

IN PIAM

MEMORIAM

# THE NOTRE DAME SCHOLASTIC.

DISCE · QUASI · SEMPER · VICTURUS ·

· VIVE · QUASI · CRAS · MORITURUS ·

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No. 9.



With the Saints.

"The Saints are in Heaven."

—ST. LIGUORI.

WITH the saints!—  
In their pain;  
In the weight of their chain;  
In the anguish of fire—  
But not of God's ire:  
Of His love;  
For, the charm of His Name  
Gives the peace of the Dove  
In the midst of the flame!

With the saints in their bliss!—  
In the rapture of this  
Harp and viol are stilled;  
Faith and Hope are fulfilled;  
But the Love, both transcending,  
Tunes, to measures unending,  
The high songs of Immortals,  
Who have passed the bright portals,  
To the Trinity, holy;  
Unto Mary, most lowly  
In her odour of sweetness,  
In her beauty of meekness,

Amen.

ELIZA ALLEN STARR.

OCTOBER 31—NOVEMBER 3, 1893.



The Founder of Notre Dame at Rest!



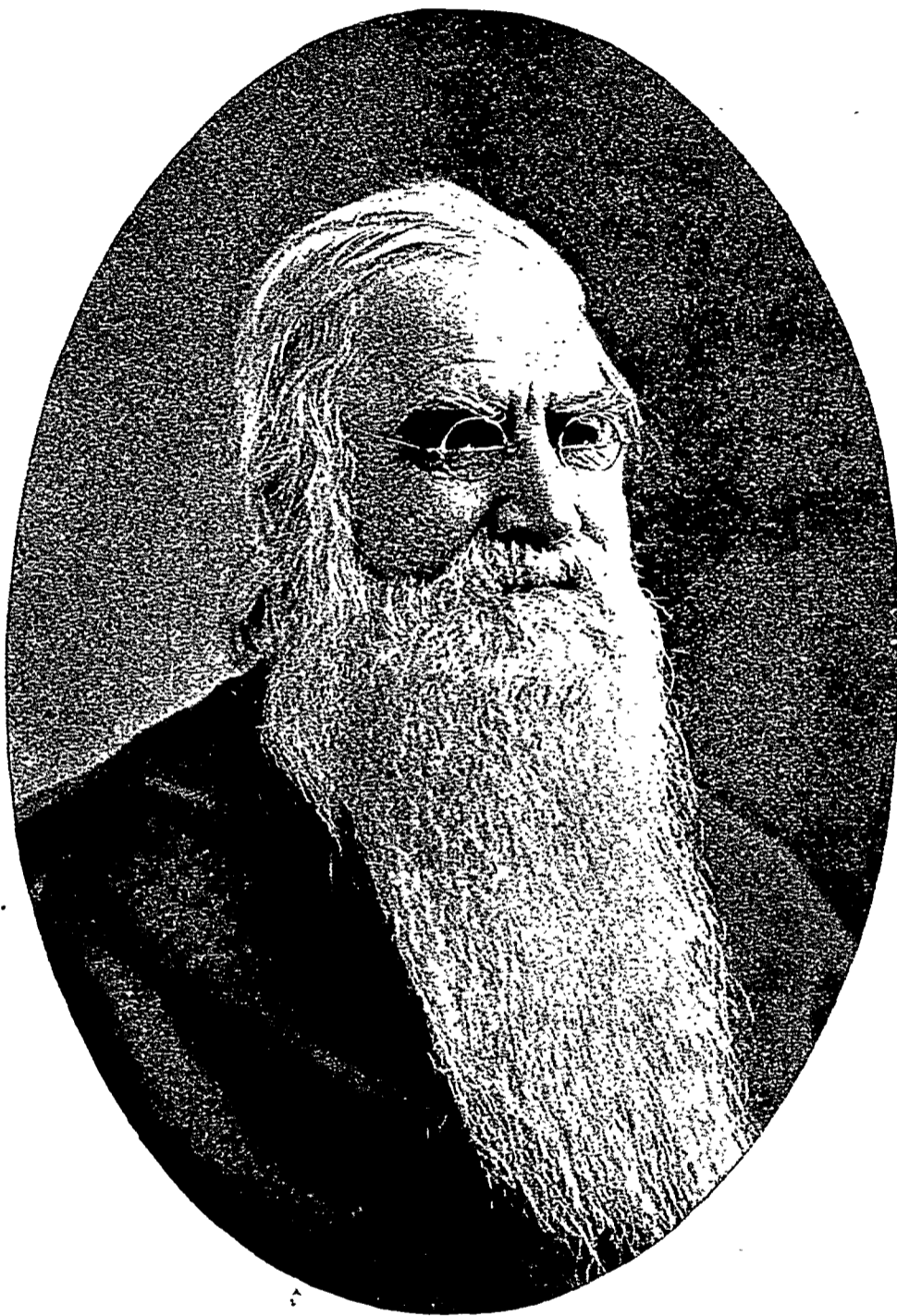
NOTRE DAME is plunged in deepest grief and affliction because of the death of her revered founder, the Very Rev. Edward Sorin, Superior-General of the Congregation of the Holy Cross. On Tuesday of last week, at a quarter of ten o'clock in the morning, the noble, gifted soul of the venerable patriarch passed peacefully from earth, thus closing a life full of years and merits before God and man. For more than half a century he had been a commanding figure, a leader among his fellows in the cause of religion and education, and his zeal and devotedness have been crowned by a monument to his memory the glory of which has not been surpassed by the achievements of the great men of any age. A pioneer in the missionary work of the Western Church, the founder and up-builder of a great institution of learning, whose fame and influence extend throughout the length and breadth of the land, the record of his life presents the extraordinary and exceptional career of apostolic men—of men who appear but at times in the history of the world—men whom Divine Providence raises up for a special purpose, and endows with noble gifts

for the accomplishment of an exalted mission among their fellowmen.

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More than fifty years have passed since Father Sorin, imbued with the spirit of an apostolic missionary, began his great life work in the wilds of Northern Indiana. During that

to co-operate with him in carrying out the great designs which his noble mind conceived. His faith and piety and zeal were signally blessed by God, and it was given him to see in his declining years the child of his heart—his beloved Notre Dame, his glory and his crown—nobly realizing the hopes and expectations of



long period of time he devoted himself assiduously to the development and perfection of his grand undertaking, never faltering or wavering, although the most trying difficulties and obstacles beset his path, but ever filled with an unbounded confidence in the protection of Heaven, and instilling the same spirit into the hearts of those whom he gathered around him

*E. Sorin CSC*  
*Sup. Gen.*

his early years—a grand Home of Religion and Education, a centre of piety and learning, whence issue forth year after year bands of devoted souls

to diffuse her influence throughout the land.

It was the exceptional privilege of Father Sorin to be blessed with health, strength, and length of years to begin, to direct the progress and witness the perfection of one of the greatest

undertakings of the nineteenth century. It was to be expected that such unremitting and long-continued labor should tell upon his bodily frame. But it was not until about three years ago that he first gave signs of impaired health. At that time, in fulfilment of a long-cherished pious desire, and in the hope of amelioration in health, he visited the Holy Land, the impressions of which are embodied in a manual of "The Way of the Cross," which he composed and published on his return. He was greatly benefited by the voyage, and continued the active exercise of the duties of his office until within a few months ago. After that, while the great mind retained its noble powers, the hitherto tireless body, despite all the care and attention which scientific skill could command and faithful, loving devotion could give, began to yield and steadily lose its strength.

On Saturday, the 28th ult., he was unable to rise from his bed, and through that and the following day his condition became gradually more serious and alarming. On Monday he received, with the most edifying devotion, the last sacraments in the presence of most of the priests and many devoted religious who were gathered around his death-bed. He lingered through the night, constantly attended by numbers of his spiritual children, his eyes closed as if oblivious to all things earthly, whilst the fervent aspirations that at times escaped his lips showed that his soul was absorbed in prayer and communion with Heaven. Sometimes, too, a smile would light up his countenance, as if he were favored with some heavenly vision, or enjoying a foretaste of the ineffable bliss which awaited him. So the night passed, and Tuesday, the vigil of All Saints, dawned, the venerable Father gradually sinking until at a quarter to ten o'clock, when he opened his eyes slowly, looked upon the kneeling religious surrounding him as if bidding them a fond farewell, then gently closing his eyes again, without struggle or motion, he gave forth his great soul into the hands of his Maker. Our Father Founder was dead! The end had come calmly and peacefully, and, as befitting the close of such a noble, devoted life, it coincided with the end of the month consecrated to his most cherished devotion, the Rosary of the Queen of Heaven, whose client and champion he had been all through his years upon earth. It was, too, the eve of the great festival of All Saints, when the Church upon earth was preparing to celebrate the glory and happiness of her triumphant

phant members in the celestial kingdom, and the happy death of the venerable Superior, crowning a prayerful, devoted life, gave to his spiritual children the consoling assurance that to him the God of goodness and of mercy must have given a speedy admission into the company of the blessed.

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The sad intelligence of his death was quickly wired to the houses of the Order throughout the world, and to prelates and friends in this country. Telegrams and letters of sympathy began to be received, showing the universal appreciation in which the lamented dead had been held. Quickly, too, loving hearts and willing hands proceeded to drape the various University buildings, expressing, in part, the deep affliction with which all at Notre Dame were oppressed. The main building, Sorin Hall, St. Edward's Hall—the home of Father General's little favorites, the Minims—the Chapel of Our Lady, where the lamented Superior was accustomed to offer up the Holy Sacrifice, and his own residence, were heavily covered with the emblems of mourning. And on Wednesday, immediately after the close of the services appropriate to the solemnity of the day, a great transformation took place within the magnificent Church of the Sacred Heart—the building of which was so largely due to the exertions of Father General. A large, beautiful catafalque was erected at the head of the centre aisle, near the altar railing, to receive and retain the precious remains until they should be carried forth to their last resting-place. The whole interior of the sacred edifice, the walls, pillars and paintings were heavily draped, while from the centre of the arched ceiling, immediately over the nave, immense streamers of black flowed in melancholy beauty to the different extremities of the floor below. In the meantime the body of our departed Father had been prepared, clothed in the cassock and cape which he had worn during his sojourn in the Holy Land and vested in the habiliments of his priestly office.

During the whole of Tuesday and Wednesday the precious remains lay in state in the parlor of his residence and were constantly attended by the religious kneeling in prayer and visited by friends from near and far. The Mayor and members of the City Council of South Bend were among the first to appear at the bier of the dead and give expression to their sympathy

and regret at the departure of one whose life work contributed so much to the prosperity of our neighboring city.

On the evening of Wednesday, after the Vespers of the Dead had been chanted, the body in its casket was borne to the catafalque which had been prepared for it in the church. There it was placed, surrounded by lights, to be constantly watched over night and day by prayerful religious until it should be carried to the grave.

#### THE FUNERAL.

All day Thursday, whilst the remains lay in state, the sacred edifice was thronged with religious and friends who had come to look for the last time upon the features of the revered Superior and offer up a prayer to the God of mercy for the repose of his soul. His Grace, the Most Rev. Archbishop Elder, of Cincinnati, had arrived on Wednesday evening, and during the day each succeeding train brought numbers of the reverend clergy from near and distant points. In the evening came the Rt. Rev. Bishop Rademacher, the Ordinary of the diocese, the Vicar-General, Very Rev. Joseph Brammer, the Rt. Rev. E. J. Dunne, Bishop elect of Dallas, Texas, the Rt. Rev. Mgr. Bessonies, of Indianapolis, and others whose names, as far as we were able to learn, appear on another page. The grand representation of the clergy, friends and former students, who gathered to pay the last tribute of respect to the distinguished dead, did honor to themselves, and was consoling to the spiritual children of the departed Superior, testifying, as it did, to the general appreciation of his worth.

On Friday morning, at nine o'clock, the last sad rites of the Church were begun by the solemn Office—Matins and Lauds—of the Dead, at which the Right Rev. Bishop Rademacher officiated. The members of the clergy who assisted completely occupied the large sanctuary, and very many were obliged to take chairs outside the railings. The choir, led by the Rev. Fathers Klein, Hurth, M. Lauth, A. Kirsch and L. Moench sang with touching expressiveness the beautiful music so appropriately designed in the ecclesiastical liturgy to accompany the prayers and aspirations of the Church militant for her departed faithful children. During the office the crowds of friends and sympathizers that filled the large temple to its portals and extended far without were permitted to file past the catafalque and view the remains. The large

numbers of the poor who formed part of that mournful procession, all anxious to look for the last time on the face of him whom they had known and loved so well, was a pathetic but deeply impressive tribute to the large-heartedness and noble charity which characterized the life and work of Father General.

After the Office, the University band, stationed in the choir gallery, under the direction of Prof. Preston, played a beautiful dirge with organ accompaniment. The Pontifical Requiem Mass was then begun, by the Rt. Rev. Bishop Rademacher who was attended by the Very Rev. Provincial Corby, as assistant priest; the Rev. President Morrissey and the Rev. Vice-President French, as deacon and sub-deacon of the Mass, the Rev. J. M. Toohey and N. J. Stoffel, C. S. C., as deacons of honor; the Rev. D. J. Spillard, C. S. C., Master of Ceremonies and the Rev. J. M. Just, C. S. C., assistant Master of Ceremonies. The Most Rev. Archbishop Elder, vested in Cappa Magna, assisted from a throne on the Epistle side, attended by the Very Rev. Vicar-General Brammer, of Fort Wayne, and the Very Rev. J. F. Frieden, Provincial of the Society of Jesus for the Province of St. Louis. The beautiful music of the Mass was well sung by the choir, while Bro. Basil, C. S. C., presided at the organ.

After the last Gospel, His Grace the Most Rev. Archbishop Elder of Cincinnati ascended the pulpit and delivered the sermon. His discourse was marked by fervor, piety and a thorough, heartfelt appreciation of the grand qualities and gifts of the departed, and it was delivered with an eloquence that brought every thought and expression home to the hearts of his auditors whom he held in rapt attention throughout. On another page we reproduce substantially, the touching and appropriate sermon of the distinguished prelate.

When he had concluded, the Archbishop, vested in cope and mitre, proceeded to give the last Absolution over the remains. And then the great mournful cortege was formed escorting all that was mortal of Father General to the last silent resting-place. The pall-bearers were the Rev. P. P. Cooney, C. S. C., the Rev. P. W. Condon, C. S. C., the Rev. T. Maher, C. S. C., the Rev. J. A. O'Connell, C. S. C., the Rev. M. Robinson, C. S. C., and the Rev. P. Johannes, C. S. C. Reverently they lifted the casket from the catafalque and bore it slowly down the aisle to the hearse in waiting at the door. The

funeral procession was then formed as follows:

Cross bearer,  
Two Acolytes,  
Sorin Cadets,  
Princes of St. Edward's Hall,  
Students of Carroll Hall,  
Students of Brownson Hall,  
Students of Sorin Hall,  
Members of the Faculty,  
Religious of Holy Cross,  
University Band,  
Acolytes,  
Clergy,  
Choir,  
The Rt. Rev. Bishop with Ministers,  
Hearse,  
Pall Bearers,  
Sisters of Holy Cross,  
Visiting friends,  
Members of the Congregation.

The immense cortege, the like of which had never before been witnessed at Notre Dame, was pathetically grand and impressive as it slowly and solemnly wended its way through the groves rich and beautiful in their autumnal foliage to the little Community cemetery near the Seminary of Holy Cross. All hearts were sad, and the mournful marches played by the Band with muffled drums served to intensify the sense of woe felt by everyone. More eloquently than words spoke that deeply solemn spectacle, that grand tribute of respect paid by representatives of the hierarchy, clergy and laity in the Church, and by non-Catholics, to the memory of one who had labored so long and so well for the good of religion and humanity in this country.

At length the cemetery was reached, and the pall-bearers removed the casket from the hearse and place their precious burden beside the open grave which had been prepared for it. The Rt. Rev. Bishop recited the last prayers of the Church, and, while all knelt in prayer, the remains of the loved Father General were lowered, slowly and sadly into the tomb, there to await the summons of a glorious resurrection. May his soul enjoy light and rest and peace eternal!

COME forth, then, O Mary, Our Lady most dear!  
Stand forth on thy Dome, 'neath the welkin so clear!  
Stand forth, crowned with stars, the whole world at thy feet;  
Thyself must to-day thy leal champion greet;  
Thyself, as his Mother, his Lady alway—  
Come forth, Notre Dame, to meet him to-day!

### The Sermon.

"I am the resurrection and the life. He that believeth in Me, even though he be dead, shall live; and he that liveth and believeth in Me shall not die forever."—(St. John, xi., 25.)

RIGHT REV. BISHOP, REV. FATHERS, DEAR BROTHERS AND SISTERS, BELOVED BRETHREN:

I do not know how to speak on this occasion to you who knew him so much better than I did; to you who saw every day the manifestation of that great mind and of that deep feeling heart which made him so admirable and so lovable; who were blessed by the examples of his virtues—you who feel yourselves indebted to him for so large a share of that knowledge and training which make up your intellectual and your spiritual life. It seems like a cold intrusion on the sacredness of your own emotions for me—who knew him indeed and knew his works (for who does not know them?), but so much less than you—for me to interrupt the sweet flow of your own feelings by my words. And yet I have no choice but to do so. He who now occupies his place among you has seen fit to ask me to say something on the occasion. And although to comply seems almost out of place, yet to refuse would certainly be worse.

Pardon me, then, if I distract you from your own sad feelings of sorrow and of gratitude. For life must not be all spent in communing with our feelings. Our life is work. His own life was all work—wondrous work!—and it is God's will that every event in our lives, sorrowful or joyous, should be an occasion to animate ourselves to the accomplishment of the work that lies before us. This is pre-eminently an occasion when our feelings should be turned to good account by bracing ourselves up to work and duty. For these remains tell us of a life of extraordinary and untiring labor and self-sacrificing devotion to duty. They teach us to profit by the lessons of his example and to walk in his footsteps. Not in the footsteps, indeed, of his intellectual greatness, of his wonderful natural power. Oh, no! they are beyond the reach of an ordinary man; but in those footsteps which constituted for him the highest effort of his life—the footsteps of the love of God; of devotion to duty; of self-sacrifice; of indomitable trust in God; of tender love for all men for God's sake. For God and man he did his great work, and he did it marvellously well. Let me mention briefly an outline of his life, most of which has been spent right here before you:

It was in the year 1814 that he was born in the town of Ahuillé, France. He was blessed with good parents who knew the value of a good, Catholic education, and of good early teaching in the sciences, and gave to him, therefore, an opportunity of advancement by which he profited even in his early childhood, and devoted himself to the study of everything which would elevate him. He applied himself assiduously to acquiring a knowledge of that which would fit him for the service of his God and of his fellowman, and to aid him in the development of his intellectual powers. He had accurate observation; clear, sound reasoning; diligence in application; and,

education and of evangelizing the people. He joined the Congregation of the Holy Cross, then founded by the venerable and beloved Father Moreau, in Mans, France. Almost at the earliest possible age he received the holy priesthood; he was already so well prepared that the sacred unction was laid upon him at the age of twenty-four. In the meantime he had imbibed a zeal and a strong desire to come over to this New World of ours and help the struggling Church of God here.

Because of this that great man, who was so very much like himself in his unusual ability, but still more like himself in his ardent devotion to the cause of God and of the Church and in his love



ARRIVAL OF FATHER SORIN AT NOTRE DAME, NOVEMBER 21, 1842.

still more valuable, he acquired that higher education without which all the rest cannot but be a failure—the education of the soul, teaching it to trust in God; to bring out the power of the inner life and to serve God as He deserves. He in his youth devoted himself to all that was required for the training of body, mind and soul.

Very early in his life he felt that Almighty God had called him to the sacred priesthood, and with that extraordinary zeal and activity which have so wonderfully marked his whole life, he offered himself to that community—that young community which had just been raised up and begun its existence in France, devoted to the great work of

of souls, the saintly Bishop de la Hailandière, of the Diocese of Vincennes, was attracted to him. This good man went to Europe, seeking after zealous souls to aid him in the work of his diocese. He depicted to the young priest the great need of laborers in this new field of God, and the great harvest of souls that awaited the reaper. Unto him he likewise depicted his love of God the Father, and said, as did Saint Paul, how many great things must be patiently suffered for His dear sake; how that the love of souls would call for sacrifices and sufferings from him. And, animated by his love of God and man, Father Sorin offered himself a willing servant even in the face of the

unknown tasks and suffering, and with the thought perhaps never again would he be permitted to return to France.

In the year 1841, then but twenty-seven years of age, and only three years a priest, his superiors saw, in his abilities, his intellectual powers and his untiring energy, and still more in his self-sacrificing love of God, that he would be a man in every way suited to lead the little band of missionaries into this new country. He therefore came. A young priest—only three years before had he taken the sacred vows—he came with a band of seven good, devoted Brothers of the society, having in their breasts the spirit, the same spirit of God as their noble leader. One of that brave, God-fearing band still survives among you—survives as a monument of the zeal which led that entire community to devote themselves to us, to carry the spirit of God into our country.

Vincennes was the Episcopal See, and the diocese embraced the whole State of Indiana. When he arrived in Vincennes there had been some pioneers before him who had labored with and greatly benefited the Indian inhabitants. The former mission band had been carried on with more or less success; but under the pressure then put upon it, it had been reduced to a little community of God's servants, and, frankly, it had been, as a separate mission, abandoned. But the venerable Father Badin, one of the brave pioneers of God's Gospel in this part of the country, had secured a tract of land which he conveyed to the Bishop of Vincennes. When Father Sorin arrived with his band of missionaries, it was proposed by the bishop that the tract be dedicated to the new society, on the condition that a college for the education of youth should be erected here. A college of arts and sciences in a wilderness, still uninhabited except by Indians and some few scattered whites! Not a town of any importance within reach; few if any roads, that could be called roads, around it! To erect in that wilderness a temple, a college for the education of youth; to erect a college to teach the arts and sciences! Was it not a dream? Yes, it was one of the dreams of the saints. Bishop de la Hailandière was pre-eminently a man of education and a man of God. So was Father Sorin. I have no doubt but his sagacity enabled him to understand the man. He recognized in that young priest, scarce twenty-eight years of age, scarce four years a priest—recognized in him, as Samuel recognized in the youthful David—the person selected by God to do God's work.

And how could that young man, with any prudence, accept such a burthen, and bind himself to such a contract? Why, by the same spirit that gave courage to David before the giant Goliath—the spirit of undoubting trust in God—when God called him to His work. "I come to thee in the name of the Lord of hosts. The Lord will deliver thee into my hand, that all the earth may know there is a God in Israel."

I need not tell you how that trust has been rewarded, what work he has done. You know better than I, and a part of it we see around us and above us. This grand temple of God, with its majestic proportions, its soul-moving decorations; this altar of the living Sacrifice, enriched with all that art and skill could lay out upon it—these are the creations of his genius animated by his zeal for the glory of God. This University around us with its numerous grand buildings—each one of them itself a monument of which any man might well be proud—these spacious halls of science equipped with all the best appliances of the age, these are but some of the material monuments of his ability and untiring labor.

There are cities in our country—the most remarkable perhaps very near to us—which have grown with wondrous rapidity. But I do not think that in all our country, nor in any other country, there is a place where one single man has transformed a savage wilderness into such a city of material splendor, intellectual culture, and spiritual life as this University of Notre Dame—one single man, aided, it is true, by able, earnest fellow-laborers. But almost all these fellow-laborers are themselves a part of his own work. He formed his own tools—the instruments of his work. You know it, Rev. Fathers, and you, good, holy Brothers, and you, devoted Sisters; you yourselves have loved to tell how it was he that led you here, he that trained you to the work, and inspired you with his own burning zeal for God's glory and the welfare of men. He fired you with his own enthusiasm in great and difficult enterprises; his own immovable confidence in God's assistance; his own humble distrust of himself and reliance on prayer; his own strong spirit of meeting great obstacles by greater efforts. It is from yourselves I have learned these things—that you yourselves are a part of his great work, and all that has been accomplished here is due, under God, to Father Sorin. But it was under God it was effected, because he took his work as imposed by God, and because in success and in disappointment he trusted all to God.

Here then lies our duty—yours and mine on this occasion—to praise God for giving such power and such faithfulness to His servant, and to follow his example in our own place and measure as God may grant us.

He certainly had extraordinary powers of mind and extraordinary energy of will. So far as these were gifts of nature we can only have as much as God has been pleased to grant us.

But his natural gifts would never have accomplished such extraordinary things if he had not cultivated and improved them by untiring diligence, and if he had not elevated and sanctified them with God's grace and devoted them most faithfully to God's service. And here let our sorrow over his remains sink his example deeply into our hearts, and move us to profit by it.

In the world around, those who heard of the great work he was continually engaged in might naturally think that with so many other cares he would necessarily be distracted from the interior life, and could with difficulty find time even for the prayers imposed by the obligations of the priesthood and of his religious rule. But those who were nearest him knew best how much time he spent before the Blessed Sacrament. One who is now a man tells how when he was a boy he was often impressed with devotion by seeing Father Sorin kneeling before the Blessed Sacrament in some retired part of the church where he would be least noticed, and observing how deeply he was absorbed in his adoration. When he was travelling and had his time free from business, he would often pass hours and hours of the day in prayer, much of the time reciting the Rosary over and over again. When he visited the Holy Land, a few years ago, he spent his time at Bethlehem in making a spiritual retreat, and in his journey afterwards he was almost continually occupied with the Rosary. His companion in travel made attempts to talk with him about what they had seen; but he quietly shook his head and said: "I am in the Holy Land; I want to entertain myself with the life of Our Lord, in company with His Blessed Mother." He was a man of prayer, and his logical mind and loving heart led him to make the Blessed Virgin the ordinary channel of his prayers to God. The power of our prayers all comes from the merits of Our Lord Jesus Christ, and His merits flow from the sufferings of His human nature—His human body and soul. St. Paul says: "We are redeemed by His Blood." But it was from His Blessed Mother

that he was pleased to receive His human nature. She is then "the gate of heaven," through which He came to our help, and by the same gate He wills that we come to Him. And since, as the model of sons, He loves His Mother above all His other creatures, so he listens most favorably to the prayers offered to Him through her.

This made the Rosary to be Father Sorin's favorite form of prayer. And he had not only a love, but a chivalrous devotion to the Blessed Virgin. He would willingly speak of her many times a day. He was jealous of anything that might affect the honor due to her. He was sensitive even to innocent remarks which might seem to be less reverential towards her, and he never tired of devising ways to show her honor.

When this building was in course of erection after the disastrous fire of 1879, even while they were yet struggling for means to build the walls, already he declared that it must be crowned by a dome, which should serve as a pedestal for a colossal statue of the Blessed Virgin, and that the statue and the dome must be covered with gold. And, whether by his confidence in science or by a spirit of prophecy, or both, he designed the crown of stars over her head and the crescent under her feet to be lighted by electricity, although at that time the incandescent light had not been invented, and there was no way then known by which such lighting could be accomplished. Those around him, still fearful whether they could get means to finish the building at all, regarded this talk of gilded dome and statue and electric light as a pious fancy; but, like the early dream of a college, his fancy was a fruit of his love of God and of God's holiest Creature. We all see how God rewarded his love.

Another outgrowth of his love of God was his extraordinary zeal for the souls in Purgatory. Many of you have heard his exhortations to this work of charity. Many of you, dear boys, no doubt are observing now the pious compact he made with you to repeat every day, at least in November, some of those short aspirations which carry indulgences for the suffering souls. He felt happy afterwards in calculating and telling how many of these aspirations would be offered in the month, and conjecturing what relief they would give to those prisoners of love.

One act shows most remarkably both his love of these souls and his exceeding trust in God more than in human means. Soon after the fire a friend, moved by his distress, sent him a donation of one thousand dollars. Those around him re-

garded it as an omen from heaven, and expected, of course, it would be safely deposited, or perhaps invested, as a nucleus till more could be obtained for restoring the ruined buildings. Father Sorin immediately laid out the whole amount in charity, to be applied for the souls in Purgatory. "And now," he said, "we shall have not only the Blessed Virgin and St. Joseph to aid us, but all those souls and their guardian angels will help us in the building." This is one of those extraordinary acts which even pious men might hesitate to copy. But the result seems to show that in this case it was inspired by God, and these devotions were the outward growth of the interior spirit which made the true riches and greatness of his soul—his union with God. Those among you who have heard his spiritual instructions—you, particularly, the religious of his own community, and you, good Sisters, whom he trained in the ways of spirituality,—you know how deep and pure was his love of God.

Was it not in reward for his devotion to the Rosary and his zeal for the souls in Purgatory, that God fixed the time of his death on the very last day of the month of the Rosary, and only two days before the commemoration of all the souls in Purgatory? Had the Blessed Virgin obtained for him such sacrifices and crosses in this life that his soul was perfectly purified, and he passed at once to celebrate in heaven the Feast of all the saints? Or had he still some debts to the divine justice, and did God wish him to have the benefit of all the Masses and Holy Communion and prayers offered all over the world on All Souls' Day?

But perhaps it is not wise to indulge too much in these pious conjectures. They might have the cruel effect of making us less diligent in praying for his soul. Our judgments are not God's judgments. His purity is infinite; and even in the lives that seem to us all holiness His all-searching eye may see faults that we do not suspect. When Moses in obedience to God's command struck the rock and there gushed forth water to satisfy the countless hosts of Israel, even in the working of this miracle God saw a defect which His divine justice decreed to punish. The Fathers are perplexed to find out what the fault could have been. God has not been pleased to tell us; but He has told us the punishment, and we may well be terrified to see how severe are his judgments on faults so imperceptible to human eyes. The chastisement was that Moses was not allowed to enter the Promised Land. After his

forty years of faithful labor and sufferings to lead God's people to the home prepared for them, he himself was permitted only to see it from a distance: not to enjoy the beauties and riches of the country which he so ardently desired, and for which he had so long labored.

Pray, then, my dearly beloved, pray for the souls even of those whose lives have been most saintly. We know not what hidden debt they may owe to divine justice. Pray particularly for your priests, for they have to render a rigorous account both of their own souls and of yours. They have to answer, not only for what they have done, but for what more they might have done by the diligent use of those divine powers which God has given them—not for their own glory, but for the service of His people; and as God requires them to use their priestly powers for you, so He requires you to use your power of prayer for them.

This, then, is the fruit which we all must draw from this sad occasion: to pay our debt of gratitude to him for the great work he has done among us by offering our fervent prayers for him, and to show our gratitude to God for all these works by imitating the virtues which God's grace enabled him to practise—his spirit of charity for the living and the dead, his spirit of prayer, his immovable trust in God even under the heaviest crosses and disappointments,—in a word, his faithfulness to the command to love God above all things and to love all men for God's sake; and so may we all come to enjoy with him the promise of Our Lord: "He that liveth and believeth in Me, shall not die forever."

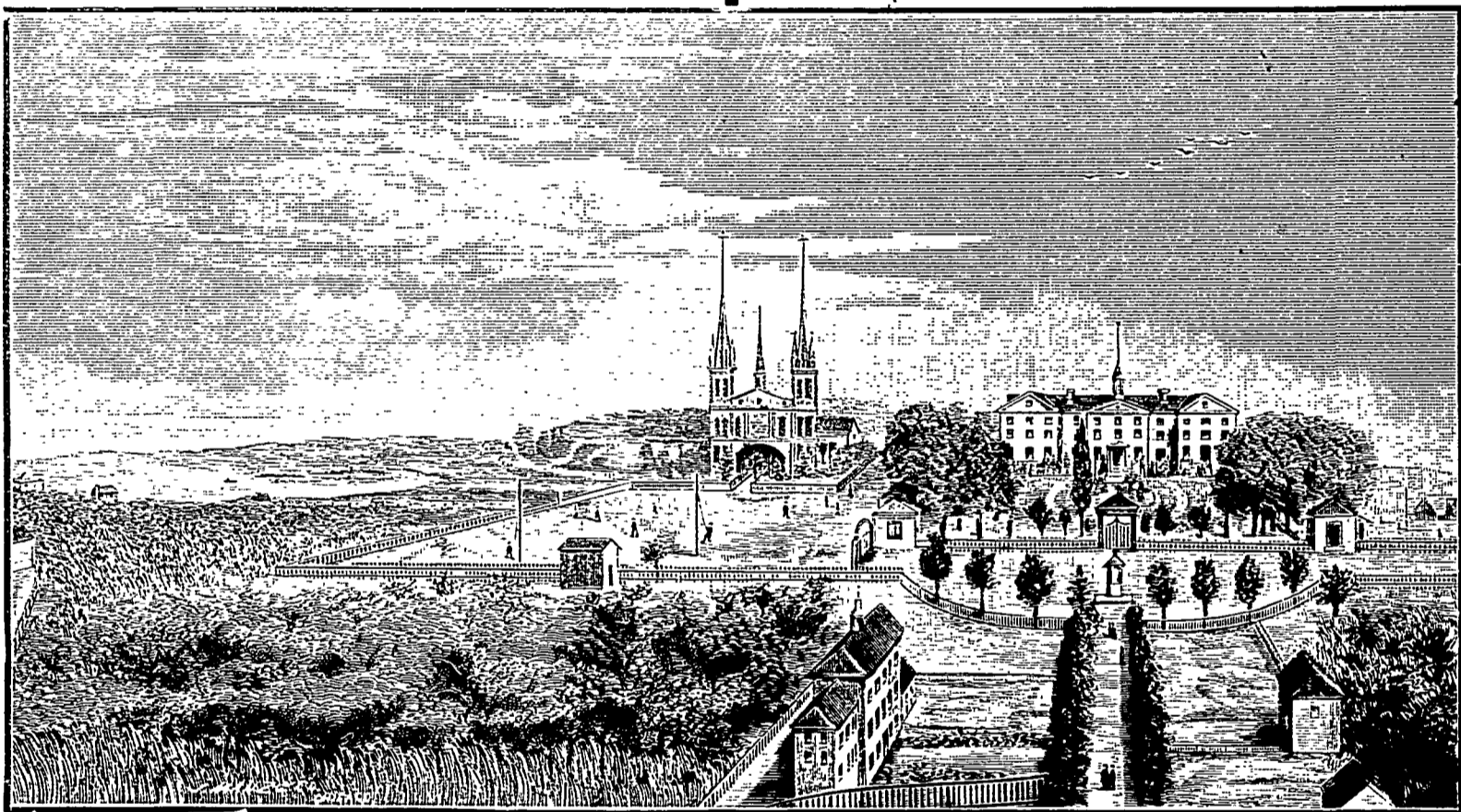


NOTRE DAME IN 1843.

A Brief Sketch of Father Founder's Life.

Very Rev. Edward Sorin, Superior-General of the Order of the Holy Cross and founder of the University of Notre Dame, was born February 6, 1814, in Ahuille, near Laval, France. In early youth he received that education which so firmly laid the foundation of an afterwards glorious and successful life—a life of which any might be happy to look back on when the final summons comes calling the soul from all things earthly. His youth was not wasted. Studious from childhood, he formed habits that followed the youth and became more pronounced in the man and firmly fixed

May 27, 1838, Father Sorin was elevated to the priesthood, and on June 9, the same year, he celebrated his first Mass in the land of his nativity. It was an epoch in the long life of the grand, good man, always referred to by him with a heart filled with joyous emotions at the sacred remembrance. But he was not destined to remain long in France. His energetic, never-failing nature was needed elsewhere, and the Bishop of Vincennes, knowing the qualities of the man, asked him to establish a branch of the Order in America. Accordingly in August, 1841, Father Sorin, accompanied by seven other members of the society—Brothers Francis Xavier, Gatien, Patrick, William, Pierre, Basil and Vincent—all gone but Brother Francis



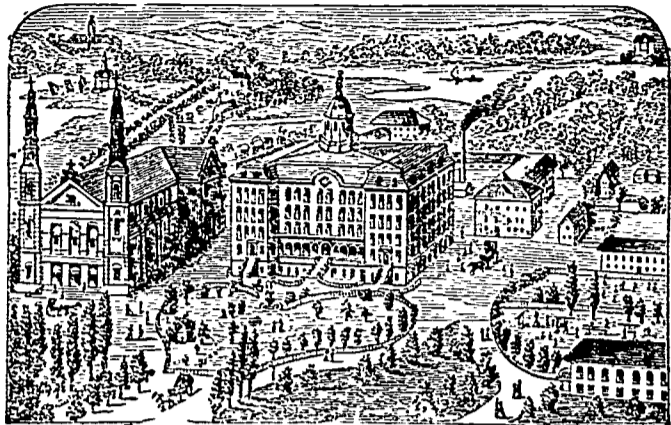
NOTRE DAME IN 1860.

in the priest. Study was his food, and gave him vigorous existence, building body and mind, and preparing them for the splendid life which has just passed to eternal rest. His learning became deep and proficient even in the lad, and as years touched his faculties, his knowledge broadened and increased. When twenty-six years of age Father Sorin attached himself to the Congregation of the Holy Cross—a religious society then recently established at Mans, France, by Father Moreau, for the instruction of youth and the preaching of missions to the people. He soon became one of its most earnest workers, devoting himself to education, and preaching with a zeal unsurpassed.

Xavier—sailed from France landing in New York September 13, the eve of the Exaltation of the Holy Cross. The young, zealous priest looked upon it as a signal favor from Heaven to land on the eve of the great festival consecrated to the Sacred Symbol of man's Redemption whose name the Congregation bears, and to exalt which he had left country and home. Father Sorin, the leader of the brave band, at once turned his steps toward the great undeveloped West.

In 1830 Rev. Theodore Badin, the first priest ordained in the United States, purchased from the Government St. Mary of the Lakes—a portion of the present Notre Dame,—and for

some time dwelt in the lone wilderness, teaching and preaching to the Indians and the few whites. The mission was finally abandoned.



NOTRE DAME BEFORE THE FIRE, APRIL 23, 1879.

Some time after the Bishop of Vincennes offered it to the Congregation of the Holy Cross on condition that it would erect and maintain a college. Father Sorin saw other places in his travels towards the West, but St. Mary's of the Lake impressed him with its beauty, its grandeur, although nothing but a mission in the wilderness. Doubtless foreseeing the good that might be done he accepted the gift, first setting foot on the-to-be celebrated ground Nov. 27, 1842, over a year after landing in America. His presence seemed inspiring. By his touch the wilderness was transformed. On that cold November day he gazed on ground that few had seen and but few more heard of. To-day we look upon the great, the grand, the inspiring result of a master hand.

His first efforts were to reclaim the abandoned mission of Father Badin. With the aid of the Catholic inhabitants he cleared some ground and erected a church of hewn timber 40x24 ft. The ground floor served as a residence for the young priest, while the upper story was the only church or chapel possessed by the Catholics of South Bend or vicinity. Clinging to this large log-house was a smaller

one occupied by the family of a man who acted as interpreter between the Indians and whites.

Notwithstanding limited means Father Sorin determined to fulfil the terms of the contract entered into with the Bishop of Vincennes and establish a college. The name was changed to Notre Dame du Lac, now generally shortened to Notre Dame. After months and months of hard labor the corner-stone of the first college edifice at Notre Dame was laid August 28, 1843. Before winter the building was under roof and by the following spring it was completed. In June the few students who eagerly sought education in the old farm house or church were removed to the new structure, and in August, 1844, the first commencement exercises took place. Just before this, and through the efforts of the late Hon. John D. Defrees, then a member of the



NOTRE DAME AFTER THE FIRE OF APRIL 23, 1879.

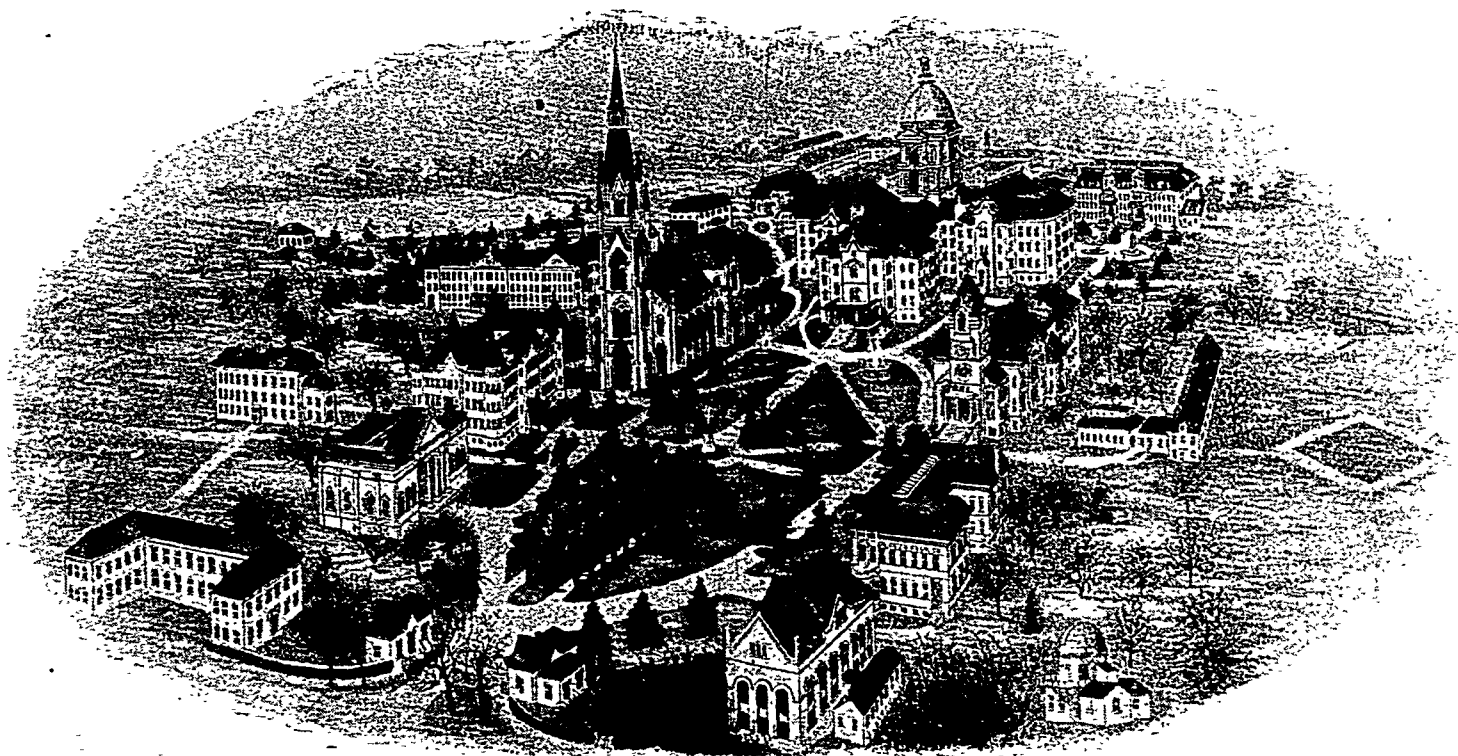
legislature, the college was granted a charter with all the rights and privileges of a university. In 1844 Father Sorin organized a manual labor school. His labors were shared by the late Fathers Cointet and Granger, the latter arriving in 1844. Father Sorin became the first president

of the University of Notre Dame in this year continuing until 1865, Father Granger being his first vice-president and Father Cointet his second. To these three men, therefore, is largely due the rapid and successful early development of the now great University. Father Sorin laid deeply and solidly the foundation of the institution. With willing hand he did whatever would advance it; and in his last days it was one of his greatest pleasures that from his cozy room he could look out on the solid, massive and magnificent buildings that now speak to the world through the scores of young men sent out into the vast arena of progressive civilization.

Although this original edifice was 80x36 feet and four stories high it soon became too small. In 1853 two wings 40x60 were added. Father Sorin thought the building now large enough

passed away than his admirers on both sides of the Atlantic can ever hope to erect.

It is a remarkable fact that Father Sorin, during his long life, never left Notre Dame for any great length of time. Many times, perhaps fifty, he crossed the Atlantic on his pilgrimages to Rome. These trips were happy remembrances in his eventful life and were looked on with the greatest pleasure. Father Sorin was elected to the office of Superior-General on July 22, 1868. One of the brightest events in his life was the celebration of the Golden Jubilee of his priesthood. The anniversary occurred Sunday, May 27, 1888, but was not celebrated until August 15 following. The occasion was observed with great splendor and magnificence and was attended by scores of well-known priests from all parts of the United States. For years he



NOTRE DAME IN 1893.

for many years; but the error was discovered, and in 1865, under President Dillon, the structure was in two months' time transformed into an imposing edifice 160 feet long by 80 and six stories high surmounted by a colossal statue of Our Lady. The new building was dedicated May 31, 1866. On April 23, 1879, Father Sorin saw this handsome edifice destroyed by fire together with nearly all the surrounding buildings that had been erected from time to time. Not discouraged, Father Sorin and his many able assistants at once prepared to rebuild Notre Dame. With what a grand result need not be told, for the great University is known wherever civilization exists, and is a greater earthly monument to the life just

acted as Provincial, having been elected August 15, 1865.

Father Sorin was a good man and he had thousands of warm admirers in all parts of the civilized globe. None at the University but loved and admired the great man, and none but now feel that the world's loss is also their individual loss. Those who were not intimately acquainted with him cannot realize his inward greatness. He was a man of deep learning, a great thinker, an energetic worker, a man who transformed thoughts into deeds and with what result can best be told in the illustrations herewith of Notre Dame in 1842 and Notre Dame in 1893. Few knew Father Sorin's pen. When it was guided by his hand the thoughts were almost

sublime and clothed in language whose sweetness fondly lingered in the mind. His private letters were literary efforts, perfect in composition and with a rhythmical effect charming in the extreme. His inner life is admirably revealed in the "Circular Letters" which from time to time he addressed to his spiritual children throughout the world, and many of which, we are glad to say, have been published in book form.

In the death of this grand man, says the *South Bend Tribune*, the world loses a character that has done much to make it better. He was the fountain-head whence flow the splendid results daily achieved at the University of Notre Dame. His hand made the initial stroke, and today its magnificence, its grandness, its marvelousness echo and re-echo far and near. Notre Dame then, Notre Dame now! What a sermon in those six words! What greater honor could mortal man desire than is embodied in them? Nothing, everything. That is what they express. No greater, no more magnificent, no more lasting monument can ever be reared in honor of Very Rev. Father Sorin than the University of Notre Dame!

Most Rev. Archbishop Elder, Cincinnati; Rt. Rev. Bishop Rademacher, Fort Wayne; Rt. Rev. Bishop-elect Dunne, Dallas, Texas; Mgr. Bessonies, Indianapolis, Ind.; Very Rev. J. Brammer, V. G., Fort Wayne; Very Rev. A. B. Oechtering, Mishawaka, Ind.; Very Rev. Dean P. Condon, Watertown, Wis.; Rev. E. B. Kilroy, D. D., Stratford, Ont.; Very Rev. Dean McGinnity, Janesville, Wis.; Rev. B. Baldi, Vicar-General O. S., Chicago; Rev. L. Baroux, Cadillac, Mich.; Rev. J. H. Guendling, Lafayette, Ind.; Rev. J. E. Hogan, Harvard, Ill.; Rev. A. M. Ellering, Columbia City, Ind.; Rev. J. O'Keeffe, C. S. C., Watertown, Wis.; Rev. Thomas Moreschini, O. S., Chicago; Rev. Edward Hannin, Toledo, Ohio; Rev. G. M. Kelly, Logansport, Ind.; Rev. J. M. Scherer, C. S. C.; Rev. P. Paradis, Kankakee, Ill.; Rev. J. Leduc, Notre Dame Church, Chicago; Rev. S. Yenn, Goshen, Ind.; Rev. L. J. P. McManus, Port Huron, Mich.; Rev. Patrick J. Boland, Minneapolis, Minn.; Rev. F. Reid, Valleyfield, Canada; Rev. A. R. Dooling, Niles, Mich.; Rev. J. Rathz, Chicago; Rev. T. Sullivan, Chicago; Rev. Thiele, Arcola, Ind.; Rev. J. McGlaughlin, Niles, Mich.; Rev. J. F. Nugent, Des Moines, Iowa; Very Rev. J. J. Brown, Mobile; Rev. J. W. Clarke, C. S. C., South Bend, Ind.; Rev. L. Geoffrion, C. S. C., Superior, Notre Dame, Côtes des Neiges, Canada; Rev. L. Moench, Plymouth, Ind.; Rev. J. Wrobel, Michigan City; Rev. J. Bleckmann, Michigan City; Rev. J. B. Crawley, Laporte, Ind.; Very Rev.

J. Frieden, S. J., St. Louis; Revs J. Toohey, Academy, Ind.; M. Robinson, Cincinnati; P. Hurth, Austin, Texas; and M. Lauth, C. S. C., Milwaukee, Wis.; Rev. D. A. Clarke, Columbus O.; Rev. E. M. Cullinane, Kalamazoo, Mich.; Rev. F. A. O'Brien, Kalamazoo, Mich.; Rev. M. J. P. Dempsey, Detroit, Mich.; Rev. James F. Clancy, Woodstock, Ill.; Rev. John R. Dinnen, Crawfordsville, Ind.; Rev. Hugh O'Gara McShane, Chicago; Rev. John W. Malaney, Jackson, Mich.; Rev. H. Meissner, Peru, Ind.; Rev. N. J. Mooney, Cathedral, Chicago; Rev. D. J. Riordan, St. Elizabeth's, Chicago; Rev. D. A. Tighe, Holy Angels', Chicago; Mr. Wm. S. McLaughlin, New York; Miss Eliza Allen Starr, Chicago; Miss M. Dana, Boston, were among those who attended the funeral of our departed Father Founder.

Among former students we noticed: Hon. Mr. W. J. Onahan, LL. D., Lucius Tong, Orville T. Chamberlain, John P. Lauth, Mark Foote, George Houck, Joseph Wile, P. J. Barry, and J. Guthrie.

#### Resolutions of the Faculty in Memory of the Very Rev. Father General Sorin.

*Whereas*, it has pleased Almighty God to take to Himself the Very Rev. Edward Sorin, full of years and blessed by the fruition of much labor, the lay members of the Faculty of the University of Notre Dame, in meeting assembled,

*Resolved*, That no praise in their power to give was great enough for this man and priest who was foremost in his championship of the Dogma of the Immaculate Conception and in reverence for the Mother of God in an age when such championship is much needed.

*Resolved*, That the Founder of the University of Notre Dame, the Very Rev. Edward Sorin, gave a practical example of devotion to Christian education which in no century and no land has been surpassed.

*Resolved*, That as the University is the best monument of Father Sorin's intentions and sacrifices, the lay members of the Faculty thereof desire to testify to the deep interest they feel in the continuance of his work, and their profound respect and gratitude to one of the greatest men of an epoch which he helped to make.

JAMES F. EDWARDS,  
WILLIAM HOYNES,  
JOHN G. EWING,  
MARTIN J. MCCUE,  
MAURICE F. EGAN—Committee.

#### Messages of Sympathy.

##### TELEGRAMS.

Among the many expressions of sympathy flashed over the wires we give space to the following:

Province afflicted. Prayers. PARIS, Oct. 31.  
FRANCAIS, C. S. C.

Sad news announced to Holy See. ROME, Oct. 31.  
DION, C. S. C.

Accept expressions of sincere condolence with your bereaved Community. WASHINGTON, D. C., Nov. 1.  
MONS. SATOLLI,

BALTIMORE, MD., Oct. 31.  
Accept my sincere condolence. Regret my inability to attend funeral.  
CARDINAL GIBBONS.

SAN FRANCISCO, CAL., Oct. 31.  
A great and good man has left us. I send my heartfelt sympathy.  
ARCHBISHOP RIORDAN.

ST. PAUL, MINN., Nov. 1.  
I regret very much that I cannot attend funeral.  
*Sacerdos obiit magnus.*  
ARCHBISHOP IRELAND.

NEW YORK, Oct. 31.  
Profound sympathy. Prayers. Regret inability to attend funeral.  
ARCHBISHOP CORRIGAN.

DUBUQUE, IA., Nov. 1.  
I heartily sympathize with you in your great sorrow.  
ARCHBISHOP HENNESSY.

MONTREAL, P. Q., Oct. 31.  
Sincere condolence.  
ARCHBISHOP FABRE.

COLUMBUS, O., Nov. 2.  
For the whole Community accept heartfelt condolence at the loss of the great and venerable Father Sorin. Engagements to-day and to-morrow prevent me attending the funeral. Father Clarke will represent me.  
BISHOP WATTERSON.

PEORIA, ILL., Nov. 2.  
Just received the sad news of Father Sorin's death. Regret I cannot assist at funeral.  
BISHOP SPALDING.

BELLEVILLE, ILL., Nov. 1.  
Accept my sincere condolence. Am sorry I cannot attend the funeral.  
BISHOP JANSSEN.

ALTON, ILL., Oct. 31.  
Accept profound sympathy for yourself and Community in your great loss. Regret I cannot attend funeral, having Mass for deceased bishops on that day.  
BISHOP RYAN.

JERSEY CITY, N. J., Nov. 1.  
The death of kind and good Father General is a shock to me, and I sincerely regret that it will be impossible to attend funeral on account of All Souls' to-morrow. Please, accept and express to the Community my sorrowful sympathy.  
MGR. SETON.

KANSAS CITY, MO., Oct. 31.  
I sincerely regret the death of venerable Father General Sorin.  
BISHOP HOGAN.

BURLINGTON, VT., Oct. 31.  
I sincerely regret that I could not attend. Sympathies with Community.  
BISHOP DE GOESBRIAND.

SALT LAKE, UTAH, Oct. 31.  
My most profound sorrow over Father General's death.  
BISHOP SCANLAN.

"LINCOLN, NEB., Nov. 3.  
Been from home. Impossible to attend. I grieve with you over the loss to your Congregation and to the Church of America.  
BISHOP BONACUM.

LORETTO, KY., Nov. 2.  
Impossible for me to reach college in time for funeral.  
BISHOP McCLOSKEY.

LEADVILLE, COLO., Nov. 1.  
Accept my heartfelt sympathy. Regret absolute impossibility to attend funeral.  
BISHOP MATZ.

ST. JOSEPH, MO., Nov. 1.  
Accept my profound sympathy. Sincerely regret that engagements prevent me from attending the funeral of your venerable Father General.  
BISHOP BURKE.

MARQUETTE, MICH., Nov. 1.  
My condolence. Feel sorry cannot assist.  
BISHOP VERTIN.

BUFFALO, N. Y., Nov. 1.  
Sincerely regret that it is out of my power to assist at the funeral of venerable Father Sorin.  
BISHOP RYAN.

COVINGTON, KY., Nov. 1.  
Sincere condolence. Cannot attend funeral.  
BISHOP MAES.

EPPING, N. H., Nov. 2.  
Accept my sympathy for Notre Dame's loss in the death of her venerable Founder.  
REV. W. J. O'CONNOR, Class '83.

NEW YORK, N. Y., Nov. 1.  
I unite in sincere sympathy to the deep grief in which you are all plunged by the death of dear Father Sorin.  
REV. L. J. EVERS.

LAFAYETTE, IND., Nov. 1.  
Accept sincerest condolence in this hour of not only deepest but most agonizing affliction. You know the relations existing between Father General and myself; hence can understand my sympathy.  
REV. J. H. GUENDLING.

PEORIA, ILL., Nov. 1.  
Father Sorin's death the Catholic world mourns. Coupled with Revs. Granger and Walsh, religion and education have lost a trinity of stars. My sincere sympathy.  
REV. JOHN P. QUINN.

ROCKFORD, ILL., Oct. 31.  
Accept my sincere sympathy in your present bereavement. Deeply regret that I cannot attend funeral.  
REV. J. A. SOLON.

KALAMAZOO, MICH., Oct. 31.  
Please accept sympathy and prayers of the members of St. Augustin's parish who were at one time children of your mighty leader. Will be at funeral.  
REV. F. A. O'BRIEN.

CHICAGO, ILL., Nov. 2.  
Sincere condolence. Regret my priests away, therefore unable to attend funeral.  
REV. T. P. HODNETT.

LOGANSPOUT, IND., Nov. 2.  
Sickness alone prevents me going for to-morrow. Father Kelly will represent me. Accept, please, my sincere condolence in your great loss.  
REV. M. E. CAMPION.

CRAWFORDSVILLE, IND., Nov. 1.  
You and the Community have my sympathy in your bereavement.  
REV. J. R. DINNEN.

SANDUSKY, OHIO, Nov. 2.  
My condolence and sorrow for Rev. Sorin. I would be pleased to be at funeral, but impossible.  
REV. R. A. SIDLEY.

CHICAGO, Nov. 1.  
Accept sympathy in your loss. There Thursday evening.  
REV. D. S. TIGHE.

TOLEDO, OHIO, Nov. 2.  
Deepest sympathies. There to-morrow morning five o'clock.  
REV. E. HANNIN.

JEFFERSONVILLE, IND., Nov. 1.  
Cannot attend your very great Father's funeral and deeply regret.  
REV. E. AUDRAN.

SOUTH CHICAGO, Nov. 1.  
Sorry cannot come. Will say Mass.  
REV. M. VAN DE LAAR.

MISHAWAKA, IND., Oct. 31.  
Accept my sincere condolence on the death of dear Father Sorin.  
REV. A. B. OECHTERING.

BLOOMINGTON, ILL., Nov. 1.  
I sincerely sympathize with Community. Will endeavor to attend funeral.  
REV. J. J. BURKE.

MUSKEGON, MICH., Nov.  
My heartfelt sympathy to Congregation of Holy Cross in its great bereavement.  
REV. T. McNAMARA.

MICHIGAN CITY, IND., Oct. 31.  
Most heartfelt condolence for Community in the loss of their beloved Father.  
REV. J. BLECKMANN.

CHICAGO, NOV. 1.

Accept condolence of myself and family for the loss Notre Dame has sustained in the death of Father Sorin.  
JOHN B. LYNCH.

LAPORTE, IND., Oct. 31.

Grateful to Almighty God for the life and example of Father General. We feel with you all our great loss.  
JACOB WILE and FAMILY.

SALT LAKE, UTAH, NOV. 1.

All united in sympathy for this last great loss, and in prayer for the honored dead. SISTER MARY SIENNA.

PARIS, NOV. 2.  
HUFFER.

Condolences.

ELIZABETH, N. J., NOV. 1.

Accept our warmest sympathy for your personal loss in the death of Father General. ISABEL SHEA.

Deepest sympathy with the Community in their great loss. MRS. J. GILMARY SHEA.

WOODLAND, CAL.

Deepest sympathy. Reserve me some relic from our precious Father. SISTER LUCRETIA.

LEADVILLE, COLO. Oct. 31.

Please accept my condolence and that of my household at the death of our dear friend, Rev. Father General. MRS. MARY MULLIGAN.

NEW YORK, NOV. 1.

Accept my profound sympathy in your great sorrow. OWEN McDONNELL.

NEW YORK, NOV. 1.

Join with you in grief at death of Father Sorin. C. E. GALE, *Catholic News*.

LETTERS.

Rt. Rev. Prelates, Superiors of Religious orders, old students and friends of Notre Dame everywhere have written expressing their sorrow at the death of our Father Founder. At present we can find room only for the following:

"MILWAUKEE, Oct. 31, 1893.

"VEY REV. W. CORBY, C. S. C.,

"VERY REV. DEAR SIR:

"I am very sorry indeed that even this time I am prevented from coming and doing the last honors to your General, the noble Father Sorin. My arrangements for Confirmation oblige me to be absent from home. I am to start for Sun Prairie Friday noon, or afternoon, to give Confirmation on Saturday.

"Respectfully yours in Xto.,

"✠ F. X. KATZER,

"*Abp. Milwaukee.*"

"NEW ORLEANS, LA. Oct., 31, 1893.

"VERY REV. DEAR FATHERS:

"Received telegram just now announcing the sad tidings of the death of Father General; a great loss to your Community and to the Church. Full of years, and full of good and great deeds, God will be his reward. I will remember him in my prayers. Believe me,

"Yours devoted in Xto.,

"✠ T. JANSSENS,

"*Abp. of New Orleans.*"

"PHILADELPHIA, PA., October 31, 1893.

"VERY REV. AND DEAR FATHER:

"Please to accept for yourself and your Community the expression of my sincere condolence on the death of the great and good man who has to-day passed to his reward. The whole American Church should mourn for Father Sorin. It would be a melancholy satisfaction for me to attend his funeral Friday next, but I am prevented by important appointments for Confirmation, which I cannot postpone without the most serious inconvenience to a great number of people. I shall, however, offer the Holy Sacrifice for him on that morning.

"Very faithfully yours in Christ,

"✠ P. J. RYAN,

"*Abp. of Philadelphia.*"

"ST. LOUIS, MO., Oct. 31, 1893.

"MY DEAR FATHER CORBY:

"I unite with the whole American Church in a fervent prayer to Heaven for the repose of the soul of your venerated Father General. R. I. P.

"My engagements here are so pressing that it is impossible for me to go to his funeral, much as I should desire to do so.

"May our Lord raise up a worthy successor to the good and great Father Sorin.

"Yours truly in Xto,

"✠ JOHN J. KAIN,

"*Abp. Coadj. St. Louis.*"

"CATHEDRAL, LOS ANGELES, NOV. 3, 1893.

"DEAR AND VERY REV. SIR:

"With the deepest regret I have learned of the death of your venerated General. The sad event, while not unexpected, must be a severe blow to your Congregation. Rest assured that I accompany you in your sorrow, and will unite with you in recommending this noble Christian soul to the divine mercy.

"Very sincerely yours in Christ,

"✠ FRANCIS MORA,

"*Bishop of Monterey and Los Angeles.*"

"COVINGTON, KY., October 31, 1893.

"VERY REV. DEAR SIR:

"I received your telegram announcing the death of Father General to-day. I regret very much that previous fall appointments will prevent my presence at the funeral.

"I pray the Lord to receive his great soul without delay in everlasting peace, and to bless your Congregation with men of virtue and strength to continue his great work for the good of our Catholic youth and for the honor of Holy Church.

"My condolences to all the Fathers and Brothers of the C. S. C.

"Sincerely yours in Xt. J.,

"✠ CAMILLUS P. MAES,

"*Bp. of Covington.*"

"CLEVELAND, O., NOV. 1, 1893.

"MY DEAR FATHER CORBY:

"I sympathize with you and your whole Community on the great loss you have suffered in the death of your venerable and venerated Superior, Very Rev. Father Sorin. May God in His mercy send you all the man according to His own Heart to take his place! To-

morrow I will remember him especially in my Mass. Strange to say I never met Father Sorin, although for years I have taken great interest in all that concerns Notre Dame! May he rest in peace!

"With great respect your servant in Xt.,

✠ IGN. F. HORSTMAN,  
"Bp. of Cleveland."

"ERIE, Nov. 2, 1893.

"DEAR FATHER MORRISSEY:

"My profound sympathies are with the esteemed members of the C. S. C., who now mourn the loss of their revered Superior-General—one who in life labored so devotedly, not only for the good of the Order at whose head he stood, but for the interests of the true religion in the United States. I regret I cannot be present at his funeral as I will be engaged with the annual examination of our junior clergy.

"Yours sincerely,

✠ TOBIAS, Bp. Erie."

"HELENA, MONTANA, Oct. 31, 1893.

"VERY REV. W. CORBY, C. S. C.,

"DEAR FATHER:

"I received your despatch of to-day regarding the death and funeral of Father General Sorin. Little did I think in the beginning of May that three of the leading figures at Notre Dame would disappear before November. But such is the Holy Will of God, and we ought to thank Him for having kept them so long at work in His service. I sympathize with the Community for the losses sustained, and will say Mass now for Father General, who volunteered some years ago to come to preach the Gospel to the Crows of Montana.

"Yours with blessing,

✠ JOHN B. BRONDEL,  
"Bp. of Helena."

"PITTSBURGH, PA., Nov. 1, 1893.

"VERY REV. W. CORBY, C. S. C.,

"MY DEAR FRIEND:

"I received your telegram last night announcing the death of your venerable and sainted Father General. I beg to offer you and the Community my sincere sympathy. Yet he has lived to a good old age. God has left him here long enough to complete his work, a mighty work, and he has done it well.

"I would like to attend his funeral, and thus pay a last tribute of respect to a great and good man, but a very bad cold warns me that it would be dangerous for me to travel so far now—or rather others have warned me. I shall not forget him in the Holy Sacrifice.

"Sincerely yours in Xto.,

✠ R. PHELAN,  
"Bp. of Pittsburgh."

"BOISE CITY, IDAHO, Nov. 6, 1893.

"VERY REV. AND DEAR FATHER:

"I beg to acknowledge the receipt in due time of the telegram conveying to me the sad news of Father General's death. It gave me an opportunity of celebrating the Holy Sacrifice of the Mass the next day for the repose of his soul. I sincerely regret that it was impossible for me to assist at his funeral, notwithstanding my earnest wish to do so; as the last train that left Boise

after the reception of the news, would not have reached Notre Dame before Friday afternoon. With my sympathy and thanks, I remain respectfully,

✠ A. P. GLORIEUX,  
"Bishop of Boise."

"GRAND RAPIDS, Oct. 31, 1893.

"VERY REV. W. CORBY, PROVINCIAL C. S. C.,

"VERY REV. AND DEAR FATHER:

"I offer you and Community my most heartfelt sympathy in the loss of the great Father General. I regret that on account of an appointment to bless a cemetery next Friday I am unable to attend the funeral. I remain, dear Father,

"Sincerely yours in Xt.,

✠ HENRY JOSEPH RICHTER,  
"Bp. of Grand Rapids."

"NEW YORK, Nov. 2, 1893.

"VERY REV. AND DEAR FATHER:

"Rev. Father Hewit, our superior, who is too unwell to write himself, desires me convey to you and your confrères of the society of the Holy Cross, the sincere condolences of himself and all the members of our Congregation for the great loss you have had in the death of your venerated Superior, Very Rev. Father Sorin.

"We especially shall hold his memory in affectionate esteem for the good will and kindness he always manifested towards our little Congregation,

"Very sincerely in Xto.,

"GEORGE DESHON,  
"Assist-Supr. Congreg. St. Paul."

"SOUTH BEND, IND., Oct. 31, 1893.

"PROF. MAURICE EGAN:

"DEAR SIR:

"I beg pardon for intruding upon your valuable time; and all the excuse I have is a desire to express my sincere sympathy with your University in the death of your beloved and respected Father Sorin. I cannot speak from an acquaintance, but I wish to honor, so far as I can, the work and life of a true man. Such I believe Father Sorin has always shown himself. In our own way each of us is striving to honor God and help mankind. May the unselfish life of Father Sorin beget in all who knew him a similar zeal and devotion! Again I wish to make excuse for addressing you. Please bear, if you think best, these humble words of appreciation to the officers of the University.

"Yours very sincerely,

"A. B. CHAFFEE,  
"Pastor 1st Baptist Church."

"SCOTTSVILLE, MONROE CO., N. Y.,

"Nov. 5, 1893.

"VERY REV. AND DEAR FATHER CORBY:

"I regret that it was impossible for me to attend the funeral of your great leader. While in the nature of things you could not hope to have him long with you to guide the destinies of the great University which he created, yet, knowing how you all loved him, I can well understand your grief at his departure and I sincerely condole with you in your great loss. He was one of the great men in the Catholic Church in America. Quiet,

unobtrusive, laborious, persistent, his zeal and energy never flagged. The ability, energy, grace, and long life to begin and complete so great a work as he began and finished is given to but few men. His record is deeply and indelibly written in the history of education in America, and its influence has been felt throughout the length and breadth of the land. God gave him a great work to do. He completed it and he has gone to his reward. He was a saint on earth; is a saint in heaven we have every possible reason to believe.

"I asked the prayers to-day of my little congregation for him, and announced a requiem Mass for him on to-morrow morning. May his great and noble soul rest in peace!

"Yours,

"L. A. LAMBERT."

"WILKINSBURG, PA., Nov. 1, 1893.

"VERY REV. FATHER:

"I was very sorry to receive your telegram yesterday announcing the death of the good Father General; for, though he was far advanced in years, I, in common with all his numerous friends, fondly hoped that he might be spared a few years longer. It may be truly said of him that his works have both followed him to be his reward and have remained after him as an evidence of his prudent, untiring zeal. I sincerely sympathize with Notre Dame and the Congregation in their loss of so good a father and so safe a guide. I regret that it is impossible for me to assist at the funeral, owing to the extra work of this busy season for one who has no assistant. I shall remember the good Father Sorin at the altar.

"Very respectfully,

"A. A. LAMBING."

"CHICAGO, Nov. 1, 1893.

"VERY REV. FATHER CORBY:

"Your kind act of sending me word of the death of Father Sorin gratefully received. The Archbishop is not at home, and as I cannot subdelegate the faculties delegated to me during his absence, I am compelled to be absent from the funeral. Promising to say Mass for your Superior,

"I am very truly,

"P. J. MULDOON, *Chancellor*."

"MY DEAR FRIEND:

"My heart is with you to-day. What an irreparable loss! . . . Ah, the soul that lit up with beautiful animation that noble countenance is, I am certain, where it has so fervently longed to be—with our Blessed Mother. I see him beside her! for who has done so much to make her known and loved? Not even St. Bernard could in his day and convenience send out weekly thousands of her blue-mantled messengers. Twenty-eight years now the *Ave Maria* has been making her better known and loved. . . .

"Yours, in sorrow,

"S. L."

"CINCINNATI, Nov. 1, 1893.

"VERY REV. W. CORBY, C. S. C.,

"RESPECTED AND DEAR FATHER:

"Death's angel has again visited your community, whither he has come so frequently of late, and borne away valued and dear members. Great the sacrifice that now he demands—your revered and loved Father General; and not only your father, for the Very Reverend Father Sorin may well be regarded as a father of Cath-

olicity in America, and as such his removal from amongst us is deplored by sorrowing thousands.

"Accept our heartfelt sympathy in this bereavement; we unite in sorrow with you and all the members of your esteemed Congregation. With the blessed in heaven we rejoice that in their ranks they welcome, on their glorious Feast of All Saints, the faithful, valiant servant who has heard the sweet words of commendation from the lips of his Judge.

"Be assured, Very Rev. and dear Father, we shall not fail to offer the tribute of our humble prayers in behalf of your loved and revered Father. May his powerful intercession with God, for the members of his loved Community, be felt daily more and more, is the earnest prayer of

"Yours sincerely in Christ,

"SISTER CATHERINE ALOYSIUS, S. N. D."

"MOUNT VERNON, OHIO, Nov. 1, 1893.

"REV. FATHER MORRISSEY:

"The sad intelligence has just reached me of Father General's death, and I feel that I must express even in a slight manner my sympathy for all at Notre Dame and St. Mary's.

"I am a St. Mary's Graduate of twenty-five years ago, and I have many precious memories connected with dear Father General, not the least of which are the many times a few of us were permitted to visit him in his room back of the sacred little Loreto, and sit at his feet and listen to his kindly words and advice.

"Surely, a great and glorious soul has gone to its eternal reward—a loving Father, a wise superior, a grandly zealous priest of God and, withal, an humble Christian.

"You have grand monuments left to keep him ever in your hearts. And I can thank God that it was through the accomplishment of his great work, and the opportunities thus afforded me, that the first seeds of Catholic Faith were implanted in my heart, and for which I shall always love his memory and cherish him as a personal benefactor.

"With great esteem and sincere sympathy, believe me

"Your friend,

"MRS. J. B. BEARDSLY."

"In asking for our prayers this morning during Mass, our priest, Rev. Father Mulhane, delivered a most beautiful eulogy on Father General, a just tribute to the memory of a great man, and which found an echo in the hearts of all who knew him either personally or by reputation."

"NEW YORK CITY, Nov. 6, 1893.

"VERY REV. AND DEAR FATHER CORBY:

"I have just this moment heard of the death of the venerable and saintly Father Sorin. While his death was not unexpected for more than a year past, yet death to us all on earth is ever an unwelcome visitor and a rude assailant of home and heart. What a loss has Notre Dame sustained! He not only created Notre Dame, but he lived and labored to make it what it is—a queen of universities, the honored home of learning, piety, religion, patriotism and strength. It has been over half a century since he carried the cross and the book to the St. Mary's. What an ideal he had in his mind then!—the ideal of a great American university. Now the elegant and enduring monuments of his labors and his zeal challenge the admiration of the world. We can only gather from Notre Dame of this day in all her glory what a

grand thought or conception carried Father Sorin to St. Mary's over fifty years ago. What man ever undertook so much? or so much with such little means? What man by labor, perseverance and genius can achieve so much? To you it is a noble and personal consolation that you have been his faithful and untiring coadjutor. What a consolation it was to him to have you at his side in life and pre-eminently in death! What a grace to all the Fathers C. S. C. to have sustained and aided his great work! I rejoice that I had so lately the privilege of seeing him and of asking his prayers. While sympathizing in your loss I unite in your consolation. While I grieve at your bereavement I rejoice in the honor Notre Dame has this day won in sending a saint to heaven.

"Sincerely and faithfully yours,

"RICHARD H. CLARKE."

"WASHINGTON, D. C., Nov. 5, 1893.

"MY DEAR FRIEND:

"This seems the time for me to send you a few lines of sympathy and reverence, in memory of the grand and noble patriarch of the Order of the Holy Cross! Sympathy for your sorrow in losing the presence of such a commanding leader of souls and such a devoted friend, reverence, in memory of his great kindness to my dearest sister and myself, when we were so happy in the midst of his flock. It is a great privilege to know that we enjoyed the friendship of the Very Rev. Father General Sorin, and I hope that among the saints in heaven he will remember before the throne of Grace and Mercy the poor wanderers in their weary earthly pilgrimage. May his precious soul rest in blessed peace!

"Your devoted friend,

"JEANNIE CARROLL."

"SOUTH BEND, IND., Nov. 3, 1893.

"REV. A. MORRISSEY, C. S. C.,

"DEAR SIR:—Accept for myself and our company expressions of profound sorrow respecting the death of our revered friend, Very Rev. Father Sorin. He was a friend to our company and to its members personally. No one more quickly than he was thoughtful in the matter of exhibiting sympathy in case of business loss to us or personal bereavement. Had it occurred to us sooner, we would have closed our works to-day for the funeral, out of respect to his memory. We were intending to give orders, to have this done, but forgot it until too late. Please convey to the Faculty our sympathies for the loss which they have sustained. As a friend, counsellor and guide, he will be sadly missed by you all, and thousands of other friends here and throughout the world will join with you in lament that he could no longer be spared to earth from the courts above. It is our consolation that though dead, he yet liveth, for of few men may it so truly be said, 'his works do follow him.'

"Sincerely yours,

"CLEM. STUDEBAKER."

"SOUTH BEND, IND., Nov. 1, 1893.

"REV. A. MORRISSEY, C. S. C.,

"DEAR SIR:—Accept my profound regrets concerning Very Rev. Father Sorin, Superior-General of Notre Dame. He was my friend, one for whom I felt a deep attachment. Several years ago when, in failing health, I crossed the Atlantic with him, his kindly and helpful

attentions to me were of great service in restoring me to convalescence and strength. In his passing away we lose a pioneer who wrought great things for his Church and the people. The strength and majesty of his personal figure were typical of the power and dignity of his life. Few men combine such rare qualities of leadership as he did. He had quick intuitions, intelligent discernment, lofty ideas, faith in the future, unquenchable energy, administrative skill, unfailing patience and charity, and a heart full of sympathy and kindness for all men. That he has gone to reap the reward of the just and generous, I cannot doubt.

"Sincerely yours,

"J. M. STUDEBAKER."

"CALEDONIA, MINN., Nov. 3, 1893.

"REV. A. MORRISSEY, C. S. C.,

"REV. DEAR FATHER:

"The sad news of Very Rev. Father Sorin's demise was received with the most profound feelings of respect and sorrow by one who knew him in the flower of vigorous manhood when Notre Dame was still in its infancy. His departure is a great affliction to the cause of Catholic education everywhere, and an irreparable loss to the grand institution reared by his genius and apostolic zeal in the State of Indiana.

"Accept for yourself and the members of the Community, which you so worthily represent, this humble expression of sincere sorrow upon the death of one of the very few moral heroes of this age and country.

"Yours, most respectfully,

"JAMES O'BRIEN."

"SUPREME COURT OF INDIANA,

"INDIANAPOLIS, Nov. 1st, 1893.

"VERY REV. W. CORBY, C. S. C.,

"VERY REV. AND DEAR FATHER:

"It was with much pain, though of course without great surprise, that I read in last evening's papers of the death of Very Rev. Father General. Father Walsh, Father Granger, and now Father Sorin, all within four months! We need feel no sorrow for them, their lives were crowded with virtue and good deeds, and they have entered upon endless peace and happiness. But I sorrow with you, Very Rev. Father, and with Notre Dame and all the stricken ones of Holy Cross. The Blessed Father of us all has sorely tried you because He loves you, and He will not suffer the affliction to be more than you can bear, or than will in the end prove His great blessing.

"It is now almost thirty-five years since I penned an awkward boy's diffident letter to Father Sorin, and received that gracious answer which proved so much more than I had even hoped for, and from which I date all my after life. He was then the tall, dark-haired, slender, active priest who had already done such heroic work, and whose labors were about to be crowned with such glorious fruition. He was the man whose personality was the most inspiring and controlling of any that I have ever known. His character was simply heroic; great things were natural to him. So long as I live I shall not forget what I think the grandest incident in his life. He had reached New York on his way to France and Rome when the new college was burned, and was called back by your telegram. He met his stricken brethren of the Holy Cross in the Church of the Sacred Heart, the only building not in ashes, and addressed them words of

faith simple, with a saint's supernatural trust: 'I do not give up,' he said, 'I would not give up if all were lost.' It was the sublimest sentiment I ever heard uttered, and I can feel at this moment how it thrilled me. Standing in the very ashes of his life-work he sounded the note that woke a new and greater Notre Dame from the ruins around him.

"Father Sorin in all his simplicity and retirement of character was a very great man, and has left a very great life work. Notre Dame and the Holy Cross Order will go on prospering and to prosper, guided by his spirit and blessed by Heaven, as it has been during his life. While, therefore, I could not refrain from expressing my sympathy in this great bereavement, which too is very personal to me, I feel at the same time that all is well. The Founder has gone to rejoin many of his children; but their work is left in the care of worthy successors, and will attain to even greater things than they hoped for.

"Very respectfully yours,

"T. E. HOWARD."

"LAPORTE, IND., Nov. 2, 1893.

"VERY REV. FATHER CORBY.

"MY DEAR FRIEND:

"Ever since the receipt of your message of last Tuesday a. m., my thoughts have been with you and all who are with you, and if you permit me myself, feel called upon to express their sympathy in the bereavement by death of one we all knew but to love, esteem and revere in life on earth. He has now gone from our earthly vision to his reward in a higher life, where true worth is sure to merit recognition at the throne of Almighty God, and for whose blessings of having given us the privilege of knowing and living with so good a man, as we have known Father Sorin to have been, we are grateful.

"My desire to pay the last respects of love to his earthly remains has been overruled by my physician, Dr. Davis of Chicago, to whom I wrote at once, telling him that I felt physically able to go; but he feared that it might be too exciting meeting so many friends whom I had not seen for many years, and like myself affected by the occasion; it is best perhaps to deny myself the privilege, and cherish in memory the life-long friend. I will be represented by two or more of my children, however.

"We are taught that the memory of the truly good, pious and just, shall prove a blessing to the living; in that spirit we all will implant Father General's memory in our hearts, and thus he is not dead to us, his memory lives in the hearts of his friends.

"Your sorrowful friend,

"JACOB WILE."

"NASHVILLE, TENN., November 1, 1893.

"REV. T. MAHER, C. S. C.,

"DEAR FATHER;

"Your telegram informing me of the death of Father Sorin was received last night, and I assure you I was greatly shocked at the sad news. Not five minutes before the receipt of the telegram I was speaking to Mr. Nestor, a member of our Board, about Father Sorin. I stated to him that I had seen Father Sorin during my recent visit to Notre Dame, that he was very feeble and that I would not be surprised "to hear of his death at any time." I had scarcely uttered the words when in

walked the telegraph boy with your telegram announcing his death.

"My wife and I desire to extend to you all our heartfelt sympathies in your great loss. The great work done by Father Sorin will stand as an everlasting monument to his memory, and he is now receiving the reward for all the good that he has done in this world.

"I wish it were possible for me to be present at his funeral; but as I cannot, I shall surely be there in spirit, and shall remember him in my prayers. Thanking you for so promptly notifying me, also for the SCHOLASTIC that you so kindly sent,

"I remain yours respectfully,

"F. E. KUHN."

"ATLANTIC CITY, N. J., Nov. 1, 1893.

"To my *Alma Mater*, to the Order of the Holy Cross, to the students of the University of Notre Dame, and the cause of education throughout the United States, I do offer my humble sympathy and fervent prayers for the future of the everlasting monument, so patiently, so zealously and successfully accomplished by the saintly Father Sorin. My prayers will be for the happy repose of his soul. Notre Dame has received its crowning sorrow.

"A loving protégé,

"HENRY A. BARNES."

"REV. ANDREW MORRISSEY, C. S. C.,

"REV. DEAR FATHER:

"In union with the Notre Dame Alumni, I offer my sympathy for the loss of your saintly Founder, whose name I have the honor to bear. My father, Judge Ewing, feeling unequal to letter-writing wishes me to express in his name his sorrow at the death of his loved and venerated friend. All our family join me in this expression of condolence.

"Very respectfully,

"EDWARD SORIN EWING, Class of '88."

"CHICAGO, Nov. 1, 1893.

"THE PRESIDENT OF NOTRE DAME UNIVERSITY,

"DEAR SIR:

"It is with deepest sorrow that I learn of the death of Very Rev. Edward Sorin, the venerable founder of your College. Although advanced in years, it was the earnest hope of his many friends that his life would be prolonged to enjoy the fruits of his years of labor and self-sacrifice in the cause of education. The magnificent University buildings remain as a monument to his memory.

"Yours in sorrow,

"JOHN J. WILSON."

"CHICAGO, Oct. 31, 1893.

"VERY REV. DEAR FATHER CORBY:

"The evening papers conveyed the sad, though not unexpected, intelligence of Father General's death. No matter how much a visit of the death angel may be anticipated his summons is always sudden. Full of years and full of honors, a grand figure passes from mortal sight, but the memory of the priest and the man remains fadeless and sacred in its exemption from oblivion and decay. His monument will be more than the environment of grand Notre Dame. It will be in the ever-widening influence of his magnificent example of courage in the wide-

spread and increasing force of the education which his mentality at once originated and constantly supplemented. I am only one of the thousands who mourn the death of a great and good man.

"Respectfully yours,  
"DAVID J. WILE."

"FARIBAUT, MINN., NOV. 2, 1893.

"REV. AND DEAR FATHER:

"I have just read, with a sense of the keenest sorrow, of the death of Very Reverend Father Sorin. As an alumnus of the University he founded, his demise comes to me as a personal bereavement. Suffer me to convey through you to Notre Dame and the Community of Holy Cross my profound sympathy in this hour of their great and overwhelming sorrow. It was my happy privilege to know the venerable Founder intimately while I was a student at Notre Dame, and years have but more deeply engraven on my heart the impressions then formed: that he was one of God's own select souls. I cannot recall the name of any ecclesiastic or civilian whom France has given to America who has so superbly honored the land of his birth by a noble career in the country of his adoption. A man of more perfect honor, of more winning kindness of heart, of more gentle Catholicity of spirit and of more exquisite courtesy towards all whom he met, does not live. His four score years were most delicately perfumed with the aroma of goodness, gentleness, sympathy and truth.

"He never made a brow look dark,  
Nor caused a tear but when he died."

"Providence had designed a mighty work for him to do, and committed to his keeping a most glorious trust. Let his blameless life, full-orbed and radiant as the meridian sun, with not the shadow of a blot upon his pure and lofty character to mar its lustre, attest how successfully he executed his work and discharged his trust. There is no act in his singularly exalted career that his most devoted friends would erase. For the past half century his life was a consecration to the highest evolution and enlargement of humanity, and in whose lofty aims and purposes the best factors in the civilization of the past were safe, and the choicest possibilities of future advancement for faith and country were secure. Father Sorin's advent in Indiana fifty years ago was indeed the prophetic dawn of a luminous day for Christian civilization. Notre Dame—that easily occupies the place of sovereignty among Catholic institutions of learning in the nation, not to mention its numerous branched colleges and schools throughout the country—is a magnificent illustration of what he has accomplished for Church and State. The moment his feet pressed the soil of the United States in 1841, he imbibed a life-long reverence for the Republic, and never failed in impressing his convictions upon all with whom he subsequently came in contact that the preservation of its institutions was deserving of every sacrifice. American patriotism will never forget that Father Sorin gave six of the priests of the Holy Cross to the Northern armies as chaplains during the late rebellion, besides numerous Sisters from the same Order as nurses to the Union troops on the field and in the hospital during those terrible years of a nation's agony. None of the great educators of the present age grasped more fully than Father Sorin the primal idea that popular intelligence is the means by and through which republics are permitted to live and prosper. Christian education was with him the promise and potency of a long-continued

lease of life for our country, the very nerve centre of all its government and institutions the finely-adjusted balance wheel between law and liberty, the heart beat of the noblest type of American civilization. How gloriously are his ideas crystallized and realized in the renowned centre of Christian education that his boundless zeal called into being fifty odd years since! Every stone in its magnificent group of temples devoted to Christian education is eloquent with the glories and victories of the great Founder! We would fain make the life of such a man immortal on earth; but even if that were possible, it would be to rob heaven of some of its most precious jewels. The patriarchal presence that threw the spell of a most delightful fascination over every circle it beamed upon will be sadly missed at Notre Dame. From the hearts of its inmates will often go forth the plaintive cry:

"O for the touch of a vanished hand,  
And the sound of a voice that is still!"

"Fortunate in the full, completed record of a life of lofty aims fully realized, Father Sorin was also most fortunate in his death. He died where of all places in the world he had hoped to close his days—under the shadow of the uplifted dome of the University, bearing aloft the statue of the Queen whom it was the delight of his whole being to honor. Hail and farewell, thou peerless soul! A ripened fruit with the bloom of every virtue upon thee, thou hast dropped into the lap of blessed immortality! Thy memory will rest like a sweet benediction on every heart that has known thee. The love of thousands inspired by thine amiable character, exhaustless sympathy, and benignant courtesy will forever sentinel thy grave. May thy dwelling-place be now and for evermore in the midst of that peace and happiness that surpasseth understanding!

"I am, dear Father, very respectfully yours,  
"W. H. KEELEY."

"SAINT LOUIS, NOV. 3, 1893.

"VERY REV. DEAR FATHER CORBY:

"The sad intelligence of Father Sorin's death is almost without parallel, coming as it does, so close to Father Granger and Father Walsh's demise. I have not words at my command to fittingly express my sorrow at their loss, but can say in truth and simplicity that our family, one and all, will suffer this loss as though it were one of our own members, and that we will ever remember with love and admiration the memory of these great men. I trust, Father Corby, that you will convey our sincerest sympathies to the Community, though it is rather poor consolation in such a loss.

"Hoping you are enjoying your usual good health, believe me, ever your devoted

"Child in God,  
"HENRY G. FOOTE."

"COLUMBUS, O., NOV. 1, 1893.

"REV. T. MAHER, C. S. C.

"REV. AND DEAR SIR:—It was with the deepest regret and sorrowful surprise that we read in the papers of the dangerous illness and consequent death of our Very Reverend Father General Sorin. We say *our* Father, because he was such to all the students of Notre Dame.

"There has happened nothing in late years that has affected us so deeply, and which will cause more sympathy and many fervent prayers for our dear deceased friend and Father. Believe us,

"Your obedient friends,  
"W. and E. GERLACH."

## Tributes from the Press.

The sad tidings of the death of our beloved Father Founder carried sorrow everywhere. We give herewith expressions of sympathy that have come to our notice:

A patriarch of the Church in America, a laborer in the Lord's vineyard who had borne the burden and heat of a long day, was called to his recompense and rest when, on the eve of All Saints', the venerable Father Sorin breathed forth his soul. His death was peaceful and painless, fitting close of a well-spent and self-sacrificing life. After receiving the last sacraments, and when the prayers for the departing soul had been recited, surrounded by his spiritual children, and with his eyes fixed on the image of the Master whom he had served so well, like a weary laborer resting from toil he passed away.

The abilities and services of Father Sorin entitle him to a place among the founders of the Church in the United States; indeed it would be hard to name one who has done more for religion in this country than the great priest who has just been called to his reward. Considering his extraordinary courage and resolution, his special qualifications for the works he undertook, and the unusual opportunities that were afforded him, together with the long term of his labors, the achievements of the greatest of his contemporaries seem insignificant. On coming to the United States, he found a great work to do, and he did it with all his might. God blessed him and strengthened his hands. But we have neither the time nor the inclination at present to review the life work of our venerable Father in Christ. In a future number we shall tell of his virtues and great deeds. —*Ave Maria.*

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It is with a pang of sorrow that everyone in this community will learn of the death of good Father Sorin. He was practically one of the city's pioneers, having been identified with South Bend's development from a wilderness hamlet of half a century ago to the beautiful and busy mart of to-day. From the time he came here, an ardent young priest, and founded the great University of Notre Dame, to these latter days when he walked among us silver-haired, but erect as a patriarch of old, he was known to everybody as Father Sorin; and he was the same genial, loving friend to all. No

man ever dwelt in this community who had the universal esteem of his neighbors and acquaintances as did this saintly man. They loved him for the kindly, sympathetic qualities he possessed in so large a degree that go to make up the respected neighbor. His ears were ever open to the appeals of the suffering, and his hand always extended to give substantial aid to those in need. . . .

Father Sorin rose from an unpretentious priest on the frontier to the Superior-Generalship of the great Congregation of the Holy Cross and the head of the largest Catholic university in the land, through the masterly qualities of leadership that he possessed, his industry and true, Christian devotedness to his work. While he was burdened with great responsibilities that grew upon him with years, he never forgot his friends of early days, and no Christmas or New Year day came around, even in these last and failing periods of his life, that he did not send some little memento to remind each that his friendship had not ceased.

A good man has gone to his rest, and the memory of Father Sorin will linger lovingly around Notre Dame and throughout this community for all time.—*South Bend Tribune.*

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Death has again invaded Notre Dame—its third dread visitation since the middle of July. First came Father Walsh, stricken in his gifted prime; then the gentle spirit of Notre Dame's first Vice-President, Rev. Father Alexis Granger, took its flight, and to-day the life of Very Rev. Edward Sorin, Superior-General of the Order of the Holy Cross, and founder of Notre Dame University, went out in the golden fruition of a grandly useful existence.

Nobly patriarchal in appearance and of commanding personal presence and most genial ways, it seemed that Death's sickle must long leave untouched one of such noble traits of character and grand personal achievements. It had been but a few years that Time's inroads were visible on that rugged frame and once ruddy cheek, except in the silvery locks and snow-white beard that betokened the frosts of oncoming age. Up to that time Very Rev. Father Sorin was conspicuous for his activity and energy, and was a noticeably dignified and courtly figure at all notable occasions at Notre Dame. He was loved and revered by young and old alike. He numbered his friends and acquaintances by hosts among all religious

beliefs, and among all excited wonder and admiration in the far-reaching results of his labors at Notre Dame. They began with a snow-clad wilderness amid savages with a handful of brave and resolute followers over fifty years ago. That half century and nearly one year that has since elapsed has seen all but one of his faithful band of co-laborers at that time called to their well-earned rest in the narrow tenements that overlook the scenes they loved so well and for which they labored so earnestly.

It was feared at one time that he would not be spared for the golden jubilee of Notre Dame's history, but he rallied and witnessed the completion of a half century's history, and it was hoped he would be spared to enjoy a golden old age among the scenes of his past activities. Of late it became evident that life's sands had nearly run out; but no one imagined that the robust form of the late Very Rev. Father Walsh would succumb to the onslaughts of disease ere death came to Notre Dame's venerable founder.

Surrounded by sorrowing members of the Community, and despite the best medical aid, Very Reverend Father Sorin peacefully entered upon his endless sleep at Notre Dame at 9.45 o'clock this morning. The tidings of his demise spread quickly, and were everywhere received with expressions of the deepest sorrow. May he rest in peace!—*South Bend Times*.

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A wonderful and romantic career was that of Father Sorin, founder of Notre Dame University, Indiana, who died Tuesday last almost under the shadow of the University, and on the scene of years of noble and successful endeavor for humanity. He was nearly eighty years of age. In 1841, when only twenty-seven years old, he came from France to this country, filled with a young man's uncalculating zeal, and established a mission among the Indians of Indiana. It was hard and profitless work—days and nights of unwearying effort among a class of beings whose intelligence could not be made receptive, and he was finally forced to relinquish it. Having been admonished to establish schools wherever opportunity offered, he set out upon his mission and arrived in November, 1842, on the borders of the sheet of water now known as St. Mary's Lake, near the site of the present city of South Bend.

The spot at which he halted was a desolate waste, the only building in sight being a small

log hut. His earthly belongings at the time consisted of only \$5 in money; but his trust in the beneficence of God was unbounded, and he had absolute confidence in his own energy and resolution. He took possession of the hut, setting apart one half of it to be used as a chapel, and reserving the other part as a dwelling place for himself and his companions. On these meagre foundations he began to build a college, and two years later he secured a charter for a university from the State of Indiana. From that moment the University of Notre Dame grew and flourished under his intelligent guidance and watchful care until it became what it is to-day, the largest and most important Roman Catholic educational institution in the United States.

Thus more than fifty years of his life were devoted by Father Sorin to the upbuilding of this institution. Its success is due to his faith, labor, enthusiasm and perseverance. The thousands of men whom it has sent into the world equipped for the battle of life drew their inspiration from him and from the influences with which he surrounded them. He saw his work and knew that it was good. His great undertaking having been successfully accomplished, death came to him like a welcome, refreshing sleep. He needs no tablet of marble to commemorate his virtues and achievements. The University of Notre Dame is his monument, and while its influence survives his name will not be forgotten among men.—*Chicago Herald*.

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The announcement of the death of this noble hero of the cross will be felt as a personal loss by many members of this parish. He was our former pastor, and has ever been the truest and best of friends. May his soul rest in peace will be the sincere prayer of his children in God. Father Sorin died on the vigil of All Saints. God called him after his many years of trial to celebrate that great feast with Him. How wonderful is Providence in His ways! The funeral was held on Friday last. Solemn requiem Mass will be chanted for the repose of soul in this church on Monday.—*Kalamazoo (Mich.) Augustinian*.

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Father Sorin, who died on Tuesday last, was one of the most remarkable men of his age. He came here to do the work of his Master; he saw his opportunity; he embraced it, and right grandly did it yield to his purpose. The Univer-

sity, which was his individual work, would have immortalized a dozen men had they taken a century to complete it. As it stands, it is the work of one life. Such a man is an inspiration and a revelation to our time.—*Western Watchman*.

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The news of the death of Father Sorin, whose life was indissolubly connected with the University of Notre Dame, will be received with feelings indescribable by those who knew the good, honest, faithful priest personally; while those who had not that honor will ever remember him as the connecting link between the past and present of the Church in the West. . . .

Father Sorin's life is one which will ever serve as a guide for those who are called upon to lead others along the path of righteousness. Charitable to an extreme, courteous to the lowliest, and ever ready to forgive the faults of others, he was the typical priest of God. His death, while not unexpected, considering his advanced age, will greatly grieve the thousands who knew him, and it may with truth be said that the world will be the better for his having lived in it. He has left an impress upon the times that will be ineradicable, and his lasting monument will be the great University he has given the New World. May his soul rest in peace!—*Catholic Times* (Philadelphia).

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—In the death of Father Sorin the Western Church loses its "grand old man."—*Catholic Citizen*.

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Most Catholics in this country have, some time or other, seen portraits of Father Sorin, with his patriarchal white beard, his kindly face, his noble head, crowned with the priestly berretta, and his bright eyes, looking benevolently at you from behind the glasses of his spectacles.

The venerable founder of Notre Dame was truly a remarkable man. To his native French culture he united the go-ahead activeness of the American. Nothing ever daunted him; no obstacle was ever great enough to impede his progress once he had made up his mind to accomplish a certain result; and no task was too herculean for him to undertake. A man of less energy, of smaller breadth of purpose, had never undertaken to transform an Indiana wilderness into the garden spot that Notre Dame is to-day. Such an individual would have been disheartened by the many calamities that befell

Notre Dame in past years; but these trials only seemed to nerve Father Sorin to still greater efforts and to impel him to make each new undertaking more splendid and glorious than its predecessors.—*Boston Republic*.

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By the death of the venerable Father Sorin its father and founder, Notre Dame, the great University of the West, is widowed indeed. His was a striking personality; and it was impossible to gaze upon that patriarchal face and into the liquid depths of his calm yet scrutinizing eye without being filled with affectionate reverence, and realizing the fact that indeed you were in the presence of a man of God as well as of a great leader of men. Father Sorin founded Notre Dame University near South Bend, Indiana, over fifty years ago, when that region was an Indian wild. To-day it blooms a fair garden of the Lord; and its golden fruitage of learning and virtue are known throughout the land. Peace to the soul of the venerable priest and laurels for his sainted memory.—*Catholic Union and Times*. (Buffalo, N. Y.)

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It is given to few men to witness, as did Father Sorin, the glorious development into full stature of the noble works of religion and humanity, begun in early life and nurtured and fostered through nearly three score years of ceaseless and faithful labor.

In the death of the Father General of the Congregation of the Holy Cross the Church, and more particularly the Church in the United States, loses one of the noblest figures in its history. It is not alone the vast and splendid material monuments that he has left behind to mark the great career of the man that renders the fame of Father Sorin imperishable, but the inextinguishable flame of ardor for the propagation of the faith of Jesus Christ, and the uplifting, intellectually, of children of the household of that faith, which he has enkindled in countless thousands of hearts, that raises his title above, far above, all save the greatest names in the unwritten calendar of modern apostles of Christianity.

The University and Community of Notre Dame, magnificent as they are, do not tell the story of that great life just closed at four-score years, half so eloquently, half so significantly, as does the array of scattered abodes of religion and education in which hundreds of men and women whose lives are consecrated to the ser-

vice of God and the salvation of souls, daily train the minds and hearts of the young. These flourishing colleges and schools, under the charge of religious of both sexes, of the Order of the Holy Cross, are to be found in all parts of the country; and wherever they exist, there is the "forcing ground" of true Catholic, true Christian culture.

It is needless to recount here the remarkable incidents of this great career. It were useless to dwell on the personality of Father Sorin, or on the simple, heroic virtues that distinguish that life from others. Wherever his name is known—and where is it not?—the history of his wonderful achievements is a matter of current knowledge. There are few indeed, if any, Catholics in this country with whom the name of the Superior-General of the Holy Cross is not a household word. The mere enumeration of his works is the highest eulogy that can be spoken of the long life that is just now ended.

Few lives have been so crowned with useful deeds; few could be more gloriously crowned.  
—*Catholic Universe*.

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One of the most interesting and venerated personalities in the Church in America has passed away by the death of the Very Rev. Father Sorin, the founder of the University of Notre Dame. His life was rich in years and in distinguished services to Christian education.—*Providence (R. I.) Visitor*.

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The death of Father Sorin removes one of the most interesting and useful men who have been identified with the Catholic Church in America. His long career as a priest, covering more than half a century's service in this State alone, links the past and present suggestively. In the lines of work which he followed he was as thoroughly a pioneer as La Salle and Marquette. Even those who cannot speak in kindness of his Church must view with admiration a life so loyally and unselfishly devoted to good causes. At the time of his arrival in Indiana Vincennes was still promising, and it was on the lower Wabash that Father Sorin first contemplated building a Catholic college. He was a Frenchman, and here the French had made an early stand. Here, according to Canadian historians, a missionary priest said Mass before the astonished savages as early as 1702. Then, and until the waning of the pioneer

period, Indiana was an important way-station between posts in New France and Louisiana, streams with convenient portages affording the means of communication. A holding of Government land near South Bend was ultimately decided upon by Father Sorin, and there he began his labors. It is related that when he first reached the site of Notre Dame the ground was covered with snow; and he took this as a good omen that his work would prosper.

Father Sorin possessed unusual executive ability and administrative skill. He was essentially a man of action. In the snowy wastes he laid the foundation of an institution which has become one of the most distinguished in the American Catholic world, and he enjoyed the good fortune of witnessing its gradual growth. Its fiftieth birthday, recently celebrated, was, in a sense, his personal festival. Surely no one can begrudge this priest the honors which are certainly his due. The university which he founded is creditable to the State. Men of the highest literary repute have been numbered among its faculty. A little magazine published within its walls has a circulation extending all over the world. In every department of knowledge the standards of the institution are high. Even in science the achievements of at least one of Notre Dame's faculty have been considerable. Thus Father Sorin's life has had an historical relation to the whole State. He lived and served so quietly that his name was not widely known outside of his Church. But the monument which unconsciously he built for himself will long perpetuate his memory. He was, in the brief eulogy of one of Hardy's characters, "a good man and did good things."—*Indianapolis News*.

#### NOTE.

There are other kindly tributes the publication of which must be deferred to our next number. The authorities at Notre Dame are deeply grateful for the many expressions of sympathy received from every side. It is a comfort and encouragement to them to be thus assured of the universal appreciation of the great life-work of the departed Superior. His memory can never die at Notre Dame. His spirit shall ever live, influencing and directing the noble work to which he dedicated the great gifts of nature and of grace with which God endowed him. May he rest in peace!