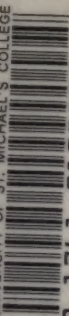


COLLEGE OF MOUNT
SAINT VINCENT
A Famous Convent School

MARION J. BRUNOWE



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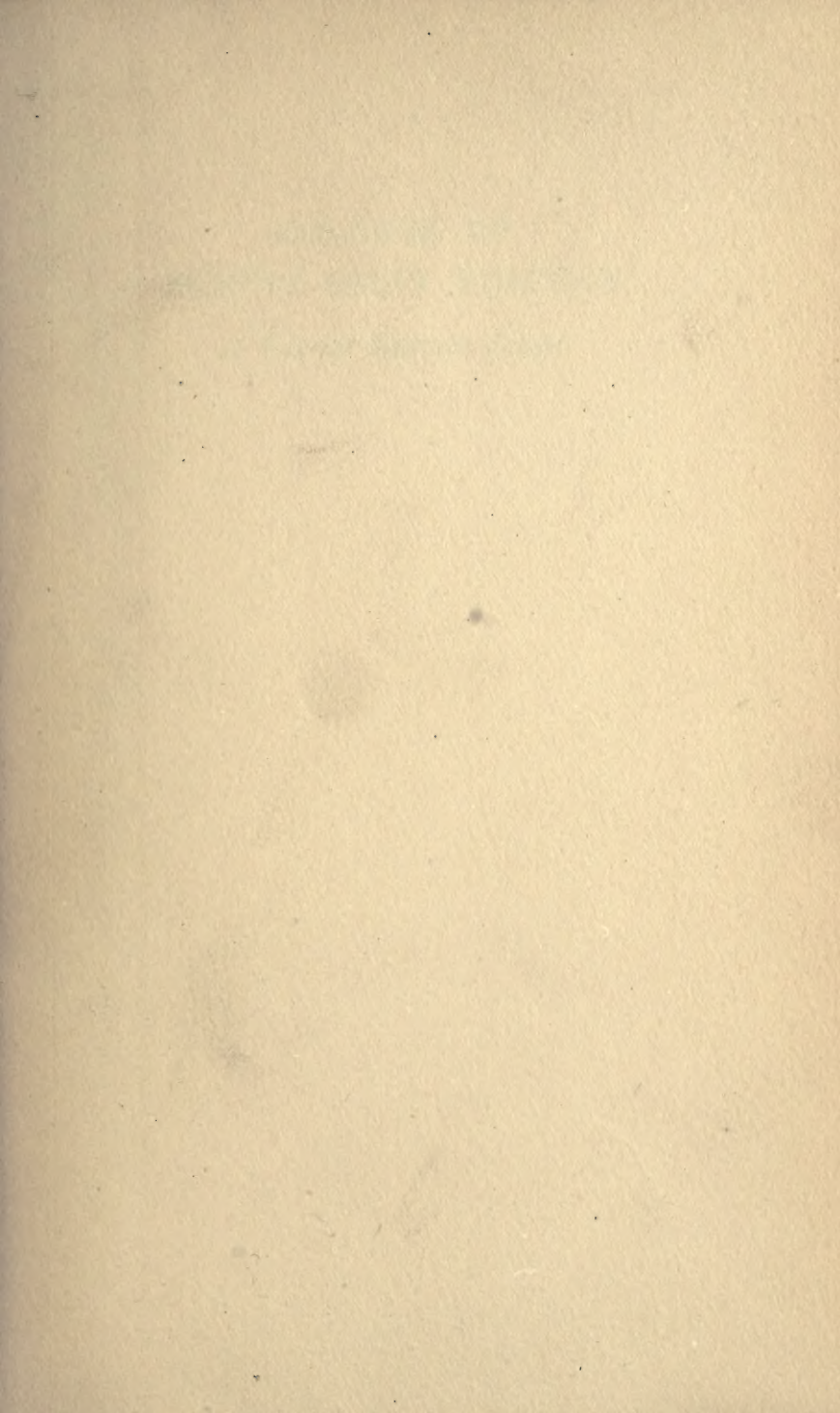
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COLLEGE OF
MOUNT SAINT VINCENT

A Famous Convent School



COLLEGE OF
MOUNT SAINT-VINCENT
A FAMOUS CONVENT SCHOOL

BY
MARION J. BRUNOWE

A NEW EDITION
WITH SUPPLEMENTARY CHAPTERS


BY
ANNA C. BROWNE

MOTHER E. A. SETON

*They that are learned shall shine as the brightness
of the firmament: and they that in truth many to
justice, as stars for all eternity. — DANIEL XII, 3.*



NEW YORK
P. J. KENEDY & SONS
1917



MORRIS, E. W. PIERCE

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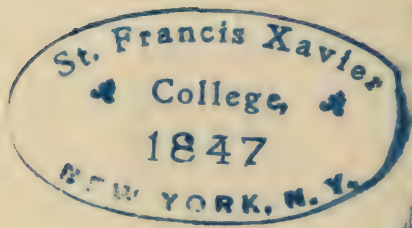
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DEC 2 - 1968



TO HIS EMINENCE
JOHN CARDINAL FARLEY
AND IN MEMORY OF
HIS GRACE
THE MOST REVEREND
MICHAEL AUGUSTINE CORRIGAN, D.D.
ARCHBISHOP OF NEW YORK

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COLLEGE OF
MOUNT SAINT VINCENT

A Famous Convent School



COLLEGE OF MOUNT SAINT VINCENT

A FAMOUS CONVENT SCHOOL

PROLOGUE

AN AUTUMN VISIT

*There is a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And, from a beaker full of richest dyes,
Pouring new glory on the autumn woods,
And dipping in warm light the pillared clouds.*

— LONGFELLOW

THERE is autumn in the air; there is autumn in the sky; there are autumn tints upon the leaves swaying in the golden month of all the year. The subtle charm that is fair October's birthright, pervades all Nature, lending at every step a new beauty to the quiet country road. We have come to the northern limit of greater New York; and the spacious grounds of what seems

COLLEGE OF MOUNT SAINT VINCENT

a beautiful private park now bound our westward view.

Between two granite pillars swings a massive gate of fine-wrought iron, bearing the inscription, "College of Mount St. Vincent." Here we alight from our conveyance, with the view of exploring on foot this sylvan retreat. We enter, but soon turn away from the little lodge upon the right, and from the smooth stone walk and driveway that stretch on before. No, the beaten path we do not choose, for we are in an idle mood; and thus it happens that the stately grove to our left woos us into its leafy solitude. Soft grass is welcome to city feet, and beloved of city eyes are the "tender pencil'd shadows" as they play across the cool green sward.

In the midst of this miniature forest a little lake, sparkling

"In the green gleam of dewy-tassel'd trees,"

threatens to intercept our ramble. Rustic bridges span it, however, and lead to a small island, within whose gorgeous foliage is em-

AN AUTUMN VISIT

bowered the grotto of Our Lady of Lourdes. This shrine is said to be an almost perfect imitation of its blessed prototype on the slopes of the Pyrenees. Festoons of graceful vines adorn the quaint stone archways leading to the interior, while unnumbered flowers of many hues and perfumes sweet, cluster like stars about this woodland sanctuary of that

*"Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied."*

In glittering letters her matchless title "I am the Immaculate Conception" is entwined above the shrine, while upon the calm and upturned face of Mary's image a flood of golden light is poured from an unseen window in the dome. In the foreground is a life-size statue of the simple peasant child, the favored Bernadette. A little lamp, with its clear and steady ray, speaks of some true heart pleading here for grace or blessing. About the whole scene there is a peace that seems rather of heaven than of earth. The stillness is unbroken, save by æolian melodies and notes of woodland birds, into whose songs

COLLEGE OF MOUNT SAINT VINCENT

there has stolen a tender melancholy, the harbinger of November days, "the saddest of the year." As we wander on, beneath the chestnut, oak and maple branches, other sights meet our gaze, and other sounds break upon our ear. Hark! what is that? We look up. Surely

*"There's a dance of leaves in that aspen bower,
There's a titter of winds in that beechen tree."*

And now we catch the gleam of two bright little eyes peeping saucily down at us, while a nut-shell is deliberately dropped upon our heads.

"Caw! caw! caw!" cries a crow in dignified displeasure; but our mischievous squirrel heeds him not, and would, perhaps, continue to pelt us, did we not hasten on.

Passing a picturesque stone villa we find it necessary to forsake the pleasant grove, and choose the paved walk. Orchards and meadows, gardens and cornfields, stretch away on either side, while from the brow of the hill which we have now reached, enchanting glimpses may be caught of the romantic country to the north. Between the lofty Palisades

AN AUTUMN VISIT

on the one hand, and historic Yonkers on the other, the beautiful Hudson, half in shadow, half in sunshine, lies like a mirror in the distance.

Just beyond the busy farmlands, upon the hillside, nestles the quiet little convent graveyard. Here, only soft and gentle sounds break the holy silence: the zephyrs which float among the willow trees, the clear voices of the birds, and at even-tide the mellow tones of the De Profundis bell from the convent tower—holy reminder that the living, loving hearts beyond, forget not their sisters who sleep in the Lord.

Leaving this quiet retreat, to gain the pathway leading to which we had to enter that which seemed a park within a park, we find ourselves upon "*The Hill*" strictly so-called, in reality one of the principal playgrounds of the pupils. Here, now stands a Residence Hall, and beneath the trees, are scattered rustic seats. In the foreground rises a beautiful shrine to St. Anne; and somewhat in the distance, another to the Sacred Heart. Croquet,

COLLEGE OF MOUNT SAINT VINCENT

archery and tennis grounds tell their own tales, and bring before our mental sight, a vision of fair girlhood, with sparkling eyes and glowing cheeks, and forms graced and perfected by an abundance of out-door exercise. Even as we look, we hear a ripple of girlish laughter; and, beyond, at the end of a vista, we are favored with just one glimpse of the sketching-class essaying, daring artists as they are, to catch and imprison the fleeting beauty of the autumn day.

Retracing our steps a little, we leave this charming spot, and once more follow the main walk which again leads down hill, now in many curves. On our left is a wild, shadow-haunted ravine, a fascinating bit of primitive nature in the midst of so much cultivation. Down in its depths bubbles "The Angels' Spring," marked by a little shrine, a thank-offering for the discovery of the never-failing waters beneath. We are now treading the "Via Angelorum," and already the massive College buildings have come into sight. A sudden turn in this road of many windings,

AN AUTUMN VISIT

and presto! fairyland—enchanted castle and all bursts upon our view. We rub our eyes; even we who have known and loved, since childhood's days, these dear old haunts and scenes. A first view can never do justice to the details that here invite the eye, details that vary endlessly with changing lights and hours and seasons. As we gaze upon them to-day, we feel that there is, indeed, no sky in all the world like the wondrous autumn sky of America. It stretches above us, a dome of palpitating blue, save where masses of silver cloud-palaces rear their sapphire-touched towers and turrets above the summits of the distant mountains. The Palisades are tapestried in crimson, gold and purple, while down the beautiful Hudson moves a stately river-steamer. Even from our station on the terrace, we can read the name, "Mary Powell," and still more easily catch the sound of the deep low whistle, which daily, for more than thirty years, so gracefully saluted the Academy.*

*During those years Captain Anderson was in command of

COLLEGE OF MOUNT SAINT VINCENT

Fonthill castle, a romantic-looking pile of half Norman, half Gothic architecture, intercepts the view on the left. Set like a gem in the midst of these scenes, it lends an old-world charm to the surrounding landscape. On our right, the administration building, now wholly in view, stands in potential grandeur, gazing serenely down from its many windows upon the spacious lawns of emerald green; the curved terraces aglow with salvias, asters and rhododendrons; the arbors, the shrines, the statue and fountain of "Mater Divinæ Gratiaë," girt round with brilliant autumn flowers; and last, but not least, upon its greatest pride and joy, a bevy of young girls, who have just come forth to recreate in the favorite tennis-court. Snatches of gay chatter and peals of melodious laughter attest the happiness mirrored in the bright faces, making one long to join in their pleasant sports.

Ascending the steps leading to the main entrance, we find ourselves upon a spacious

the vessel. Several members of his family had been or were still pupils at the Mount.

AN AUTUMN VISIT

portico; the panorama of beauty above, around and below us. Some willow chairs scattered about are very attractive, and we yield to their temptation to pause and rest awhile amid all this outer loveliness before exploring the charms within. While we linger thus, it may be interesting to recall in brief the history of this famous convent school, and that of the gentle women who planted the precious seeds of education in the soil of New York so long ago; who watched over the first green shoots as they sprang up at the Mount, and cheerfully gave what was best and purest in their lives to care for and guard the golden grain through all these seventy years.

DECADE FIRST

1847-1857

THE FIRST GREEN SHOOTS

Daughter of Charity—Daughter of God, for God is Charity.
—ST. VINCENT DE PAUL

MORE than three hundred years have come and gone since, in the village of Pouy near Acqs in Gascony, Vincent, fourth son of Jean de Paul, first saw the light of day. "Jean," says the chronicler, "was a simple, open-hearted peasant who lived in the love of God, and who, in his own plain way, trained up his children in the same pious course." His wife was the fitting partner of such a man. Pouy contained a chapel dedicated to the Mother of God under the name of Our Lady of Buglose—a little sanctuary which was much frequented as a place of pilgrimage.

In this obscure village the little Vincent

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DECADE FIRST

1844—1857

THE FIRST SEVEN SHOTS

Language of Charity—Language of God, for God is Charity.
—ST. VINCENT DE PAUL.

MORE than one hundred years have
come and gone since, in the village
of Four and Acre in Granby, Vin-
cent, fourth son of Jean de Paul, first saw the
light of day. *(From an old Print)*
"was a simple, open-hearted peasant who lived
in the love of God, and who, in his own plain
way, reared up his children in the same pious
manner." His wife was the fitting partner of
such a man. They maintained a chapel dedi-
cated to the Mother of God under the name of
Our Lady of Begonia—a little sanctuary
which was much frequented as a place of pil-
grimage.

In this obscure village the little Vincent



THE FIRST GREEN ROOTS

grew up much as other lad's of his age, laboring in the fields, sharing in the watching of the sheep and the swine. "Yet," says his pious biographer, "he was unlike those about him. The power of Mary was there where her name was so especially honored, and the heart of the youthful Vincent seemed to expand beneath its influence, and to have capacity to receive it in its fulness."

Jean de Paul, who must have possessed sagacity and discernment beyond his station, soon perceived that his fourth son was a child of unusual gifts, and his pious soul forthwith destined him for the priesthood. The carrying out of this resolution entailed no small sacrifice on the part of the parents. However, the simple but generous hearts rose to the occasion. Their little worldly wealth was carefully hoarded that this, their talented child might not be without the means of obtaining the preliminary education which would fit him to be received into the Seminary. The boy was therefore first sent to begin his studies with the Franciscan friars

COLLEGE OF MOUNT SAINT VINCENT

at Acqs, thence he went to the University at Toulouse, spent a short time in Spain at Saragossa, and was finally ordained priest on September 23, 1600. May we not say that, from that very day, began in the person of the humble priest an Apostolate so wonderful, so divine, so far-reaching in its influences, that although centuries have swept onward, and have been lost in the mists of time, yet Vincent's name and Vincent's works still live in all the glory of their first vigor. "We cannot," says Bedford, "escape from Vincent de Paul. The energy of that dauntless old man cannot die; the love which burned so fervently in his heart is too divine ever to grow cold. . . . Without the advantages of birth or fortune, without those mighty gifts of intellect which oftentimes supply the lack of worldly influence—in times of great spiritual desolation and national distress—Vincent de Paul conferred greater benefits on his country and on mankind than any one of those whose names stand highest in his nation's roll of fame. Himself no politician, he swayed in many im-

THE FIRST GREEN SHOOTS

portant matters the mind of a Richelieu and of a Mazarin. . . . As of Christianity itself, it may with all reverence be said of what Vincent wrought, that if it were of man, it would have come to nought, but being of God, it will abide. It has stood the test of centuries, and not one leaf of Vincent's wreath of charity has fallen. His work lives. And how lives? Not as a curious relic of past times, which poetry embalms and taste admires. No, but with all the freshness of perennial youth, with all the vigor of robust maturity, it flourishes in its native soil, and continually sends forth branches into every quarter of the world."

Hundreds and thousands of miles away, across the mighty waves which separate two continents, a branch of Vincent's wondrous tree, planted by a woman's gentle hand, one day took root upon the virgin soil of a New World. Elizabeth Seton, humbly and devoutly desiring to fulfil the will of the God whom she had loved and served from her youth up, but whom in His full beauty and truth she had only come to know in her ma-

COLLEGE OF MOUNT SAINT VINCENT

turer years, harkened to the inner voice which bade her consecrate her life to Him who had died for her. With four young companions she instituted, at Emmitsburg, in Maryland, the first community of Sisters of Charity in America. It is a strange coincidence, and we know not if other historians have heretofore noted it, that Mlle. Le Gras, chosen by St. Vincent de Paul himself to be the first Mother Superior of his newly-organized Daughters of Charity in 1633, should have similarly begun her great Order with a novitiate of four.

After a period of great spiritual desolation and uncertainty, Mlle. Le Gras, during the celebration of the Holy Sacrifice in the Church of Saint Nicolas-des-Champs, found her mind instantaneously cleared of all its doubts. "I was made to see," she said, "that a day would come when I should be in a state to take vows of poverty, chastity and obedience, and that I should be with persons who would do the same thing. I understood that it was to be in a place where I would help my

THE FIRST GREEN SHOOTS

neighbor; but I could not make out how this was to be, because I saw there was coming and going." *

In the life of Mother Seton we read that one morning during Mass, she felt, immediately after Communion, a strong inclination arising within her to dedicate herself to the care and instruction of poor children, and to organize some plan for this purpose that might be continued after her death. "I thought: Dearest Lord," she said, "if you would but give me the care of poor little children, no matter how poor!" The ways and the means of realizing their holy designs were equally uncertain to both chosen souls, but grace descending, prepared them to await in patience and humility the manifestations of divine Providence, and the ultimate realization of their desires.

Mlle. Le Gras was a French widow, beautiful, of high family, strong character and brilliant mental endowments. She was also a tender mother, whose present duty, when first

* "A Heroine of Charity," by Kathleen O'Meara. Page 170.

COLLEGE OF MOUNT SAINT VINCENT

these promptings came, lay in the care of her child.

Elizabeth Seton, likewise a widow, was similarly blessed both in mind and body. When the first whisperings of the divine call stirred her heart, a family of little ones, too, pleaded that the hour was not yet come.

In the fulness of time it arrived for each—a mysterious hour, heralding a dawn which came “to broaden into boundless day.”

In 1633 the sun of this wondrous day rose, a golden glory, above fair France; 1809 saw its brilliant beams illumining the hills and vales of young America.

Circumstances, the exigencies of the age, the advice of those who recognized the paramount needs of the times, eventually led in Mother Seton's case, to a higher and broader extension of the desire which had come to her in that moment of grace. First and always, her Order should be for the poor and suffering, for their help, instruction and enlightenment. But in a day when error and bigotry were rampant, when false creeds were thick

THE FIRST GREEN SHOOTS

as miasmatic airs of dismal swamps, when young souls, through ignorance of the glorious truths of Faith, were momentarily in danger of being swept away forever into that vast cold sea of religious indifference, then indeed did the spirit of St. Vincent descend upon his American daughter and inspire her to extend her charity to those whose souls were vastly poor, even though their bodies were clothed in purple and fine linen.

Education! education! education! and education of the higher sort—that was the crying need of the age. Of this highest sort in the highest sense of the term, Mother Seton was quick to see the necessity. She founded her Mother House at old St. Joseph's in the Valley, a spot about half a mile from Emmitsburg, Maryland, and there established a convent boarding school for young ladies.

Space will not permit us to dwell upon the many edifying and interesting details of this foundation, still less upon the hardships and struggles of the little Community. Hastening on, therefore, to the subject in hand, we find

COLLEGE OF MOUNT SAINT VINCENT

that the Sisters, who had grown in numbers and usefulness, were summoned to New York City in 1817 by Bishop Connolly.

Here, true to the original spirit of their founder, their first care was for the poor and distressed, the city's orphans. Sister Rose White and two companions formed the new mission. In 1846, this New York branch, then numbering thirty-three, was erected into a separate and independent Community, of which Sister Elizabeth Boyle was chosen first Mother Superior. Sister Elizabeth had been intimately associated with Mother Seton in the government of the infant Community at Emmitsburg, having three times held the position of Assistant Mother, and many years that of Novice Mistress. She was thus no stranger to the difficulties and hardships attendant on a new foundation. In her previous important positions she had frequently benefited by the advice of such eminent ecclesiastics as Archbishops Carroll, Neale, Maréchal, Dubois and Bruté.

While the Maryland house has since affili-

THE FIRST GREEN SHOOTS

ated itself with the Order in Paris, adopted the French dress, and placed itself under the direction of the French Superior-General, the New York Community adheres to the old constitutions and retains the garb originally devised by Mother Seton.

During the thirty odd years in which the Sisters had labored in the metropolitan diocese, their charities and good works had wonderfully increased in scope and extent. Under the direction of Bishop Hughes, that great champion of Christian education, they also opened parochial, and then, as demands required, private schools, wherein young girls were thoroughly grounded in the principles of the Faith, as well as in branches of purely secular knowledge.

We who live in times of comparative peace and triumph for the Church, can but dimly realize what was the sublime Apostolate undertaken by those gentle but zealous Daughters of Charity, in an age of know-nothing riots and so called native Americanism. The religious were, as we know, but following in

COLLEGE OF MOUNT SAINT VINCENT

the footsteps of the revered Mother Seton who had begun the great work at beautiful St. Joseph's. Bishop Hughes put forth all his efforts to aid the Sisters (who were henceforth under his personal jurisdiction) in their search for a suitable locality on which to erect a Mother House combined with a boarding school or Academy for the higher education of young girls. An eminence at One Hundred Ninth street and Fifth avenue, was chosen, and immediately purchased, for in it both prelate and religious saw possibilities of wide future development.

The spot, now included within the limits of Central Park, and formerly called "McGowan's Pass" soon became known by its new name, Mount Saint Vincent. Upon the rock which formed this eminence, stood a small old-fashioned house about which some famous revolutionary memories clustered. Within, there were four rooms and an attic: without, the views from the balconies were unsurpassed. To the eastward lay the panorama of the city and the miniature islands

THE FIRST GREEN SHOOTS

whose shores were washed by the sparkling waters of Long Island Sound. The white sails of countless vessels which plied between Long Island, Connecticut, Massachusetts and Rhode Island lent a further picturesque charm to the outlook, while around the base of the majestic height upon which the ancient structure stood, clustered the little villages of Harlem, Yorkville and Manhattanville. Manhattan Island could boast no fairer or more eligible site.

On May 2, 1847, Bishop Hughes celebrated Mass in the southwest parlor of the old house, thus consecrating the humble foundation of a great work.

“My dear children,” said the Bishop upon this occasion, “as I am pressed for time this morning, I can say only a few words. I need not delay to bless the house, since no blessing can exceed that of having the Holy Sacrifice offered for the first time on this newly erected altar. My dear Sisters, and you, my dear children, who are aspiring to become Sisters of Charity, you are like the little grain of mus-

tard seed—small, indeed, in the eyes of those who see no further than to-morrow, and perhaps not that far, but great in the eyes of God. You all intend that this house shall be a house of prayer; for God says, ‘My house shall be called a house of prayer.’ Let your prayer be humble, fervent and constant. Have nothing in view but the love and service of God, doing in all things His most holy will. Thus you will consecrate this house by your fervor, and you will prosper. From this humble beginning God will be glorified and served, if you are but faithful to the graces He will dispense to you. That you may be so is the blessing I invoke upon you, in the name of the Father and of the Son, and of the Holy Ghost. Amen.”

The little wooden altar upon which this first Mass was celebrated is still preserved at the new Mount as a sacred memento of those early days of struggle and privation.

Mother Elizabeth was a devoted Superior, ready for every emergency, and not one to be dejected at the difficulties of her situation.

THE FIRST GREEN SHOOTS

These latter were many and appalling. A rock obstructing the front entrance was not removed for some time, because the Community was too poor to have it blasted.

Although numerous hardships surrounded them on every side the Sisters were very happy in those days of labor and trial. Their Mother's influence made them look upon every new obstacle as a special mark of divine favor.

Notwithstanding their poverty, however, it was found imperative to begin building at once. They did so, trusting Providence to supply the necessary funds. The trust, as it proved, was not misplaced. One evening, while the foundations for the addition were being laid, the architect, Mr. Michael O'Connor, a devoted friend of the Community, went to Mother Elizabeth to get wages for the workmen. Frankly avowing her poverty, she handed him the entire contents of her purse, one dollar. The trustees of St. Patrick's Cathedral, hearing of the incident, promptly came to her aid and, with the approbation of

the Bishop, lent the Sisters enough to tide them over their present embarrassment. We think this incident is worthy of a place in history beside Sister Irene's famous five dollar bill, with which, so the chronicler states, this devoted woman started the New York Foundling Asylum.

"But such things are not yet of infrequent occurrence," remarks a Sister at our elbow. "Not so many years ago in Nassau, we had but six-pence in the house, and no prospect of another farthing for two weeks at least. Yet Providence did not desert us."

Can any fairy tale quite equal the wondrous happenings, which the lives of God's servants so constantly illustrate?

Indeed Bishop Hughes was wont to say, laughingly, that whenever he wanted a good work started or even a building erected for charitable or educational purposes, he had only to hint his wish to the Sisters of Charity and forthwith it sprang into being.

He who so genially spoke these words, knew full well the untiring prayers, the unnumbered

THE FIRST GREEN SHOOTS

deeds of heroic self-sacrifice by whose efficacy such marvels sprang into existence.

On September eighth, of the year 1847, the new wing on the north was completed, and the distribution of prizes of St. Joseph's Select School, East Broadway, New York, took place here on the thirteenth of the same month. From that day, September 13, 1847, the Academy of Mount Saint Vincent dates its origin. Forty girls from St. Joseph's were then enrolled as pupils.

That first and very memorable Distribution Day opened most inauspiciously. The morning was dark and lowering, and the rain fell in torrents. Naturally many preparations had been made for the great event. What wonder, then, if the spirits of Sisters and pupils sank at sight of the storm. Sister Williamanna, who was in charge of St. Joseph's Select School, was in deep perplexity. The parents of the children had engaged carriages for what was a most unusual trip into the country, for then One Hundred Ninth street and Fifth avenue was fully five miles from the heart of

COLLEGE OF MOUNT SAINT VINCENT

the city. Bishop Hughes, Father Starrs, and a number of the clergy had promised to be present. But alas! the weather threatened to spoil all plans. Forty white-robed maidens felt their young hearts sink very low indeed, as they eagerly scanned the skies that morning. Soon after ten o'clock Sister Williamanna sent a messenger to the episcopal residence to consult the Bishop as to the wisdom of taking her young charges out to the Mount in such inclement weather. The door-bell had scarcely ceased ringing, when suddenly the clouds lifted and the sun burst forth in all its splendor.

"Tell Sister Williamanna," cried the Prelate, in almost boyish delight, "that yon gleaming sun is my answer."

The envoy was not long in communicating so welcome a message.

This day was a great one for Catholicity in the diocese, as it marked a distinct advance in the educational work of the Sisters of Charity, who were the first to found institutions for the

THE FIRST GREEN SHOOTS

higher education of young girls in the City of New York.

Early in the thirties a young ladies' academy had been established in Oliver street, and soon after transferred to East Broadway. A few years later, during the pastorate of Father Quarters, subsequently Bishop of Chicago, St. Mary's Academy was opened in Grand street. Even at that early date each of these academies had as many as a hundred pupils in attendance, and the course of studies compares very favorably with the curriculum of some of the more pretentious institutions of the present day.

It may interest the present pupils to learn some details of the school life of that time, from a pupil of the old Mount. "In those days," she says, "we entered so fully into study or recreation, as the case might be that, for the hour, this pursuit seemed the one end and aim of life.

"Professor Hyatt gave courses of lectures on Physics, Chemistry and Botany. The in-

COLLEGE OF MOUNT SAINT VINCENT

terest awakened in the study of plants and flowers gave rise to the custom of making herbariums, and of cultivating little patches of land that we dignified by the name of gardens. Ruskin himself, I am sure, did not take greater pleasure in his superb rose-trees than we found in our simple eglantines. In the long and pleasant holiday rambles, on our way to visit the old Fort in Central Park, we improved the 'shining hour' in a search for some hitherto undiscovered specimen, and she whose quest was successful, at once became the heroine of the moment.

"What an interest we took in the study of Astronomy also! The great dome of the heavens was not a trackless waste to us, for we were as familiar with the names of the stars and constellations as we were with the names of our most intimate friends."

Some of the physical and chemical apparatus used in those early days may still be seen in the science hall in the laboratories of the new Mount. Nor is this fact wholly due to sentiment. The primitive electric ma-

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chine, for example, consisting simply of a glass cylinder, a rubber, and a small conductor, stands near the modern improved Toepler Holtz, while the missing link is supplied by a large and cumbrous plate machine. This last and other pieces serve as a foil to the wondrous mechanism of later day appliances. In those old days concerts were held once every three months; now they occur monthly. On these occasions the reports of the pupils in their various classes were read and rewards distributed for deportment, application and scholarship. The custom still prevails.

At the first concert, December 3, 1849, there were several pieces of music, vocal and instrumental, and medals of distinction in the different classes were distributed by Mother Elizabeth.

The first society to be formed was that of the Children of Mary. Its establishment was simultaneous with that of the School itself, and undoubtedly drew down numberless blessings upon pupils and teachers. Among the first members of this sodality originated the cus-

tom, still continued, of making sets of clothing to be given to needy little ones, at Christmas time, in honor of the Christ child.

Mother Elizabeth was a great favorite with the girls of those days, and won their young hearts completely. Once it chanced that a maiden, who had written her copy carelessly, as maidens are apt to do in our days as well as in the forties, was sent to show her work to Mother in punishment of her fault. Trembling and in tears the culprit sought the room of the Superior. Five minutes later she emerged, her face wreathed in smiles.

"Well, what did Mother say? Oh! tell us what she said," besought her sympathetic but none the less inquisitive classmates.

"Why," confessed the delinquent, with a bright blush, "why, girls, she just said she thought my copy looked very well indeed, but still she supposed Sister M. knew I could do better, and so therefore she hoped that for the future I would always do my *very* best. Then she smiled straight into my eyes and said: 'God bless you, dear child, I know you will

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be good after this. And she gave me these cookies' [showing an apronful of cakes] "so indeed I am going to be the goodest of the good forever!"

This young convert from naughtiness was, it will be perceived, ardent if not grammatical. Such is only one slight instance of Mother Elizabeth's sweet influence upon those about her.

At a meeting of the Alumnae Association of the Academy of Mount St. Vincent-on-the-Hudson, it was once the privilege of the writer to have a little chat with the very first graduate of our Alma Mater.

"Ah, my dear," said the gentle old lady, "those were happy days. Life has brought me none just like them. I can remember them as if they were but yesterday. And they crowned me queen—queen of the school, the very first queen. Mother Elizabeth herself set the crown upon my head. Ah, it was a happy, happy time." And as she spoke the eyes of the Alumna of 1848, shone softly with somewhat of the youthful brightness, while her

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low, tender voice was pulsing with emotion. In her dainty person it was easy to imagine the slender girlish form of long ago, easy to see in the softly silvered hair which now crowns her brow, the rich chestnut locks of the maiden whom they crowned the "first queen"; easiest and dearest of all, to read in those sweet eyes, in every intonation of that gentle voice, the abiding love for Alma Mater which all the vicissitudes of changeful years had only served to strengthen. Blissful days indeed they must have been whose memories could thus span such chasms of time.

In reading the life of Mlle. Le Gras, first Mother of the Sisters of Charity, one is frequently struck by St. Vincent's repeated admonitions to remember that the service of God is a service of joy. "Above all," he sweetly counsels, "honor the holy cheerfulness of our Lord and His Mother. Let us be gay, let us be merry, Mademoiselle, seeing what a Lord it is whom we serve."

This holy cheerfulness, the atmosphere of heroic virtues, evidently pervaded the old

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Mount in the long ago, as it certainly pervades the new to-day. The living love of our first Alumna conclusively proved it.

On July 18, 1849, Commencement exercises at the Mount were honored by the presence of an especially distinguished guest. Father Theobald Mathew, the great Apostle of Temperance, was visiting Bishop Hughes, and by invitation, accompanied his host to the Mount. By request of the Bishop, Father Mathew sat in the place of honor, and distributed the crowns and prizes. At the close of the exercises he made an eloquent address which was enthusiastically received. A chorus composed in his honor was sung, and a garland of flowers most gracefully presented to him; a memento which, he assured the donors, he would always preserve.

In October of the following year Bishop Hughes received notice of his advancement to the Archepiscopal dignity, to the great joy of his entire flock.

Another visit of historic interest was that paid by the Most Rev. Cajetan Bedini, D.D.,

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Archbishop of Tarbes and Papal Nuncio to the Court of Brazil. He arrived at the Mount, November 3, 1853, accompanied by Archbishop Hughes, and spent a pleasant hour with the children, all unconscious of the distressing opposition to be raised against him later on, by foreign malcontents and native knownothings.

Year after year the school increased in numbers, thus necessitating frequent additions to the main building. On March 19, 1855, a very beautiful chapel was dedicated; a structure at that time deemed a marvel of its kind.

In the meantime, on the Feast of the Immaculate Conception, 1849, a second election for Superior was held, and Mother Jerome Ely was chosen to preside over Community and school. The Superior, whose gentle hand was now on the helm, was in many respects one of the most remarkable women which the Church in America has produced. Under her guidance, the Academy prospered and steadily increased in numbers and influence. The pupils were surrounded by many com-

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forts, but perhaps few among them guessed under what privations their heroic teachers still toiled in secret.

Those of us who have read history know that in the so-called "Dark Ages" the preservers of literature, the encouragers of learning, were the religious orders. Pre-eminent among these religious so distinguished, stood the Franciscans and Dominicans, yet St. Francis of Assisi, the founder of the former, did not originally intend to create an order of students. "His whole object," says Brother Azarias, "was to form simple men in the mould of Nature's own simplicity, detached from everything in life, and, most of all, from self, burning with love of God and zeal for their neighbor; men of the people, in touch and sympathy with the people, living amongst the poorest, upon the fare of the poorest, going into pest-houses and nursing the sick, waiting upon lepers, loving whatever was loathsome in humanity, seeking and cherishing whatever was abandoned, or whatever others shrank from.

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“In moulding such men, nevertheless he was laying the deepest and most solid foundation on which to build up the noblest intellectual superstructure.”

Can we not trace a parallel in St. Vincent de Paul's object in establishing his novel order of women? They were to be women detached from everything in life, simple souls, burning with love of God and their neighbor, their chosen portion poverty, charity and humility. And just as the disciples of the Poet Saint of Assisi, who, in later times and other climes, when the spirit of study and the craving for knowledge filled the very air, resisted not the tendency of the age, but rather entered into and glorified it, so too, these gentle Daughters of Charity widened the humble sphere designated by their blessed founder, when nineteenth century needs called them to the higher education of girlhood.

Although additions had been made year after year to the main building, the Academy was still too small to accommodate the numbers flocking to it. In the meantime New

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York City which had been making giant strides northward, calmly stretched forth one of its seven league boots, and planted a great foot upon the rocky height which the convent now so graciously crowned. Central Park became an assured fact, and necessitated the removal of the Sisters from their home and grounds which stood within the contemplated park limits.

Then it was, that, casting about for a suitable location, the merest chance directed the attention of the purchasers to the Fonthill estate. This was the property of Edwin Forrest, and consisted of fifty-five acres on the banks of the Hudson, fifteen miles from New York City Hall. Here the gifted tragedian had caused to be built for himself a sort of feudal castle, which stands before us to-day, one of the most picturesque objects upon the banks of our own romantic river. It was barely completed, however, before it and its surroundings lost all charm for the owner, in the face of disheartening and unexpected troubles. The property being offered for sale,

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was purchased by the Sisters of Charity, December 20, 1856. It is noteworthy that, with the acquisition of this magnificent estate, closes the first decade in the history of the Sisters of Charity of St. Vincent de Paul, in New York.





DECADE SECOND

1857-1867

THE FAIR YOUNG STALKS

*All green and fair the Summer lies,
Just budded from the bud of Spring,
With tender blue of misty skies,*

And **ARCHBISHOP HUGHES**

—SUSAN COOPER

[T was the last Commencement at the dear old Mount. The prizes had been distributed, the honors had been awarded, the concluding words of the Valedictory had died away upon the pensive summer air, and the little band of fair young graduates stood "twixt smiles and tears," awaiting the parting words from the "Father and Founder" of their Alma Mater. Hushed was every sound in that large assemblage. Sisters, pupils and parents alike, felt keenly the interest of the occasion, the farewell to a spot which had become so



ARCHBISHOP HILL

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THE FAIR YOUNG STALKS

*All green and fair the Summer lies,
Just budded from the bud of Spring,
With tender blue of wistful skies,
And winds which softly sing.*

—SUSAN COOLIDGE

IT was the last Commencement at the dear old Mount. The prizes had been distributed, the honors had been awarded, the concluding words of the Valedictory had died away upon the pensive summer air, and the little band of fair young graduates stood " 'twixt smiles and tears," awaiting the parting words from the "Father and Founder" of their Alma Mater. Hushed was every sound in that large assemblage. Sisters, pupils and parents alike, felt keenly the interest of the occasion, the farewell to a spot which had become so

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dear to all. Though "parting be such sweet sorrow," yet still, alas! it is a sorrow.

The prelate rose in his place, a dignified, impressive figure, whose natural grace of demeanor was enhanced by the Episcopal robes that became him so well, for never did the mitre grace a more stately head than that of Archbishop Hughes.

They were proud of him, especially this audience from the outer world; for as they looked upon his noble face, one and all felt that here their common faith had a champion indeed, and Catholic education its staunchest friend. And in those struggling days the man who stood forth such a champion and friend, was a hero in very sooth.

With one of those simple, graceful gestures so natural to him, he motioned the young girls to be seated, and then spoke with a depth and passionateness of feeling rarely excelled in his most eloquent perorations. Beginning by congratulating those whom he called: "My children," he, in his usual happy style dwelt with peculiar pride, not unmixed with a spice

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of his native humor, upon the triumphs of that day, so happy to pupils, teachers and parents. He spoke with especial force on the advantages with which parents were favored who thus placed their young and innocent daughters in so secure and peaceful a sanctuary, where soul, as well as body, would be highly nurtured, where there could be no fear of contamination.

“If there ever was a time when the force of religion is telling with an awful rebound, it is at present,” cried that ringing voice, in tones that sent a thrill through the hearts of all present. The band of white-robed maidens

*“Standing with reluctant feet
Where the brook and river meet,”*

and looking out into that unknown, untried future, heard the words, and, though in their innocence but half comprehending, felt their hearts rise and glow within them in their high resolve and enthusiasm to show an unbelieving world the purest, noblest types of Christian womanhood.

There was more, however, than the eloquent

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speaker's words to set their young hearts aglow with the fire of great resolution. There was the example and the guidance of the Archbishop's sister, Mother Angela Hughes, who had been elected Superioress in 1855. This noble woman was the counterpart of her illustrious brother. Her voice had the same peculiar sweetness, her smile had the same attractive charm, and her whole disposition was genial and affectionate. Her administration of the affairs, both of the convent and academy, proved conclusively that she was possessed of rare strength of character and untiring industry. Neither her important position as head of the growing Community, nor her close relationship to one of the greatest prelates of the Catholic Church, had the slightest effect on her natural modesty, her desire to live unnoticed and unknown. Her serene dignity never failed to impress every one, and this served to increase the love and esteem in which she was held, since it was recognized as the true dignity that attracts and charms rather

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than repels. Her humility, her graciousness, and her gentle piety, are spoken of to this day by her surviving sisters in religion, who look back to the years spent in her society as one of the sweetest periods of their lives.

Of Fonthill, the recently acquired property, formal possession had already been taken. This was done by placing in the grounds, February 2, 1857, a statue of the Immaculate Queen of Heaven. On the Feast of the Visitation, in an upper room of the castle, Mass was first offered, the celebrant being Very Reverend Vicar-General Starrs.

On May 1, 1857, the foundations for the new edifice were begun about three hundred yards to the northeast of the castle.

On September 8, 1857, the Feast of the Nativity of Our Blessed Lady, Archbishop Hughes, in the presence of a vast concourse of persons, and amid scenes beautiful and romantic in the highest degree, laid the cornerstone of the great Academy buildings. The Archbishop was assisted by Very Reverend

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William Starrs, V.G., Reverend Francis McNeirny, afterwards Bishop of Albany, and Reverend Edward Lynch.

Two years later, on the Feast of the Visitation, Reverend Edward Lynch, pastor of the Church of the Immaculate Conception, Yonkers, N. Y., offered the Holy Sacrifice for the first time in that part of the edifice intended for the novitiate. A number of Sisters and some pupils who were spending their vacation there, joyously chanted the Litany of the Blessed Virgin Mary during the Mass.

In August of the same year, a chapel was improvised in the rotunda of the castle; and in this temporary sanctuary, took place the ceremony of blessing the great bell which now peals forth from the lofty convent tower. The Archbishop officiated on this occasion, and was assisted by Very Reverend William Starrs, Archdeacon Michael McCarron, Reverend Francis McNeirny, Reverend Edward Lynch and Reverend John Breen.

The first event of great importance at the new Mount was the Commencement. It took

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place on September 8, 1859, and was a day never to be forgotten. The Archbishop presided as usual, and there were also present Rt. Rev. John Loughlin, Bishop of Brooklyn, Rt. Rev. James R. Bayley, Bishop of Newark, and over a hundred clergymen. Other distinguished guests were John Gilmary Shea, LL.D., Levi Silliman Ives and J. M. Huntington, M.D., names well known in the literary world. The exercises being of an exceptionally high order, were greatly enjoyed by all present. Then the Archbishop rose amid prolonged applause. His address on this occasion has been preserved entire, but we have space for only a few extracts.

“In a country like ours,” began the patriot Prelate, “the best government we can expect or hope for, is that which rests on the deep and broad foundation known as the will of the people. Some may object to this provision, and contend that even the majority are prone to err. But then should one majority go astray, it is easy to procure another to decide aright. However that may be, the events of

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to-day show the results of the will of the majority; and we have reason to thank the majority therefor. I do not thank it for this Academy's removal from the city, so much as for the good that has resulted therefrom. The majority had decided to have for the people a public park which, when completed, would rival anything of its kind in the world; and, therefore, it has done well in appropriating for the purpose the most beautiful part of the city, that whose eminence the old convent crowned. Some solicitude was naturally felt as to the place to which the institution should be removed. Friends, casting about to find a suitable location, finally fixed upon this spot. The Mother Superior consulted with its proprietor, Edwin Forrest, and, in a brief time, without land agents or others (indeed the settlement of the matter took less time than was occupied by the emperors in their late interview at Solferino), she found a generous benefactor, who was anxious to co-operate in her designs, and to promote an undertaking which the Almighty had blessed. The plans of this

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building are before and around you, and, like the monuments of Sir Christopher Wren, speak for themselves."

Three months later, December 13, 1859, the beautiful chapel of the Immaculate Conception was dedicated. Owing to the unavoidable absence of the Archbishop, Vicar-General Starrs officiated, assisted by several visiting clergymen.

Another discourse, worthy of quotation, was that delivered by Archbishop Hughes on Commencement Day, July, 1860. The importance of the subject touched upon must be our excuse, if we need any, for laying repeated stress upon this prelate's utterances. But first, we shall go back a little. Those among us who are at all conversant with the early history of Catholicity in New York City, know that in spite of serious obstacles, its growth has been truly miraculous. Old St. Peter's in Barclay street was the first Catholic Church in the metropolis. It was founded in 1786, after the Revolution, and after the repeal of the old penal laws of the province.

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For one hundred years previous to this, the saying of Mass had been illegal. For a priest to come into the province was an offense punishable by death, while to harbor a priest meant a fine of two hundred pounds and three days in the pillory. Even as late as 1822, there were but nine priests in the whole diocese of New York. Up to the year 1838, this diocese, including the entire State, as well as the northern part of New Jersey, and extending over an area of fifty-five thousand square miles, with a population of two hundred thousand, had been under the sole charge of the venerable Bishop Dubois. Burdened with age and infirmities and harassed by serious troubles, this prelate felt that he required assistance in his office. The choice fell upon young Father Hughes, who was at that time stationed in Philadelphia. Father Hughes was thus consecrated Bishop of Basileopolis, in partibus infidelium, and coadjutor to the Bishop of New York. From the hour of his appointment, he practically became ruler over this immense territory, a vineyard vast indeed,

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but one in which the laborers were as yet few. As Hassard says, "There were at that time in the diocese, only forty priests, and but little more than half that number of churches. Of these, eight churches and some fourteen or fifteen clergymen were on New York Island."

The Sisters of Charity had, as we have seen, two academies and a few parochial schools in New York. In Albany, too, they had schools; and, in various parts of the State, orphan asylums. In the whole diocese, these were the only religious institutions of either charity or education. Surely the Empire State owes a debt of gratitude to the Sisters of Charity. They were incorporated as a teaching body in 1849, and, later on, Mount St. Vincent received its charter from the Legislature.

During the quarter of a century that followed the year 1838, churches and schools had multiplied. Catholicity, though still struggling, was universally known and respected, and Catholics had made for themselves a position second to none in the community. The

knowledge of facts like these will help us to understand the significance of the Archbishop's words.

Casting a retrospective glance over the progress made in an educational respect during the last twenty-five years, he showed that where scarcely a Catholic school was to be had in or around New York City, there are now to be found academies and schools in every parish. The devoted Sisters of this and other religious orders, as well as the Christian Brothers, were laboring to the same glorious end. "Many of your fathers and mothers, my dear young ladies," said the Archbishop, "remember a country and an order of things very different as regards education—a country where, a few generations back, the laws made it a penal offence to seek even abroad that instruction which was denied them at home."

One year later in the convent, Mother Angela's term of office had expired, and the reins of government were again in the hands of Mother Jerome. Much had been accom-

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plished during the interval, but the re-elected superioress, with characteristic zeal, took up the work as if it had been just begun. The Sisters of Charity are fond of reverting with gratitude to the fact that the Sisterhood has always been singularly blessed in its Mothers. A picture in which the photographs of a number of these superiors are grouped was once seen by the writer. Their strong, sweet faces enable one to understand how wonderful and far-reaching the influence of such religious must have been.

In May, 1863, the Sacrament of Confirmation was administered to thirty of the pupils by Archbishop Hughes. The health of this dear father had begun to fail, but, in spite of fatigue and exhaustion, he paid a visit to the Study Hall.

He remained seated, but was so deeply moved that the loved tones, usually so strong, trembled and faltered. Feelingly he thanked Sisters and pupils for the evident affection which all entertained for him, and for the esteem and respect in which they held him,

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and of which he protested himself so unworthy. Referring to the natural pride which he in his own person took in the successful establishment of this important Academy, he pleaded in his own behalf in extenuation of that pride: "Religion teaches us to do all for God with purity of intention, and we try to do so as far as weak human nature permits; yet there is a certain scope allowed for natural feeling. If one takes pleasure in viewing a beautiful tree which his own hand has planted, and if its fruit seems sweeter than that of any other tree, surely if I had anything to do with the planting of this tree whose fruits are spread before me, I am the last one to be insensible to its beauty and perfection." He paused, his voice quivered; he was silent for a few moments, then, with unconcealed emotion merely said: "God bless you."

He was strong enough to leave for home in the evening. The children attended him down to the station and waved farewell.

"Shall we expect your Grace for Com-

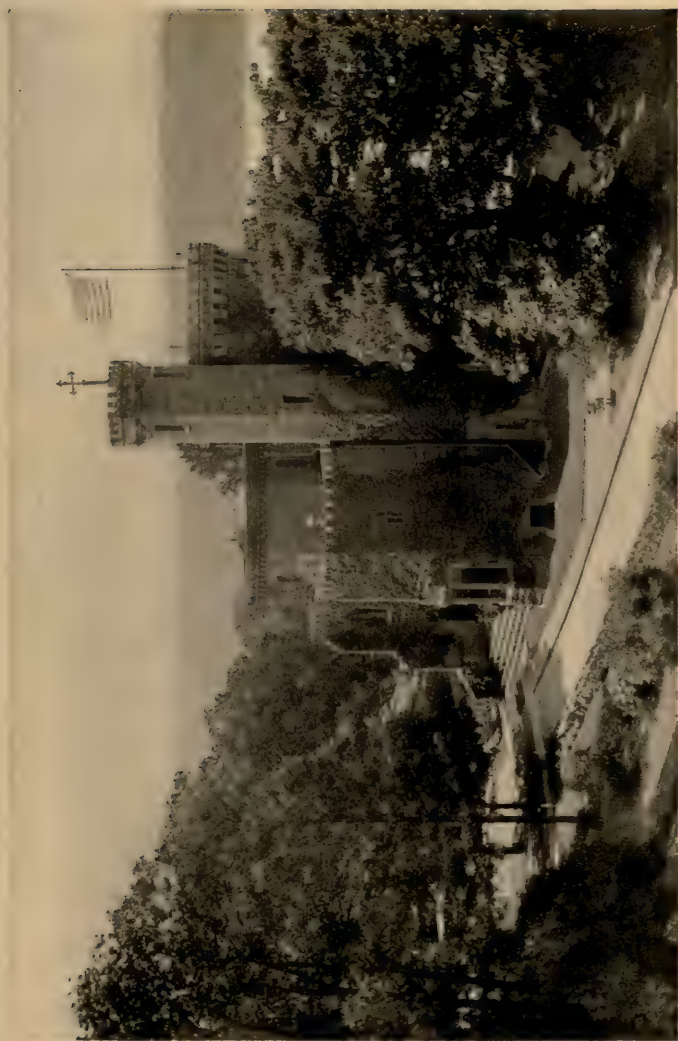


ДЕНЬ СМЕРТИ
КОЛЛЕКТИВ С ДЕНЬ

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mencement?" had been the question asked him by some one, just before his departure.

"Oh, yes," was the confident answer, "dead or alive, I shall be with you on that day."

The elderly religious looked at one another and sadly and wisely shook their heads. Alas, their good Father was only trying to cheer them; they would never see him again alive.

But bright and hopeful youth smiled amid its tears, as dainty kerchiefs were waved after the receding train, and, looking into one another's eyes, the children said: "He *will* come back."

Youth won the day. He came back in spite of difficulties which would have deterred any one else.

It was in the year 1863, and low hung the heavy clouds of war above our beautiful country. On Southern battlefields, thousands had already shed their blood in honor's cause. The boom of cannon and the flash of musketry echoed upon the Southern air, while in many a home there was at least one vacant chair,

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and women's hearts throughout the land were suffering as only the hearts of women can.

New York City, though not the scene of actual warlike hostilities, was abandoned to the lawless violence of mob rule. Impatient and infuriated, the populace stopped at no act too mad, no deed too savage. Unfortunate Negroes were hanging by the neck from many a lamp-post, and safety for life or limb was hardly to be had in the streets of the metropolis. Within the city, public traffic was completely stopped, while without, the rails were torn from the road-beds.

Commencement Day, July 15, of this year, opened amid torrents of rain. Echoes of the terrible doings near by had penetrated the peaceful conventual seclusion, and the Sisters looking forth, said: "His Grace cannot come, no one can; we shall have no Commencement to-day."

The girls peeped out. The river was wrapped in mist, the Palisades invisible, and great sheets of rain beat furiously against the window panes. Nevertheless, "He will

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come," declared the rosy lips; "he promised, and he will come."

And then, even as the bright young eyes looked forth, slowly, slowly, through the driving mists loomed into sight the familiar outlines of the Albany day-boat. From the decks, with almost ghostly indistinctness, a multitude of white handkerchiefs fluttered in the breeze.

In the convent a window was thrown up, and presently, subdued but distinctly audible, cheers rent the foggy air. Guests for the Mount were on board, that was evident. They arrived before noon. Alas! the Archbishop was not of the party. The disappointment, however, was but momentary, and great was the rejoicing when he came at last, having driven all the way up from the city. His address on this occasion was in his happiest vein, full of wit, humor and charm.

"I congratulate you, my dear young ladies," he said, "upon the progress you have made under God. I would, indeed, say more. I would tell you that you are beautiful (laugh-

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ter and applause), but then that would be considered flattery, and your sex as well as the other, is prone to flattery (laughter). But as every father here considers his own child the most beautiful in the assemblage, so I, who may be considered the father of the Community, think you all very good and very beautiful young ladies. . . . I said in my haste a few weeks ago that I would come here to-day, living or dead. I am here, and that without any passport from the Mayor or Marshal of New York (laughter and applause). I did not anticipate any difficulty when I said I would be here; but I could make my way through twenty mobs (applause), and none would dare to stop me when I said I was on my way to Mount St. Vincent, to the good Sisters of Charity."

Only a few months later, January 3, 1864, this well beloved "Father and Founder" passed peacefully to his eternal reward, universally mourned, not only by those of his own faith, but by the community and country at large.

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"If," said Archbishop McCloskey, in his funeral oration, "if ever there was a man, who, in the whole history and character of his life, impressed upon us the sense and the conviction that he had been raised up by God, was chosen as His instrument to do an appointed work, and was strengthened by His grace and supported by His wisdom for the accomplishment of the work for which he had been chosen and appointed, that man was Archbishop Hughes."

Perhaps one of the greatest items in this work of his, was the promotion and extension of Catholic education. The colleges and convents which are his grandest monuments stand around us to-day, and surely not the least among them is the College of Mount Saint Vincent-on-Hudson.

On April 25, 1865, the venerated remains of President Lincoln passed the convent en route to Springfield, Illinois. Mount St. Vincent station was heavily draped in mourning, and flags at half-mast were displayed on the Castle. Near the railroad the pupils,

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dressed in black, were ranged in long lines, and the funeral train slackened its speed as it passed by.

The gloom of this national tragedy had scarcely passed from the life of the Mount when the sad intelligence came from New York that the gentle soul of Mother Angela had passed to its God. Her loss was deeply deplored, for she was not only a devoted religious, but a valuable member of the Community, a woman of remarkable talents, of gifted mind, of correct judgment, and generous heart.

Soon after this the south wing was completed. It contains the Grand Study Hall, a suite of thirty music rooms, and the oratory of Mater Admirabilis, a chapel enriched with many spiritual privileges. This little retreat is looked upon as almost the exclusive property of the Children of Mary.

The first commencement exercises, in the new Study Hall, were held on July 12, 1866, on which occasion Archbishop McCloskey, successor to Archbishop Hughes, presided

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for the first time. A grand march and a chorus, composed for the occasion by Professor Schmitz, were very effective. "The Voyage of Life," a charming, original drama, written by one of the Sisters, was exquisitely presented by the members of the graduating class.

During the decade now closing, the course of studies was revised and extended. An acquaintance with higher Mathematics and with Latin classics (heretofore optional) was thereafter required from the aspirant to graduation honors.

About this time also Dr. Ives gave a series of lectures on Literature. In connection with this course, a former pupil recently said: "I have listened to many brilliant lectures since; but few of them have equalled, and none surpassed, those which I heard in the halls of my Alma Mater."

Two medals were also founded at this period. They were the Hughes gold and silver prizes for the best essays on Domestic Economy. The originals were bestowed, as their

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name suggests, by Archbishop Hughes. They have been given each year since by some ecclesiastic of the diocese.

These are pre-eminently the medals of the school, as they are a test not only of thorough knowledge concerning the subject, but also of the general intelligence and literary acquirements of the candidate.

The rules governing the writing of these essays are very strict. Twenty-one hundred words are allowed in the composition; eighteen hundred are required. During the preparation of this theme, there is a hush in the air, there is mystery in the teacher's eye, and, alas, there is often despair on many a usually bright young face, the thought of the grave and learned judges being rather overwhelming. However, these authorities rarely know till Commencement Day on whom their weighty approval has fallen, for the essays are signed, not by the names of the writers, but merely by letters of the alphabet, or by numbers, the teacher keeping the names which tally with said letters or numbers. It will be

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readily seen that this arrangement has many advantages.

Before closing the history of this decade there is one to whose memory we wish to pay gracious and well deserved tribute. We refer to Archdeacon Michael McCarron. Sisters and pupils had perhaps no friend more devoted, more beloved, than this man of great learning and simple manner. He was, in his own way, "one of the family." No important event was ever complete without him, while he had the most delightful habit of stealing into the Study Hall at unexpected moments, and exclaiming in his great big welcome voice: "What nonsense to be poring over books on such a fine day! Put them away, children, and come out into the sunshine."

The invitation was invariably accepted. Into the desks tumbled the books; out into the sunshine ran the girls. Discipline was cast to the winds and freedom reigned supreme.

Yet no man better understood the value of knowledge and the importance of its ac-

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quisition, no man had a greater pride in the progress of Mount St. Vincent in this direction. During many years he was accustomed to spend weeks at a time at the Mount, employed almost constantly in teaching, and the hours seemed to pass like minutes, when this lover of learning took the class for a drill.

It was he, who, on the Feast of the Guardian Angels, 1863, after saying Mass in the chapel, went, accompanied by the pupils in procession, to the colossal statue of the Angel and Child which overlooks the Via Angelorum, and solemnly blessed it.

"The pupils of those days," says the chronicle, "can never forget Father McCarron, and his name deserves to be identified with the institution as long as it shall exist." The beloved Archdeacon died February 23, 1867.

It was during this decade also that Rev. Louis Pacific Musart, for many years professor in the Grande Seminaire, Montreal, became chaplain to the Community. From the time that he took up his residence in Font-hill Castle, in 1864, till his death in 1881, he

THE FAIR YOUNG STALKS

was identified with the best interests of the institution, revered and beloved by its teachers and pupils.

At his own request he was interred in the Sisters' humble cemetery, where a simple marble cross marks his last resting-place.

DECADE THIRD

1867-1877

THE RIPENING GRAIN

*A wonderful stream is the River Time,
As it runs through the realms of tears,
With a faultless rhythm and a musical rhyme,
And a broader sweep and a surge sublime,
As it blends with the ocean of years.*

—B. F. TAYLOR

FIVE and twenty years had swept onward through sunshine and shadow, onward through smiles and tears. Past and gone, yet perchance sweet to look back upon, were those early days of hardship and struggle. Memory, lending a charm alike to departed joys and sorrows, stood poised a moment with outspread shining wings upon the Silver Jubilee Day.

*"Hail, Memory, hail . . .
Thought and her shadowy brood thy call obey,
And Place and Time are subject to thy sway."*

CARDINAL MCCLOSKEY

DECADE THIRD

1867-1877

THE RIPENING GRAIN

*From the ocean comes in the River Time,
It flows through the realms of tears,
With a soothing rhythm and a musical rhyme,
And a tremulous surging and a surge sublime,
As it blends with the ocean of years.*

—D. E. TAYLOR

CARDINAL McCLOSKEY

FIVE and twenty years had swept on-ward through sunshine and shadow, onward through smiles and tears. Past and gone, yea perchance sweet to look back upon, were those early days of hardship and struggle. Memory, lending a charm alike to departed joys and sorrows, stood poised a moment with outspread shining wings upon the Silver Jubilee Day.

*"Hail, Memory, hail . . .
Thought and the shadows brood thy call obey,
And Place and Time are subject to thy sway."*



THE RIPENING GRAIN

The recollections which came at her imperious call were sweet, yet sad, like sweetest songs that tell of saddest thought.

The days of trial and uncertainty were gone, it is true, but gone also were many of the bright, brave spirits, who to those days had lent the sunshine of their noble lives. To the unpretentious dwelling upon the rocky height had succeeded that stately academy, which, from amid its surroundings of cultivated beauty, looked serenely forth upon the lovely waters of the Hudson. In strength and dignity, and calm grandeur, it seemed but a fitting type of the divine faith, ever old yet ever new, which had animated its founders, and still animates their successors. That faith had given to the wonderful stream of their gracious lives, its "faultless rhythm." Love, the companion of that faith had lent to the years their "musical rhyme" and these years of sweetly blended faith and love flowed onward with "a broader sweep and a surge sublime" into the Silver Jubilee Year of Mount Saint Vincent.

COLLEGE OF MOUNT SAINT VINCENT

The day chosen for this great event was June 29, 1872, the occasion of the Annual Commencement. It was an ideal summer day, when roses bloom and soft winds stir, and all the glad earth is bathed in glorious sunshine. Within the Grand Exhibition Hall, festoons and vines and flowers and graceful draperies of silvery hue lent their charm to the general rejoicings.

The exercises, as befitted such an occasion, were of an unusually interesting character. "Sylvia," a drama specially written for the event, was for the first time presented. Its gifted author, one of the most retiring of women, still lives in the hearts of many of the later pupils, though now called to her peaceful rest.

This gentle religious, Sister Ambrosine Maitland, was a poet and dramatist, whose works have won high commendation from competent critics. As chief librarian at the Mount she directed the pupils in their choice of books and method of reading, and not a few owe to her wise and loving guidance the im-

THE RIPENING GRAIN

portant formation of a correct literary taste: Though occupied with many and varied duties, she managed to write a number of dramas for her girls. Among them may be mentioned "Sylvia," "Costanza," "Silver Spray," and a number under the general title, "Evenings at School." These and many others, published after repeated requests, are very popular, and much sought after in various convent schools throughout the country.

On this Jubilee Day "Sylvia" was an immense success. The Most Rev. Archbishop McCloskey presided, assisted by Right Reverend John Loughlin, D.D., Bishop of Brooklyn, Vicar-General Starrs and a large concourse of clergymen. The graduates of former years were present in great numbers.

Upon the platform had been placed a life-size bust of the loved and lamented Archbishop Hughes, and, during the reading of a memorial address, two pupils slowly entwined evergreens around it. Much of the success of the entire celebration was due to the artistic taste and fine directive abilities of

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the recently elected superioress, Mother Mary Regina Lawless, a woman of large mind, of broad culture, and a peculiarly winning, even magnetic, personality. She had that characteristic gift of great natures, a sympathetic charity, which endeared her to all, and gave her a wonderful influence over those with whom she came in contact. This God-given power she used as a means of bringing souls captive to the feet of Christ.

A scheme dear to the heart of preceding Mothers, and not less so to Mother Regina's, was carried out during her administration. This was the erection, in 1875, of St. Vincent's Free School, a beautiful and well-equipped building which occupies a charming spot on the grounds near Riverdale avenue. It is now used as a gymnasium, a new school having been erected in the neighboring parish. Thomas C. Cornell, of Yonkers, a gentleman always deeply interested in the welfare of the Academy, offered his valuable services on this occasion as architect and superintendent. Those who furnished the means were

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Miss Elizabeth E. Duffy, a former Mount pupil, who, dying, bequeathed (unconditionally) a considerable sum to her Alma Mater; Reverend John B. Daly, who gave generously to the undertaking, and the children of the Academy, who contributed a spontaneous offering of several thousand dollars. The school was, in its day, supported without public aid. The classes were well graded, and the Sisters in charge delighted in giving embroidery or music lessons to such of the pupils as showed an aptitude for those branches.

Mother Regina continued to preside with charming grace and dignity over both convent and Academy, till the close of 1876. Less than three years later, while holding the office of Superioress at the New York Catholic Protectory, and while still comparatively young, this dear religious was called to receive the palm and crown of the devoted Sister of Charity. To many, her name is still a magic word, and her memory an abiding benediction.

On March 20, 1872, the renowned Domin-

ican preacher, Reverend Thomas N. Burke, paid a brief visit to the Mount. He returned on June 22 of the same year, when he gave a new impetus to study by an eloquent discourse on the all important subject of education.

July 4, 1872, was rendered memorable by Dr. Edmund S. F. Arnold's formal presentation of his entire and valuable collection of minerals. The doctor had been for many years the benefactor of the Mount as attending physician; now he became its benefactor in another line. His mineral cabinet, one of the finest in the United States, and therefore of great educational importance to the Academy, is fittingly placed in Fonthill Castle. The collection, when presented, numbered somewhat over a thousand specimens. Concerning it Dr. Arnold, himself, says: "By subsequent donations from myself, and still more largely from friends of the Institution, this number has been increased to nearly twelve hundred, among which there are very few duplicates. In the catalogue, the min-

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erals are arranged according to the modern classification in Dana's latest edition.

"In the cases they are grouped according to the old system; all the compounds of each metal are ranged under their respective bases; those of the alkaline earths similarly; thus all the salts of copper, of iron, etc., are placed together; those of lime, or baryta, or strontian, likewise; while the so-called siliceous minerals, with the exception of the simple silicates belonging to the above groups, occupy a space by themselves.

"This dual arrangement greatly facilitates the study of the subject, exhibiting each mineral in its natural position, as it were, among others with the same base, and at the same time, showing it among those of similar chemical combinations and affinities."

The pupils are encouraged to avail themselves of the rare advantages offered by this interesting collection, and the senior classes in particular enjoy every facility for frequent visits to the specimens.

During the winters of 1877 and 1878, a

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course of lectures on geology and mineralogy, was given by the collector and donor of the cabinet. Those who heard them, testify that the "Talks on Minerals" were full of interest, the doctor being a man whose mental gifts had been developed not only by university education, but by that broader culture, world-wide travel. Dr. Arnold, even when far advanced in years, delighted to pay an occasional visit to the monument his zeal had raised to science.

Soon after these events, in February, 1873, the Mount was called upon to mourn the loss of one of her staunchest friends, Vicar-General Starrs. When dying, he sent a special blessing to all the inmates of Mount St. Vincent. Never had he been absent on any occasion fraught with interest to the Academy, except once when in Europe.

An event of the first importance about this time was the completion of the newly enlarged chapel. Excavations had been begun in May, 1872. Two years later the work was happily completed, and on the Feast of the Annuncia-

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tion, March 25, 1874, the beautiful chapel was dedicated, and its three altars consecrated.

This chapel was at the time of its completion, undoubtedly the most exquisite of its kind in the Archdiocese. Years before, it had been dedicated to our Blessed Lady under her glorious title of the Immaculate Conception, the first convent chapel to be thus dedicated after the promulgation of the decree.

Though life glided quietly and uneventfully along within the peaceful convent walls, a great event in the history of the Church had just occurred in the outer world. The first American Cardinal had been created, and this honor came most fittingly to the Archdiocese of New York, perhaps the most important Archdiocese of the world. At Mount Saint Vincent, there was great rejoicing, for their Superior General had won a warm place in the affections of Community and school.

The reception accorded His Eminence Cardinal McCloskey on the occasion of his first visit to the convent, after his elevation,

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was one of the most beautiful ever given within those classic halls.

Of the addresses delivered on this occasion, one was in English for His Eminence the Cardinal; one in French for the Papal Ablegate, Monsignor Roncetti, and one in Latin, intended for presentation to the Holy Father. At the close of the reception three young ladies offered His Eminence a pectoral cross set in diamonds. This cross had been left to the Community as a dying legacy by the late Most Rev. Archbishop Hughes, to whom it had been presented by the Queen of Belgium. The Sisters were thus enabled to offer to His Eminence a charming and most appropriate proof of their heartfelt affection.

Monsignor Roncetti, to whom the handsomely engrossed Latin address had been entrusted, with a request that he kindly lay it before the Holy Father, replied in French. He assured the young ladies that he knew the persecuted Holy Father would be much consoled in his affliction by their kind sympathies.

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The year 1874 marked the foundation of the Curran gold and silver medals for excellence in mathematics. Their founder was the late Reverend Michael Curran, pastor of St. Andrew's Church, New York City.

The medals are very beautiful. They are small in size, and represent in shape the Pythagorean Theorem in gold and purple enamel. In awarding them, the percentage gained during the year, as also the result of two written and searching examinations in geometry, algebra and arithmetic are taken into account.

Two years later, in 1876, the Seton gold and silver medals for English literature, were founded at the suggestion of Monsignor Bernard O'Reilly, D.D., of New York.

The conditions for gaining these medals require, in addition to a high record for the year, excellence at three examinations, two semi-annual and written, and one oral, toward the close of the scholastic year. The medals are named in honor of Mother Elizabeth Seton, the revered foundress of the Sisters of

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Charity in the United States. In diameter, they are about two inches, and of the following design: A fine bas-relief medallion of Mother Seton, with these words, "Defuncta adhuc fovet Elisabeth." On the reverse, a stork is putting a serpent in the mouth of its mate, while the words, "Altrix Sapientiæ Pietas" form the inscription.

The religious teaching corps during this decade, included some of the most brilliant minds that had adorned the Order since its establishment. They were holy and valiant women, who believed that "to seek to know truth is to seek to know God, in whom, and through whom, and by whom, all things are, and whose infinite nature and most awful power may best be seen by the largest and most enlightened minds." They had, therefore, sought this beautiful truth at its fount, the Godhead, and had come to learn, and to impress upon their young charges that "knowledge is a fountain of life to him that possesseth it."

If, as Bishop Spalding says, the aim of the

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best education is to enable students to see what is true, and to inspire them with the love of all truth; and if, in a word, knowledge begins and ends in faith, the education of the convent girl conducted on such high principles, is of a very superior quality. Reared in this atmosphere, she views all things in faith's pure white light. This is the light in which the mind grows and expands. It is the light which is, "Instinct of heaven and with its radiance bright." Intellects narrowed with mere worldly precepts cannot endure its glare; young minds ever basking in it, grow broad and beautiful as truth itself. And though it may be the fashion of a certain class to sneer at education conducted on a religious basis, as narrow, and, to say the least, out of tune with the sentiments of modern progress, greater minds and nobler hearts are not wanting, who, in the words of the French philosopher Du Bois-Reymond, exclaim: "Modern science, however paradoxical it may sound, owes its origin to Christianity!"

Speaking of Christian education, Bishop

Spalding has well said: "The marvellous changes, political, social, moral, intellectual and physical, which give character to the nineteenth century, are but a prelude to a drama which shall make all past achievements of our race appear weak and contemptible. To imagine that our superiority is merely mechanical and material, is to fail to see things as they are. Greater individuals may have lived than now are living, but never before has the world been governed with so much wisdom, and so much justice; and the power back of our progress is intellectual, moral and religious."

Of every Catholic college and convent in the land, then, may we not truly say: "Sweet home! where Wisdom, like a mother, doth lead her children in pleasant ways, and to their thoughts a touch of heaven lend!"



DECADE FOURTH

1877-1887

THE WAVING FIELD

*Thrice blest where lives are hallowed ground,
Whose tones in higher life are found;
What souls possess themselves in trust,
Or is there blessedness in doubt?*

—TENNYSON

TRULY not hard to answer is the poet's question. On the venerable life of Mother Jerome, the great and self-sacrifice of half a century, and now Community and school had assembled to pay her honor. Her Golden Jubilee was celebrated with much rejoicing at the Convent, September 30, 1877. An agreeable feature of the day's program was a drama in verse, "The Feast of the Golden Tapers," written for the occasion by Sister Anderson and enacted by the senior pupils.



ADMINISTRATIVE BUILDING

MAIN ENTRANCE

DECADE FOURTH

1877-1887

THE WAVING FIELD

*Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?*

—TENNYSON

TRULY not hard to answer is the poet's question. On the venerable life of Mother Jerome Ely, the zeal and self-sacrifice of half a century had set its seal, and now Community and school had assembled to pay her honor. Her Golden Jubilee was celebrated with much rejoicing at the Convent, September 30, 1877. An agreeable feature of the day's program was a drama in verse, "The Feast of the Golden Ingots," written for the occasion by Sister Ambrosine and enacted by the senior pupils.

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Bowed was the once stately form of this beloved Mother. Calmly benevolent was the countenance which in youth had glowed with high resolve, and which was yet marked by that gentle, but indomitable energy, the heritage of noble souls. Age had dimmed the lustre of her deep blue eyes, yet on that day, as she graciously received the congratulations of Sisters and pupils, this Daughter and Mother of Charity was still beautiful, "beautiful in the light of holiness." Few ever left Mother Jerome's presence, above all in these latter days, without carrying away the impression of dignity, purity and sanctity. In her quiet self-possession there was, nevertheless, apparent a force and a reserve of power altogether remarkable. This was a woman who had guided the hands and minds of many to great and far-reaching deeds. This was the Mother to whom the future "Mother of the Foundlings," Sister Irene, had come for counsel and blessing at the foundation of that work with whose fame two continents are now ringing.

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In the footsteps of the Sisters of Charity, orphanages, hospitals, asylums, schools spring up, and all thrive, flourish, increase and multiply. The world looks on, admires, approves, is touched, and, perhaps, wonders, but rarely questions closely the how and the why. Rarely does it pause to grasp the mighty significance behind it all. Can it be that a woman's hand is at the helm, that a woman's head and a woman's heart thus rule and control the destinies of thousands? In the full glare of the world's unsparing eye is lived the outer life of the Sister of Charity. An unobtrusive, black-robed figure, she comes and goes in the public places, "her cloister the streets of the city or the wards of the hospital, her convent the house of the sick, her cell the chamber of the suffering, her chapel the parish church, and the veil which shuts her out from the world, holy modesty." But there is another, a higher life, which the great world sees not, and which, could it see, it would hardly understand. It is the hidden life for which the rule of the Order provides, the life

that draws its inspiration and strength from the Tabernacle.

In expounding the secret of the fortitude of holy lives, Father Faber says: "True it is that whatsoever in devotion is of a joyous sort, brave, persisting, trying great things and accomplishing them, quick-sighted, instantaneous, venturesome and trustful, is of faith, and is chiefly introduced and maintained by the worship of the Blessed Sacrament."

Of this sort would seem to be the devotion of the Sister of Charity. Mother Jerome had truly tried great things and accomplished them. Nor was her service to the world and to her Order still complete. For eight years longer did she continue the labors of a vocation embraced at the age of sixteen. On a lovely April day in 1885, while sunshine and shadow were playing like a sad, sweet smile over the green slopes about the Mount, and while from the belfry the noon-day Angelus was bringing its message of peace, the soul of Mother Jerome Ely passed to its eternal reward.

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Her successor was Mother M. Ambrosia Sweeney of whom we shall speak later.

A notable guest of this year of grace, 1877, was the Right Reverend Mgr. Francis Silas Chatard, President of the American College in Rome, afterwards Bishop of Indianapolis. He visited the classes and afterwards delighted the hearts of the pupils by a talk on literature.

In May, Thomas A. Edison, the marvellous "wizard of science," spent an afternoon at the Mount, exhibiting the powers of the telephone, phonograph, and other inventions then quite recent. His visit was much appreciated, as Mr. Edison at that time rarely appeared in public.

On Tuesday, May 4, 1878, Cardinal McCloskey having recently returned from a European trip, paid a short visit to the Mount, and a pleasing but very informal reception was tendered him in the Grand Hall, where the school was assembled to bid him welcome. In returning thanks for the greeting, the Cardinal spoke very interestingly upon his expe-

riences abroad. He had, as it happened, visited Rome while the Eternal City was still mourning the loss of the venerated Pontiff, Pius IX. He had remained long enough, however, to behold her again rejoicing in that she had found for him so worthy a successor. He dwelt at length on the many and great virtues that adorn the character of the then reigning Pope, His Holiness, Leo XIII; sketched in brief some of the difficulties which peculiarly beset the Church at that date, and concluded by begging all present to pray daily for the Father of Christendom.

The Cardinal at this time advanced in years was also enfeebled in health. Therefore his visits to this quiet and beautiful retreat upon the Hudson became more frequent, and his sojourns therein more prolonged. No doubt to childish eyes of that time, he looked very grave, dignified and unapproachable when clad in his scarlet robes, and presiding on Commencement Day, but in reality it was vastly different. When those same little ones would unexpectedly encounter him in their

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rambles over the lawn, in the orchards, or among the parterres, then would those deep set eyes light up with kindly glances, and a voice which was sweet and affable, albeit a trifle faltering, would make kindly inquiries about their plays and studies.

February 1, 1881, marked one of the happiest of happy days in the annals of the Mount. The Most Reverend M. A. Corrigan, then Archbishop of Petra, and Coadjutor to His Eminence, paid his first visit to Mount St. Vincent. A brief entertainment was arranged in his honor, at the close of which he addressed the pupils, expressing his appreciation of their efforts and encouraging them to the perseverance necessary in climbing the steps of knowledge, where "Hills peep o'er hills, and Alps on Alps arise." He alluded touchingly to the Blessed Virgin, the eve of whose festival it was, and concluded with a blessing.

In April, 1881, the Cardinal made another stay at the Mount, during which time he graciously consented to the oft-repeated request that he should plant a tree near the castle. A

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scarlet linden was the variety chosen, and the planting was done with appropriate ceremonies. Four years afterwards, just as the October tints were touching his little linden tree, the aged and beloved prelate was called to his eternal rest.

During the latter part of 1881, and shortly after his consecration as Bishop of Trenton, the Right Reverend Michael J. O'Farrell, D.D., paid a formal visit to the Academy, in whose educational development he had ever taken a deep and kindly interest.

About this time also the Academy was enriched by the presentation of a collection of rare and valuable coins, the gift of the scholarly historian John Gilmary Shea.

In March, 1882, a reception was accorded to Rt. Rev. John Tuigg, Bishop of Pittsburgh, Pa. The next year, this prelate remembered the pupils from whom he had received so warm a greeting, and founded the Leo XIII gold and silver medals for excellence in Church History. These are competed for by the Undergraduates. They bear the arms of

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the Pontiff, and the inscription, "Lumen in Cælo."

Two other medals date from this decade also; the "Kelly-Hughes gold and silver medals for Practical Domestic Economy," founded in 1880, by Mr. and Mrs. Eugene Kelly of New York. These prizes were intended by Mrs. Kelly to supplement those inaugurated for the theory of Domestic Management, by her illustrious brother, Archbishop Hughes. The dies were made at the United States Mint, and are rich and massive. The obverse represents Mater Admirabilis, and the reverse has a fine bas-relief bust in vignette, of Archbishop Hughes, and the words: "In memoria æterna erit justus." "Præmium Kelly-Hughes."

These medals are intended to awaken among the pupils a strong feeling of competition in such womanly accomplishments as good sewing, household management, and some knowledge of the culinary art. These acquirements are thereby dignified in the eyes of the pupils, and valued at their true worth. The rules

governing the competition are many and varied. We give the principal ones:

1. The candidate for honors in household management should in the first place be tested as to her willingness to minister to the happiness of others: she who has proved herself most obliging to her associates, most willing to serve them, and least prone to call on others to wait on her, should be marked first on the application of this test.

2. She should be tested in her habits of order, as shown in the way she keeps her books, her clothes, and whatever else comes under her personal and individual care.

3. She must be examined on the method of preparing certain leading articles of food, and she who is most successful in the greatest number of efforts is marked accordingly.

4. Work should be done with punctuality. The candidate whose task is finished nearest the appointed time, is marked accordingly.

5. Work should be done with economy. The candidate who is guilty of least waste in

OR SLAVEHOLDERS
FINANCE GUIDE

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governing the competition are many and varied. We give the principal ones:

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2. She should be tested in her habits of order, as shown by the way she keeps her books, her clothes, and whatever else comes under her personal and individual care.

3. She must be examined on the method of preparing certain leading articles of food, and she who is most successful in the greatest number of efforts is marked accordingly.

4. Work should be done with punctuality. The candidate whose task is finished nearest the appointed time, is marked accordingly.

5. Work should be done with economy. The candidate who is guilty of least waste is



her work, and utilizes best all her materials, is marked accordingly.

6. The abilities of the candidates should be tested:

a. In making certain garments, including at least a simple dress and one set of underclothing.

b. In mending and darning.

7. The candidate should be examined in an appointed text-book on household economy, and in a concise system of general household accounts.

It will be readily understood that it is not easy to win one of these medals, and that many parents consider them the greatest honor in the school.

This decade marked also the foundation of the St. Cecilia gold and silver medals for excellence in Music, two in the vocal and two in the instrumental department. They date from 1882, and are prizes greatly coveted by music loving pupils.

A short time previous to this, Community

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and pupils were called upon to mourn the loss of their venerable chaplain, Rev. Louis Musart, who passed away peacefully, December 27, 1881, full of years and merits.

He was succeeded by the Reverend John J. McNamee, who had been acting-chaplain to the Mount from March, 1879, and who still holds the position, justly and highly esteemed by all.

At this period the curriculum of studies was steadily broadening and advancing. Extensive additions had from time to time been made to the original building, so that its proportions had become imposing and magnificent.

This decade was rich in lectures, and in lecturers of unusual ability.

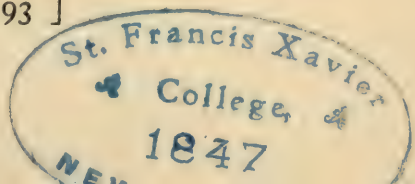
The weekly lectures begun by Professor J. W. Hyatt of Columbia College, in 1850, were continued as late as 1876. About this time Professor William H. Goodyear, now Curator of the Art Department of the Brooklyn Museum, began his course on ancient and modern art. These lectures were illustrated

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by stereopticon views, and treated of the following subjects, which we give in detail, on account of their great importance in educational works.

1. Debt of the Nineteenth Century to Egypt. The Egypt of the Library, and of the Traveler. Sculpture, Painting and Tomb Relics. The Pyramids. The Temples. The Lotus in Decorative Art. 2. Debt of the Nineteenth Century to Greece. The Cesnola Collection of Cypriote Sculpture in New York. Industrial Art and Daily Life. The Athenian Acropolis. Ideals of Greek Sculpture. History of the Greek Orders of Architecture. Optical Refinements of Greek Architecture. 3. Debt of the Nineteenth Century to Rome. The prehistoric and Etruscan Art of Italy. Philosophy of Roman Art. Monuments and Relics of Pompeii. Ruins of Rome and the Provinces. Ruins of the East Jordan Country. The Roman decadence and relics of Early Christian Rome. 4. Ornament and Architecture of the Middle Ages. Early Christian and Byzantine Basilicas, and

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Dome Churches. Romanesque Cathedrals. Philosophy and Details of the Gothic Style. 5. Ornament and Architecture of the Renaissance. Decorative Art of the Renaissance as illustrating the Historic Relation of Italy to Northern Europe. Analysis and History of Renaissance Decoration and Architectural Motives. The Fifteenth, Sixteenth and Seventeenth Century Renaissance. Historic Styles in Modern Architecture. 6. Italian Art and Paintings of the Old Masters. Early Christian Art. Byzantine Mosaics. Cimabue, Giotto, Old Masters of the Fourteenth Century. Dawn of Renaissance Sculpture. Dawn of Renaissance Painting. 6. Zenith of Renaissance Painting. Raphael. Michael Angelo. Decadence of Italian Art. German and Flemish Painters. The Dutch School.

From 1877 to 1884, Reverend James J. Dougherty, later of the Mission of the Immaculate Virgin, delivered a number of intensely interesting lectures on historical subjects. Among the subjects treated were the Jesuit missionaries, Breboef, Jogues, and

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Marquette; the historic Popes; the grand epochs of history; Luther and his times, and illustrious female characters.

During the same period Cornelius O'Leary, M.D., LL.D., delivered weekly lectures on English literature, varied at times by other subjects of special interest. Dr. O'Leary's lectures were always interesting and of high literary character. During the lectures mentioned, the pupils were required to take notes on the subject under discussion, which notes were afterwards elaborated into short essays.

"Grand-daughters of the Mount" had for some time begun to be counted among its pupils, the daughters of those who had been daughters of the Academy in their youth, and whose hearts, going back to the early days, thus gave proof of their abiding love for Alma Mater.

As for the natural surroundings, each year had seemed to touch them with new beauty and richness. Amid such scenes even November stood forth scarcely less lovely than budding May. At all seasons there were new

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lights and shadows to add a fresh and ever-varying charm to the surrounding landscape. Perhaps only they who have lived beside the Hudson, year after year, who have watched its

*" . . . waters stealing
Onward, like the stream of life"*

can appreciate how dear to heart, soul and sense that lovely river can become. Many and many a time, when young spirits know it not, its lesson is mingling with their lives. Looking backward now, we may say with the poet:—

*"Oft in sadness and in illness,
I have watched thy current glide,
Till the beauty of its stillness
Overflowed me like a tide.*

*And in better hours, and brighter,
When I saw the waters gleam,
I have felt my heart beat lighter,
And leap onward with thy stream."*

Thus it mattered not whether the mood were one of joy or sorrow, the river had ever a voice for either, a note of sympathy, an understanding all its own.

When it lay half wrapped in soft Indian summer mists, and the white gulls flew low

THE WAVING FIELD

above the waters, and faint, silvery smoke-wreaths floated out o'er its bosom, and the stern Palisades stood sentinel above, it was still beautiful, and with a beauty almost human.

And those hills beyond, ah! they, too, were loved.

"The sea wave," says Ruskin, "with all its beneficence, is yet devouring and terrible, but the silent wave of the blue mountain is lifted towards heaven in a stillness of perpetual mercy." Watching the silent wave of our blue Palisades, calm and peace stole into many a restless young heart—a peace not perhaps sensibly recognized at the time, but remembered with longing in the after years.

Amid such scenes as these, real culture, as never elsewhere, truly finds its home. This culture has been exquisitely compared to a flower, whereof the stem is knowledge, the perfume goodness, and the color beauty.

Knowledge, goodness, beauty—this is the three-gemmed diadem with which Alma Mater crowns her fair young daughters.

DECADE FIFTH

1887-1897

THE GOLDEN SHEAF

His worth is warrant for his welcome.

—TWO GENTLEMEN OF VERONA

SO whispered the winds, so carolled the birds, so nodded the flowers, so proclaimed the bright faces of two hundred young girls assembled in the Grand Study Hall, to welcome His Grace of New York, Most Reverend Archbishop Corrigan.

Shortly after his elevation to the See of New York, His Grace had renewed an acquaintance, formed many years before, with Community and school. He had become a not infrequent visitor, a gracious presence, welcome alike to young and old.

The occasion of the present informal, but, perhaps, on that account, all the more hearty greeting, was the safe return of His Grace



DECADE FIFTH

1887-1897

THE GOLDEN SILENCE

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—FIVE GENTLEMEN OF VERONA

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THE GOLDEN SHEAF

from a sojourn in foreign lands. Piano, harp, violin and guitar all responded to the dainty fingers which drew from their strings melodious welcome. A chorus of fresh young voices within the hall, rivalled the notes of the feathery songsters without, and a gracefully worded address assured the honored guest of the joy all felt in his return.

The Archbishop's interest in the educational development of this convent school, had been, from the first, very strong. For several years he was among the judges to whom the essays in competition for the domestic economy medals are yearly submitted. Indeed, we cannot be wrong in affirming that he was in those days counsellor and friend to Mount St. Vincent, as was its "Father and Founder" in times past. Neither does the world need to be assured of Archbishop Corrigan's interest in all the higher educational movements, both for the clergy and the laity. Of this the magnificent Seminary at Yonkers and the numerous colleges and convents throughout the Archdiocese afford abundant evidence.

COLLEGE OF MOUNT SAINT VINCENT

The Reverend Charles E. McDonnell, while secretary to the Archbishop, was a very welcome visitor and a special favorite with the pupils. When he was happily called to the Episcopal See of Brooklyn, the reception given to him soon after at Mount St. Vincent, was prompted by sincere esteem and affection.

May, 1894, marked the celebration of the Silver Jubilee Day of the Reverend John J. McNamee, the present chaplain to Community and school. The pupils celebrated the happy event by an entertainment given in the Grand Hall. The numbers of a dainty little souvenir program in white and silver, were so well chosen, and executed that they made this day one to be long remembered. Father McNamee has filled his present position since the year 1879, and, in the exercise of his ministry, has so endeared himself to Sisters and pupils, that all unite in the heartfelt wish that the Mount may also celebrate the golden rosary of his priestly years.

An agreeable event marked the close of the year 1895 at the Academy. This was a mem-

THE GOLDEN SHEAF

orable visit made by His Eminence, Cardinal Gibbons. Accompanied by His Grace, Archbishop Corrigan, the Cardinal reached the Mount on the morning of December 9. At the close of the reception tendered to both distinguished guests, His Eminence, who was visibly pleased with the greetings extended to him, addressed the pupils at some length, graciously expressing the pleasure which the entertainment had afforded him, and heartily congratulating both Sisters and pupils upon the unsurpassed beauties of their home upon the Hudson, beauties which even the bleak wintry weather could not entirely conceal.

The Mount was, on three separate occasions during this decade, honored by the presence of the Apostolic Delegate, Francis Cardinal Satolli. The Delegate's first visit was, as befitted the event, of a somewhat formal character. He came on the 16th of August, 1894, accompanied by Archbishop Corrigan. The pupils had gone to their various homes for the summer vacation, and the reception tendered to the eminent visitor was,

COLLEGE OF MOUNT SAINT VINCENT

therefore, principally of a semi-religious character. The decorations about the grounds and the grand entrance hall were magnificent, the Papal colors, white and yellow, predominating. The honored guest was addressed in Latin by Monsignor Bernard O'Reilly on behalf of the Community. The Delegate replied in the same tongue, his beautiful sentiments being afterward rendered into English by Archbishop Corrigan.

Mgr. Satolli paid two other wholly unexpected and delightfully informal visits, and we like to think that he carried away with him to the Eternal City some pleasant memories of Mount Saint Vincent.

In 1897 Monsignor Merry del Val, with His Grace of New York, Archbishop Corrigan, visited the Mount. The striking personality of this world famous ecclesiastic made a deep impression upon all those present at the reception tendered to him on that occasion.

We shall not close these records of receptions without expressing the very great pleas-

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ure with which an impromptu affair of the kind was held in honor of the newly appointed auxiliary Bishop of New York, Right Reverend John M. Farley, D.D. He had been a frequent visitor at the Mount, and all felt a real happiness in being privileged to rejoice with him in the honor which had so deservedly come to crown his years of priestly service.

During this decade death suddenly claimed a distinguished and saintly member of the Community, Sister Maria Dodge, Directress of Studies at Mount St. Vincent, the author of several works, chiefly historical and biographical. Her loss was deeply felt, not only within her great Order, but also by many in the outside world, with whom, by reason of her important position, she had frequently come in contact.

A year later, the Community and school sustained another loss in the death of the venerable Mother Rosina, who passed away before the expiration of her first term of office.

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She was a holy and much revered Superioress, whose death was truly mourned by all who were privileged to know and love her.

About this time Mount Saint Vincent was called upon to take part in the great Catholic Educational Exhibit then in course of preparation for the World's Fair held in Chicago, from May to November, 1893.

From a magnificent volume published shortly afterwards, entitled "Catholic Educational Exhibit at the World's Columbian Exposition," edited under the supervision of Brother Maurelian, Secretary and Manager of the exhibit, compiled from official papers and reports, we learn that the display from Mount Saint Vincent was rich and varied. It embraced English Literature and Composition, Mathematics, Physical Sciences, Latin and Greek, Modern Languages, History, Mental Philosophy, Evidences of Religion, Music, Drawing and Painting, Domestic Science, Plain Sewing, Honiton and Point Lace.

The writer then goes on to say:

"'Ideas and Judgment' were ably discussed

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by the logic class, whose conversion of propositions was skilful, indeed, as was their illustration of the opposition of propositions, and their discussion of the nature and use of syllogisms. 'Evidences of Religion,' that delightful application of logic to the study of religion, was presented by each pupil in a paper written on a particular subject suggested by this noble study. The subjects treated of in the science papers were as various as the number of pupils discussing them; these papers presented many beautifully drawn colored illustrations to brighten the mass of solid information given by the young scientists.

"In one volume was a 'Course of English Reading' showing an excellent method of teaching literature; in this case Ruskin's 'Modern Painters' had been read, test questions had been presented by the teacher, and these the pupil had answered in writing. In a similar way had been treated the 'Philosophy of Literature,' by the late lamented Brother Azarias, also Giles' 'Human Life in

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Shakespeare,' Spencer's 'Philosophy of Style,' and 'Characteristics of Shakespearian Personages.' The papers on literature consisted of questions and answers on 'Macbeth' and 'Idyls of the King.' An essay (*i.e.*, a set of essays) on 'A Day at the Court of Queen Elizabeth' and another on 'Celebrated Letter-Writers' showed much general knowledge of literary characters and events. Geographical and historical subjects were outlined by the brace system and illustrated by pen-drawn maps in accordance with recently accepted methods. The volumes on music contained twenty-seven exercises of serious work, without ornamentation, but of an excellent character."

As early as 1865, during the administration of Mother Jerome Ely, Mount Saint Vincent had been incorporated as an academic institution. Later, the Academy was affiliated with the University of the State of New York, under the Regents from whom on April 19, 1911, the College Charter was obtained. In the preparatory department the Sisters still adhere to the older and more classic custom

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of presenting the academic honors on Commencement Day, in the shape of a medal and a laurel crown, they have equally the right and the power to confer the roll of sheepskin.

The college preparatory course, comprising a period of four years, embraces both the arts and sciences. Examinations, oral and written, are conducted in a thorough manner, and, alas! often come upon the pupils as pleasant little surprises. Occasionally, distinguished educators from the outer world are also present, and are at full liberty to question the classes. To the inspection of the Regents the academic department is, at all times, open.

As an isolated instance of the really fascinating way in which the study of literature, for example, is brought before the pupils nowadays, we give a Wordsworth program as presented by the class of '95.

A MORNING WITH WORDSWORTH

THE POET OF "THE PRELUDE".....*Essay*
Miss Maud Pace

LIFE AND WRITINGS OF WORDSWORTH.....*Test Questions*

SONNET TO THE BLESSED VIRGIN.....*Musical Recitation*
Miss Anna Smith

Accompanist, Miss Jane Kelly

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MEMORIZED BALLADS AND LYRICS	{	(a) The Solitary Reaper (b) We Are Seven (c) The Rainbow (d) She Was a Phantom of Delight (e) To the Daisy (f) Lines Written in March
WORDSWORTH'S MESSAGE		<i>Essay</i> Miss Mary Ivers
POETS AND POETRY OF THE 19TH CENTURY.....		<i>Test Questions</i>
ABOVE TINTERN ABBEY		<i>Criticism</i> Miss Anastasia Dollard
MEMORIZED SONNETS	{	(a) On the Sonnet (b) London, from Westminster Bridge (c) Evening (d) Mary Queen of Scots (e) Grasmere Lake (f) King's College Chapel, Cambridge (g) To Liberty (h) Mossgiel Farm
LITERARY ANALYSIS OF "ODE TO DUTY"		Miss Elinor Berry
MEMORIZED ODES	{	(a) To Duty (b) On the Intimations of Immortality (c) To the Skylark
AN AESTHETIC STUDY OF "THE INTIMATIONS"		Miss Anna Browne
DAFFODILS		<i>Solo and Chorus</i> Miss Emily Gomm and Class

During this decade the venerable Monsignor Bernard O'Reilly gave a series of instructive lectures on literary, historical, and ethical subjects.

Professor William H. Goodyear continued

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his admirable courses on ancient and modern architecture and kindred art subjects. "Famous Women of History" formed the subject of an enjoyable course delivered by Miss Agnes Sadlier. Two delightful and scholarly lectures were beautifully illustrated, one on "The Madonna in Christian Art," by the Reverend John F. X. O'Connor, S.J.; the other on the "Passion Play at Oberammergau," by the Right Reverend Monsignor Charles J. Kelly, then of Jersey City.

Studies of Tennyson's "In Memoriam," and of Longfellow's "Lyric Poems," most appropriately closed the lecture course of the Golden Jubilee year at Mount St. Vincent. These subjects were ably treated by the Reverend William Livingston, at that time Professor in St. Joseph's Seminary, Yonkers, New York.

Passing now from studies, lectures and similar subjects, we find that these do not by any means absorb the entire time of the pupils to the exclusion of healthful relaxation. That gift of the gods, "a sound mind in a sound

body," is valued at its true worth, and we find every reasonable means taken to secure it. During recreation hours, study is not encouraged; and though over-ambitious students may sometimes murmur, fond parents have good reason to rejoice. Exercise in the open air, during all seasons, and in weather not decidedly stormy, is indulged in three or four times a day, even oftener by the younger children.

The various points of historic interest which abound in the vicinity of Mount Saint Vincent form the pretext for many a charming little pleasure and educational trip. Sunnyside and Sleepy Hollow are within driving distance, and much of the lovely country on the Hudson so enchantingly portrayed in Irving's pages. Tappan Zee with its memories of André, all Westchester county the scene of considerable revolutionary history, furnish the reason for many a drive or ramble.

Yonkers, scarcely two miles away, is yearly visited by hundreds from far and near, for its historic interest alone. It contains, in the

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heart of the city, a manor house dating back to 1682, about which most romantic memories cling. Here, in pre-revolutionary days, dwelt Colonel Philipse, and thither many a time and oft, the young Washington betook his eager steps, for he was wooing, in the stately fashion of those days, Mary the beautiful daughter of the house. His suit, however, as we know, was unsuccessful; the fair maid bestowed her hand elsewhere.

What would she have done, this disdainful maiden, could she have looked into the future? The room in which this sadly interesting wooing took place is still preserved intact, with most of its old fashioned furnishings, which, could they but speak, many a tale might tell. Beneath the ancient manor, long secret passages or tunnels lead down to the river, a quarter of a mile away—tortuous passages which served many a dread purpose in stormy war days.

Back of this "Terrace City" rises Valentine Hill, which has become of late the Mecca of countless pilgrims, now that Saint Joseph's

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Theological Seminary, a magnificent and thoroughly equipped building, crowns the summit of what was once a famous battle ground.

Little informal musicales are frequently given by the elder girls in the Grand Study Hall. Distinguished artists from the big world without also occasionally visit this well-known Academy and favor Sisters and pupils with exhibitions of their art.

There are three days in the year, Thanksgiving, Washington's Birthday, and St. Patrick's Day, which belong exclusively, each in its turn, to each of the three highest classes. Thanksgiving is the Academy day of days for the graduating class. A dramatic and musical entertainment is usually presented by its members, to which the entire Community and school are invited. The play begins at 6 P. M.; a banquet follows, and the merry-making on such special occasions, is sometimes kept up quite as late as 9:30 and 10 P. M. A "long sleep" next morning, follows this highly enjoyable bit of dissipation.

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For the benefit of the uninitiated, we may explain that "a long sleep" means the privilege of hearing the rising bell clanging at half past six, with the comfortable consciousness on the part of the privileged long sleepers that they themselves may "cuddle up" and enjoy forty winks for another hour. Few delude themselves with the consciousness that they can drop wholly off into the land of dreams during the commotion in the corridors which usually follows the ringing of this bell. The so-called long sleep is thus, alas, somewhat of a "delusion and a snare," but none the less a delightful one.

Washington's Birthday is the great *fête* day for the Third Year High class. The members dress in costume, usually as Martha Washingtons, dine at an elaborately decorated table, receive their parents and relatives in the parlors in the afternoon, and, in fact, turn the whole day into a gala occasion, not soon to be forgotten.

Until '93 the next class was, so to speak, *dayless*. Then, however, the bright and

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clever girls who composed it that year, decided that it was high time to remedy this state of things. They at once proceeded to do so, and instituted St. Patrick's Feast as their special occasion of rejoicing. It was a happy thought, and a custom which the classes following have since kept up.

At Christmas time there is a very beautiful custom, general, though not obligatory, throughout the school: namely, the making of garments for the poor. Every pupil, who so wishes, from the most dignified young graduate to the smallest girl who is able to ply a needle, is furnished with the materials for the making of a dress. This work begins early in October. Nimble fingers, or clumsy ones, as the case may be, stitch and stitch in spare moments; and who can say how many generous emotions have been stirred in young hearts, and noble impulses given to an after-life of Christ-like charity by this same sweet and simple custom.

Those remaining in the convent at this time have also the inestimable privilege of assist-

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ing at Midnight Mass on Christmas eve. This is a compensation much valued even by otherwise thoughtless home-loving little girls, who cry their poor little eyes red when bidding good-bye two days before Christmas, to the majority of their companions. By Christmas eve, however, these first and most poignant agonies are over, and a soft, sweet peace seems to be stealing about the long halls and holly-adorned rooms. As the day wears on and the evening shadows approach, there is a perceptible but joyous hush in the voices of the children gathered round the early supper tables. Into their snowy beds they creep at seven, lie awake a long time, perhaps for fifteen whole minutes, then drop off into a slumberland peopled with beautiful Christmas visions, when hark! soft, sweet melodies like unto those the angels may have sung o'er Judean hills two thousand years ago, come stealing out of the night. Nearer and yet nearer come the heavenly strains, gathering and swelling in volume, a bright light illumines the dormitory, the singers pause a moment—

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"Adeste Fideles"—the notes of the violins fall sweet and clear upon the midnight air, and then lingeringly die away in the distance, as the band of young religious glide onward through the long halls and corridors to summon other slumberers to the Midnight Mass.

The scene in the chapel itself is indeed difficult to portray. The lights, the flowers, the music, the white-robed celebrant, the kneeling nuns, the white-veiled children—all combine to make a picture beyond description. Christmas at the convent is not Christmas at home, but it is a Christmas where the true spirit of the feast is realized as rarely elsewhere.

Here our history pauses a moment—our fifth decade is drawing to an end. We have called it a decade among decades. Such, indeed, it was, for its closing year stands crowned among all the years as that of the organization of the "Alumnæ Association of the Academy of Mount St. Vincent-on-Hudson."

Commencement Day had come and gone



VIEW OF CATHEDRAL

THE CATHEDRAL, CAULDEY

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eight and forty times; band after band of light-hearted girls had passed forth from the loved halls of Alma Mater into the great unknown, untried future. Time, and the fortunes of life had drifted them far and far apart, and, in many cases, still further from the convent home. School-girl memories and school-girl friendships were yet, no doubt, cherished in the bosom of many a woman whose hair was whitening with the flying years, but one and all instinctively felt that a still stronger bond would be desirable, whereby to link these vague, sweet memories, whereby to draw still closer together these daughters of a common mother.

“We *ought* to have an Alumnæ Association,” said those who felt that the years were perhaps loosening the ties which they fain would tighten. “We *must* have an Alumnæ Association,” declared the progressive younger ones. “We *will* have an Alumnæ Association,” was the quiet, decided remark of Mrs. Charles F. Nagle, she who in her school-days had been Alice W. Holt.

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"We ought," and "we must" bowed to "we will," as they ever do. One bleak February day saw a little company of thirty-three assembled in the parlors of Mrs. Nagle's home in Brooklyn. They were the nucleus, the charter members, who formed on that day, February 19, 1896, the Alumnae Association of the Academy of Mount Saint Vincent-on-Hudson. Mrs. Nagle stated the object of the gathering in the following words:

"Ladies: The object of our meeting this afternoon is to organize a society of graduates to be known as the Alumnae Association of the Academy of Mount Saint Vincent-on-Hudson. It is now nearly fifty years since Mount Saint Vincent was founded; next year will be the golden jubilee of the Academy, and it is the earnest desire of the Sisters to see an Alumnae Association established and in working order before that time, so that we may join in the grand celebration at the dear old Mount on its fiftieth birthday.

"The object of the society can be briefly stated: The union of the graduates of this

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convent school on the Hudson, and the strengthening of the social ties between them; the mutual benefit of its members; the advancement of the interests of the Academy of Mount Saint Vincent; the cultivation of polite literature and learning, and the promotion of the cause of higher education among women."

A letter from the Superioress, Mother Mary Rose, was then read. It expressed hearty approval of the undertaking, and the warmest interest in its success.

The officers elected, and the members who joined the association on that day were as follows: President, Mrs. Holt Nagle, Brooklyn, N. Y. Vice-President, Miss Victoria C. Olwell, New York City. Recording Secretary, Miss Mary Josephine Browne, Yonkers, N. Y. Corresponding Secretary, Miss Mary Hughes, Brooklyn, N. Y. Treasurer, Mrs. Nora Cotter Brosnan, New York City. Assistant Corresponding Secretary, Miss Regina Schmitz, New York City.

Mrs. Mary McDermott Madden, Mrs.

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Maria Feury Kavanagh, Mrs. Mary Teresa Redmond Howlett, Mrs. Matilda Redmond Smith, Mrs. Anna Redmond O'Neill, Mrs. Mary Smith Haggerty, Mrs. Mary Blunn Miner, Miss Agnes Moran, Miss Elizabeth Rogers, Miss Anita Wheeler, Miss Mary Johnson, Miss Anastasia Dollard, Miss Anna Smith, Miss M. E. Hope, Miss Elinor Berry and Miss Mary Bannon.

The following ladies sent letters or telegrams, expressing their sympathy with the movement, and desiring that their names be enrolled as members:

Mrs. Anna Crimmins Haggerty, Mrs. McEvoy O'Keefe, Mrs. Lucy Donohue Ledwith, Mrs. Jane Arnold Fransioli, Miss Anna Dunphy, Miss Anna Browne, Miss Maud Pace, Miss Mary McGuire, Miss Virginia McGuire, and Miss Mary McMahan.

More than a hundred attended the first general meeting, held on April 11, 1896, at the Academy of the Blessed Sacrament, West Seventy-ninth street, New York City. A constitution which had been prepared by a com-

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mittee, was submitted to the Association, and adopted by a unanimous vote.

It was then moved that the Mother Superior of Mount Saint Vincent be elected Honorary President. This was done amid much enthusiasm. Owing to the unavoidable resignation of the previously elected corresponding secretary, a new election for this office was held, which resulted in the choice of Miss Mary Mullane. Two additional vice-presidents were also chosen, namely, Mrs. Matilda Burke Brown and Mrs. Anna Crimmins Haggerty.

The Alumnae badge and the motto were also adopted on this day. The colors chosen were white and gold; the motto, "Pietas, Sapientia, Amicitia." The badge is a gold bar, engraved with the motto, from which depends, by means of a slender chain of gold, a beautiful star-shaped medal, the center of which is a raised plate, engraved with the name of the owner, and surrounded by a wreath of laurel.

The Mother Superior, in the course of a

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short address, congratulated the Alumnae on the results of their work and cordially invited them to be her guests at luncheon at their Alma Mater, on Saturday, May 16, 1896. This first reunion and luncheon was an event never to be forgotten. The day was all that a day in mid-May can be, a day when the Spring is at the zenith of its glory. The old familiar, yet ever newly beautiful river danced in blue and sparkling waves beneath the morning sunlight; the stately Palisades, clad afresh in their spring verdure, looked down as of old, with alternating smiles and frowns upon the lovely waters. Cool, green lawns stretched invitingly on either side, soft breezes stirred among the tree tops, and wafted forth sweet odors of apple blossoms and magnolia bloom; the dear old fountains played and plashed as of yore, the great terraces glowed one mass of floral beauty. Fonthill Castle, so like an ancient feudal stronghold, smiled a welcome from its every ivy-clad turret and deep window niche, while above and beyond, the central and crowning figure of all, the

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great academy, their Alma Mater, threw wide her doors to receive her returning children. In the main entrance hall the Alumnae were greeted by their hostess and Honorary President, the Mother Superior, in person. A brief musical and literary entertainment was then given in the Grand Study Hall. After a short business meeting, luncheon was served for one hundred and fifty Alumnae in the main dining-hall, which had been beautifully decorated for the occasion; white and yellow, the Alumnae colors, in daisies, daffodils, and dog-wood prevailing.

A period of social intercourse followed. Then by special permission of His Grace, the Archbishop of New York, Benediction of the Most Blessed Sacrament was given in the convent chapel by the chaplain, Father McNamee; the "Magnificat" being sung by the Alumnae, Schmitz's "Laudate" by the convent choir.

The old, well-loved haunts of hill and dale were then explored, the flower-gardens, the orchards, the daisy-starred meadows, the shad-

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owy groves, the tennis and croquet grounds all claiming their quota. But the beautiful grotto of "Notre Dame de Lourdes" was the principal point of attraction. As the visitors, loth to go, lingered longest in its charming vicinity, listening to the gentle lap of the tiny waves, the whispering winds and liquid bird notes, thinking "thoughts that do often lie too deep for tears," lo, the soft sweet strains of mandolins and guitars floated gently round about them, recalling with the old familiar airs, memories of days long past, and never to return. The glories of the setting sun were painting the western sky before the party turned their steps homeward, carrying with them the memory of "one of those heavenly days that cannot die."

The Alumnae Association has been successful beyond the most sanguine expectations of its organizers. It has a membership of several hundred, graduates only being admitted. Many of these have their homes in the South, in the West, or at other far distant points, yet on Alumnae meeting days, which occur several

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times a year, some of these members have been frequently present.

Here and now, however, we lingeringly bid adieu to old days and old scenes, for our present history ends with this year of grace 1896. We have traced, in merest outline mayhap, the fortunes of this famous convent school through the half century of its peaceful, though not uneventful existence. Years hence another pen may have the privilege of chronicling the glorious festivities of the year 1897 which will mark the Golden Jubilee of the Academy of Mount Saint Vincent-on-Hudson.

DECADE SIXTH

1897-1907

THE HARVEST FESTIVAL

*Spring shall plant,
And Autumn garner to the end of time.*

—SHEEHAN

TREE and turret, lawn and river gleamed and glistened in the fair May sunshine, the oriole and the robin were pouring forth glad tidings, and thus their message ran: "Fifty years ago a tiny seed was planted by a gentle sower, whose 'strength was as the strength of ten' because her heart was pure. Many years and many night-dews had nursed the seed through summers hot and winters long, and then the first green shoots came timidly forth; the fair young stalks took courage and raised their eyes to heaven; the ripening grain smiled into the azure skies with childlike confidence; the



DECADE SIXTH

1897-1907

THE HARVEST FESTIVAL

*Spring shall plant,
And Autumn garner to the end of time.*

—SHILOH

TREE and turret, lawn and river
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May. **CARDINAL FARLEY** and the robin
were **COPYRIGHTED BY ANNA FRANCES DEVINS** their
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the azure skies with childlike confidence; the



THE HARVEST FESTIVAL

waving field sang its song of thanksgiving to Him toward whom the lilies of the field hold up their grateful cups." The Reaper's work was finished. The golden sheaves stood resplendent in the harvest field.

The joy and hope that shone so long ago in the first gentle sower's face were here also, but the reaper's eyes were now raised in gratitude to Him who had given life to the seed, rain and sunshine to the growing plant, courage and perseverance to devoted hearts. A look of fear passed across her face as she listened to the chorus of praise that everywhere greeted her ears. "The harvest indeed is ripe," she admitted, "but know you not to whom we owe the increase?" And as she spoke, the great bell in the Convent tower began a glad peal for it was the twenty-second of May, eighteen hundred and ninety-seven, the Golden Jubilee Day of Mount Saint Vincent.

The Lord and giver of that bounteous harvest surely smiled upon his work this bright May morning. All nature echoed and re-

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echoed the words of Jehovah in Leviticus, "And thou shalt sanctify the fiftieth year." There was indeed jubilee in the air from the joyous moment when happy visitors arrived at Mount Saint Vincent station until the setting sun proclaimed .

*"Though the day be never so long
At length the bell ringeth to evensong."*

Upon their arrival at the main building the guests turned eagerly toward the wide open doors of the chapel. It was the same old, dear, familiar chapel of happy girlhood days but wonderfully transformed; and though some of the guests may have missed the dim and sombre twilight of other days, yet their compensation was more than adequate, since now a golden glory seemed to descend upon the exquisite marble altar, and beauties never before realized burst upon the vision.

The chapel altered and redecorated for the occasion proved upon closer inspection a marvel of artistic beauty. The lofty dome above the sanctuary was a charming reproduction of that in the famous cathedral of St. Mark

THE HARVEST FESTIVAL

in Venice. The new stained glass windows made by Meyer of Munich were gifts from devoted friends and former pupils of the Academy. The two largest, those on either side of the sanctuary, as well as the set of bas-relief stations finished in ivory and old gold, were presented by the Alumnae Association in honor of the Golden Jubilee of their Alma Mater. One gift was commemorative of deceased teachers, the other of deceased alumnae. The moss-green sanctuary carpet was a gift of Mrs. Theodore Havemeyer of New York. The golden chalice inlaid with gems, used for the first time on this occasion, was a bequest of Miss Josephine McFeely. A monstrance set with thirty-six diamonds was the bequest of another former pupil. The pews of quartered oak and the inlaid flooring were also the gifts of generous friends.

The Jubilee proper began with the celebration of Pontifical Mass at ten-thirty, Most Rev. M. A. Corrigan, Archbishop of New York, officiating. In the sanctuary were the Rt. Rev. John M. Farley, Auxiliary Bishop

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of New York, Most Rev. P. J. Ryan, Archbishop of Philadelphia, Rt. Rev. C. E. McDonnell, Bishop of Brooklyn, Rt. Rev. W. M. Wigger, Bishop of Newark, Rt. Rev. J. A. McFaul, Bishop of Trenton, Rt. Rev. J. E. Quigley, Bishop of Buffalo, Rt. Rev. Edmund F. Prendergast, Auxiliary Bishop of Philadelphia, Rt. Rev. Thomas McGovern, Bishop of Harrisburg, Rt. Rev. Thomas M. A. Burke, Bishop of Albany, Rt. Rev. Henry Gabriels, Bishop of Ogdensburg, and about two hundred of the clergy. In an eloquent sermon Rt. Rev. Bernard F. McQuaid, Bishop of Rochester, paid a glowing tribute to the Sisters of Charity, the pioneers in New York State in the field of Catholic education for women, no less than in the field of charitable endeavor.

At one o'clock dinner was served and at half past three the Alumnæ and other guests met in the Grand Hall, where an informal reception took place. Mrs. Charles F. Nagle, President of the Association, addressed the Archbishop in the name of her sisters. On

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her right stood Mrs. Murray Quinn, the only surviving member of the Class of 1848; on her left Miss Eduarda Crosas, a fair young member of the Class of 1897, typifying respectively the first and the last link in the golden chain of fifty years. Benediction in the convent chapel closed the programme for the day. At the time of departure each guest was presented with a unique souvenir in the shape of a beautiful volume bound in white and gold, containing under the title "A Famous Convent School," a history of the Academy during the fifty years since its foundation.

The rejoicings which began on Alumnæ Day, as the first day had been designated, did not conclude for an entire week. Among the events especially to be mentioned are Memorial Day, Pupils' Day, Community Day, and last but not least, Children of Mary Day.

This last was made one of reunion for all former pupils, particularly members of Our Lady's Sodality. The guests arrived on an afternoon train. Having assisted at Benediction all joined in a pilgrimage to the grotto

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of Our Lady of Lourdes. The procession was a sight not soon to be forgotten. First came as an advance guard the Academy Children of Mary, gowned in white and bearing their banners. After these favored standard-bearers walked the Chaplain, the Reverend John J. McNamee, the Rt. Rev. Monsignor O'Reilly, the tiny altar boys with their swinging censers, two hundred pupils of the Academy, five hundred of the former pupils, and last a long line of black robed religious. Onward the Pilgrims of love then wended their way through the dear familiar grounds, past the apple orchard rich with its scent of blossoms; under the shade of the maples, past the rustic gate, the ever hospitable wayside well, on to Our Lady's Shrine. Far up on the hillside overlooking the grotto, a temporary altar had been erected upon which had been enshrined a statue of Our Lady. A unique feature of the occasion was the crowning of the "Queen" by Sister Vincentia of St. Gabriel's, the oldest living President of the Children of Mary. She was assisted by Miss

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Sarah Kelly, the youngest President, a member of the Class of '97 at Mount Saint Vincent. From the hearts of that vast assemblage burst almost spontaneously the beautiful hymn, "Mary, We Crown Thee with Blossoms To-day." The ceremony of burning the petitions over, the pilgrims bent their steps to the "Hill" where the traditional May-pole had been erected. To the accompaniment of stringed instruments tiny girls danced merrily around the gaily decorated pole. It was indeed a real old-fashioned May Party. Refreshments were served by the older pupils, and many a mother's heart swelled with pride as she introduced her daughter to some old friend, as another grand-daughter of the Mount. Old memories, old friendships were once more renewed in the tender glow of the soft May sunshine. Teachers and pupils who had not met in long, long years enjoyed a reunion never to be forgotten. Only the absence of some loved teacher cast a shadow over the day's rejoicing. The sun was sinking behind the Palisades in a golden and

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crimson glory before the party broke up and the guests reluctantly turned their steps homeward.

The golden bells at Mount Saint Vincent had hardly ceased their ringing before silver bells in the steeples of more than a hundred churches took up the note and sent forth to the faithful of New York the glad tidings of the Silver Jubilee of His Grace the Most Rev. Michael Augustine Corrigan, Archbishop of New York. Naturally, Mount Saint Vincent was among the first to offer heartfelt congratulations and to express the wish that the dear Archbishop might live "Till the silver leaves are burnished into gold." The Sisters, the Alumnæ, the pupils, all took part in the celebration. At the Annual Commencement of that year Mrs. Charles F. Nagle, President of the Association, offered the felicitations of her sisters and in their name presented to the honored Jubilarian a bust of Christ in silver, and in the same material a chalice, to which gifts the Alumnæ later added the furnishing of two rooms in the then new Sem-

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inary of Dunwoodie. The Archbishop responded in one of his most characteristic speeches, referring to his deep attachment to the Mount and to all its interests.

Four short years of this decade had been borne along on the "River of Time," to the Mount, years of growth and years of gladness. Nineteen hundred two dawned auspiciously but even in its springtime a shadow fell—the death of Archbishop Corrigan came as a great sorrow to Mount Saint Vincent. He had been its Father, Guide and Friend. In all the difficulties that are bound to beset a large community he was ever full of sympathy and understanding. His true charity and thoughtfulness for others were carried into the smallest details of life. The Rt. Rev. Monsignor Doane wrote of him: "He seemed to walk in the footsteps of Fenelon and of St. Francis de Sales. I have often admired him when I noticed that with all the influence and power and position which his high office gave him he was as Archbishop Corrigan just as simple, sweet and modest and

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unassuming as I had known him as a boy." So deeply was the death of this devoted friend felt by the Alumnae Association that out of respect to his memory the May Reunion with its attendant festivities was that year omitted. On a bracket in one of the College parlors reposes the bust of Christ given by the Alumnae Association upon the occasion of the Archbishop's Jubilee. Dr. Joseph Corrigan, in his desire to present to the Mount some appropriate memorial of his lamented brother, could think of nothing more fitting than this highly prized token of esteem from the daughters of Mount Saint Vincent.

On the afternoon of Wednesday, January twenty-first, nineteen hundred three, a reception was tendered to the Most Rev. John M. Farley, the newly consecrated Archbishop of New York. Both pupils and alumnae took part in the programme rendered. Mrs. Anna Grant McDonnell, President of the Association, made a short address, after which two tiny grandchildren of the Mount bearing a basket of roses presented to His Grace in token

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of filial affection, an episcopal ring, the stone being a topaz in antique setting. Accepting their gift, His Grace referred to the happy days in the past when as a young priest he had wandered through the spacious grounds of the Mount in attendance on the late Cardinal McCloskey, whose secretary he had been. He congratulated the Alumnae on their organization as well as on their loyalty to Alma Mater, and added that in future whenever he chanced to look upon the ring he would prayerfully remember the donors. This promise, from subsequent events, we believe he has faithfully kept.

The fall of 1904 brought a great sorrow to the Sisterhood and students at Mount Saint Vincent in the death of the revered and beloved Mother Ambrosia.

Fifty-two years of her long life had been spent in the service of religion and charity. The New York Mother-House could count but five years of existence when, in 1852, at the Old Mount, the young postulant entered on her career of self-sacrifice. Her superior

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merit was soon recognized, and after her profession she was rapidly advanced from one post of responsibility to another. Having held successively the offices of Treasurer, Mistress of Novices, Assistant Mother, she was, on the death of the venerated Mother Jerome, elected Mother Superior of the Community (1885).

During her two successive terms (1885-1891) Mother Ambrosia advanced in a marked degree, the cause of charity and education. It is especially to be noted that she placed on a firm basis the classes, or scholasticate, of the young Sisters. This work has since progressed, until now a College Course is possible for the young religious, when deemed advisable.

Mother Ambrosia was a woman of deep piety, rare wisdom and remarkable administrative ability. Her advice in matters of importance was eagerly sought and much appreciated.

Her death, following a brief illness, oc-

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curred at St. Vincent's Hospital, New York; but her precious remains were conveyed to the Mount where, in the little cemetery on the hill, they rest near those of Mother Angela, Mother Jerome, Mother Regina and Mother Rosina. The memory of each and all is held in loving benediction.

Toward the close of the same year, 1904, the Mount lost one of its most highly respected and devoted teachers, Mr. William F. Pecher. Up to the time of his lamented death Mr. Pecher had for many years served as teacher of organ and piano at the Mount. He was a thorough musician, a conscientious and brilliantly successful teacher. He presided for years at the organ of the Cathedral and his choir was famous throughout the city. His Christmas and Easter programmes drew throngs of both Catholics and non-Catholics to the Cathedral. Mr. Pecher was succeeded at the Mount by Mr. Gaston M. Dethier, and in 1916 by Mr. Pietro A. Yon.

During the years 1903, 1904 and 1905 the

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Mount was honored by visits from many distinguished dignitaries of the church. Prominent among them may be mentioned His Excellency the Apostolic Delegate, Archbishop Falconio, accompanied by His Grace Archbishop Farley. Their coming was unexpected, hence the programme rendered was necessarily impromptu though none the less cordial.

In 1905 Monsignor Aversa, Apostolic Delegate to Cuba and Porto Rico, paid a welcome visit to the Mount.

Just before the close of this decade, Dr. James J. Walsh established, in memory of his mother, the Walsh gold and silver medals for excellence in Latin.

At the Annual Alumnæ Luncheon, held in May, 1903, a silver Loving Cup was presented to Mrs. Charles F. Nagle by her sister-alumnæ. Mrs. Nagle was unable to be present on this occasion owing to the recent death of her little son Reginald. The cup bears this inscription:

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PRESENTED TO
MRS. CHARLES F. NAGLE
(ALICE HOLT)
FOUNDRESS AND FIRST PRESIDENT
OF
THE MOUNT ST. VINCENT ALUMNÆ ASSOCIATION AS A SLIGHT
TOKEN OF THEIR HIGH APPRECIATION
BY
HER DEVOTED FRIENDS AND SISTER ALUMNÆ
MAY 1903

During this decade the Association grew and prospered with the growth and prosperity of its Alma Mater. True to its motto: "Pietas Sapientia, Amicitia," its activities proved many and various. The Seton Guild was established in 1897, the Jubilee year. The object of the Guild is to provide garments for the sick poor, particularly the children in Seton Hospital. Many musicales, receptions and sales were held during these years for the purpose of raising funds for this and other worthy objects. A favorite charity of the Association is the Mission in Nassau, and the League of Divine Providence was formed to aid the Sisters in this arduous work in the Ba-

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hama Islands. *The Children of Providence** is issued annually as a help to defray the expenses of that Mission. These are but the pet charities of the Association. To mention the charitable activities of the Alumnæ as individuals would be a task commensurate with naming the chief charitable activities of Catholic New York. In hospitals, nurseries, settlements, Sunday schools and all other works of zeal, representatives of Mount Saint Vincent will be found either as leaders or as earnest workers in the ranks. "This should not be surprising," one of the members once remarked, "rather would it be astonishing if the daughters of the Mount had not a zeal for God's poor, after years spent under the influence of the Sisters of Charity."

Though work for the less fortunate has received chief attention from the Alumnæ, the intellectual and social sides of life have not been forgotten. We mention but a few among the many distinguished men who lectured for the Association during these years: Dr.

* Edited by a Sister, an alumna of the Mount.

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Maurice Francis Egan, American Ambassador to Denmark; Reverend Dr. Cornelius Clifford; Rt. Rev. Monsignor Henry A. Brann, D.D.; Dr. James J. Walsh; Reverend Dr. Joseph J. McMahan, and many others.

The Dante Study Class was organized in 1899. A member of the Alumnae, a religious and devoted Dante student, succeeded in inspiring a number of the ladies with some of her own enthusiasm, and a class was formed. Although this Class has been in existence now fully eighteen years the members claim that real interest in Dante's work has never flagged. A lifetime, they realize, is hardly long enough in which fully to appreciate the deep spiritual significance of the "Divina Commedia."

Before closing this brief chronicle of alumnae activities we must not fail to mention the volume "Elizabeth Seton," which appeared in 1905. This work from the pen of a daughter of the Mount, Miss Agnes L. Sadlier, has won for its author the deep gratitude of all Sisters of Charity as well as of their pupils.

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According to the constitutions of the Sisters of Charity the Mother Superior cannot serve longer than two consecutive terms. Thus it came about that in 1901 Mother Mary Rose's mantle fell upon the shoulders of another. That the Community had made wonderful progress during these years is a self-evident fact. It had also greatly increased in numbers and added to its members many of the Mount girls. Vocations seemed to be contagious about this time, and we may as well admit that the epidemic still frequently occurs, often in the most unexpected quarters.

Mother Melita's six years of government were marked by her own distinguishing characteristics, gentleness and forbearance and a continuation of the policies of her predecessor. In 1907 Mother Melita was succeeded by Mother M. Josepha.

Toward the end of 1909 a piece of interesting news began to be whispered about among the many former pupils, a dream was about to be realized, the dear old Convent was to take upon herself a new dignity, Mount Saint

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Vincent was to become a College. Many had eagerly looked forward to this day, feeling sure of its advent. Some were impatient that it had not already arrived. Few realized the difficulties that stand in the way of such a far-reaching work. Many years before, the moving spirit of the Community had decreed that the Mount should become a college in the near future. To this end the higher education of many of the younger religious was progressing steadily. It was felt that when Mount Saint Vincent should open its doors to college students, the faculty must be not only ready for the task, but equal to the best. His Eminence Cardinal Farley, always in the foreground of progress, enthusiastically urged the Sisters on, and so deeply interested did he become that as a means of adding encouragement to the new undertaking, he willingly consented to head the list of the Faculty with his own name as President.

In view of the advent of the college students, a large addition to the north end of the main building became imperative. This wing is

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devoted entirely to community purposes, leaving the entire original building to the students. About this time also "Maryvale Hall" was renovated. This structure is situated just south of the Castle and near the famous "Angels' Spring." Here, thoroughly equipped chemical, physical and biological laboratories occupy the entire main floor. The upper story is devoted to art studios. Glimpses of river, lawn and woodland develop and encourage the natural ability of the youthful artist. In Maryvale Hall one somehow feels very near to Mother Nature, and while the students on the first floor peer with the interest of the scientist into her secrets, the art students above just feel her power without searching for the reason. To them she whispers secrets not always vouchsafed to the scientists.

Mother M. Josepha, whom we would like to say God raised up for the occasion, was now in control of the destinies of Mount Saint Vincent. Hers is a courageous spirit and as she looked over the harvest field her heart was full of gratitude. It was plainly God's will

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that the dear convent school should continue its work of the last sixty years. The seed must still be planted and its growth fostered, but the field must be enlarged. The important question of higher education for women had been growing more and more insistent year after year. As time went on, Mother's eyes penetrated beyond the Academy walls and beheld a gleaming vision of stately college halls that beckoned her onward and upward. The voice of Heaven called; the Cardinal urged; Mother, turning her heart to God, made her decision, and in that moment the College of Mount Saint Vincent became a reality.

DECADE SEVENTH

1907-1917

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*New blossoms from the selfsame earth
Beneath the selfsame skies.*

—TABB

PRIOR to the year 1633 the world dreamed not of a life that partook of the combined duties of a Martha and a Mary. To live in the world and yet out of the world seemed a contradiction of terms. The gentle Bishop of Geneva, St. Frances de Sales, had seen this vision and we know how his plans were frustrated by good people who were shocked at the thought of such an innovation. In less than a quarter of a century, however, the world was ready for this seeming paradox. The fearful plague that ravaged France at that time proved the need of the "Daughters of Charity" and Saint Vincent

BIBLIOTECA A.F.W. OF CALIF.

DECADE SEVENTH

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PASTURES NEW

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PRIOR to the year 1633 the world dreamed not of a life that partook of the combined virtues of a Martha and a Mary. To live in the world and yet out of the world seemed a contradiction of terms. The gentle Bishop of Geneva, St. Francis de Sales, had seen this situation and we know how his plans were frustrated by good people who were shocked at the thought of such an innovation. In less than a quarter of a century, however, the world was ready for this seeming paradox. The fearful plague that ravaged France at that time proved the need of the "Daughters of Charity" and Saint Vincent



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de Paul, with the aid of Mlle. Le Gras, dared to convince the world that the cloister does not make the nun.

This attitude of the seventeenth century seems strange to us of the twentieth, now that an active life is far more readily understood than the life of a cloistered religious. All forms of activity seem perfectly natural to the nun of our day. From ministering angel to the poor in their own homes, the Sister of Charity has passed on to act as nurse in the hospital, thence even to the battle field, and when peace once more settles down upon the land we find her caring for the orphan and educating the children in the parochial schools. Even now, however, her work is not done. The children of the more prosperous need her aid no less than the children of the poor. The future of the Church in this country demands that she turn her attention to training the intellectual leaders of to-morrow, the women who can combine mind and heart in solving the complex problems that confront us at every turn. Thus the activities of the

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Sisters of Charity have culminated in that crowning work of Catholic education, the establishment of a college, the College of Mount Saint Vincent. Madame Le Gras felt that she was taking a daring step when she introduced to the world an uncloistered order; Mother Seton also had qualms when she inaugurated her first academy; and doubtless Mother Josepha's fears were none the less real though unspoken, when she launched the College of Mount Saint Vincent. All three steps required courage and something else that sounds rather unpoetic,—money. Each path-finder sought the courage in her own heart and looked to God for the means. "It is God's work, so it must succeed," was the prayer on the lips of each.

On Academy Commencement Day in June, 1910, the good news was officially announced to an eagerly expectant public; and on Monday, September 29th, 1910, the College of Mount Saint Vincent threw wide its doors. Thus this autumn day will go down in history as that which marked the establishment of the

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first Catholic College for women within the limits of New York City.

True to his promise, His Eminence Cardinal Farley headed the list of the Faculty as President. We take the other names of this Faculty as they appeared in the first college bulletin:

- REV. FRANCIS E. GIGOT, D.D.
Professor of Scripture
- REV. FRANCIS P. DUFFY, D.D.
Professor of Philosophy
- REV. JOHN F. BRADY, D.D., M.D.
Professor of Religion
- REV. JOSEPH C. HERRICK, Ph.D.
Professor of Biology
- REV. EDWIN J. RYAN, D.D.
Professor of Church History
- WILLIAM R. SCHWARZ, Ph.D.
Professor of Mathematics
- MORIZ STOEHR, A.M.
Professor of Physics and Chemistry
- THOMAS GAFFNEY TAAFFE, Ph.D.
Professor of English
- BAPTISTE MÉRAS, A.M.
Professor of French
- JOHN REBER, A.M.
Professor of German and Latin
- FRANCIS D. NEW, A.M.
Professor of Greek
- JARVIS KEILEY, A.M.
Professor of History and Government
- GASTON M. DETHIER
Professor of Music (Piano and Organ)

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EDUARDO MARZO, Member of Academy of St. Cecilia, Rome
Professor of Vocal Music

ASSISTANT PROFESSORS

SIX SISTERS OF CHARITY

S. C. FOWLER

Instructor in Physical Culture

Sister Mary Ambrose, formerly Directress of the Academy, was appointed Dean of the new college.

The charter granted by the Regents of the University of the State of New York on April 19, 1911, gives the College of Mount Saint Vincent "power to establish and maintain in accordance with the requirements of the Regents of the University, departments of higher education; and subject to the requirements and restrictions of the law and of the Regent's rules, to confer upon duly qualified students suitable registered scholastic degrees."

The names of the twenty-eight students who enrolled on the opening day, follow:

GRACE MARY CORNELL

ROSALINE VINCENTIA CUNNING-
HAM

OLGA JULIA FROST

CATHERINE VERONICA O'BRIEN

MARY JOSEPHINE TIMONY

MARY ROBERTA HAWKINS

ELLEN CATHERINE McENTF-
GERT

MARGUERITE MARIE FARRELL

MARY GABRIEL BLAKE

FRANCIS LORETTA STAPLETON

MARIE MADELEINE LEFEVRE

FRANCES REGINA MOORE

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MARY ROSE MOORE	ANGELA MARIE BUTLER
ELEANOR JESSIE DEVEREUX	AGNES LAURA CAHILL
HELEN AGNES KELLY	IRENE VERONICA BANNIN
HELEN ALEXANDRA DRISCOLL	LORETTA DOLORES MCSPIRITT
LAURETTE JEANNE REYNAUD	JOSEPHA VERONICA BRENNAN
MARY VERONICA HANLEY	HELEN JOSEPHINE MCCORMACK
AGNES GERTRUDE MADDEN	MARY ALICE COTTER
MARY ELIZABETH MULRY	ALMA MARSHAL BRENNAN

When we remember that some of our most famous secular colleges began their work with a mere handful of students—Columbia eight, Harvard nine—we realize that God's hand was surely directing the new enterprise.

Seven of the entering students ranked as Sophomores, three having completed the Freshman year while in the Academy of Mount Saint Vincent. For years the course of study in the Graduating Class of the Academy had been so ranked by the Regents. The remaining four of this band had taken their Freshman year in other colleges. All these students were in a unique position, bound by no college conventions. They were to be the path-finders, the trail-blazers for the students that in future would throng the halls of Mount St. Vincent. For American youth, it is always a stimulus to do and to dare. The mem-

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bers of the College Alumnæ will smile at the word dare, and they will tell you that just because they were bound by no historic precedent they had to be restrained in their ardor to conform to the conventions of century-old colleges. However, the gentle and judicious guidance of Founder and Faculty helped the enthusiastic ones over many pitfalls; and now (1917), after seven years of life, the college traditions are the admiration of all new students; as sacred as century-old customs and held in as great reverence.

The first event of importance during the year 1910-1911 was the mid-winter examination. This event is generally acknowledged in all colleges as the milestone at which the sincere student comes to a pause and tries to determine whether or not she is in earnest as to her journey and whether she has taken the right path. The fact that she is not simply to give back what has been given to her, but that the college requires her to give something of herself in return, is a revelation to some and a mighty stimulus to others. College profes-

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sors generally admit that this first half-yearly examination is of the utmost importance. We have heard that the faculty of Mount Saint Vincent was well satisfied with the ability and earnestness displayed by this first class.

The dramatic event of the year, "As You Like It," had been prepared for presentation upon a woodland stage under the oaks of Lourdes Park, but at the last moment a shower compelled audience and players to retire to the Grand Study Hall of the Academy, where the young actors quickly adapted themselves to their new surroundings. Cardinal Farley, though burdened with many engagements, managed to be present on this occasion that he might lend all the encouragement in his power to the first dramatic event in the history of the new college. His address of congratulation showed deep appreciation of the triumph achieved by the collegians.

The twelfth of June, 1911, was the gala day of the first year. Prizes for Excellence in the Sophomore and Freshman classes were awarded to the Misses Marie Lefevre

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and Eleanor Devereux, respectively. Other prizes were awarded for excellence in various subjects and the morning closed with an address to the students by the Chaplain, the Rev. John J. McNamee.

That the first year of college work at the Mount proved so successful was due to several causes, chief among which may be mentioned the indomitable energy and courage of the Founder; the wholesouled interest in the success of the undertaking evinced by the distinguished men who formed the Faculty; and lastly the spirit of the student body, an admixture of enthusiasm and a deep sense of responsibility.

The second year in the history of the College opened with the Mass of the Holy Ghost celebrated by the Chaplain, Rev. John J. McNamee. Both college and academy students were present and sang the Gregorian music. The sermon was preached by the Rev. Doctor John F. Brady, who some time previously had been appointed Vice-President of the College. He took for his text, "Now this is eter-

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nal life: that they may know Thee, the only true God and Jesus Christ whom Thou hast sent." (St. John xvii, 3.)

During the year 1910-1911 the collegians found dormitory accommodations in Lourdes Villa. To the uninitiated we would explain that Lourdes Villa is the new designation for the quaint stone building that stands on the hill overlooking Lourdes Park. For some years small boys, most of them brothers of pupils in the Academy, had occupied it as a comfortable little boarding-school. Several years ago the original building was enlarged and thus, in reality, lost its cottage proportions. The opening of the college made it expedient to close this school to the boys and turn the building over to the students, who thoroughly enjoyed their new home with its diamond paned casements and its irregularly shaped rooms that lent themselves to all kinds of originality in decoration. But even during that first year, the doom of this cozy villa was sealed, for the thronging students could no longer be accommodated therein another

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year, even with the aid of the rooms that could be spared in the main building. The policy of having two girls occupy one room has never been advocated at the Mount, for there are times when solitude is absolutely necessary to reach any degree of perfection in the more important studies.

A large and well-appointed residence hall now became the imperative need of the hour; hence as early as November, 1911, the corner stone of a new building was laid by His Eminence Cardinal Farley, this being his first official act since his elevation to the Sacred College. The hall is named for the Founder of the Sisters of Charity in America, the "Elizabeth Seton Residence Hall." It is built of granite and brick in the Italian Renaissance style and towers six stories above the hill, affording unsurpassed vistas from every window, north, east, south and west, actually looking down upon the castle and even on the famous tower of the Academy where the great clock sends forth its message of fleeting time.

The first floor is devoted to offices, reception

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and recreation halls and a perfectly appointed dining-room in which the college feasts are celebrated. The exquisitely carved furnishings of this room are a feature not to be overlooked. They were a gift from one of the generous friends of the college, as were also the many paintings that adorn the gallery in this building.

The very fine mural paintings in this hall are the work of the celebrated sculptor, Miss Melva Beatrice Wilson, and are that artist's gift to the college for the Centenary year of the coming of the Sisterhood to New York.

In one of the corridors are depicted, in twenty-six panels, scenes from the Iliad of Homer. In another corridor Christian Art is nobly represented by the artist in a series of inspiring scenes from the Paradiso of Dante.

More reception rooms and a beautiful oratory of Our Lady occupy the second story, while the four upper floors are reserved as private apartments for the young students. All are beautiful airy rooms, each with its own

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inspiring view. To the west, the glories of river and Palisades; to the east, woodlands and a glimpse of the Terrace City. After the visitor has roamed through the building, admiring its many attractive points, a wonderful treat is in store,—the view from the garden that crowns the roof! Here words fail. After a short climb up a rather steep staircase the visitor beholds one of the most magnificent spectacles of nature. Almost involuntarily the thought comes: How can the Mount fail to develop artists, poets and geniuses of every kind, for who could live daily amidst such surroundings and not grow great in mind and soul! It is like, and yet unlike the view from the top of a very high mountain. The castle shrinks to insignificance, the main building has lost its proud eminence, the tall chestnuts and oaks are as shrubbery; to the south, the wonderful expanse of river with the great City looming up almost at our doors; to the north, Tappan Zee where the river bursts forth in its mad rush to the sea, to find its course checked, however, by the Sentinels of the

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Hudson, typical of the life of the college student, who is learning self-restraint during these precious years and is soon to see the vision with a deeper and a broader outlook.

The Elizabeth Seton hall, begun November, 1911, was completed and ready for occupancy the following October. On the first day of that month His Eminence, the Cardinal, assisted by the Vice-President of the College, the Chaplain, members of the faculty, and many visiting clergymen, performed the ceremony of blessing the new Residence Hall.

During this year also another building was diverted to college purposes, namely "Louise Le Gras Hall," the two-story structure that stands at the extreme southeast corner of the grounds facing 261st Street. A thoroughly equipped gymnasium occupies the entire main floor, while a beautifully appointed theatre or auditorium claims the second floor. The pupils of St. Vincent's Free School had formerly been accommodated here, but the proposed establishment of a parochial school in connection with St. Margaret's Church at

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Riverdale made the continuance of the former school unnecessary.

A glance over the college bulletin might lead one to fear that the students have little time for relaxation, yet a few moments' conversation with one of the collegians will quickly disabuse us of this idea. "Oh, we have the best of times; not a holiday nor a festival passes unnoticed. Our college life is a most happy one."

First comes Hallowe'en, on which night pumpkins, witches and black cats hold the center of the stage. This is succeeded by the Harvest Festival, differing in treatment with the year as each new class brings fresh ideas for development. The Christmas Bazaar follows quickly after. The Children of Mary, under whose auspices this affair is held, are always eminently successful in their undertakings, and the sum yearly realized for charity mounts high into substantial hundreds. This bazaar is very dear to the hearts of both students and college alumnae. A play at Christmastide is also an established custom.

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Shrove Tuesday is another gala occasion on which original dramas and entertainments of many kinds break the strain that would be too great were college life all work and no play. A May festival closes the social activities for the year until Commencement Week. A public reception given to relatives and friends of the students occurs annually, usually in February just before Lent.

The large gymnasium is another source of pleasure and relaxation and the inter-class basket ball contests are events of the year. During the winter Jack Frost occasionally condescends to grant a double thickness to the ice on Lourdes Lake, and the exhilarating exercise of skating is added to college joys. Dancing is another of the pleasures of the students both in the gymnasium and in the recreation room provided for that purpose in Elizabeth Seton Hall.

It is needless to say that the higher life is not forgotten at the College of Mount Saint Vincent. The very atmosphere is redolent of spirituality. The courses in Apologetics,

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Scripture and Church History send the students forth into the world not only educated women but also educated Catholics. Father Cuthbert tells us that "No true woman can find contentment in merely intellectual pursuits in the same degree as is possible to men." "It has been said," he continues, "with that measure of truth which general statements contain, that a man finds his goal in truth and a woman hers in goodness."

The Sodality of Our Blessed Lady was naturally one of the first societies inaugurated among the student body. The annual Retreat, so intimately associated with convent life, is also a feature of the College and many students avail themselves of the privilege of daily Mass and Communion. In the Academy some consider it a real act of mortification to rise before six o'clock, but in the College this is positively heroic, for in winter it means going out of doors under the light of the stars down the often snow-covered hillside. Those who find courage to make the sacrifice will we imagine in after life never gaze at a

winter sky just before dawn without emotion. Peaceful, happy memories will be theirs, of days of pure bliss, of a life in which the joy of sacrifice was a real experience.

We have alluded in passing to the social, athletic and religious activities of the student body, but we must not forget that at Mount Saint Vincent dramatic art holds a very high place. Many Shakespearian plays have been produced in the college auditorium or on the campus, among which may be mentioned: "As You Like It," "Midsummer Night's Dream," "Hamlet," "Twelfth Night," and "The Merchant of Venice." "Eager Heart," a Mystery Play, was presented during the Christmas season of 1911 and again in 1916. The dramatic value of Greek tragedy is not overlooked and the college has staged both the "Antigone" of Sophocles and the "Iphigenia in Aulis" of Euripides. The latter was presented May 30, 1915, on the campus and attracted considerable notice from the press of the outside world. "Iphigenia in Tauris" had been enacted during the previous week in

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the stadium of the College of the City of New York by professionals and the press in commenting upon both productions emphasized the simplicity and natural beauties of the scenery at Mount Saint Vincent. A member of the Staff of *America* thus expressed his thought: "The silent seclusion of the stage at Mount Saint Vincent with its background of flickering shadows, bright flowers and waving grass gave a greater sense of naturalness and charm to the less pretentious play. It was far easier to imagine oneself beside the sands of Aulis than outside the walls of Troy. This perhaps is the reason that the scene is more likely to live in the memory of those who saw both plays in which the frail impassioned Iphigenia at the Mount looked through a rift in the foliage straight into the eyes of the dying sun and spoke her 'Farewell, dear light, farewell.' . . . The Faculty of Mount Saint Vincent, by its happy selection and by its poetic and romantic presentation of Iphigenia in Aulis has shown Euripides at his best,

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replete with delicate beauty and subtle charm."

A sylvan masque entitled, "Where Fancy Dwells" was chosen to celebrate the Tercentenary of Shakespeare's death. This masque based upon certain of the comedies of Shakespeare was presented on the campus June 5th, 1916, with a wooded hillside for stage and setting. The beauty and simplicity of the pageant with which the masque was brought to a climax, will not soon be forgotten by those who witnessed the scene. In this age of stupendous spectacular productions, the grace of the young actors, the natural beauty of the background and the refreshing absence of the unreal lent a charm all its own.

In June, 1912, Fordham University announced that the Degree of Doctor of Pedagogy had been conferred by the University upon Mother Mary Rose in recognition of her eminently successful work as an educator. The news was gladly welcomed by Mother's host of friends as an honor truly merited and

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long deferred. That the same Degree had been conferred upon Sister Mary Ambrose, Dean of the College, added a double cause of rejoicing.

On the eighth of December in the same year Mother Josepha retired from her position in accordance with the constitution, and was succeeded by one who for years had been closely identified with the destinies of the Mount. The new Superior, Mother M. Dolores, reluctantly took her place, feeling assured, however, that she would have a guiding hand to direct her in time of need and a wise counselor to whom she could always turn for advice or suggestion.

The first three years of arduous study, relieved by dramatic, social and athletic events, were slowly but surely drawing near the great climax in June, 1913. The crowning triumph of Mount Saint Vincent was about to become a reality; daughters of the Mount were to receive their College Degree, and to go forth into the world, "intelligent, religious women, alive to the intellectual interests of

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the world in which they live." "Such a woman," continues the author of the above, "never fails to impress and persuade even when she does not wholly convince. For her intellectual sympathies give her a key to the minds of others and to understand the minds of others is as necessary as the understanding of their hearts."

Five of the students who had entered the College as Sophomores in September, 1910, were candidates for the degree of B.A. The remaining two of the original seven had given up the course; one to follow another line of work; while to the other the call came early to choose between "A life of Art for Art's sake and a life of Love for Love's sake."—She chose the latter.

Though Commencement Day itself was the event around which all the festivities of the week centered we must not forget that each day was in itself one of joy for the young collegians. First came Class Day which, with its Address, Prophecy, History, Will and Valedictory, is one rarely forgotten by a col-

lege girl, for even after Commencement fades into a dim memory the spirit of Class Day lives on.

The Baccalaureate Sermon was delivered by Rev. Thomas J. McCloskey, S.J., President of Fordham University, on Sunday, June 1, and on the following Monday the Dramatic Society presented on the campus the "Antigone" of Sophocles. The setting for this Greek tragedy proved ideal; a simple stage having for background a semicircle of Corinthian columns with green draperies and for canopy the branches of tall oaks with glimpses of blue sky and golden sunlight among the trees.

All three days of rejoicing had but led up to the one great day—Tuesday, June third, nineteen hundred thirteen—when the guests assembled for the first College Commencement. The Academic Procession, consisting of members of the Faculty and the students led by Mr. Jarvis Keiley as Grand Marshal, formed at the Elizabeth Seton Residence Hall and

marched over the campus to Louise Le Gras Hall.

The most striking notes in the Cardinal's speech on that historic day, were those of triumph and congratulation. He had wanted a Catholic College for women within the City limits; he had turned to the Sisters of Charity most naturally and they had not failed him. He proclaimed this June day "Coronation Day" for the Daughters of Mother Seton, "crowning as it did the labors that will merit for the Sisters of Charity a place high on the honor list of the greatest benefactors of the State."

Lieutenant-Governor Martin H. Glynn's address was a fervent plea for the higher education of women. "Education, however," he warned his audience, "is not the greatest gift in your possession. It is the burnishing, not the metal of your character. God has assigned the borderland between Heaven and earth to woman, to fit the one for the other and weld the links together." His concluding

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paragraph is here given in full: "The true queens of the earth have ruled in this borderland. Their influence has been for peace and not for strife, for high aspiration and heavenly mindedness, for faith and hope and love and self-devotion and all those things for want of which the world is sick to-day. The kingdom of woman is in this borderland and if she comes down to earth to claim its lowland provinces she exposes herself to lose the glories of the one, without gaining the privileges of the other. The birds were made to fly, the fish to swim; to man was given one work and to woman another, and one cannot usurp the functions of the other without producing social chaos and fraternal disorder."

From the many congratulatory press-notices of this first Commencement we quote a few lines from the kindly appreciation which appeared in *America* for June 14, 1913: "Blessed indeed has been the striving of these daughters of St. Vincent and meet it is, that the hope for years closely cherished within the heart of our beloved Cardinal should

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through them have found its realization. Meet it is that in the world-wide movement for the higher education of women the Catholic Church here in Manhattan should take her proper place at the head of the line in Mount Saint Vincent."

The graduating exercises were followed by a bountiful luncheon, after which the guests were at liberty to roam through the grounds, to visit the various buildings, and when the Angelus bell sent its holy message across hill and dale the hush of eventide fell as gently upon tired spirits as "petals from blown roses on the grass."

The guests had long since departed; the five proud possessors of sheepskin and scholar's hood, stood on the college roof-garden, drinking in the beauties of the afterglow, watching the pastel colorings fade gently one by one. In the hush that followed the last faint glimmer of color in the west, the evening star calmly and quietly assumed the queenship of the night. The great day was a thing of the past.

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Wednesday, June 4th, was devoted to Inception Rejoicings, the "Dulce Domum resonemus." The morning was spent in visiting and bidding farewell to all the dear familiar haunts; and in these adieux the Castle was not forgotten, much less its inmate, the kindly Chaplain, the friend of the young collegians no less than the champion of the smallest tots in the Academy. We have heard that Father McNamee was deeply touched by this spontaneous tribute. A serenade beneath his window was, he declared, a new experience for him but on that account none the less welcome.

A Luncheon given by the Juniors to the Seniors closed the merriment for the day. At five o'clock a pilgrimage was made to campus shrines. Thus closed this historic week of which the program is here given.

COLLEGE OF MOUNT ST. VINCENT

CONFERRING OF DEGREES

June 3, 1913

ORDER OF EXERCISES

I. ACADEMIC PROCESSION

II. ANTHEM OF PRAISE

From Oratorio of "Saint Paul," *Mendelssohn*

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III. AWARDING OF PRIZES

His Eminence John Cardinal Farley

IV. PRESENTATION OF CANDIDATES FOR THE DEGREE OF BACHELOR OF ARTS

The Reverend John F. Brady, D.D., M.D.

∴

Jane Mary Earle
Frances Cecilia Browne
Alice Marie Bresnahan
Marie Madeleine Lefèvre
Laurette Jeanne Reynaud
Helen Agnes Kelly
Sara Josephine Dougherty
Frances Regina Moore

∴

V. CONFERRING OF DEGREES

His Eminence John Cardinal Farley

VI. ADDRESS TO THE GRADUATES

The Honorable Martin H. Glynn
Lieutenant-Governor of New York

VII. ANTHEM OF THANKSGIVING

From Oratorio of "Saint Paul," *Mendelssohn*

VIII. BLESSING

His Eminence John Cardinal Farley

IX. RECESSIONAL

The College and Academy are perfectly distinct. The latter adheres to the traditions that made it a "Famous Convent School" and within its walls life goes on as in the past, almost oblivious, we might say, of the existence of the College. This, however, would

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not be true, for many advantages accrue to the Academy girls by reason of the proximity of the collegians. Graduation from the Academy now means opportunity and encouragement to embark on the stately vessel bearing the title "College of Mount Saint Vincent."

Besides lecture courses of their own, the Academy students share with their college sisters the many musical and dramatic recitals which it has been the good fortune of the Mount to enjoy during this decade. Among these recitals may be mentioned several by Edward and Gaston M. Dethier, one by Madame Shumann-Heink, assisted by Hans Kronold, several by Mr. and Mrs. Gustav Dannreuther, organ and choral recitals by Pietro A. Yon, in addition to the many musical lectures of Chevalier Eduardo Marzo. Many readings have been given by the Shakespearian scholar, Mr. C. E. W. Griffiths. Madame Guérin treated the students to more than one Conférence Française with historical costumes and slides. Several lectures were given during

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this Decade by the Right Rev. Monsignor Brann, Dr. James J. Walsh, the Rev. Dr. William Turner of the Catholic University of Washington, Dr. Shields of the same University, Rev. Francis P. Duffy, D.D., Rev. Dr. Joseph H. McMahon and the Rev. Richard H. Tierney, S.J., editor of *America*.

The college has been fortunate in its choice of orators for both baccalaureate sermons and opening addresses. Among the former we find such men as Rev. Thomas McCloskey, S.J., President of Fordham University, Rev. Dr. William Turner of the Catholic University, Rev. John J. Burke, C.S.P., editor of the *Catholic World*, Rev. Richard H. Tierney, S.J., of *America*, Rev. John F. Donlon, President of the Catholic Summer School, Cliff Haven. Among the latter Rev. Dr. John F. Brady, Vice-President of the College, Rev. Dr. Francis P. Duffy, pastor of the Church of Our Savior, Rev. Dr. James F. Driscoll of St. Gabriel's, New Rochelle, Monsignor William Guinan of Holy Rosary, New York City, Rev. Charles J. Murphy of St. Mary's, Yonk-

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ers, Rev. Michael A. Reilly of St. Barnabas', Woodlawn, and Rev. Joseph F. Smith of St. Bernard's, New York City.

We have before referred to Lieutenant Governor Glynn's address to the first graduating class. Since that June day four other classes have gone forth from the College of Mount Saint Vincent and on each occasion a distinguished man from the world has given timely advice to the Candidates for Degrees: Hon. Victor J. Dowling in 1914, Mr. Dudley Field Malone, Collector of the Port, in 1915, Doctor James J. Walsh in 1916, Condé Benoist Pallen, Ph.D., in 1917.

In the spring of 1916 the announcement of the assignment of Rev. Dr. John F. Brady, the Vice-President of the College, to the Pastorate of the Church of St. Francis de Sales caused some little trepidation to Faculty and Students. Dr. Brady's untiring interest and sympathy have ever been counted among the most valuable assets of the new undertaking. No wonder then that a little selfish regret mingled with the congratulations on his promotion; for

his retirement from the Vice-Presidency of the Seminary seemed to presage a like misfortune to the College. Reassurance came, however, when the Doctor promised that his pastoral care would in no way be allowed to interfere with his active interest in a College whose advancement he had so much at heart.

We must not close this chronicle of College events without referring to the return in January, 1916, of Mother M. Josepha, the organizer of the College. The students held a Welcome Home reception in the Auditorium of Louise Le Gras Hall at which one of their members voiced the sentiments of her sisters. We quote from the *Alumnæ Record* of this year: "Miss Leonora Bonville, '16, in behalf of the students, told Mother how glad they were to welcome back the Leader who had first formed their college ranks, and offered her their pledge of loyalty and co-operation in her future efforts to keep these ranks a strong and potent force for God and truth. In her reply, Mother thanked the students for their welcome, assured them that her interest in the

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college had remained unchanged during her absence, and spoke some very appreciative words of the work accomplished by Mother M. Dolores. Mother then told them how much she trusted to the students' help to make the college known and loved, a help to be given by noble life and conduct rather than by words, and how sure she was that their loyal love for the Mount would make them worthy of this trust. Before leaving the auditorium, Mother granted a holiday."

In looking over the Bulletins issued yearly, we note very few changes in the Faculty. There are, however, a few additions, as follows: The Rev. Robert B. Mulcahy, D.D., Professor of Apologetics, Rev. Arthur J. Scanlon, D.D., Professor of Educational Psychology, Dr. Marc F. Vallette, Professor of History and Principles of Education. Dr. Vallette was later succeeded by Pierre J. Marique, Ph.D., and Doctor Edwin J. Ryan of the chair of Church History by Doctor Thomas J. Deegan. Dr. James J. Walsh has also been added to the Faculty as a

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lecturer on special topics. During the session of 1915-1916, owing to his many concert engagements Mr. Gaston Dethier, Professor of Piano and Organ, was obliged to resign his position at the Mount. He was succeeded by Mr. Pietro A. Yon, organist of the Church of St. Francis Xavier.

Our interest in the launching of the College Ship has distracted our attention from many historical events, hence it becomes necessary to turn back in our chronicle. June, 1908, marked the celebration of the Centenary of the founding of the Archdiocese of New York, also the Golden Jubilee of His Holiness Pope Pius X. In the exercises of the Annual Commencement of that year these great events were appropriately commemorated. On this occasion the Mount was honored by the presence of His Eminence Cardinal Logue and the Rt. Rev. Robert Browne, Bishop of Cloyne, Ireland.

In the fall of this year the Venerable Monsignor Bernard O'Reilly, who had since 1902 made his home in Fonthill Castle, was called

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to his reward. Looking upon that gentle, peaceful face in his latter years it was hard to realize that "Monsignor" as he was fondly called, had lived an active and varied life. In 1847 he did heroic work among the sick during the great typhus plague in Quebec. During the Civil War he served with the Army of the Potomac as Chaplain of the Irish Brigade. Monsignor O'Reilly's literary work is, however, his chief claim to distinction. His writings include many historical and biographical volumes, the most important of which is his "Life of Pope Leo XIII."

During the same year an honor came to one of the Mount's daughters. In recognition of her extensive charitable activities, Pope Pius X. named Mrs. Joseph J. O'Donohue "Lady Teresa of the Holy Sepulchre." In order to give an idea of these activities we quote from an article in a recent number of *The Queen's Work*. "The great leader in the humane work of charity in New York is Mrs. Joseph J. O'Donohue. She is the President of the Association of Catholic Charities and has been

its executive officer since its establishment. Nearly all the noted accomplishments of the society have been undertaken and carried out under her personal direction.

She is a woman of remarkable ability and especially gifted for the exacting requirements of the great office she has held so long with honor and distinction. She is a mother to the poor of New York. What she has done and is doing for them is a monument to the charity of American womanhood."

The year 1910 marked the Golden Jubilee of the religious life of Mother Mary Rose. Mother's name holds a place deep in the heart of every graduate of the Mount, particularly in the hearts of those who were fortunate enough to have come under her magnetic influence while she held the position of teacher of the graduating class. Thus when this Jubilee Day arrived the Alumnæ insisted that, though the Community might claim the major part in the celebration, the Alumnæ had a right to its fair share, for was not Mother the Founder of the organization, and from its earliest in-

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fancy had she not taken a more than motherly interest in all its activities? No other single member of the Community has for so long a period of years been so actively and vitally associated with the history of the "Famous Convent School." The pen that would record her deeds is hampered by Mother Mary Rose's direct prohibition. Out of respect for her wishes the members of the Association had to be satisfied with simple rejoicings on the Jubilee Day. They consoled themselves by the presentation to the College of the Elizabeth Seton Scholarship in memory of Mother Mary Rose's Jubilee, for they knew that her heart was now much interested in the College and its needs. Somehow, the rumor had gone abroad that she longed for a suitable college library and the nucleus of the present fine collection came as personal presents to her on that day.

Although the Cardinal had paid more than one informal visit to the Mount since his elevation to the Sacred College, the formal reception of Faculty and students did not take place

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until the spring of 1912. When the joyful peal of the tower bell proclaimed the arrival of His Eminence, the Community, Faculty and students repaired to the Chapel to receive the Apostolic blessing. After a brief reception by the College Faculty, at which the Rev. Dr. Francis E. Gigot delivered a congratulatory address, the Guest of Honor was entertained in the College Auditorium by the students. The programme consisted of an original Mystery Play entitled "The Queen's Benison," dedicated to his Eminence John Cardinal Farley, Archbishop of New York.

On May 4th of the same year His Excellency, the Most Rev. Archbishop Bonzano, Apostolic Delegate paid a brief visit to the Mount.

In November, 1916, death claimed one who for more than thirty years had been closely identified with the destinies of the Mount, Doctor Valentine Browne. Among the many convents and charitable institutions to which he had been attending physician, none held the place in his heart that did Mount Saint Vin-

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cent. The respect and admiration of the Sisters of Charity for him was no less deep than was his for them. A set of memorial resolutions, handsomely illuminated, done on vellum and bound in book form, were presented to the Doctor's family by the Board of Managers of St. Joseph's Hospital, from which we quote the following extract: "Doctor Browne was one of the first who in 1888 extended a helping hand to the newly projected hospital. Indeed the initial meeting of those who favored its foundation was held at his residence. From that date until his death, he remained its unchanging friend. While other organizations will no doubt give praise to his civic virtues, for he was a prominent factor in every movement that concerned the welfare and progress of the City of Yonkers, we desire to perpetuate the memory of his devotedness to the poor; his earnestness and deep sense of duty in the practice of his profession; the sincerity of his adherence to the teachings of his holy Faith, as shown in his daily life. For more than thirty

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years Dr. Browne held the position of Visiting Physician at the Academy (now College) of Mount Saint Vincent. Here his remarkable carefulness, undoubted skill and untiring attention to his patients were attended by the most gratifying results. At Mount Saint Vincent his name will ever be held in grateful veneration."

As in the preceding Decade the Alumnae has grown rapidly in numbers and influence. The advent of the college graduates introduced a new and welcome element into the Organization. February 19th, 1916, marked the twentieth anniversary of the founding of the Association. By a strange coincidence the number of graduates who assembled at the preliminary meeting in 1896 corresponded exactly to the number of sisters who composed the original band of Sisters of Charity in the Archdiocese of New York, namely, thirty-three. Several of the organizers of the Association have since passed away but their work lives on. Their highest ambition for Alma

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Mater has been achieved, their fondest dream is no longer a dream, the college pennant floats over the halls of Mount Saint Vincent.

The memory of Mrs. Charles F. Nagle, first President of the Association, will ever be held dear to her sister alumnæ, for the success of the present Society is due, in great part, to her enthusiastic leadership in its pioneer days. Those who knew her well will remember her chiefly for her great faith in the then future College of Mount Saint Vincent.

The first Vice-President, Miss Victoria Olwell, did not live long to enjoy what, to her, was one of the greatest pleasures of her declining years, the reunions of her dear sister alumnæ. The beautiful gavel of ivory and gold used at the meetings of the Association was a loving gift from this first Vice-President.

The death, while still in the prime of life, of the first Recording Secretary of the Association, Marion J. Browne, came as a great shock to the Alumnæ. Both as Secretary and as Chairman of the Press Committee she was

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an indefatigable worker and labored with her pen to spread the glad tidings that the daughters of the Mount had "risen up to call their loved Mother blessed." Writing under the pen name of "Marion J. Brunowe," she was the author of a dozen or more books for the young, besides being the author of many critical and historical essays and last, a history of the first fifty years of her Alma Mater under the title "A Famous Convent School." We quote from a writer in *The Catholic News* for March, 1912: "Marion J. Brunowe was widely known as a talented and facile writer. The field of Catholic Juvenile literature, in which she had been particularly interested and to which a large part of her writings belong, owes not a little to her initiative and literary insight." A true daughter of the Mount, her literary work was but one side of her life; her work among the poor was to her one of the most absorbing interests in life. The article before referred to thus concludes: "Especially will she be remembered by the poor to whom she so often brought relief and who

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were always sure to find in her a sympathetic friend and a powerful, disinterested advocate."

Ever since its pioneer days the Alumnae Association has been fortunate in its choice of presidents. Mrs. Nagle's successors have all been women of zeal and enthusiasm and the present prosperous condition of the organization is largely due to the whole-hearted and unselfish devotion of Mrs. Anna Grant McDonnell, Mrs. Mary Herrick Daly, Mrs. Mary McDermott Madden, Mrs. Ellen Scallon Cassidy and Mrs. Helen Murray Havey.

Another class in the Alumnae very dear to all hearts are the Diamond Jubilarians. In 1907 Mrs. Frances Murray Quinn celebrated the sixtieth year since her graduation. She was presented with a diamond pin by her sisters as a token of love. Her bright and witty response to the congratulatory address made all feel that the Mount had good reason to be proud of the qualities of mind and heart of this first graduate.

Among others who have celebrated their

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Diamond Jubilee may be mentioned Sister Vincentia of the Class of '53. This class is a very famous one in the Association for all three of its members were living when in 1896 the Alumnæ was founded. These members were Sister Vincentia, Mrs. Anna Mullins McGrath and Miss Anna C. Riley, representing respectively the three states in life. Sister Vincentia was the only one who lived to celebrate her Diamond Jubilee. She was for years Superior of St. Gabriel's Academy and endeared herself to teachers and pupils by her kindness and gentleness. Mrs. Anna Mullins McGrath, the member who chose the married state, was early widowed and thenceforth devoted her life to works of piety. Miss Anna C. Riley spent her life in the service of the poor. She organized and for years ably helped to direct St. Ann's Day Nursery.

Another Diamond Jubilarian, Mrs. Joseph J. O'Donohue, celebrated the great event at the May Luncheon of the Association in 1914. She was presented with a token of regard in the shape of a diamond pin and Mother Do-

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lores amused and edified the assembled guests by reading an account of the Graduating Exercises of the Class of '54. The record of the honors heaped upon Teresa Riley (Mrs. Joseph J. O'Donohue) on her graduating day seemed to disprove the prevalent idea that one need not be a good student to succeed in life.

In the previous chapter we referred briefly to the social, intellectual and charitable activities of the Association. During the last ten years history but repeats itself. New deeds and fresh calls follow one another as the years go on. The horrors of the present War called for a fund to succor the unfortunate Belgians and in November, 1914, a Musicale and Tea held at the Hotel Biltmore realized a substantial sum to aid the sufferers. As in the past Decade the members of the Association have continued to devote themselves to numerous activities, but the interest that is paramount to every daughter of the Mount is the success of the work of Alma Mater. The needs of the new College are many and though none are quicker to admire all that has been

done, yet like all true children trained in unselfishness, none are more sensitive to the needs of their Mother.

The Centenary of the coming of the Sisters of Charity to New York is at hand and the children of the Mount long to see their Mother arrayed as befits her dignity. The College is growing by leaps and bounds, hence its needs are increasing in proportion. More buildings are absolutely necessary, recitation halls, libraries, etc. After gazing on the latest photograph of the institution with its group of seven buildings the wonder grows that more room can be needed, yet a few moments' conversation with those in control of the destinies of the College will soon disabuse the mind of this idea and bring home the magnitude of the work undertaken. The College is not willing to be any but an A grade, even though it claims but seven years of existence. As it now stands we find the College of Mount Saint Vincent ranked by the Regents of the University of New York with institutions that have been in the field for generations.

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At the annual Autumn Tea of the Alumnae Association, October, 1915, Mrs. John F. Havey, the President, made an appeal for the establishment of a building fund. We quote from the *Record* of 1916: "This fund is to be begun in preparation for the Centenary in 1917 of the Coming of the Sisters of Charity to New York City. The same year marks also the seventieth anniversary of the founding of the Academy, now the College of Mount Saint Vincent. This is a growing institution and new buildings are needed. It is proposed to begin within our ranks a building fund in the hope that many other friends of the Sisters of Charity among the clergy and laity will gladly come forward and contribute their quota of help on this memorable anniversary." The appeal was received with great enthusiasm and it was decided to devote the proceeds of the fête scheduled for November 20th at the Biltmore to this purpose. A Christmas sale at the Waldorf and various entertainments held at the homes of different members of the Association have since swelled the fund

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to \$12,000. Plans were set on foot to insure further interest in the project, and captains were appointed to assist the committee of ways and means and the general treasurer of the funds, in the details of the undertaking."

Thus our chronicle of seventy years is brought to a close in the very year that marks the Centenary of the coming to New York of the Sisters of Charity. The College of Mount Saint Vincent is but one of the many vast undertakings of the Sisters in New York, but to the children of the Mount it is the crowning work of the Daughters of Mother Seton, and in this belief we are not alone for we have the evidence of no less a personage than His Eminence, the Cardinal. He it was who proclaimed the first College Commencement Day, "Coronation Day for the Daughters of Mother Seton."

EPILOGUE

THROUGH THE INSTITUTION

ENTERING the Administration Building we find ourselves at once in a spacious marble-tiled hall. On either side stands a fine bust, the one of Archbishop Hughes, the other of Cardinal McCloskey. To the right and left, run long suites of reception-rooms, furnished with conventual simplicity. Nevertheless, we admire, in passing, many exquisite copies of notable paintings, among them Murillo's "St. Anthony of Padua," Domenichino's "Last Communion of St. Jerome," Raphael's "Sistine Madonna," Guido Reni's "Annunciation" and "St. Jerome," Correggio's "Holy Family," and Gagliardi's "Sister of Charity." We note, also, life-size portraits of His Grace, the late Archbishop Corrigan and of His Eminence Cardinal Farley.



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THROUGH THE INSTITUTION

Immediately opposite the vestibule, folding doors are thrown wide, and we find ourselves in the Chapel of the Immaculate Conception. More spacious than many a church, this edifice is further enlarged by transepts. One of these forms another and smaller chapel devoted to the accommodation of the domestics connected with the establishment. The other is used for the sacristy and vestment rooms. The architecture of the chapel is Romanesque. The decorations include some beautiful frescoes, especially a Crucifixion by Brumidi. In the dim religious light cast by "storied windows richly dight," the sanctuary is seen,—a gem of grace and purity. On the white marble altars fall the roseate gleams of the lamp that tells of the Adorable Presence there. Dear convent chapel! beautiful, peaceful, holy. Reluctantly we leave your sacred precincts.

We next visit the Grand Study Hall in the south wing. In every particular it merits its name. The proportions are magnificent. Walls and ceiling are exquisitely frescoed, and

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the paintings hung in the panels are excellent copies of famous masterpieces. The platform and alcove recess at the upper end of the hall, form a large and convenient stage, upon which are frequently presented dramas, charades and other entertainments with which school life may be so delightfully varied. In this hall, are held the Academy commencement exercises, the receptions of distinguished visitors, the annual Alumnae meetings, the dancing, elocution and etiquette classes, the monthly reunions and quarterly musicales. Back of the platform, from out a charming niche, looks forth a beautiful statue of Our Lady, the gracious patroness of the school-girl.

A smaller hall, wherein the younger pupils are similarly accommodated, and a suite of class-rooms, are in the central edifice. Doors on the corridor open on long verandas, which form delightful promenades during stormy weather, or when, for any reason, the pupils may not find it convenient to recreate on the grounds.

THROUGH THE INSTITUTION

Directly above the Grand Study Hall we find the Music Hall, said to be one of the finest of its kind in the country. Twenty-two music rooms open into it, and the pupils are here instructed on piano, organ, and the various stringed instruments.

The graduates' class-room, looking to the west, commands attractive views of river, lawn and castle. Its furnishings are so homelike and tasteful, so different from those of a mere recitation room, in the ordinary acceptation of the term, that the pupils ever carry away with them the pleasantest memories of their abiding place during their last year at school. Statuary, pictures, flowers, growing plants, cases filled with carefully selected works, sewing or knitting bags, all evince the literary, artistic and domestic tastes of the occupants.

On the floor below are the library and reading-rooms, from whose windows are visible woodland vistas on one side, river and mountains on the other. The floors are highly polished, but here and there a rug forms a little island of safety upon the sea of glass. Here

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are reading tables and plenty of comfortable arm-chairs, portraits of celebrated authors, classic groups of statuary, and a facsimile of the famous Magna Charta with the seals of the barons. Upon the shelves are more than ten thousand volumes, among which the book-lover may happen upon many a rare and precious work.

The library and reading-rooms are open to the students individually at all times; in addition, at stated intervals, the pupils come in classes, to pursue for an hour or more the special course of reading marked out for each particular grade.

The other inviting class-rooms on this corridor are all devoted to the use of the college students.

The oratory of the Children of Mary which we now visit, is the special private chapel of those white-ribboned maidens of the Academy who are banded together in Our Lady's Sodality. It is an exquisite sanctuary, dedicated to Mater Admirabilis. The walls are delicately tinted in robin's egg blue, and

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decorated in oils with festoons of eglantine. The light enters through stained glass windows, a holy stillness reigns, and altogether the spot seems very close to heaven.

Near by are the sleeping-rooms. There are snowy curtains guarding dressing-alcoves, and snowy beds inviting to repose; in fact, a general air of purity and wholesomeness is prevalent.

The infirmaries are beautiful apartments, looking to the east, and if one must be ill occasionally, one could hardly be so in a more comforting atmosphere. The best medical attendance is secured, and the Sister-infirmarian has always been chosen for the skill, gentleness and firmness which constitute the ideal nurse. Even homesickness may find refuge here; and a "good cry"—to a girl quite an indispensable luxury at times—is not forbidden. It must end in a good laugh, however, before the patient is permitted to depart.

Descending by a broad stairway we come to the main dining halls on the ground floor. These are large and cheerful apartments,

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through whose numerous windows, sunshine and fresh air have full access.

Next en route is the academy gymnasium. This is fitted up in the most approved manner; and through its windows facing east, west and south, the sun streams in all day long. Here, under special instructors, are given the lessons in physical culture; and here, at stated times, the various classes come to exercise.

We now return to the main entrance-hall, and, leaving the Administration Building, turn our steps to Maryvale Hall, the building devoted to Art and Science. On the first floor are found spacious laboratories admirably equipped for elementary and advanced work in Physics, Chemistry, Physiology and Biology.

In the Art studios that occupy the upper floors, the student is surrounded by everything that serves to cultivate the artistic taste. That the method of instruction is most successful is proved each year on the occasion of the annual exhibit of students' work.

We next pay a visit to Font Hill Castle.

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Here resides the highly-esteemed chaplain, Reverend John J. McNamee; and here also lived for many years a venerable prelate and life-long friend of the Mount, the Right Reverend Monsignor Bernard O'Reilly.

Opening from the arched and galleried rotunda of this quaintly handsome building, is the museum containing the Arnold collection of minerals, the Fox collection of corals and the cabinet of Natural History. The John Gilmary Shea collection of antique coins, affords also an interesting study, one which is a decided advantage to the members of the history classes, who, with the young geologists, have access to all these treasures.

From the castle, our path leads westward and riverward, for we purpose to make our homeward journey by rail. Our way leads between the beautiful lawns, past fountain and shrine, and summer house to the station. We note as we pass, the scarlet-linden planted by His Eminence, Cardinal McCloskey, April 27th, 1881, a beautiful magnolia, by His Grace, Archbishop Corrigan, May 5th, 1891,

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and a Japanese maple planted by His Eminence, Cardinal Farley, October 4th, 1904. Inscriptions on the fine iron guards tell the dates of their planting,

And now it is ours to say,

*"Farewell! a word that must be, and hath been—
A sound which makes us linger;—yet—farewell."*

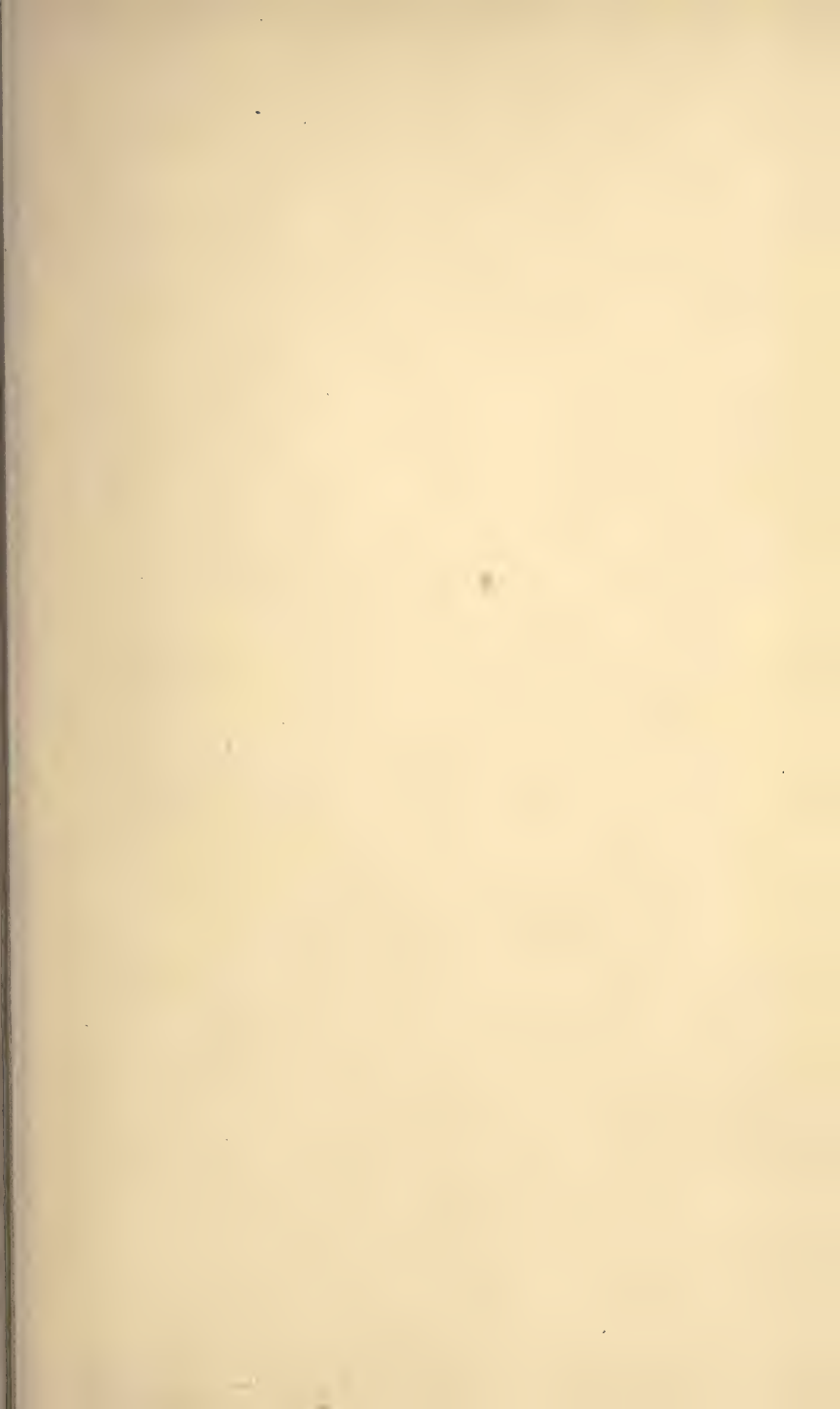
Pausing a moment on the bridge, we look back to wave a last adieu.

The day is declining; the shadows on the lawns have lengthened, and the sunset glow is upon the magnificent edifice. High in the niche above the grand entrance, the crimson lights are playing about the colossal statue of St. Vincent de Paul. That fire of charity which ever glowed in his great and tender heart, seems fitly typified by the rays from the West that illumine the noble brow and glorify all this work, which, through the centuries, traces back its origin to him.

Sister of Charity! There is no dearer name on God's fair earth; dear alike to the soldier wounded on the field of battle, to the patient on the hospital cot, and to the lonely

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orphan in the great city. Dear to every sorrowing, suffering creature, and dear, too, unspeakably dear, to those hundreds of young maidens, who, well equipped for life's journey, have gone forth from the halls of Mount Saint Vincent.



St. Francis Xavier
College,
1847
NEW YORK, N. Y.





BROWN, M.J.
College of Mount Saint-
Vincent.

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