more weedy as well. The purple gerardia, one of the prettiest flowers that bloom, is also a product of moist soils—open wet prairies, for the most part. The lemon-yellow gerardias, or dasystemas, are handsome, but generally a prey to unpleasant little insects. Loveliest of all the August flowers is the rose-colored *Sabbatia*, or American centaury. There is no use searching the woods for it. Whenever I have found it, it has always been by accident. It is a contriver of glad surprises. Where I found it two years ago, it no longer seems to grow. As a companion to the cardinal lobelia, the cream-colored *saururus*, often found growing with it, has always seemed to me a pleasing contrast. But the catalogue of August wild-flowers is too extensive for the limits assigned me.

ARTHUR J. STACE.

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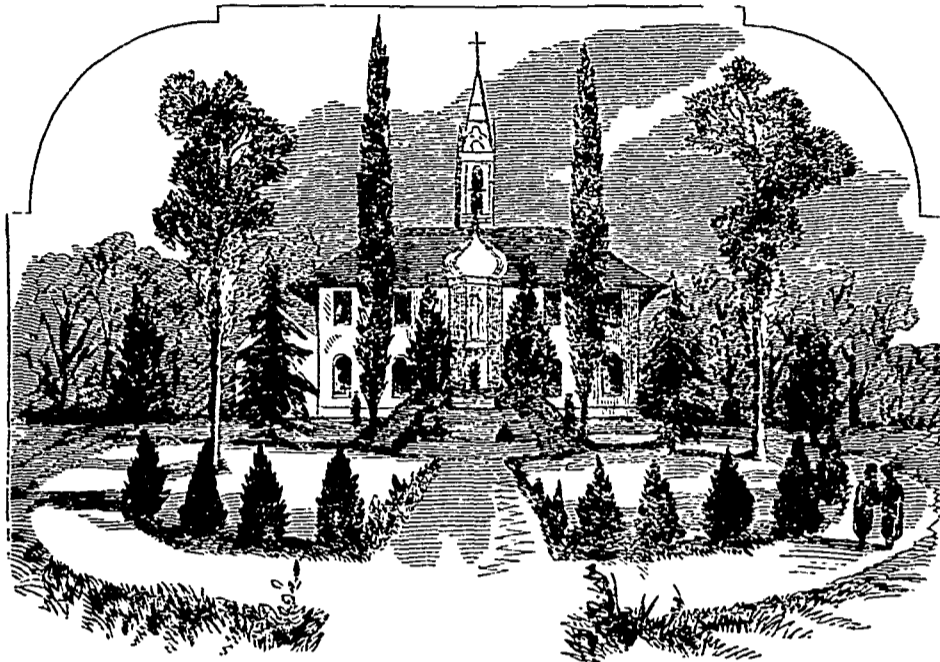
—We have received the following publications: "The Art of Oratorical Composition, Based upon the Precepts and Models of the Old Masters," By Rev. Charles Coppens, S. J., New York: The Catholic Publication Society Co., 9 Barclay St. "One Angel More in Heaven"—New York, Cincinnati and St. Louis: Benziger Bros. "The Catholic Church and Modern Science," By Rev. J. A. Zahm, C. S. C.: "Ave Maria" Series, No. V. "The American Elocutionist," By J. A. Lyons; Seventh Edition. Philadelphia: Butler & Co.



Notre Dame.

(Continued from page 9.)

placed him at the head of an Orphan Asylum conducted by the Congregation of Holy Cross. He had returned in the spring of '54, and his attendance on the extensive missions around Notre Dame had improved his general health; still he was not



OUR LADY OF THE HOLY CROSS.

strong enough to resist the attack of disease, and in the month of August he passed away from the scene of his labors, regretted by all, and by no one so much as by the Founder of Notre Dame. His loss, humanly speaking, was irreparable, and when added to the loss of Rev. Father Curly—a zealous young priest ordained the year before,—and of some

turned, and Professors were not yet reeovered from the attack; for though over twenty died, yet many more, we might say all, were taken down by the disease, and were suffering from its effects. The College had been a hospital for the sick—it had to be renovated from top to bottom; the work usually done in vacation-time was all on the hands of the few who could manage to crawl around. Another source of anxiety still remained, though for years efforts had been made to remove it: we mean the marshy ground between the two lakelets, which, in the opinion of all, was the cause of much sickness. Owing to a misunderstanding with the gentleman who owned the property between the lakes and the river, and who could consequently dam the water of the lakes, the land between them could not be drained;—to all this we must add embarrassments in money matters, the erection of new buildings having entailed a debt that might have been easily met in ordinary circumstances, but which now weighed heavily on the decimated and languishing Community.

But Father Sorin never lost his confidence in God—never for a moment doubted the protection of the Mother of the Redeemer, to whom Notre Dame is specially dedicated. His confidence was repaid. The summer of '54 was the dark moment before the dawn of a new and more flourishing era for Notre Dame. The gentleman who had so long refused to sell his land, or accommodate Notre Dame by allowing the water of the lakes to be lowered, offered to sell his land at much



OLD EXHIBITION HALL AND CAMPUS.

twenty other members of the Community, and to pecuniary difficulties, it seemed to threaten Notre Dame with utter destruction. The clouds were lowering, truly. In September the students re-

more reasonable terms than had been proposed to him. The land was bought, the lake was lowered—much to the improvement of the health of the establishment. Another advantage obtained, but

not appreciated at that time, was the site on which St. Mary's Academy has since been erected.

Kind and liberal friends came forward, among whom Mr. and Mrs. Phelan, of Lancaster, Ohio, are remembered as two of the most generous benefactors of Notre Dame. May they receive in heaven the reward of their good works!

In 1856, the celebrated chimes were put up in the belfry of the church, and were solemnly blessed in November before a large concourse of friends. Archbishop Purcell and Bishop Henni were present. The Most Rev. Archbishop delivered an eloquent discourse that is still remembered with admiration by the many who heard him that day. The sermon of Bishop Henni was also remarkable for its eloquence.

In 1857, the Congregation of Holy Cross, its Constitutions and Rules, received the highest sanction of the Church, being approved by the Holy Father on the 13th of May of this year.

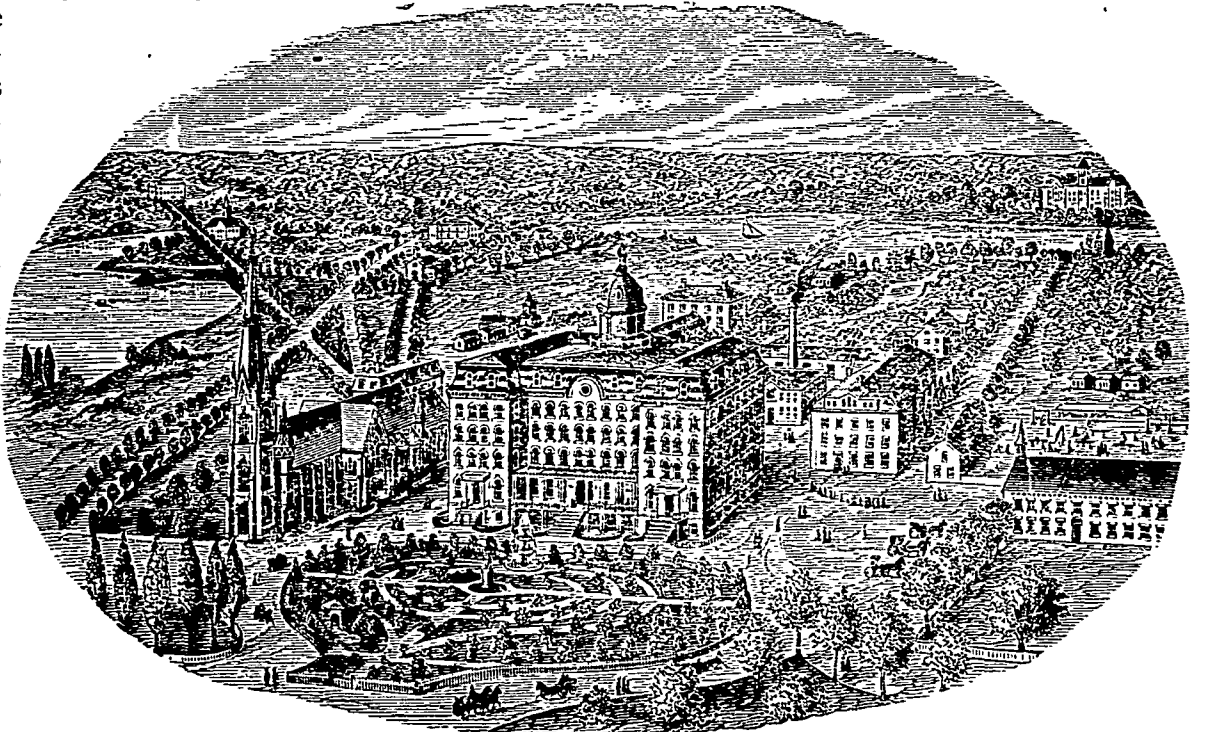
In the year 1855, the Academy of St. Mary's, which, as well as Notre Dame University, acknowledges Father Sorin as its founder, was removed from Bertrand to its present delightful position on the banks of the St. Joseph River, a little more than a mile west of the College.

Notre Dame and St. Mary's did their full share during the war: the Priests as chaplains, the Sisters as nurses in the hospital; it would take a separate volume to do justice to the part taken by the two institutions during this time.

In 1865, Father Sorin put into execution a design he had long thought over:—it was to establish a paper in honor of the Blessed Virgin,—one in which the virtues and privileges of the Mother of God should be set forth in their proper light; and the devotion to her not only defended against the attacks of ignorance and malice, but rendered more attractive to the vast number of Catholics in the United States. Though he received no encouragement,—indeed, despite the discouraging advice of his friends,—Father Sorin began the publication of the *Ave Maria* in the month of May; and the number of devoted friends it has raised up, the numerous contributors who write for it, and the list of subscribers, show that Father Sorin was not wrong in thinking that devotion to the Blessed Virgin was much more deeply rooted in the hearts of American Catholics than was thought to be the case even by acute observers. The approbation of the Holy Father and of many of the Most Rev. archbishops and bishops

of the United States and of other countries, encouraged Father Sorin to continue, with unflagging zeal, his efforts to make the *Ave Maria* one of the most welcome visitors to every Catholic family of the United States. For the first two years edited by Father Sorin, it was afterwards conducted by Father Gillespie until his lamented death in 1874. It then passed under the direction of its present gifted and efficient Editor, Rev. D. E. Hudson, C. S. C., whose taste and talent have raised its literary standard to the level of the best periodicals in the language, and materially extended its circulation, we might say, throughout the world.

In September, 1867, Father Gillespie, at the suggestion of Father Lemonnier—then Director of Studies—began the publication of the SCHOLASTIC, the College paper, conducted under his supervision by the students. To no one, indeed, is Notre Dame more indebted for the cultivation and encouragement of literary studies than to Father



BIRD'S EYE VIEW OF NOTRE DAME BEFORE THE FIRE OF APRIL 23, 1879.

Gillespie, her first graduate.

In the spring of 1865, Father Sorin, then aided in the government of the Congregation of Holy Cross by Rev. Patrick Dillon as President of the College, determined to enlarge the College buildings, which then, after twenty-one years, were altogether too small for the increasing number of students. The old College building was unroofed in June, and by the month of September it was transformed into a magnificent structure one hundred and sixty feet in length, eighty feet in width, and six stories in height, and surmounted by a colossal statue of Our Lady.

On the 31st of May, 1866, took place the largest gathering of the friends of Notre Dame that has ever been seen on the College premises. It was on the occasion of the blessing of the colossal statue which stood over the dome of the College. Most Rev. Dr. Spalding, Archbishop of Baltimore; Bishop Luers, of Fort Wayne; Bishop Henni, of Milwaukee; Bishop Rappe, of Cleveland; Bishop Timon, of Buffalo; Bishop Grace, of St. Paul, by

their presence showed the interest they took in the Institution, and their devotion to the Mother of God.

A full account of this day, with the sermons and essays, both in prose and poetry, is given in the *Ave Maria*, Vol. II.

The Presidents of Notre Dame, under whose immediate direction everything has been done, were: Father Sorin, 1844-1865; Father P. Dillon, 1865-'66; Father W. Corby, 1866-'72, and again from 1877-'80; Father A. Lemonnier, from 1872 until his lamented death in 1874; Father P. J. Colovin 1874-'77; and Rev. T. E. Walsh, who is still in office. During the administration of Father Corby the standard of education was materially elevated at Notre Dame, the Alumni Association was formed, and in 1869 Notre Dame celebrated, with much rejoicing, her "Silver Jubilee"—an event fully described in the book of the same name published on the occasion.

In the summer of 1872 there convened at Notre Dame an assembly which from its unique character merits special remark. There, for the first

time since the discovery of Columbus, a General Chapter of a religious order was held in the New World. There were present representatives, not only from the United States and the Dominion of Canada, but also from France, Italy, Algiers and the East Indies.

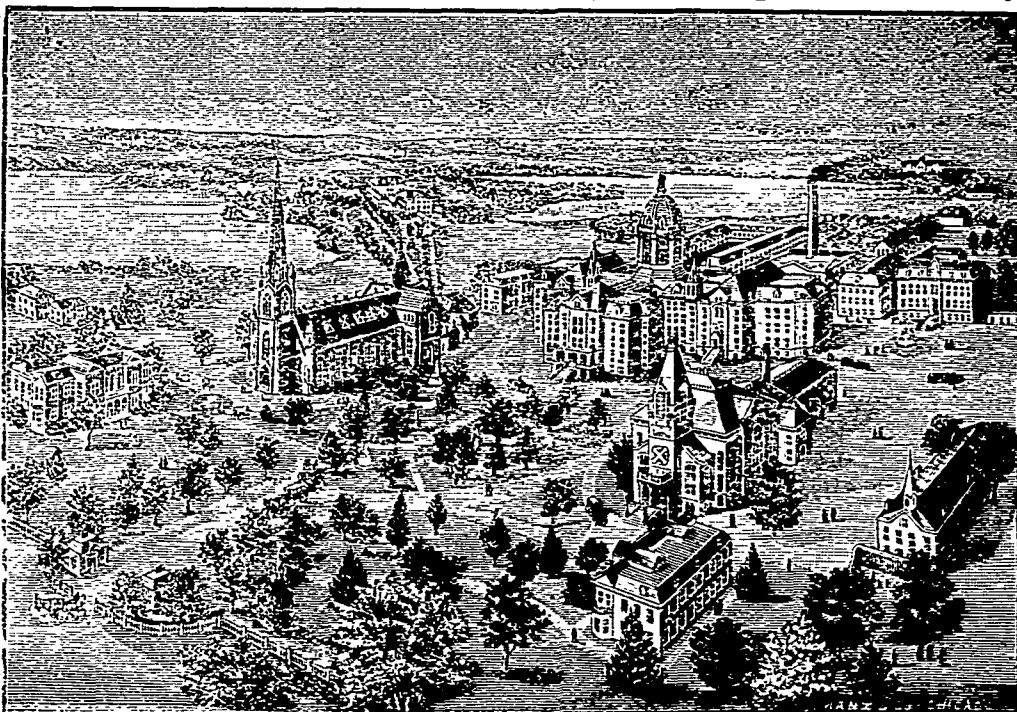
It was at this Chapter that the gifted and well-beloved Father

Lemonnier was selected as President of Notre Dame. It would seem that his presidency came to add grace and beauty to what was already so laboriously and so substantially constructed. There is hardly a science or an art in which he was not well versed; and, as Johnson said of Goldsmith, "There was nothing which he touched which he did not beautify." Under him all the sciences and the arts flourished, and Notre Dame became indeed a University.

On the 23d of April, 1879, during the second administration of Father Corby, the grand College building was totally destroyed by fire, together with the Infirmary, the Music Hall, and several minor structures. A calamity such as this, only partially covered by insurance, would have dismayed hearts less stout than those at Notre Dame, into which it rather seemed to infuse a new life. The venerable Founder of the Institution, whose years might have fitly invited him to that repose which a life of energy and usefulness had earned,

sprang at once into renewed vigor, and surprised his friends by his activity and self-devotion. The work of rebuilding was at once begun. The disaster only served to show how widespread throughout America was the veneration in which this young *Alma Mater* was already held. Substantial sympathy was expressed in the most effective shape, and friendship appeared in unexpected forms and localities. A plan furnished by Edbrooke, of Chicago, was selected from among thirty others, and the present structure arose rapidly from the ashes. By September, enough of it was completed to accommodate satisfactorily the returning throng of students, whose increased numbers showed a generous confidence in Notre Dame in her hour of adversity.

But here our limited space bids us stop. Notre Dame to-day holds her own, thanks to the constant presence of her venerated Founder, and the wise, energetic and able administration of her President, Rev. T. E. Walsh, C. S. C. The detailed description of the present University buildings, which



BIRD'S EYE VIEW OF THE NEW NOTRE DAME.

we hoped to give in this place will be found in the Catalogue; but we hope, at no distant day, to present to our readers a complete sketch of Notre Dame as she is, with illustrations of the many points of interest in which our *Alma Mater* abounds. This short sketch of Notre Dame is far from giving an adequate idea of the struggles through which

it had to pass. They are matters for future history to be told, we hope, more fully and ably. May Notre Dame long enjoy the presence of its beloved Founder—the Very Rev. Father Sorin!

#### Personal.

—Bro. Stanislaus, C. S. C., is passing the vacation at Watertown, Wis.

—Signor Gregori spent part of his vacation in Denver, Salt Lake City and at Manitou Springs.

—Stacy B. Hibben, of '67, is doing a good business as a Real Estate and Loan Agent, 162 Washington St., Chicago.

—Geo. J. E. Mayer (Com'l), '64, is the genial and energetic proprietor of the Pishcotaqua Park Hotel, Lake Geneva, Wis.

—Rev. S. Fitte, C. S. C., has been appointed Director of the Preparatory Theological School

at Notre Dame, which will be opened in a few weeks.

—Mr. and Mrs. J. A. Prudhomme, of Natchitoches, La., and Mrs. A. Hertzog, mother of Ambrose Hertzog, '79, are welcome visitors to the College and St. Mary's Academy.

—John G. Ewing, '77, passed a few days at the College during the vacation. We are happy to announce that Mr. Ewing has accepted a position in the Faculty for the coming year.

—John P. Lauth, '68, Principal of Lauth's Academy, Chicago, paid a pleasant visit to Notre Dame last week. Rumor saith that he is soon to become a Benedict. We await confirmation of the report.

—Rev. M. J. Regan, C. S. C., our esteemed Prefect of Discipline, was raised to the sacred dignity of the Priesthood on the 16th of July by the Rt. Rev. Bishop Maes, in the Cathedral at Covington, Ky. We extend our congratulations to the Rev. gentleman on this happy consummation of the end of his labors, and our heartfelt wishes for many years of usefulness in the sacred ministry. Father Regan, we are happy to say, will continue during the coming year to reside with us at Notre Dame and occupy the office which during the past year he filled with so much ability and general pleasure to all—students and Faculty.

—Our genial Faculty were pretty well scattered during the vacation months. Father Zahm and Prof. Stoddard penetrated as far as Alaska; Father Kirsch is sojourning in New York and vicinity; Prof. Stace spent a month or so among the wilds of Missouri, but is once more home to his friends; Fathers Fitte and Stoffel have been doing parochial work at Columbus, Ohio; Prof. Edwards spent several weeks in the great Eastern cities, returning last week laden with many historical and curious relics with which to enrich the Library and Museum; Prof. Lyons, after making the usual frequent flying trips to Chicago and back, at length made a fair start on an Eastern tour, returning last Saturday night, to the great delight of his hosts of friends at Notre Dame.

—Among the very welcome visitors during the vacation were Rev. P. F. Daly, S. J., late President, and Rev. P. A. Halpin, S. J., late Vice-President of St. John's College, Fordham, N. Y. Father Daly has been long and favorably known to the Catholic public of the East, not only through his able and successful direction of Fordham College, but also for his connection as Spiritual Director with the First American Pilgrimage and with the leading Catholic enterprises of the State and city of New York. Father Halpin, for the last five years, was Vice-President of the same college, and his name is associated with the many great improvements made to further the perfect training of youth, not the least among which was the establishment of the *Fordham College Monthly*—a publication conducted by the students, and the benefit of which needs no comment. Both the Rev. gentlemen were highly delighted with their visit, spending several days here, and expressing

their great appreciation of the accommodations afforded by Notre Dame as an institution of learning.

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### Obituary.

BROTHER GREGORY, C. S. C.

It is our sad duty to record the death of Bro. Gregory, C. S. C.—known in the world as Daniel Noonan,—who departed this life, after a few days' illness, on the 26th ult., in the 57th year of his age and the 24th of his religious Profession. The deceased Brother had been connected with the Faculty of the University, especially during its early days from '57 to '64. After that time he was engaged on the various missions belonging to the Congregation, latterly serving as Professor in Sacred Heart College at Watertown, Wis. In the different duties to which his Superiors assigned him, he proved himself always a zealous and efficient laborer, and by reason of the good qualities of mind and heart with which he was gifted, he made himself beloved alike by the youth whose guidance was entrusted to him as well as by his fellow-religious with whom he was associated. His was an active and devoted life, and we may confidently trust that eternal reward is his happy lot. May he rest in peace!

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### Local Items.

- Here we are again!
- Vacation is gliding swiftly by.
- "Dick" has gone to reside at Watertown.
- Two weeks more and the fun will be over!
- Classes will be resumed on the 8th of September.
- There are fine prospects for a good attendance next year.
- "Lots of fun! lots of fun!" is the verdict of all the boys.
- B. Anselm's kites are quite a success. - Every Minim has one.
- Many of the "old boys" have signified their intention to return next September.
- Look out for choice seats in the brand-new study-halls. First come, first served.
- We number 15 Seniors, 10 Juniors, 20 Minims;—a starter for next year, '85-'86.
- Señor Don Regan makes an excellent *cicerone* when occasion requires his assistance.
- We are going to have coal gas henceforth. No more flickering and unsteady gasoline light.
- The Kansas City delegation is booming splendidly. If it is up to the standard of '84, let it boom!
- An artesian well on the premises is spoken of as one of the improvements of the very near future.
- Last Saturday night frost was spoken of in



some sections; but, happily, it did no damage even to the festive tomato.

—An immense laundry machine from the Empire Co., of New York, has been placed in the Domestic Department.

—Signor Gregori expects to have his large painting of Cardinal McCloskey ready for exhibition by the first of September.

—The Green Parlor has been renovated and handsomely fitted up, and will henceforth be occupied by President Walsh as his office.

—The latest arrivals among the Minims are Masters Edward Farmer, of New York city, and John Martin, of Red River Landing, La.

—Q.:—Why does a man who cleans hogs decamp precipitately with the largest viscus?

A.:—Because he takes the liver and lights out.

—We are pleased to notice that Rev. Father Zahm's masterly lecture on "The Church and Science" now forms No. V of the "Ave Maria Series."

—St. Aloysius' Home is about to be refitted and converted into a Preparatory Theological Seminary. It will be under the direction of Rev. S. Fitte, C. S. C.

—The interior work on Science Hall is progressing. The departments of Natural Sciences, Physics and Chemistry are ready; the Museum will be completed in a few weeks.

—The Minims' reading-room has been greatly improved by the addition of new furniture, statuary, etc. The play-hall and gymnasium have also shared in the general improvements.

—Count Padilla, of the Senior department, visited Waukesha during the vacation, passing a few weeks at the Saratoga of the West. He speaks highly of the wonderful Bethesda Spring.

—Shortly after the opening of the scholastic year, Signor Gregori will complete the Columbus series of mural paintings. The decoration of the lower halls with historical charts, etc., will then be begun.

—The elegant and artistic frescoing in the Sorin society-room is the work of Prof. Ackerman. The improved appearance of the place will be a source of great delight to the Sorins on their return in September.

—Professor Edwards has just returned from an extended tour through the Eastern States and Canada. He met many of the old students in New York, Boston, Philadelphia, Long Branch, and other cities.

—Our genial and efficient pressman is at work on a model of a folding-machine, which is destined to do away with all the inconveniences of the patent machine now in use. We wish him all success in his enterprise.

—Notre Dame was well represented at the Grant obsequies in New York by Fathers Cooney, Fallize, Kirsch, Professor Edwards, Macrae Sykes, George Rhodius, and others who happened to be in the city at that time.

—The Minims are to be congratulated on their acquisition in the person of Brother Cajetan as first Prefect. It is no exaggeration to say a more genial, prudent and kind-hearted Prefect could not be chosen for the little gentlemen.

—Many improvements have been made on the Juniors' campus during the vacation, and they will no longer be subject to the inconveniences resulting from sandy soil, unlevel ground, etc. The campus will soon be a veritable "thing of beauty."

—Prof. Stoddard returned from his vacation trip last Saturday. He reports favorably on the benefits resulting from his tour, which was extended as far north as Alaska. He is especially enthusiastic as regards the humoristic propensities of his *compagnon de voyage*.

—Four of the "boss" boys made a trip to St. Joseph's Farm last Thursday, and indulged in buttermilk to an alarming and utterly unprincipled extent. They report that Mr. Ward is breaking up the hitherto unbroken land in that region, so that, in a short time, it will be reduced to a condition of arability.

—One of the visitors, viewing the procession of the Assumption, remarked: "Grand as it is, the presence of Father General is half the procession, for it brings to my mind the contrast of the past with the present—the wilderness of '42 with the sumptuous surroundings of '85; and, under God, *he* is the cause of it all."

—A handsome brick structure, 60 ft. x 25 with all the conveniences for the storage and preservation of meat, has been erected to replace the old butchershop so well known to denizens of Notre Dame. It is divided into three large compartments, with a smoke house and an immense refrigerator. It occupies a position a little north of the site of the old shop.

—B. Marcellinus was President of the Examining Committee, which met in South Bend a few weeks ago to examine candidates for admission to the Military Academy at West Point. The fortunate competitor will probably enter Notre Dame to prepare for the final examination next June. It is likely that at least three students of Notre Dame will enter West Point next year.

—The Course of Civil Engineering has developed greatly during the past few years. It forms a kind of post-graduate Course in the Scientific Department, and may be completed in three sessions. In June last there were three graduates: Messrs. J. W. Guthrie, W. H. Johnston and C. C. Kolars. It is expected that even a larger number will complete the Course next year.

—Two handsome large glass cases, eight feet in height, two and a half in width, and twelve feet in length, have been placed in the Historical Department and filled with interesting relics. They were made by Brother Liborius, who is now engaged in making two more of the same dimensions. As soon as they are finished they will be used to preserve *souvenirs* of the early missionaries.

—Work on the addition to the church has pro-

gressed fairly well during the vacation, considering the limited number of men employed. It is expected to have the whole structure under roof before the cold weather sets in. Extra effort will no doubt be made to secure this result, as it is very desirable that at least the crypt should be ready for occupancy by the Community, who will require the chapel for their religious exercises during the winter months.

—Bro. Frederick and his corps of skilled workmen have effected a complete and beautiful transformation in the appearance of the study-halls. The walls have been painted a delicate pea green, the ceilings panelled, and the mouldings decorated with floral designs. The dozen or more Corinthian columns that support the ceiling in each room have been richly bronzed and gilded. These recent improvements, with the addition of the old paintings, statues and flowers, rank these halls among the finest in the country.

—The arch furnished for the 15th by St. Edward's Hall was exceptionally artistic and fine. It spanned the road between the University and the College of Music. The distinguishing feature was the sacred emblems of the Holy Heart of Mary in the centre, with lilies, the garland of roses and the "sword of sorrow"; and on either side, on graceful banners, were the Sacred Heart of Jesus and the pure and faithful heart of St. Joseph. The lovely statue of the Holy Infant Jesus, elevated on a marble stand at the entrance of St. Edward's Hall, presented a touching and appropriate aspect to the procession as it passed the Minim department.

—The Director of the Historical Department is indebted to George Rhodius, of Indianapolis, Ind., for a set of silver coins and a set of copper coins of the reign of Napoleon III; a Chinese 50-cent silver coin; three dollars Continental money; Grant memorial medal; medal commemorative of the opening of the State Park at Niagara Falls; a Chinese lute; a Chinese flute; large photographs of Rev. Fathers Fitton, Hamilton, Tuckner, Theodore Metcalf, and Haskins, of Boston diocese; photographs of Bishops Lynch and Rosecrans; Archbishops Gross, Neale, Whitfield, and Croke. Mr. P. V. Hickey, of the *Catholic Review*, has the thanks of the Department for excellent photographs of Bishop Loughlin, of Brooklyn, Bishop Conroy, late Apostolic Delegate to Canada; and an India ink portrait of Patrick Keeley, the great Catholic architect.

—The members of the Library Association are indebted to Mrs. Dr. A. Lippe, of Philadelphia, for a set of the *Paris Univers* from 1864 to 1884; eight years of the *Revue Canadienne*; Haverty's "History of Ireland," 2 vols.; "Lives of the Irish Martyrs" Illustrated; "Memoirs of the Rt. Rev. Bishop Bruté," etc. The Director of the Historical Department returns thanks to the same generous lady for a portrait of the Rt. Rev. Mgr. de la Hailandière; a portrait of Father Lemke; a portrait of Lafayette, copied from a painting at his own home in France; and an excellent view of Independence Hall. Thanks are also returned to

Bro. John Chrysostom for a tile from the roof of Father Junipero Serra's Mission Church, California, and a South Sea Island Boomerang; to Father Rosen, of Dakota, for a number of Indian relics; and to Mr. Myers, of Dubuque, Iowa, for interesting curios.

—The Festival of the Assumption of the Blessed Virgin Mary was celebrated with great splendor at Notre Dame. Solemn High Mass was sung by Rev. President Walsh, assisted by Rev. Fathers Fitte and Heli as deacon and subdeacon. The sermon of the day was preached by Father Fitte. In the afternoon, solemn Vespers were sung at 3 o'clock, after which a procession was formed of all the inmates of Notre Dame, religious and secular, together with devout throngs from South Bend and Mishawaka. The long line, in the midst of which four young Levites carried a beautiful statue of Our Lady, wended its way from the church around the banks of St. Joseph's Lake, while hymns and canticles were sung in honor of the Queen of Heaven. After the return of the procession to the church, solemn Benediction of the Blessed Sacrament was given, thus fitly closing a day of grace and blessing to every true Christian soul.

—The following description of St. Edward's Park, in front of the Minims' College, will be of interest:

It is laid out in beautiful plots—here a heart-shape bed, there a crescent or a star; and among other designs are huge letters, forming mottos, defined in a growth of echeverias, golden pyrethrum and achyranthes. Twenty feet of ground is covered with the name of the *parterre*—"St. Edward's Park." On the opposite side, facing St. Edward's Hall, covering nearly an equal surface, and formed of the same rare plants, are the words *Ave Maria*. At the right, as you stand in the door of St. Edward's Hall, you see a sparkling fountain tossing its bright spray to the breeze; but the most remarkable feature of the Park is the magnificent Parisian marble statue erected to honor the royal patron of Notre Dame's beloved Founder. It stands on a marble pedestal, in the centre of a huge mound of gorgeous green-house flowers—a perfect floral throne of glowing, crimson geraniums, delicate rose-tinted begonias, white calla lilies, graceful flowering maples, the mystic century plant, heliotropes, cannas, caladiums of all varieties, jasmines, French violets, Philadelphia lilies, day-lilies, fuchsias, *fleur-de-lis*, etc. A fitting throne is this for the statue of St. Edward the Confessor, who reigns in heaven as well as in the hearts of all at Notre Dame. White birch trees; European larches; Norway pines; three rare species of the juniper trees—weeping, silver and Norway firs; Norway spruce; Japanese Judas tree; white spruce; Siberian arbor vitæ; Italian fir; laburnums; Japanese sumach; oleanders, golden spiræas; hardy azaleas, and other ornamental trees, make St. Edward's Park a centre of attraction, not only for its beauty, but from a botanical point of view.

## Saint Mary's Academy.

*One Mile West of Notre Dame University.*

—It is announced that work on the church will be begun without delay. The Alumnae of St. Mary's have assumed the pleasant obligation of furnishing one of the windows.

—A graceful and delicately-colored statue of Our Lady of Victory has been placed at the entrance of the Library, in the niche at the left; the niche on the opposite side is occupied by a plain white statue of St. Joseph.

—Mrs. Georgiella Winn, of Indianapolis, Ind. (a pupil of 1859), paid a short visit on the 10th inst. The friends, teachers and classmates of *auld lang syne* were delighted with the call. She was accompanied by her sister, Mrs. Platte, of Niles, Mich.

—On the Festival of the Assumption of the Blessed Virgin Mary, Miss Elizabeth King (Class '74) received the holy Habit of religion, and will henceforth be known as Sister Mary of St. Blanche. Sister Mary of St. Emilia (Miss Mary Qualey), Sister Mary of St. Francesca (Miss Honora Sullivan), Sister Mary of St. Antoine (Miss Mary McCarthy), and Sister Mary of St. Bonaventure (Miss Mary Shea) on that happy occasion were admitted to their religious Profession.

—The Vocal Music Hall has been beautifully renewed. The floor, walls and ceiling are totally changed, and the upholstery is very handsome, not a vestige of last year remaining. M. Ferdinand Dorbesson, of Paris, France,—a brother of one of the teachers—has donated to the Prefect of Studies for this department a very exquisite statue of the Immaculate Conception. The Society of the Children of Mary occupy this hall for their meetings, and for the recitation of the Office of the Blessed Virgin on Sundays and festivals.

—From the letter of a distinguished member of the Society of Jesus on the Pacific Coast, who visited the Academy last June, we quote the following, addressed to his intimate friend, a near relative of one of the teachers:

"Next to meeting yourself, the meeting of ——— at St. Mary's literally overwhelmed me with joy. I shall ever be grateful for her kindness in showing me the beautiful institution and its fairy grounds. In your correspondence with her, do remember me most kindly. May God bless her and the noble Sisterhood with which she is associated!"

—By an oversight, the French Class composed of the youngest pupils was not mentioned in the report of the June examination; the marked proficiency of some of the members renders the omission a source of sincere regret. Flora Johnson, whose quickness of apprehension and earnest application gave such great satisfaction to all her teachers in the other branches, distinguished herself particularly in French, and in the dramas presented in the language through the year, her performances always elicited great praise; her recitations in French were accurate, and rendered with

great vivacity and beauty of expression as well as with good accent.

—Renovation is the order of the season, so far as the main body of the Academy building is concerned. St. Mary's, St. Joseph's, St. Rita's, St. Raphael's and St. Michael's dormitories have each been denuded of the old coat of plaster and furnished with new; the window-blinds, wash-stands and chairs have been revarnished or repainted; the bath-rooms have undergone the same restoration—old hydrants, tubs and other furniture have been removed, and replaced by new in keeping with modern improvements; the flooring of the class-rooms and that of the hall upon which they open, also that of the upper Music Hall has been renewed. The much-needed repairs give a fresh and pleasant appearance to the apartments, and the smooth surface presented to the light footstep of the youthful frequenters of the places will strongly suggest, as well as promote, the application of the principles of calisthenics.

—The anniversary of our National Independence was very quietly, yet appropriately, commemorated. The commodious eastern parlor was adorned for the occasion. The "rest," upon which the handsomely-framed Autograph Letter of Gen. George Washington reposes, was made the centre of floral decorations, near which the young ladies who furnished the literary entertainment took their position while reading or reciting. Rev. Father Corby, C. S. C., Rector of St. Bernard's Church, Watertown, Wis., was present. The pupils, dressed in white and wreathed with flowers, entered in graceful order, profoundly saluting their Rev. guest who had so kindly responded to their invitation. Miss Adderly sat down to the piano, and performed in a simple and pleasing manner an introduction to the programme of the evening. Miss Fuller then read the "Declaration of American Independence," and was followed by Miss Wolvin in a well-executed piece on the piano; Misses Stadler and Hertzog next recited, each presenting a well-chosen selection; Miss Regan, with a very touching manner, recited "The Grey Swan," by Alice Carey; the poem, once widely popular, "Nothing to Wear," was well rendered by Miss Wolvin. Miss Fuller executed on the piano, with much skill, a graceful instrumental piece, and, by special request, closed the entertainment by reciting "The Legend Beautiful." As she ceased speaking, Rev. Father Corby rose and thanked the young ladies for the pleasure imparted by the beautiful entertainment which, at this time of the year, had taken him completely by surprise. He said he had frequently, for the past twenty-five or thirty years, been at St. Mary's to enjoy the celebration of the great national anniversary, and could but admire the improvement. He referred to the reading of the Declaration of Independence, and spoke in eloquent terms of the noble document, and of the appropriateness of bringing before the minds of young ladies in our institutions of learning the exalted principles of liberty therein set forth. The gratitude which we as a nation—a

Christian nation—should cherish for the inestimable gift secured by this unanimous protest of the colonies against the tyranny and aggressive cruelty of England should never die out in our hearts. In no other nation to-day are the blessings of religious liberty enjoyed as they now are in our own beloved country. To the Declaration of Independence we owe our immunity from the evils under which most every other country in the world is now laboring; but for the liberty secured equally to all, institutions of learning would stand in constant peril; Christian civilization would suffer here as it does in other countries to-day. The young ladies were very deeply impressed by the excellent discourse which their kind and Rev. visitor delivered, as it imparted an unexpected dignity to what would have proved otherwise far short of their ideal of a Fourth of July celebration, though each one faithfully contributed to the best of her ability.

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“In Hoc Signo Vincas!”

BY ELIZABETH SHEEKEY.

In this Sign conquer! A thrilling command from Heaven itself! The way of life is an inevitable *Via Crucis*. This is the repeated experience of humanity. Never was there a land so bright that no cloud has ever veiled the sky, nor a sea so calm that no storm ever lashed its waters; and happiness in any heart on earth was never so complete but change and death have cast their shadows over it, and chilled the warmth of the glad pulse.

*In Hoc Signo Vincas!* Since grace was forfeited by man, sorrow and disaster have been his portion; and but for one circumstance a hopeless gloom would shadow life and death, and plunge alike the present and the future in an impenetrable night. And what has shed the light of hope upon the otherwise gloomy scene? Some eighteen hundred and fifty-two years ago, upon a hill-top outside the city of Jerusalem, amid the strife of the elements, and even the consternation of heaven itself, a Cross was reared; and thereon expired the Saviour of mankind. The veil of the Temple was rent in twain, and, thousands of miles away, the shock of the earthquake accompanying the crucifixion was so great that a pagan philosopher of Greece declared at the moment that “Either nature herself is suffering her final dissolution, or the God of nature is Himself expiring.”

Struggling through three centuries of persecution, the Cross, which had always been recognized as the embodiment of reproach and ignominy, under Constantine the Great was suddenly exalted and transformed into the symbol of all that is praiseworthy and honorable in human life. The Roman eagles were set aside, and the Labarum with its “*In Hoc Signo Vincas*” replaced them. From that moment a new power ruled the empires of the earth. The Roman eagles were the representatives of selfish aggrandizement; the cross, of

the triumph of Christian self-abnegation. From that time forth light has encompassed earth’s *Via Crucis*. The cross is no longer a token of sorrow, but a pledge of joy supreme. Precious metals, precious gems, flowers of peerless beauty, and substances of rarest excellence have found no more treasured form than that of the cross. It is not a matter of surprise that our beloved teachers have discovered no more appropriate model for the golden insignia of our graduation.

According to a pious legend, our Lord expired with His blessed face turned towards the West. His face was turned westward also when He ascended into heaven, as seems to be attested by the impression His sacred feet left upon the rock where He stood with His disciples for the last time visible on earth,—as if His divine solicitude were for those empires that were to arise and flourish, and bear fruit for heaven in the lands towards the setting sun.

*Via Crucis!* Westward the star of empire takes its way! and that star—the Holy Cross—bears, as its celestial motto, *Christian self-abnegation*. What more noble standard could a youthful, a powerful, an influential empire follow? As we study the subject more and more deeply, at every step we are more and more deeply impressed with the truth that the tranquillity, the healthful growth, the substantial prosperity for which all yearn, is embodied in our title. Were the way of the cross not the path we all must tread, whether willing or unwilling, the one most salutary for the human race, it would not have been apportioned, nor would feet Divine have preceded and marked out the way.

The cheerful traveller will find his true pleasure in acquiescence; and, forgetting the darkness of the present in carrying joyfully the burden of mortal life, he will see surrounding every cross he bears the shining light imparted to it which made that of our Lord so resplendent.

Sadness is incompatible with the thought of that which Heaven has made the object of especial choice, and the material sky and earth seem eager to honor a symbol so dear to the Supreme Majesty.

The Northern Cross, the Southern Cross, in golden splendor adorn the midnight heavens, and in the far-off western mountains eternal snows have carved, in material that would put the whitest carrara to the blush, the holy treasure of the pure and true.

Under the shadow of Holy Cross we have gathered the dews of immortal science, have quaffed the living waters from the fountains of grace and nature. The Fathers of the Holy Cross, the Sisters of the Holy Cross have been our guides. Auspicious circumstance! What do we not owe to their steadfast solicitude? True to the maxims they have inculcated, we shall learn more and more how to value all the graces centred in that

“Balance sublime upon whose beam  
Was weighed the ransom of mankind.”

And heart and soul shall ever thrill to the clarion sound that calls to surest victory—*In Hoc Signo Vincas!*