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University of Notre Dame,

JUNE 23rd, 1869.

—“Genus immortale manet, multosque per annos
Stat fortuna domus et avi numerantur avorum.”
VIRGIL.

COMPILED AND PUBLISHED BY
BY JOSEPH A. LYONS, A. M.

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TO THE
STUDENTS OF NOTRE DAME,

This Work

Compiled as a Memorial of their College Days,
and a Happy Presage of Days to Come,

Is Respectfully Dedicated,

by

Their Devoted Friend,

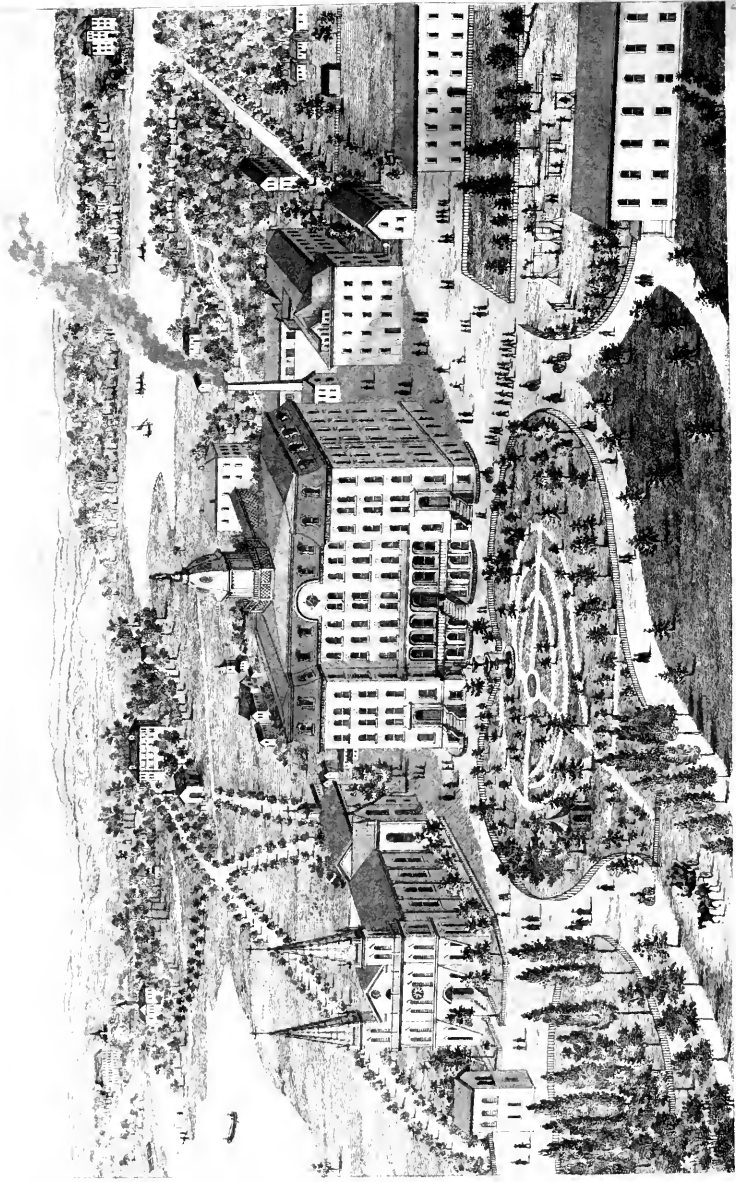
J. A. LYONS, A. M.,

June 23d,

1869.

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UNIVERSITY OF NOTRE DAME, IND.

FOUNDED 1842, CHARTERED 1844.

Notre Dame.

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

The young priest was Father Sorin; the place, Notre

Dame du Lac; two names that will always be associated, ever linked together in the memory of old students and old friends, and will go down together in the religious and educational annals of our country.

But though in the following pages Father Sorin's name must frequently be mentioned, it is by no means our intention to give even a sketch of his life.

Father Sorin still lives, thank God, and long may he live! his deeds already accomplished and those hereafter to be done need another to recount them. The feeble pen, which traces these lines, were not worthy to reveal in full the life of Father Sorin.

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

To begin:—

Notre Dame du Lac was purchased in 1830 by Rev. Theodore Badin, the first priest ever ordained in the United States. It was then known by the Indians and the few settlers around as *Ste. Marie des Lacs*, and was made by Father Badin the centre of quite a range of

missions, and the residence of the priest who attended the scattering Catholic population of Northern Indiana and Southern Michigan. The missions extended from Cold Water, east, to the Illinois line, west, and from Kalamazoo, north, to Rochester, south. It is true that those villages and others on the confines of the circle were occasionally visited by priests from other neighboring missions, but, until the formation of the northern part of Indiana into a separate diocese, all of the country contained within the circumference of a circle passing through these points, with Notre Dame as a centre, was attended from the latter place.

Father Badin having purchased the land and established the little log church as a central point, did not leave this part of the country without attending to the wants of the poor savages who still dwelt in Northern Indiana, many of them were already Catholics, and the rest were converted to the Catholic religion by Father Badin and his worthy successors in these missions, the first of whom was Father Deseille. This zealous priest, dwelling amid the hardships of the early missions, displayed the courage and self-abnegation of the true missionary and apostle. Everything seemed to promise him a long life among his flock, but death soon summoned him, and in 1838 he died in his poor log church, alone. No, not alone, but with God, and no mortal near. With the last feeble remnant of his strength he dragged himself to the altar, and with his own hands

gave himself the Holy Viaticum for the great journey to eternity, then laid himself down to die at the foot of the altar on which he had so often and with so much fervor offered up the Divine Victim.

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

predecessor, Father Deseille, and of a worthy successor to his apostolic labors, Rev. Father Francis Cointet.

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

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

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

office for many more yet before he drives the last nail into his own.

Notre Dame is on a farm originally of over six hundred acres, lying on the right bank of St. Joseph's River, in St. Joseph County, Indiana, about two miles from the railroad station at South Bend, on the M. S. & N. I. R. R. which connects Chicago with Toledo and Detroit; and ten miles from the railroad station in Niles, on the Michigan Central which also connects Chicago and Detroit. It is unnecessary to enter into further details to show that Notre Dame is of easy access by railroad from all parts of the United States and Canada.

The city of Chicago is about three hours easy ride from Notre Dame, and supplies the establishment with tea and coffee.

Having thus briefly pointed out the exact topography and the relative positions of Chicago and Notre Dame, for the benefit of the few who, at this date, may be ignorant of the exact position of those important places—we go back to the early days of the establishment.

The farm of Notre Dame, in those days consisted of six hundred and fifteen acres, of which only ten were cleared, the other acres being covered with forest trees and thick underbrush, except some hundred or more that were covered by the water of the lakelets from which the establishment took its name. These lakes are about twenty-five or thirty feet deep; the banks consist of marl from which excellent lime is made.

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

It would give us great pleasure, and no doubt it would give as much to our readers, to dwell on this part of the history of Notre Dame, to note the size and population of the villages in the neighborhood and other interesting trifles, but it would make our unpretentious narrative too voluminous. We cannot, however, pass over in silence one feature of those far off and long past days, the recalling of which will demonstrate as much the liberal views and enlightenment of the majority of non-Catholics of the present day as it will bring in bold relief the bigotry and ignorance of the orthodox protestant pulpits of those dark ages. Those were the days when meeting houses were plenty, and Catholics scattered about, rarely seeing a priest, and, though strong in their faith, but poorly instructed in their belief and generally unable to refute the vast amount of calumny that was heaped upon the Catholic Church. South Bend, then, as now was a very religious and, to judge from the numbers of church steeples, very pious place. Mishawaka, never liking to be

behind the age or South Bend, ran several churches along with its foundries. Niles boasted its half dozen or more steeples. When it was known that Father Sorin and the seven Brothers had arrived at Notre Dame, and that he intended putting up a Catholic College, there was much trouble among the reverend gentlemen who held forth in the pulpits of the towns above mentioned. Father Sorin was at once multiplied by twelve, and was made to stand for one dozen Popish Priests, it was considered a fair valuation, rather under than over the mark, to count the seven Brothers, twenty. And it was announced that twelve Roman Priests and twenty Monks were "out at the lake"—that the Pope of Rome, (Oh, my brethren, O-o-h!) had already sent \$90,000 to Father Sorin, and would shortly send over the trifling sum of \$10,000 more to make a round figure. The above is no fancy sketch but actually took place, and no doubt some good souls listening to those men of peace and good will, thought that the Pope would soon come and settle in South Bend or Mishawaka. Such exaggeration, however, only proves that some of the reverend gentlemen had a vivid imagination which, if applied to legitimate objects, poetry, for instance, or anniversary meetings of Bible and Missionary Societies, might produce no evil effect; but in this case they came near doing harm, which we cannot believe they really intended; when the walls of the old College building were going up, some of the excited ones took

delight in threatening that as soon as the College was built they would burn it to the ground.

Such threats, we now know, were in many instances made more as a joke than in real earnest, and we hope such was the case in this instance; but we need only to look at Charlestown convent, and the rebuilt Catholic churches of Philadelphia, to assure ourselves they were not always empty threats; and we need not be surprised, therefore, if men lately arrived in the country should have been alarmed.

It is a pleasure to testify here, and thus give a big advertisement to South Bend, in which we take great interest, that the city follows the Progress of the Age, and keeps up with the times; and if any remnant of the ignorance of these past days remain, its effects are shown, not in a desire to burn down houses that are ornaments to city and country, but rather in the harmless tirades against the Pope, made by the very few who have not yet laid aside the prejudices of their childhood's days, or perhaps have not had an opportunity of knowing better.

Brother Vincent, who had accompanied Father Sorin from France, and whom we all know as the venerable Director of the Brothers' Novitiate, where he is so highly revered, could not remain at St. Peter's while Father Sorin was at Notre Dame; by his advice, and having obtained permission, he transplanted the whole establishment of St. Peter's to Notre Dame, in the

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

Before the arrival of Brother Vincent and his colony from St. Peter's, Father Sorin had made bargains for the brick, lumber, etc., to begin building the College as soon as the spring would open; but a more pressing need had to be attended to;—a church had to be built. An appeal was made to the few Catholics around; they could or would do little—most of them were poor, many were not very fervent. However, a subscription was made: it was paid in labor. On a certain time they got together; cut down logs enough to build a church forty-six feet long and twenty wide; when the logs were hauled to the spot where the church was to be built, near the old log house—near where the barn now stands, the people assembled, and soon rolled the building up, and then departed, leaving Father Sorin to finish it. This he did, with the assistance of the Brothers, and, as may readily be supposed, without going to much expense for ornamental architecture. This building was used as a church until 1848; it caught fire accidentally in 1856, and in spite of the

efforts made by students, professors, Brothers and priests, who wished to preserve it as a monument of the past, it burned to the ground, and nearly made a general conflagration of the church and College.

The winter of 1842-43 was very severe; for full five months the ground was covered with snow; the spring was late; some of the contractors who had bargained to furnish materials for building failed to fulfill their engagement; the architect did not arrive at the appointed time, and so many things conspired against the erection of the College—and the want of funds was not the least obstacle in the way—that it was determined not to begin the College until the following year.

A valuable addition was made in the month of July to the members of the community by the arrival of the second colony from France, consisting of Father Cointet, M. l'Abbe Marivault, and M. l'Abbe Gouesse, one lay brother, and three *religieuses*, Sister Mary of Bethlehem, Sister Mary of Calvary, and Sister Mary of Nazareth.

As the design of building the College that year was abandoned, a smaller house was decided upon, and the brick building close by the lake known now as The Farm House was erected. The Community of Notre Dame, which now began to be numerous, had finished their annual spiritual retreat, when late in August the architect arrived from Vincennes with workmen to begin the College. On the 28th of August the corner-stone was laid;

the building was pushed forward, and by the month of December it was under roof—but the plastering had to be postponed until the following spring. In the month of June, the few pupils who had been accommodated in the brick house near the lake, were removed to the College building, and in the month of August took place the first Commencement Exercises of Notre Dame.

Before the College walls were up to the third story, measures had been taken to secure a Charter for the College and for the Manual Labor School, which latter establishment was, and has ever been, one of the favorite enterprises of Father Sorin.

Stern duty compelled us, as veracious chroniclers, to mention some manifestations of bigotry and ignorance displayed against the Order of Holy Cross on the first arrival of Father Sorin; the same duty now becomes a pleasure, as it requires us to record an act of spontaneous kindness on the part of a member of the Methodist denomination, Mr. Dufrees. This gentleman was then the representative of St. Joseph County in the State Legislature; he generously suggested to Father Sorin the idea of applying for a Charter, and through the aid of Mr. Dufrees one was obtained for the College, with the title of University, and another for the Manual Labor School.

As we are on this agreeable subject, we would like to mention the names of all who from this time forward came out bravely as friends to Father Sorin and the grand undertaking he had in hand. But to mention all would

be impossible. We cannot, however, pass over the name of Mr. Samuel Byerley, who received Father Sorin with great hospitality on his first arrival in New York in 1841, when he landed on the 13th of September, the eve of the Feast of the Exaltation of the Holy Cross.* Both Mr. and Mrs. Byerley manifested to Father Sorin and his community that affable and unpretending hospitality for which they have always been distinguished.

The first building erected was the central part of the old College edifice: as near as we can remember, it was four stories high, eighty feet long, and forty or fifty wide.

One of the reminiscences that Father Sorin recalls with the most pleasurable emotions, and of which we have often heard him speak, is the retreat he made in 1843 on the mound between the two lakelets of Notre Dame.† While making this retreat he did not think it a waste of time to occupy a part of each day in clearing off the ground on which to build a Chapel. This was in the month of November; next spring all were busy building the College; and the Chapel was not finished

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

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

until November, 1844. The Novitiate of the Brothers was erected at the same time. The Chapel and Novitiate stood until the year 1858, when it was torn down and replaced by the present building, which for the past month or so has been occupied by the Professed Brothers. The little Chapel was blessed on the 8th of December, 1844, under the title of the Most Holy and Immaculate Heart of Mary; and on the same day the Archconfraternity, the oldest society of the students of Notre Dame, was established in this Chapel. Well do we remember how, some years later, the students used to crowd in this quaint octagonal Chapel on Saturday mornings. May the memory of such mornings recall to a sense of their duty to God and themselves any Catholic, now well on in years, who may have forgotten the practice of his religious duties!

It was in that modest, retired chapel that the whole community of Notre Dame assembled in times of joy to thank God, and in times of sadness and grief to beg His aid. In 1847, on the 19th of March, it was enriched with the precious body of St. Severa, virgin and martyr, given to the Chapel by Bishop Hailandiere, on his return from Rome in 1845. There, also, the Community honored the most sacred Passion and Death of Our Lord, by making the Way of the Cross, which was erected in that Chapel the 14th of March, 1845, the first erected at Notre Dame. In it the devotion of the Forty Hours was first made by the community and students. In it

the Archbishop—then Bishop—of Cincinnati, the Bishops of Milwaukee and Detroit, said Mass with evident delight.

Mrs. Byerley furnished it with a beautiful carpet, and Bro. Francis Xavier taxed his taste and skill to the uttermost to adorn the sanctuary. It moves even such cold hearts as ours is to listen to good Brother Vincent and other of the more ancient Brothers recount the glories of that dear little Chapel. It is now of the past—but not forgotten. The Chapel of the Portiuncula, with its many privileges, has supplanted it on the "Island." Loretto, with all its charming grace of architecture and wealth of perfect taste in its decorations, surpasses it; but, like the Israelites on beholding the new Temple and sighing for the old, all those who ever had the privilege of praying in that dear secluded sanctuary, remember it with affectionate regret. Some years later, we remember well, it was a delight to the students, some of whom were not overstocked with piety, to visit that Chapel, and to assemble around the statue that was afterwards erected in front of the Novitiate. In the month of May all would congregate there, and though the attention of some of the wilder "boys" may have been at times distracted by the frogs croaking in the neighboring lakes, the birds chirping in the trees alongside, and the little chipmonks, and cats that would sometimes intrude *sans ceremonie* upon the solemn scene,—much to the joy of the aforesaid "boys," who

were always on the lookout for something to laugh at,—yet we doubt not that even those scapegraces profited by the excellent short discourses that were then given by Fathers Sorin, Granger and Cointet, and occasionally by priests visiting the institution; that real piety and solid virtues for after-life were acquired by a discipline of which visits to this Chapel formed a part, is shown by the many good citizens of these United States who were then careless lads, in the group around the statue. If those youngsters profited by the *Devotions* in spite of their proclivity to take advantage and enjoy any by-play or *contre-temp* that are unavoidable in outdoor exercises, the more serious must have reaped a still more abundant harvest of grace.

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

Having erected the College building, or as much of the plan as was deemed necessary at the time, and organized the religious community of priests and brothers with the members then residing at Notre Dame, Father Sorin, with that prudence and foresight that have been his distinguishing qualities, set about laying the true foundation, not only of his establishment of Notre Dame, but of his Order of Holy Cross in America. The Society of Holy Cross, of which he was one of the very first members, had been established some years before

in France. Its object was to give missions and retreats, to teach in colleges and schools, and to instruct young lads in trades. Its members were of two classes—priests and lay-brothers.

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

The Novitiate and Chapel were built, as we have already mentioned, on the little mound between the two lakelets, which was once upon a time a real island.* Though the community then, as now, had not a big balance to their credit in their bank account, yet the putting up of the material building was the easiest part of making a Novitiate; and this most important part of Notre Dame had to go through all the vicissitudes of fortune, to which all religious communities in a new country are subjected. The friends of Notre Dame know, and we here mention for the benefit of the general reader, that in the Catholic Church Religious Orders have always been held in high esteem, and have been encouraged in all ages, from the very beginning. The

* It has always been known familiarly as *The Island*; and in the Annals of Notre Dame is named St. Mary's, in honor of the Blessed Virgin.

good they have done for religion, for education, for the arts,—in a word, for the civilization of nations,—need not be commented upon here. Consult Montelambert and history, *passim*. The members of religious orders, after making a *Novitiate* or trial of one or more years, consecrate themselves to the service of God by three vows—of poverty, chastity and obedience; making thus a triple renunciation of worldly goods, of worldly pleasures, and of their own will,—and are enabled to multiply a hundred-fold their means of doing good to their neighbors, by the union of their individual efforts directed by one will.

It is unnecessary to take up our space in pointing out the advantages accruing to Educational Institutions carried on by religious orders: one great advantage, among others, is so patent that we need only touch it with our finger. It is, that the success of the Institution does not depend on any one man, who may die any day, but upon the Order, which does not die—and consequently a change of men does not necessitate a change in the policy, or the spirit, of the Institution; since whatever may be the difference of character, talent, and other personal qualities of the outgoing and incoming men, their general training, as well as their moving spirit and special object, is the same.

Notre Dame has all the advantages to be had from religious orders; and to maintain those advantages, the greatest care is taken of the Novitiates,—in which the

raw material, coming from out the world, is moulded, and men of various nations, characters and degrees, are formed to the religious state, are taught that the great aim of man on earth is to save his own soul by helping others to save theirs, and thus doing all in his power to serve God.

But though the advantages resulting from religious orders are great, though the life of abnegation religious must lead is the best when viewed from the stand-point of faith, it is easily perceived that to the natural man, to one who seeks his own ease, his own ways, it is not a life extremely attractive. A holy Doctor of the Church, commenting on the texts of the New Testament in which Our Blessed Redeemer says that his followers must renounce not only the goods of the world and its pleasures, but also *themselves*, makes the remark that shows he knew the human heart very well, and that the men of his day were pretty much like the Americans of the present. St. Gregory, we think it is, remarks that it is comparatively an easy task to give up the goods of the world—Pagan Philosophers, enlightened only by reason, have had the good sense to see that it was not worthy the heart of man to devote his whole time to the acquisition of wealth,—and still less worthy to give himself up to pleasure; and men generally can understand and applaud those who, for a good motive, disdain riches and pleasures. But, St. Gregory adds, it is really a difficult thing for a man to give up himself;

it is one of the roughest roads to travel a man can find, to place himself voluntarily under the will of another man.

Now these difficult things are required of religious. Here in the United States, where the "Almighty Dollar" was the acknowledged divinity until greenbacks made gold and silver hide their diminished quantity, and where now the 5-20's, the 7-30's, and other bonds, keep men in the same bondage that the real gold did, and where greenbacks and the "stamps," with their pretty pictures and portraits of great men, seem to please as much as did the eagle and goddess of liberty when seen graven on silver quarters,—it is no easy matter for a young man to give up his chance of making a fortune, of being a Merchant Prince or a Railroad King. Nor is it an easy matter in this world of movement, of ambition and wire-pulling, where divorce is one of the great institutions of the country, and Salt Lake the last expression of the advanced men of this progressive age, to give up all hope of becoming President of the United States, Governor, or Consul to the Feejee Islands, and to renounce the sensation of the divorce court, not to mention other pleasures, which, if not held in such universal public esteem, are none the less prevalent and perhaps more attractive to a vast majority of young men, who, as a general thing, judge things as they seem and not as they are. Still, we agree with the saintly Doctor aforesaid, it is particularly hard in this land, where true liberty is

not so much thought of as license, and where every man thinks himself as good as any other man, and a "blamed sight" better, for a man to give up his will. Hence, we said that the building of the house of the Novitiate was the easiest part of the business that Father Sorin undertook and carried through, as he did everything he put his hand to. The difficulty was to get subjects; to get young men in this money-making, pleasure-seeking, every-man-for-himself world, to make the vows of poverty, chastity and obedience. It need not be a subject of wonder that but few present themselves, and that of the few, fewer still persevere.

¹ But there is another side of the medal; there are always to be found men in this good natured, motley world, who recognize they have a soul, that other men have souls, that there are souls to be saved, that there are aspirations of the human heart that cannot be satisfied by mere wealth and pleasure; there are men who act from supernatural motives, who feel that God alone can satisfy the intense longings of the heart for happiness, and that this happiness is to be fully realized only by union with God in Heaven, after serving Him faithfully on earth.

And these men are found in all classes of society, the well educated, the talented, the illiterate, the ignorant, the wise and the foolish.

It was to give an opportunity to all to realize these great aspirations of the soul, that Father Sorin opened

two Novitiates, one for those destined for the priesthood, the other for lay brothers, whether devoted to teaching in colleges and schools, or to manual labor and teaching trades to young boys.

The Brothers' Novitiate was first established on the Island, the dearest, pleasantest, most secluded spot of Notre Dame. In 1845, Father Granger opened the Novitiate on the Island and remained until 1847, when he went to Indianapolis. After a brief sojourn in that city, Father Granger with his novices took possession of the house on the Island. At this time, Father Cointet, who had made his Novitiate under Father Granger, was Master of Novices for the Priests, who, as yet, had no separate house, but who occupied separate apartments in the college building. In the course of time, about 1852-3, the number of applicants for the priesthood having greatly increased, their novitiate was placed on the Island, and the Brothers were removed to another building. The novices destined for the priesthood remained on the Island until 1853, in which year Father Granger, with his own hand, cut down the thick underbrush on the spot where the St. Aloysius Novitiate now stands. We could give many interesting details of these happy times, when poverty had to be observed *volens volens*, and when obedience was considered by the fervent Novices much easier than to have their own way, so attractive was it made by Father Granger, who

remained Master of Novices until he was made Prefect of Religion at the College, and soon after Provincial.

The Novice Brothers for many years had Father Letourneau to direct them in the way they should go; he was assisted, at times, by Bro. Auguste, and at others, by Bro. Vincent, who, in the beginning, was Master of Novices himself, and who now, in his venerable old age, continues to be Director of the Novitiate in the new edifice now occupied by the Novice Brothers. May God grant him many years to edify the young generation of Brothers, and to show them, by example, what a true Religious is!

Speaking of Bro. Vincent, reminds us that we should go back again to the year 1844, where we left the College building just up. We really forget whether we put it under roof and put a steeple on it. It was under roof. Not one of your new fangled French roofs, with slate and gravel and pitch and all the modern improvements, but a good old-fashioned peaked roof, with shingles on—oak shingles at that, which turned up and warped beautifully in the sun, and thus ventilated the attic. They had no steam then; there wasn't even any talk about a railroad through South Bend—and they used flat-bands of iron for rails on the embryo Michigan Central Road, which, at that time had slowly made its way from Detroit as far as Marshall; and which, besides occasionally throwing off the train in creeks and down embankments, used to poke "snakes" at the passengers, up through the cars.

Ah! those were jolly days to travel in; any train then could beat a trotting horse, not only in speed, but in shaking you up. But I digress. They had no steam in the College then, but after nearly freezing all the students and professors to death with hot air furnaces, through the first winter, and then well nigh making a big bonfire of the College, toward Spring, concentrating in one half hour the caloric that would have kept the building comfortable, if judiciously spread, through the winter days and nights, they fell back on stoves in which wood was burned. That mode of heating continued until 1863, when the present efficient steam heating apparatus was successfully introduced.

Bells have always been a favorite mode of making a noise at Notre Dame. In these primitive days—we continually revert to the year 1844—the reader must consider that we have our head-quarters in the College in that year, and that we have not commenced the regular march of our history down to the present time; the brief notice we occasionally make of the present time, may be likened to speedy excursions on a bicycle—we make only one track and that a narrow one. In these primitive days there was a fine toned bell in the college steeple where it did service, especially on two occasions, when it alarmed the neighborhood and woke up the sleeping community to extinguish the flames in which, without the bell, the College would have been enveloped. When the Church was built, Mr. Gregory Campau con-

structed a beautiful belfry on it, over the Sanctuary, and put this bell in the belfry. There it rang out as merry as any marriage bell until one stormy day in March, it may have been April—for the winds get very much mixed up in this region of country and are no respecters of months; it has all along, since the flood at least, been a matter of grievance that it is not known whence they come or whither they go; but here is added the further grievance that it isn't known when they are going to come. On this day of March, or April, the wind blew the belfry down, and the bell came along with it, and now rings in the belfry of the Convent of St. Mary's. Talking of bells, we will exhaust the subject, as far as Notre Dame is concerned, by briefly stating that the original bell, just mentioned, was succeeded by a large one of 2400 pounds, which hung high up in the steeple, solitary and alone, making deliciously loud solos, until 1856, at which memorable epoch it was enlivened by the arrival of the peal of twenty-three bells, which will play you any air you want, or at least any tune you will go to the trouble of putting on the cylinder. The big bell not liking, perhaps, the continual clatter of so many smaller ones, or else because it was knocked around too roughly, cracked in disgust, and was sold for bell metal. The legitimate successor of that bell—the third, consequently, of the family of bells—is the one which sounds forth from the tower in front of the church—a tower that has gained the admiration of the beholder, rather by its

sturdy solidity than by its pretensions to architectural beauty. This bell, with the yoke, weighs over seven tons, and is larger than any other bell—whether church bell or any other kind of bell, in the United States. It was cast by the celebrated bell-founder, Mr Bollée, of Mans, France.

Returning again to 1844 we will now leisurely come down year by year to the present time. The farm was an object of peculiar interest to the community of Notre Dame. Among the first buildings, the barn, which still stands, was put up, and eighty acres of land was cleared the first year, and the approach to the College was rendered more picturesque than beautiful by the *girdled* trees that stood like big scare crows in the fields.*

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

* These were gradually cut down and when the stumps decayed it was one of the sights of the neighborhood to witness the gigantic stump eradicator cleaning the fields. If any one doubts our veracity on the stump question, we point, for our triumphant vindication, to those venerable relics that ornament the fence corners, and make a contrast with the thriving hedges along the Avenue in front of the College.

Brother Benoit soon followed with his locksmith shop, and therein made some of the most wonderful locks and keys our youthful eyes ever rested upon ; then the shoe shop, the tailor shop, and others followed in succession, not all springing up at once, but by degrees as their want was felt, or as men able to conduct them presented themselves.

The inner life of the College is given in another section, but we cannot refrain from saying something of it as it was at this time.

Students of the College and of the Industrial School were together in recreations, and the latter came into the College study room, after work in the evening—all told, they did not muster a hundred strong. The study room was in the basement of the central building, occupying about one-fourth of it—the wings were not then built. As we have mentioned the first arrivals among the religious, we think it just and proper to mention the first among the students, when we, a timid, bashful lad, first entered the study room, years ago. There was Father Letourneau, then a hard student, and we do believe he did not take his eyes off his book to look at us ; near him sat John Williams, and he took a good long stare at us, which we returned. The smiling face of Tom Wallin ; the half grim, half good humored countenance of poor Tom Lafontaine, the son of the Chief of the Miamas ; the meek suffering countenance of his cousin, Richardville, whom we followed to the grave a year after ; the

handsome face of John Bracken, now concealed with hirsute covering, were the representative countenances of the first fifty students of Notre Dame, the immediate successors of the first twenty or thirty others whom we did not know personally as students. Mr. Alexander Coquillard, of South Bend, was the first who entered. In those days, Brother Francis of Sales, an old warrior of the first Empire, held the post which has since been so long and efficiently occupied by Brother Benoit, whom he resembled both in strictness of discipline and partiality to snuff.

The students took prodigious delight in long excursions on foot, and they scoured the fields far and wide, seeking what they might devour. Over hill and dale they would have roamed, had there been that variety in the surrounding country,—they made up for the loss of such pleasure, by trudging manfully through sandy roads and swampy prairies. A favorite mode of passing the day was to start out immediately after breakfast, carrying the main part of the dinner along with them, and trusting to the neighboring farmers for butter, eggs and milk, though the farmers rarely returned the compliment of trusting them; at other times they would give notice a week in advance, and then make a raid on some farmhouse near by, and soon demolish the chickens, hot cakes, and pies and other dainty edibles, which, besides being somewhat more toothsome than the College commons, tasted fifty per cent. better from the fact they had to

be paid for; just as furtive puffs of contraband tobacco from short-stemmed pipes in College were more fragrant to their nostrils than the odor of the finest Habana anywhere else,—because there it was strictly forbidden to smoke.

The discipline of Notre Dame has justly met with the approbation of all the friends of the Institution. At the beginning, the main features were the same as now; for in regard to discipline, as for everything else connected with the Institution, Father Sorin gave the impulse and direction. Yet some changes have been made, and they began in the first years. It was natural that the whole system of French college discipline should at first be introduced, or at least that an attempt should be made. Yet in those early days the Founder of Notre Dame quickly seized the peculiarities of Young America as distinguished from Young France. We well remember the transition from the stringent measures required by the lively and giddy French boys to the broader liberty given to comparatively more sober and sedate Americans. Like a judicious man, who, instead of transplanting a tree to a strange soil and thereby running the risk of losing it, takes its most thriving branches and engrafts them on a strong and thrifty tree of native growth, thus bettering both grafts and tree, especially the tree, Father Sorin did not impose the European system of discipline, but merely grafted on the system of the country those regulations which perfected it, and

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

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

It was his good judgment in this respect that perfected the discipline of the College, and tempered the too free and easy, and, in many cases, rude manners of American youth, with the polished and elegant manners of France, without diminishing the open frankness and sincerity which is an offset to American want of culture.

The course of studies at Notre Dame was always complete, and the scholarship high. Father Cointet, the first Director of Studies, was not only a most accomplished gentleman, who won the respect and affectionate

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

Father Shaw it was who laid the foundation of the present Literary Societies, and afforded the first materials for the lively traditions of the Thespian and Dramatic Societies; and Brother Basil shortly after took hold of the band and sounded the first notes of the Philharmonic Societies, which have since, under various names, re-

echoed their notes every year with increasing vim and sweetness.

About the same time—away back in the 40's—Professor Girac took charge of the College Choir, which he has conducted ever since, with the exception of a few years he spent in Chicago. We have already alluded to the Religious Societies, of which Father Granger was, and has ever been, the moving spirit—with this allusion we must be content, and hasten on to bring up our chronicle of events to the present time, stopping, however, long enough to state that though Father Sorin was ably assisted at this early epoch by such men as Father Cointet, Father Granger, and others whom we have mentioned, and others whom we have been obliged to pass over, though reluctantly, in silence, and though he has since had efficient aid from the same and others, yet in all things he was the master mind, he the guiding spirit.

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

In 1848, Father Sorin was rejoiced by a visit from his old College mate and confrere, the Rev. Father Drouelle, now Provincial of France, then a young priest on his way to Guadaloupe. Father Drouelle still retains a lively remembrance of his travels over the "corduroy

roads" between South Bend and Indianapolis, delights to recount for the benefit and amazement of his hearers, his haps and mishaps in America, and though his stay was short, he always speaks with kindly feeling of Americans, and when afterwards he resided for over twelve years in Rome, he never let slip an opportunity of doing a kind service to any one from America, on a visit to the Holy City.

Before leaving Notre Dame, Father Drouelle celebrated the first High Mass in the new church, on the 12th of November. The church still stands, and though it has been enlarged, is now too small for the accommodation of the students and the congregation. We have reason to hope it will soon be replaced by a larger one, more in accordance with the other buildings around it.

In 1849, the shops and the kitchen were entirely destroyed by fire. It was quite a loss to the community; but, far from being discouraged, Father Sorin took measures to have the frame building replaced by a brick one, the one which now stands behind the church.

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

The cholera had ravaged many parts of the United

States, and the danger seemed passed away, when, in the summer of 1854, many of the inmates of Notre Dame were attacked. Among the first taken away was Rev. Father Cointet: his health had been completely shaken by a residence of some years in New Orleans, where obedience had placed him at the head of an Orphan Asylum conducted by the Congregation of Holy Cross: he had returned in the spring of '54, and his attendance on the extensive missions around Notre Dame had improved his general health; still he was not strong enough to resist the attack of disease, and in the month of August he passed away from the scene of his labors, regretted by all, and by no one so much as by the Founder of Notre Dame. His loss, humanly speaking, was irreparable, and when added to the loss of Rev. Father Curly, a zealous young priest ordained the year before, and of some twenty other members of the community, and to pecuniary difficulties, seemed to threaten Notre Dame with utter destruction. The clouds were lowering, truly. In September the students returned, and Professors were not yet recovered from the attack; for though over twenty died, yet many more, we might say all, were taken down by the disease, and were suffering from its effects. The College had been a hospital for the sick—it had to be renovated from top to bottom; the work usually done in vacation-time was all on the hands of the few who could manage to crawl around. Another source of anxiety still remained, though for

years efforts had been made to remove it: we mean the marshy ground between the two lakelets, which, in the opinion of all, was the cause of much sickness. Owing to a misunderstanding with the gentleman who owned the property between the lakes and the river, and who could consequently dam the water of the lakes, the land between them could not be drained;—to all this we must add embarrassments in money matters, the erection of new building having entailed a debt that might have been easily met in ordinary circumstances, but which now weighed heavily on the decimated and languishing community.

But Father Sorin never lost his confidence in God—never for a moment doubted the protection of the Mother of the Redeemer, to whom Notre Dame is specially dedicated. His confidence was repaid. The summer of '54 was the dark moment before the dawn of a new and more flourishing era for Notre Dame. The gentleman who had so long refused to sell his land, or to accommodate Notre Dame by allowing the water of the lakes to be lowered, offered to sell his land at much more reasonable terms than had been proposed to him. The land was bought, the lake was lowered, much to the improvement of the health of the establishment. Another advantage obtained, but not appreciated at the time, was the site on which St. Mary's Academy has since been erected.

Kind and liberal friends came forward, among whom

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

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

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

In 1858, the northern part of Indiana was erected into a separate diocese, and Rt. Rev. John Henry Luers made first Bishop of Fort Wayne.

The Rt. Rev. Bishop, soon after his ordination, visited Notre Dame, much to the delight of the students and the edification of all.

In 1861, the Rt. Rev. Prelate laid the corner-stone of the Missionary's Home—the main building is now completed, and temporarily occupied by the Novice Brothers of Holy Cross.

In the year 1855 the Academy of St. Mary's, which,

as well as Notre Dame University, acknowledges Father Sorin as its Founder, was removed from Bertrand to its present delightful position on the banks of the St. Joseph River, a little more than a mile west of the College.

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

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

the Most Rev. Bishops and Archbishops of the United States and of other countries, has encouraged Father Sorin to continue with unflagging zeal his efforts to make the AVE MARIA one of the most welcome visitors to every Catholic family of the United States.

In the same year, Father Sorin, then aided in the government of the Congregation of Holy Cross by Rev. Patrick Dillon as President of the College, determined to enlarge the College buildings, which then, after twenty-one years, were altogether too small for the increasing number of students. The old College building was unroofed in June, and by the month of September the present magnificent structure was under roof.

On the 31st of May, 1866, took place the largest gathering of the friends of Notre Dame that has ever been seen on the College premises. It was on the occasion of the blessing of the colossal statue which stands over the dome of the College. Most Rev. Dr. Spalding, Archbishop of Baltimore; Bishop Luers, of Fort Wayne; Bishop Henni, of Milwaukee; Bishop Rappe, of Cleveland; Bishop Timon, of Buffalo; Bishop Grace, of St. Paul, by their presence showed the interest they took in the institution, and their devotion to the Mother of God.

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

Since then, Notre Dame has held its own: Father

Granger, Provincial, governs the Order in the United States with that prudence and discretion for which he has always been remarkable.

Father Corby, as President of the College, aided by the efficient concurrence of his chief officers, Father Lemonnier, Director of Studies, and Father Spillard, Prefect of Discipline; by the zealous co-operation of the Professors, most of whom were, "once upon a time," students of the College in which they now fill professorial chairs, and by the cool heads and ready pens of Brothers Edward and Gabriel in the Steward's Departments, and Brother Francis De Sales as Procurator, maintains the College of Notre Dame in its old standing among the best educational establishments of the country. Brother Eugene, the Chief of the Industrial School, has made the young men of his department experts in the various trades and good Christians. Rev. Father Pietrobaptista, at the Priests' novitiate, and Brother Vincent, in the novitiate of the Brothers, keep up the traditions of the self-sacrificing days of yore—of twenty-five years ago—quite an age for this country—and instruct young men in the religious life. Need we add that the farm, with Brother Lawrence and Brother Paulinus as directors, brings forth fruit as well as the College and Industrial School and Novitiates?

The last event we have the pleasure to record is the return of Very Rev. Father Sorin to Notre Dame from France, where he had been obliged to remain since last

November by his new duties as Superior-General of the Congregation of Holy Cross. He arrived at Notre Dame on the 22d of May, amid the rejoicing of all his friends.

On reading over this short sketch of Notre Dame, we see we have not given an adequate idea of the struggles through which it, like most of Catholic institutions, has had to pass; nor, indeed, have we wished to narrate them in full as they actually took place—they are matters for future history, to be told when those who took an active part in them shall have passed away.

May Notre Dame long enjoy the presence of its founder, the Very Rev. Father Sorin!

The University.

Thus far we have spoken only of the exterior of Notre Dame, and however connected and bound up with some of the most pleasing reminiscences of our past life that may be, however vividly the outward form and lineaments of *Alma Mater* may excite in our hearts sentiments of gratitude and filial devotion, yet it is after all the interior spirit, the animating atmosphere of the place that has made it what it is to us. And this living and animating spirit is shown chiefly in the workings of the system of study and discipline which has been steadily tending onward at Notre Dame. We shall divide our subject into several heads, as: 1st, Study; 2nd, Discipline; 3d, Amusements; 4th, Religious, Literary and Other Societies, and 5th, The Library and Museum.

STUDY.

That the chief duty of a student, *as* a student, is to *study*, has been the principle on which the whole system

of college life at Notre Dame has been organized. The hours of study have always made a thorough day's work; at present they take up ten and three-quarter hours out of every twenty-four, but so arranged that two consecutive hours is the longest single period without the intermission of recreation. This protracted attention to books, thus alternating with recreation, is not found to have any bad effect on the health. On the contrary, the regularity of life, the simplicity of diet, the removal of too engrossing or otherwise noxious forms of excitement is found eminently adapted to conduce to the formation of the *mens sana in corpore sano*. The endless variety of studies, also, which perplex the mind of the student at some of our popular houses of education, keeping him in a continual state of mental vicissitude, by assigning certain branches to certain days of the week, and expecting him to get a smattering of all the "'ologies" in an incredibly short space of time — all this is unknown at Notre Dame. The student has a few solid branches assigned to him at the beginning of the session, and through these he pursues a steady course till they are finished, attending class in each and reciting *every day*. By this, it has been found that a much more lively interest in study is excited, and a solid taste formed for literature and science. By the testimony of numberless students and their parents and relatives, the facilities offered at Notre Dame for accomplishing much in a short time, are unrivalled.

The college course, either in literature or science, requires four years, as is usual in America. To these two years in the Preparatory Department being added, a total period of six years for the completion of a good education is assigned, and would occupy the time of a youth from his twelfth to his eighteenth year. This is none too long when it is considered that the Preparatory Department begins at the very vestibule, as it were, of learning, and supposes nothing pre-existing but a moderate proficiency in reading, writing, spelling, and the elements of figuring. The secluded, peaceful and regular life pursued during these valuable years, is well known to exercise an excellent influence on the young man's future career.

Science, in modern courses of study is tending to claim an undue attention, to the prejudice of classic literature. We say "undue" although aware that we are setting ourselves somewhat against the tide of public opinion. The Sciences, with the exception of Mathematics, afford but little mental discipline, and open the mind to no knowledge of human nature and social duties. They are rather adapted to be recreations of mature years than the occupation of youth, when the mind must be strengthened by continual exercise in overcoming the difficulties of the classic languages. Greek and Latin, if not studied when young, can rarely be mastered at all, while Ornithology or Geology, to those who have a taste for it is as easy and pleasant a study at fifty as at fifteen.

A man who has borne himself well through the battle of life and whose declining years can be spent in leisure, may fitly devote himself to the peaceful study and contemplation of the works of the Creator—the habits of birds and beasts, the growth of plants and the crystalization of minerals. But for those who are preparing for the struggle, in the precious time of youth, severer studies must form the groundwork of education. We except, of course, those whom Divine Providence, having given to them a peculiar aptitude for scientific pursuits, evidently designs to be the engineers, the chemists, or the natural philosophers of the coming generations. For such, Notre Dame has prepared a thorough scientific course, completed in the same time as the classical, and adapted to meet all the requirements of the age of science in which we live. But, at the same time she prefers the classical, and as much as in her lies, exhorts her children to the same preference.

The study of the Natural Sciences under Catholic auspices is an inestimable privilege, when it is considered that these sciences have been so generally perverted to the purposes of infidelity during the past century and much of the present. Notre Dame, however, possesses men who can show that the true testimony of nature is in favor of revealed religion—who can read the language of the rocks, of the trees, of the feathered race, and of the eternal stars of heaven, all in proof of the

existence of the God who made them, and of the truths that He has taught us by His Divine Son.

The vast number of young men who are preparing themselves for commercial pursuits in the West of America are not left unprovided for. A commercial course on the modern plan was early organized here, and dates previous even to the scientific. Care is always taken in awarding diplomas, to secure not only scholarship but those sterling qualities of head and heart which make a man not simply a good bookkeeper but a good member of society. Thus a carelessness which has brought the diplomas of some Commercial Colleges into disrepute is unknown at Notre Dame.

DISCIPLINE.

The difficult matter of College discipline has always received special attention here. Notre Dame, while maintaining a system of strict military discipline, and never overlooking an offence against her rules, has yet endeavored to exhibit the *suaviter in modo* in her method of dealing with transgressors. Expulsion, the extreme punishment of College laws, is only resorted to where the presence of the transgressor is found to be hurtful to the best interests of the community.

The principle of honor has been sedulously cultivated at Notre Dame, as a means of preserving good discip-

line, and as the propriety of this is very much questioned, on the one hand, by those who think that motives of grace alone should be inculcated as a rule of action, and on the other hand by those who believe that honor is a mere bubble, even when compared with other worldly advantages, such as wealth or pleasure, it may be well to explain our position in this connection.

At the bottom of the human heart there lie three selfish motives of action : the love of money, the love of pleasure, and the love of honor. These are not only immeasurably valueless as compared with the motives of grace but are even inferior to such human motives as are not selfish, as the natural love we have for parents, gratitude for benefactors, compassion for the needy, patriotism and general benevolence. But since man is a creature of mixed motives, and since every one of his actions is the result of a great complexity of motives, it is important to know the relative value even of the purely selfish motives, to teach us in matters otherwise indifferent whether honor is to be preferred to wealth, or wealth to honor or pleasure. This is especially important at the present day, when so many works on Political Economy are written and read, wherein the love of money is spoken of as the mainspring (and even the *desirable* mainspring) of all human actions.

Now, what we maintain is, that honor, though justly considered a mere bubble in comparison with virtue and eternal happiness, is not so in comparison with wealth or

pleasure, and that the man who sacrifices wealth or pleasure to honor acts not foolishly; and we claim also that it is important to inculcate this in an age and country where the love of money, the basest of all selfish motives, is so predominant.

That the love of money is baser than the love of pleasure is evident from the universal contempt and disgust which is felt for the character of the miser who deprives himself of the luxuries and conveniences of life for the sake of hoarding money. If this self-denial were practised from the love of God and the desire of perfection, we should reverence it. If it were called for by some motives of honor, (as when a man practices self-denial in order to enable himself to pay the debts of his relatives and restore the good name of the family) we admire it. But if practised for the mere love of money, we reprobate and despise it. We say to the miser: "You *ought* to indulge in the lawful pleasures of life. You *ought* to allow yourself the comforts of old age. We *condemn* you as a miser for doing what we should admire if done for any other motive." Whence, it is apparent that the love of money is baser even than the love of pleasure, and in fact the basest of all selfish motives of action.

Education cannot give divine grace; but it may dispose nature to the better reception of grace. Nature is the foundation, grace the spiritual edifice; and the duty of education is to free the foundation from the encum-

bering rubbish which might render the superstructure insecure, to arrange those courses of masonry which may have been subverted, even in the foundation, placing the love of money lowest of all and pounding it down out of sight, if not out of mind, then in successive layers, the love of pleasure, the love of honor, the natural virtues, industry, sobriety, amiability, gratitude, patriotism, truth and honesty. And then when the Divine Spirit vouchsafes to commence the spiritual superstructure of grace, He finds a solid foundation. Such is the reason why the love of honor and the natural virtues are so sedulously cultivated at Notre Dame.

The "new comer" at our College, by these means, is secured against those ill-mannered, and often really cruel jokes so frequently perpetrated at other institutions. He finds in his new comrades a society of brothers and true friends; in his teachers and prefects, so many tender parents and anxious guardians. He feels at home at once, and undertakes his course of study with an untroubled mind.

AMUSEMENTS.

That youth would ever have to be encouraged to take part in healthful sports and recreations might have seemed incomprehensible to our ancestors and to the present generation in the Old World. But such is the state of

mental activity in American youth that outdoor games are frequently neglected, and the mind is overworked to its own injury and that of the body. The authorities of Notre Dame have, therefore, always especially fostered healthful recreations, as beneficial to both body and mind.

The truly American game of base ball is engaged in here with great assiduity. Three clubs in the Senior Department, the "Enterprise," "Juanita," and "Star of the East," three in the Junior, the "Star of the West," "Excelsior," and "Young America," and two, the "Liberty" and the "Quickstep," in the Minim Department, comprise among their number all the devotees of the game, in which the greater portion of recreation hours is now occupied. Great emulation exists between the clubs, and match games are continually taking place.

Before base ball became in vogue, an attempt was made to establish the game of cricket. A cricket club was formed, and lasted some three years, but this game does not appear to be so germane to the country as base ball.

Sailing and rowing on the lakes have often been favorite summer exercises, and boating clubs have been formed for the purpose of carrying on the business systematically.

Fishing, in the proper season, also meets with considerable attention from those finnilly inclined. As for hunting, in the pigeon and duck season in the spring and fall, it is lively, but at other times the woods afford but little game.

Military exercises were always especially encouraged by Very Rev. E. Sorin, while President of the University. A company was formed under the command of W. F. Lynch, subsequently Brevet Brigadier General Lynch, who distinguished himself during the war for his energy and intrepidity. Our company, under the name of the Notre Dame Continental Cadets, wore the venerable and picturesque buff and blue uniform which Washington and the heroes of the Revolution have hallowed. Many of our old students will remember this company, some as having belonged to it themselves, and all as having admired it as one of the chief ornaments of the College. In latter years the attention of the students of Notre Dame has been drawn to other *amusements*, as the late war proved that military companies mean something more than wearing a nice uniform and a strap on the shoulder.

Gymnastic exercises are provided for by ample apparatus for the display and cultivation of muscle, and have always received a due share of attention; but, probably, the form of amusement that has most constantly held its own at Notre Dame, is the game of hand-ball. We rarely see the alley without occupants. Ten-pins were rolled for about four or five successive years here, but were resorted to chiefly, when the weather was too bad to play out-of-doors. They have now fallen into disuse.

Bathing and swimming in summer form rather a part of the regular disciplinary exercises than a mere amusement, being obligatory on all. Skating in winter

is generally afforded on one or other of the lakes and sometimes both.

The ancient and noble game of chess is not neglected at Notre Dame. It has generally constituted the recreation of certain members of the Faculty and the more intellectual among the students. Of late years a chess club has been formed for its cultivation, presided over by Prof. M. A. J. Baasen, A. M.

Finally, *velocipedestrianism* must wind up our list of this kind of amusements. As for such recreations as dramatic and musical entertainments, essays, debates, lectures, &c., in various departments of Literature and Science, the celebration of various festivals, whether of a religious or social nature, all these must be comprised under the caption of,

RELIGIOUS, LITERARY AND OTHER SOCIETIES.

FIRST—RELIGIOUS.

THE ARCH-CONFRATERNITY.—This is the oldest, and in every respect the most venerable Society in the College. The same tender devotion to the Blessed Virgin Mary which moved Very Rev. Father Sorin to choose her as the Patroness of his greatest undertaking, the Univer-

sity itself, impelled him also to establish among the students, at as early a date as possible, the chief of her numerous confraternities. Accordingly, we find it dating from 1845, one year after the College Charter. To prevent confusion, its active membership is confined to the Senior Department. The right to wear the badge of the society is claimed, however, by all old members, and we see many members of the College Faculty thus decorated on the festivals of the Church, and particularly during the month of May. It holds regular monthly meetings and possesses a good religious library. In other respects, the work of this society is less ostentatious than any other in the College. It is rarely represented by public speakers, scarcely ever appears in print, and never engages in any of those forms of emulation which bring other bodies into notice. But visit the College Chapel on Saturday mornings at six o'clock and you will there see its members surrounding the throne of grace and beseeing it with their prayers for the conversion of sinners. That is their hidden work, which, when more ostentatious labors are shown to be mere whirls of empty bustle and noise, will advance to receive its glorious eternal reward.

THE SOCIETY OF THE HOLY ANGELS, was organized in 1858 by Prof. J. A. Lyons, for the purpose of furnishing regular servers in the Sanctuary. On great festivals, the whole Society appears, bearing lights, during the

canon of the mass and filling the Holy Place with their numbers. On other days, the members take turns in the exercise of their valued privilege. They have chosen the Holy Angels for their Patrons, because the office they perform on earth is similar to that which the blessed spirits perform in heaven, and because they aspire to perform it with the same fidelity and purity. It is restricted to the Junior and Minim Departments.

THE HOLY CHILDHOOD, is a branch of the extensive and well known Society bearing that name and has been established among the Minims within the last three years.

THE SOCIETY OF OUR LADY OF THE SACRED HEART is the most modern of all our religious societies. It was established in the Junior Department at the time when the new but already wide-spread devotion from which it takes its name, first reached Notre Dame. By the zeal of Brother Florentius, the Juniors' Prefect, their whole study room has been turned into a beautiful chapel of Our Lady of the Sacred Heart, whose altar, at the upper end is brilliantly adorned with lights and flowers, especially on Her festivals and during the month of May. The Society shares in the Mass and Benediction celebrated for the Archconfraternity on Saturday mornings.

The above are all the Religious Societies at present existing among the students of Notre Dame. Old friends may remember the Nocturnal Adoration which

continued here a long time, and accomplished a great deal of good in its day. Those who ever knew that saintly young man, Phillip Carrol, now gone to his eternal reward, will not forget the little Rosary Society, formed by his zeal and piety. Many other such organizations there may have been here in times past, but if the memory of them has departed from earth, it is safely laid up in heaven.

SECOND—LITERARY AND SCIENTIFIC.

ST. ALOYSIUS PHILODEMIC.—This is a new name for an old friend. It is a lineal descendant of the oldest literary society in the house, founded in 1851, and although having since undergone various changes of name and *locale*, always remaining under the patronage of that model of Catholic students, St. Aloysius, on whose festival, the 21st of June, they meet at a social banquet, with appropriate speeches, &c. All the graduates of Notre Dame in the classical course, we believe without exception, have belonged to this organization under one or other of its names: "St. Aloysius Literary"—"Academy of Debate"—"Literary and Philo-historic," &c. Its weekly meetings are devoted to the reading of essays and the cultivation of forensic eloquence. It possesses an excellent library for reference and literary culture.

The history of this institution is intimately connected with the intellectual life of the highest class of students

at Notre Dame. Few there are of its old members whose fondest recollections do not cling around the Society rooms and the friends they used to meet there. From the time when it met in the old College Library, under the Presidency of Fathers Gillespie, Kilroy, Dillon, Corby and Hallinan, and when McGean, Ferris, Corey, Flannigan, Carrol, Creighton, Collins, Naughton, Runnion, Howard, Healy, Fitzgibbon, John and Tom Lonergan, and Bigelow were wont to wax warm in the debate,—through more crowded times, when the old College was growing too small, and when the St. Aloysius' had to emigrate to a little partitioned-off corner of the Recreation Room;—through the troublous time, when Father Hallinan's kind interposition placed the Society again on its old footing; and finally up to the present, when under the direction of Father Lemonnier, and afterwards Father Spillard, it has fixed its local habitation in No. 11, and has given birth to its modern offshoot—the talented “Two-penny Club,” with their literary gazette, so racy and so rare;—through all these times, we say, the old St. Aloysius has behaved itself like a gallant vessel, tossed by the winds and waves, but ever staunch and seaworthy. It has ever been the representative of the best social features of the Senior Department, and has reckoned among its members all the *cream* of College society.

ST. EDWARD'S LITERARY AND HISTORIC.—This literary society has now completed its third year, having been organized in 1866, by the zeal of Rev. M. B. Brown, SSC., under whose direction it still continues. Its members aim chiefly at elegance in English, and we notice that since the formation of the Scientific Course, its graduates have generally emanated from this Society. It is beginning to collect a good library, and prepares its members for the bar by legal discussions in very precise style. We believe this Society opens a field of healthy and generous rivalry with the St. Aloysius.

THE UNITED SCIENTIFIC ASSOCIATION. A union of the classes of Zoology, Botany, Geology and Mineralogy, Natural Philosophy and Chemistry, and the Higher Mathematics, for the purpose of having scientific lectures and organizing exploring parties to ransack the mysteries of nature in the beautiful environs of the University, having been proposed in the Spring of 1868, the Society resulting from this union took the name of "United Scientific Association," with Rev. Father Carrier as its Director. The labors of this gentleman in the collection of specimens for the College Museum were now seconded by a number of enthusiastic young men, and from its very commencement the U. S. A. became one of the most remarkable organizations in the University. To secure a sufficient degree of scholarships in those who applied for admission, it re-

stricted its membership to students of the very highest grade, who could give satisfactory evidence of having pursued, with success, some one scientific pursuit at least, and of being devoted to the advancement of all. The Society has a good scientific library, receives several periodicals, and holds weekly meetings in its room, the Cabinet of Natural History, for the hearing of scientific essays and debates. It also devotes itself to Zoölogical, Mineralogical and Botanical researches in the neighborhood of the University, the banks of the St. Joseph River, the marshes at the sources of the Kankakee, and the numerous small prairies in which Indiana seems to endeavor to rival the neighboring State of Illinois, furnishing ample fields for investigation. The Society have also recourse to a Botanic Garden, lately formed by their Rev. Director, and stocked with a good variety of indigenous and foreign specimens.

THE EDITORIAL CORPS OF THE SCHOLASTIC YEAR was formed as a Society of students at the first issue of our little paper in 1867. Although the editorship has now passed into other hands, it may be as well here to notice the origin, rise, and progress of the SCHOLASTIC YEAR. In the good old days of yore, the students of Notre Dame had a semi-monthly publication called the "Progress," which rarely passed beyond the manuscript edition. Its origin is due to Messrs. F. C. Bigelow and J. H. Fleming, and it was subsequently read publicly

before the students of the three departments on its day of issue, the reading being agreeably relieved by interludes of music from the Band. Messrs. T. E. Howard, J. Collins, Nowlan, P. Carroll, J. M. Howard, Runion, Bigelow, D. M. M. Collins, O'Reilly, Cottin and Tong were the most distinguished of the earlier editors. This form of publication gave great satisfaction—the reading of the “Progress” was looked forward to as a sort of celebration; but we often wished that the literary efforts of some of our talented fellow-students could be enjoyed by a wider circle. When we lost the chief patron of English literature in the person of Rev. Father Gillespie, whose religious obedience called him to a foreign clime, the publication of the “Progress” was suspended, after having lasted several years, and College literary talent found no other vent than in such surreptitious publications as the “Olympic Gazette,” the “Weekly Bee,” and others of a less reputable character. On Father Gillespie’s return from France, he found a printing office at Notre Dame, established there by Very Rev. E. Sorin, for the publication of that well-known Catholic periodical, the *AVE MARIA*. Ever zealous for the literary welfare of the students, he easily found means of procuring the issue of another paper from the same office, devoted to their interests, and to which the title of *SCHOLASTIC YEAR* was, after mature deliberation, given. It was founded September, 1867, and the editorial corps, formed of students, conducted it.

Experience, however, showed that the editors of one week could not be made responsible for the editors of the previous one—that the SCHOLASTIC YEAR, to preserve its unity and identity, must be under one responsible editor, and the Prefect of Studies (an office at that time filled by Rev. Father Lemonnier) the following year assumed the editorship *ex officio*, assisted by a numerous corps of contributors. Under which constitution our little paper still remains.

ST. CECILIA PHILOMATHEAN.—This Society is designed to embrace not only the literary, but also the elocutionary, dramatic and musical talent of the Junior Collegiate Department. It was first organized by Professor J. A. Lyons, in 1859, and is therefore one of the oldest societies in the College. Many of the names of its first members—Joseph Healy, George Mayers, T. B. Tallant, Frederick Butters, T. A. Daly, T. Sidley, John and James Carlin, James Kennedy, John Connolly, Douglas Cook, E. Barnes, Joseph Mukantz, Cassius Brelsford, Hibbard Brothers, and others—are well known as old students of the University, passing afterwards into the Senior Department, and finally reaching the goal of graduation. On Professor Lyons' withdrawal to St. Mary's of the Lake, Chicago, then under the control of the Fathers of Holy Cross, the Society passed under other direction, and changed its original name of "Philomathean" to "Philopatrian." On Rev. Father Lemonnier's installation as an officer of the College, he

conceived the idea of forming a Field Band, among the members of the Junior Department. A number of Juniors were formed into a society, wore a red-and-blue Zouave uniform, and soon acquired great proficiency with their drums and other musical instruments. A dramatic element was next introduced, and on the restoration of Washington Hall to the purposes for which it was originally designed, the St. Cecilians, as they were now called, were the first to appear on the stage. J. O'Connell, Thomas W. Ewing, Edward Wallin, James O'Reilly, James Graham, F. Guthrie, John Flanagan, Stephen King, C. Braunstein, William Freeman, George Dixon, (Father Lemonnier retaining his office of Director,) were the most distinguished St. Cecilians of that day. Finally, within the last two years, the literary element was added, and the drums and Zouave Uniform dropped. The Society joined its old name of Philomathean with its new one of St. Cecilian, and returned to the protecting care of Prof. Lyons as President. Their meeting-room, No. 4, is the most stylish one in the house. They have weekly meetings, debates, essays, and moot courts. They appear on the stage on their patronal festival of St. Cecilia, and on other occasions during the year, choosing dramas of such a character as tends to combine instruction with amusement.

Other literary organizations have appeared at times in the College, and endured for longer or shorter periods.

THIRD—DRAMATIC.

THE THESPIAN SOCIETY.—Notre Dame has generally celebrated her Annual Commencement and several of her other festivals during the year with dramatic entertainments. Originally, the Prefect of Studies was accustomed to call upon the leading students of the house—in such numbers as he required—and assign them their parts in the drama to be played. The *corps*, thus assembled together, formed a regular organization for the time being; the Director having supreme authority in all things, even in the election and exclusion of members. Thus the dramatic body passed through a long succession of years, and produced many stars of the first magnitude. The names of Gillespie, McKeon, Collett, and McGean belong to the golden age of our drama. Then follow in succession those of O'Reilly, McNally, Peter Menard, Crowley, and Frank Cottin. Some of those gentlemen, who have since attained to high ecclesiastical dignities or social responsibilities, may smile to think of the triumphs of their younger days, as they find their names recorded here in this connection. In the year 1861, Rev. Father Gillespie gave them a written Constitution and elective powers, as a regular Society, under the name of "Thespian," the then existing members being Orville T. Chamberlain, Frank Cotton, T. Naughton, John Lonergan, Frank C.

Bigelow, J. H. Schutt, E. M. Brown, Tom E. Lonergan, J. A. Kelly, and some others. The names of M. T. Corby and T. A. Corcoran became famous at a later date. This had the effect of developing elocutionary talent to a greater extent than before, as those who were in other respects the leading students of the house, were not generally disposed to devote much of their attention to these exercises, and the members were now free to elect any of their fellow-students in whom they observed any peculiar dramatic talent. On the building of Washington Hall, in the Spring of the same year, dramatic enthusiasm received a new impulse, only interrupted when the great rush came to the University, and the Hall had to be used as a dormitory. The Thespian Society, after passing under the directorship of Rev. Fathers Gillespie and Patrick Dillon, and Professors McNally and Ivers, is now directed by Professor M. T. Corby, and possesses some members of perhaps equal dramatic talent to those of days gone by.

THE SILVER JUBILEE CLUB, organized for the express purpose of celebrating the present year, is formed of the leading students of the house, and devotes itself to performances chiefly of a spectacular character. Its appearances have hitherto been crowned with undoubted success, which is likely to continue.

FOURTH—MUSICAL.

Music has always been a characteristic feature of Notre Dame, and many have been the organizations formed to cultivate it. Besides those Societies already mentioned, as the St. Cecilia Philomathean, into which music enters as one of the component elements, the following bodies are devoted to it exclusively, namely:

THE N. D. U. CORNET BAND,—a very old institution, first formed by Rev. Father Gouesse, in 1846. This Rev. gentleman still tells a good story of the ludicrous consequences of their going out on the lakes, on a raft, to give a serenade on the water. We believe some of the original horns are at the bottom of the lake still. The Band afterwards passed under the leadership of Prof. Sotokase, Bro. Basil, Prof. Boyne of South Bend, and finally Prof. J. O'Neill, under whom the number of its members has been very much increased.

THE ORCHESTRA.—This important accompaniment to our dramatic performances has not been so uninterrupted in its history as the Band. Bro. Basil, Prof. O'Neill, and Prof. M. E. Girac have been successively its leaders. Prof. M. E. Girac's high reputation in the musical world makes it unnecessary to advert here to the pure classical taste which governs its performances. This distinguished scholar and musician has been connected with Notre Dame from a very early period, originally giving instruction in the classics, but subsequently de-

voting his attention exclusively to music. His talents for composition are continually exercised in the production of beautiful pieces of sacred music, which the choir of Notre Dame have generally the honor of vocalizing for the first time. We owe several whole Masses, and numerous shorter pieces, to his genius. He sometimes enlivens our public entertainments with pieces of a less grave (though always of a noble and elevated) character, and is justly appreciated by the authorities of the house as one of the most valued treasures of the institution.

THE PHILHARMONIC SOCIETY is devoted to vocal culture, and is under the direction of Prof. M. T. Corby. It has given us some very pleasing concerts during the last two years.

THE CHOIR has at different times taken the form of a constitutional organization, but its component elements are of so diverse a nature—members of the College Faculty, Religious of the Holy Cross, students of all ages, and apprentices of the Manual Labor School—that the vocal harmony which we hear without is not precisely indicative of the possibility of social equality within, and therefore its elements are at present united in voice only. Prof. M. E. Girac is the present Director.

THE COLLEGE LIBRARY AND MUSEUM.

It contains 7,000 volumes, exclusive of the books contained in a great many special libraries in and about the College, which would swell the total number to more than 10,000. Within the last two years valuable works have been procured. In a recent trip to Europe, the Librarian imported a large and valuable collection of standard works in ancient and modern languages, and in the various branches of ecclesiastical and profane science. As the Library was first formed by bringing together private libraries, obtained through donation or purchase, the fact cannot be concealed that a certain number of books are of little value. Yet, on the other hand, it is exceedingly rich in rare and standard works: for instance, it possesses no less than 17 different encyclopedias, namely: Rees', 42 vols; Metropolitana, 24; Londinensis, 25; Chambers'; Catholique, 21; New American, 26; Britannica, 15; Theologique, 39, etc., etc. *Cursus Completus Scripturæ Sacræ*, 28 vols.; *Cursus Completus Theologiæ*, 25; The complete works of all the Fathers of the Church, 145; The classical authors: Greek, Latin, French, English, German, Italian; Five different Ecclesiastical Histories: Rohrbacker, 29 vols.; Fleury, 30; Berault-Bercartel, 25; Darras, 4, and Cantu, 12, besides other smaller works on the same subject; com-

plete sets of Brownson, the Dublin Review, *Universite Catholique*, etc. Among the old and rare works may be mentioned an Iliad of 1520, Basle;—a very fine and correct edition;—A Tertullian and St. Cyprian of about the same date;—Ruins of Palenque;—Mexico; *Historie d' Amerique*, etc., etc.

In the Museum are to be found collections of birds and quadrupeds, stuffed, and lithographed in colors;—of plants, both foreign and native; 4,000 species and more than 10,000 specimens of the former, and upwards of 14,000 of the latter. Also, minerals and fossils, shells, eggs and nests, insects and reptiles. In addition to which, there may be seen Indian, Chinese, and other curiosities. More than 8,000 specimens have been collected by Rev. Father Carrier, the Curator of the Museum, himself, besides very many he has received from kind friends and correspondents.

Introductory to the Sketches.

The following sketches are necessarily incomplete, as the time given for their preparation was so short as to render it almost impossible to collect any material beyond the personal recollections of persons at Notre Dame, and what the books of the University furnish. Yet so far as they go they are perfectly truthful. I have invariably preferred to leave a sketch imperfect and very short, rather than introduce any supposed or not well supported facts. Whenever the subject of a sketch was personally known to myself, I took the liberty to express my estimate of his abilities, and of his qualities generally; in other cases I abstained from such an expression of opinion.

With a sincere esteem for all the associated Alumni, I have guarded as far as possible against being influenced by personal liking, and stated plainly what I believed to be the strict truth, and I now present my sketches to the readers of this book, believing that they are correct, yet knowing their great imperfection and still hoping that all those concerned in them will be satisfied.

THE HISTORY OF THE
CITY OF BOSTON

FROM 1630 TO 1800

The history of the city of Boston from 1630 to 1800 is a story of growth and struggle. It begins with the arrival of the Puritans in 1630, who sought a place where they could practice their religion freely. They found it in Boston, and the city grew rapidly. By 1680, Boston was one of the largest and most important cities in the colonies. It was a center of trade and industry, and its people were proud of their city and their way of life. But the British government was not always in agreement with the people of Boston. In 1763, the British government passed the Intolerable Acts, which were designed to punish the people of Boston for their resistance to British rule. The people of Boston refused to obey these laws, and the British government sent troops to Boston to enforce them. This led to the Battle of the Clouds in 1770, and the Boston Tea Party in 1773. In 1776, the British evacuated Boston, and the Continental Army moved into the city. The city of Boston was then the capital of the new nation. In 1800, the city of Boston was still a center of trade and industry, and its people were proud of their city and their way of life.

The Associated Alumni.

PRESIDENTS OF THE UNIVERSITY.

VERY REV. E. SORIN.

Very Rev. E. Sorin, Founder and first President of the University of Notre Dame, deservedly ranks first among the Associated Alumni. As, however, his life has been so intimately connected with the University itself, we will not enter into details here, but refer the reader to the preceding pages.

REV. P. DILLON.

Rev. P. Dillon, second President of the University of Notre Dame, was born in the County Galway, Ireland, on the 1st of January, 1832. Immediately after his birth, he was dedicated in a special manner, by his

mother, to the service of God, and entered upon his studies for the sacred ministry, while yet a mere boy. After the removal of his family to America, he continued his studies at St. Mary's College, Chicago, Ill. He entered Notre Dame in 1856—completed his studies and was ordained priest in 1858. Even before his ordination he was appointed Steward to the University, and gained the respect of all with whom he came in contact. He was subsequently appointed President of St. Mary's College, Chicago, and gave still further proof of his administrative talent. From St. Mary's he was recalled to Notre Dame, where he discharged the important duties of Vice-President of the University and Principal of the Commercial Department, for nearly three years. In May, 1865, he was duly appointed President of the University and Local Superior at Notre Dame. During his Presidency the College buildings were entirely remodeled and enlarged, and improvements made to the value of nearly \$100,000. In August, 1866, he was summoned to France to attend a General Chapter of the Congregation of Holy Cross, and, as his fame had preceded him, he was appointed Secretary and Assistant to the Superior General, the best evidence that could have been given of the esteem in which he was held by his religious associates. In August, 1868, he returned with Very Rev. Father Sorin, who had just been appointed Superior General of the Congregation. Filial duty, which at first appeared to require but a temporary absence, event-





Thomas H. Morgan del.

Rev. W^m Corby, S.S.C.
President of Notre Dame University.

nally rendered it necessary for him to seek a dispensation from his obligations as a member of the Congregation of Holy Cross, in order to attend more freely to the sacred duties which Nature herself imposed upon him. The dispensation was given, though with much regret, by the Very Rev. Superior General, and Father Dillon immediately assumed the responsibilities of Pastor of St. Patrick's Church, Chicago. But a disease, which had several times previously threatened his life, returned with renewed violence, and on Sunday evening, the 15th of November, 1868, he breathed his last, regretted by all who knew him, and sincerely mourned by a wide circle of personal friends, among whom the students of Notre Dame, who had learned to respect and love him, rank next to his bereaved relatives.

REV. WILLIAM CORBY.

Rev. W. Corby, the third who has occupied the position of President in the University of Notre Dame, was born at Detroit, in the State of Michigan, on the 2nd of October, in the year 1833. Up to the year 1849, the sixteenth of his age, he received all the educational advantages afforded by the common schools of that time. From 1849 to 1853 he was occupied with his father in business, and during that time, under his father's experienced training, laid the foundation of that self-control

and forbearance, which have enabled him to fill his present onerous position, for three years, with honor to himself and solid advantage to all his subordinates.

In 1853 Father Corby was sent by his father to Notre Dame, with two younger brothers, to continue their education. In 1854 (prompted by a desire to lead a more perfect life in the seclusion of some religious retreat), he entered the Congregation of Holy Cross, and prosecuted his studies with vigor, under the direction of experienced teachers, till 1858, when he made his religious profession as a member of the Congregation, and was appointed Prefect of Discipline in the University. In addition to the duties thus imposed upon him, he continued to study theology with persevering energy till 1860, when he was raised to the dignity of the Priesthood. He was then employed as a Professor in the University till July of the following year, when he was appointed Director of the Manual Labor School at Notre Dame, with the additional duty of attending the mission of South Bend, at that time too small to have a resident pastor. Father Corby entered upon the discharge of this twofold duty with the same earnestness that he would have manifested, had he known that this would be his occupation for life. But he was called to quite a different field of usefulness. Chaplains were wanted for the army, and Father Corby, filled with the spirit of patriotism as well as zeal for the spiritual welfare of his neighbor, offered himself as a volunteer for that post.

In December, 1861, he received from the Governor of the State of New York a commission as Chaplain in one of the New York regiments, with the rank of a cavalry officer. His regiment formed a part of the "Army of the Potomac," and Father Corby accompanied it through heat and cold, through storm and sunshine, through victory and reverse, for three years, passing, during that time, through all the campaigns conducted respectively by Generals McClellan, Burnside, Hooker, Meade and Grant.

At the close of the war, Father Corby returned to his little mission at South Bend, and finding the Congregation in debt, contracted while building St. Patrick's Church, he went vigorously to work, and in a few months collected money enough, not only to free the Congregation from liabilities, but also to erect a neat pastoral residence close by the Church. This done, he was about to take some rest, and enjoy, with his little Congregation, the fruits of his zealous labors, when he was elected Vice-President and Director of the Studies in the University. This new office he undertook with the same cheerfulness and determination that he had manifested on all previous occasions, and continued to discharge its duties till August, 1866, when he was raised to the position which he still occupies, of President of the University and Local Superior at Notre Dame.

I have already said more in his favor than will meet with Father Corby's approval, for true merit is always

modest; but truth required that at least the small amount of praise contained in this very imperfect sketch, should be given. Nor would I consider my sketch complete, did I not add, that the mental and moral training which rendered Father Corby an earnest and docile religious, joined with the regular military discipline which he witnessed during his three years in the army, has made him not only a good Superior, but also a popular President.



VICE-PRESIDENTS OF THE UNIVERSITY OF NOTRE DAME.



VERY REV. A. GRANGER.

Very Rev. Alexis Granger, the first who occupied the position of Vice-President in the University of Notre Dame, was born at Daon, in France, on the 19th of June, 1817. He received his primary education at home, and even had made some progress in the study of Latin before his fifteenth year, the age at which he entered the College of Chateau Gontier. Here he remained for



Rev. Alexis Granger, S.S.C.

Provincial of the Congregation of Holy Cross in the U.S.



five years, during which time, by diligence and the aid of superior talent, he completed his collegiate course.

Father Granger entered the Theological Seminary at Mans, France, in his twentieth year, that is to say, immediately after the completion of his studies at the College. After four years of earnest application to the study of theology, he was admitted to Holy Orders on the 19th of December, 1840.

For two years after his ordination, Father Granger was pastor of a congregation in the diocese of Mans, and, if we may judge by the zeal which he has always manifested for the spiritual welfare of others, since he has been at Notre Dame, his congregation lost a treasure when in October, 1843, two years after his ordination, he entered the Congregation of Holy Cross, at Mans, where the Mother House of the Congregation was then located. After a short experience in the religious life, during which time he had proved himself worthy the confidence of his Superiors, Father Granger was sent to Notre Dame, in 1844, while this institution was yet in its infancy. Prompted by his natural friendship for Father Sorin, his former fellow-student and the companion of his youth, but still more by that spirit of devotedness which forms so remarkable a feature in his character, he went vigorously to work, immediately on his arrival, to study the English language, and in a remarkably short time was able to speak it with considerable fluency.

Shortly after his arrival at Notre Dame, he was appointed Assistant Superior, and Vice-President of the College. The latter office he occupied till 1851. The former he retained till Father Sorin became Provincial, when he was also promoted to the office of Vice-Provincial. From 1851 to 1867, Father Granger had been, with one or two brief interruptions, Director of the Novitiate for the ecclesiastical portion of the Congregation, and Pastor of the Church at Notre Dame. In 1867 he was removed from the Novitiate, and appointed Prefect of Religion in the College, still retaining the pastorship of the Church.

In August, 1868, after the election of Father Sorin to the office of Superior General, Father Granger was elected Provincial of the Congregation in America, which office he still holds.

Father Granger is of a very retiring disposition, never coming forward into notice unless when duty strictly obliges him to do so; and hence his real merit and worth are not known except to those whose occupation or spiritual wants bring them in contact with him. We would be glad to speak here of his excellent qualities, especially as a priest, but we refrain from doing so, through respect for his wishes to remain unknown, except in the field of his duty. When he has gone to his reward, his virtues will be appreciated and praised by men.

REV. FRANCIS COINTET.

Rev. Francis Cointet, the second who filled the office of Vice-President of the University, was born at La Roc, in France, on the 26th of February, 1816. At the age of about ten years he was sent by his parents to the College of Chateau Gontier, then the best educational institution in the diocese to which he belonged. Having completed his collegiate studies, he entered the Theological Seminary of Mans, in September, 1834, and continued there to practice those Christian and social virtues which had won for him the affection of his teachers and companions at the College. After five years of studious application to the great questions of theology, he was ordained priest, in 1839, by the Right Rev. Dr. Bouvier, Bishop of Mans, and was appointed assistant pastor in Chatillon, one of the most important parishes in the diocese. While at this place, he accidentally saw the first letter written by his former intimate friend and associate, Very Rev. Father Sorin, from Notre Dame. From that time he constantly sighed to consecrate his life and labors to the spiritual welfare of his neglected fellow-beings, whether civilized or savage, amid the wild scenes of America. Accordingly, in 1843 he offered himself to Very Rev. Father Moreau, at that time Superior General of the Congregation of Holy Cross, as a candidate for the American missions; and in July

of that same year arrived at Notre Dame. After one year spent at the Novitiate, he made his religious profession as a member of the Congregation, and from that moment gave himself up without reserve to the great work which he had undertaken. It would be both curious and interesting, did space permit, to accompany the zealous missionary through scenes of danger, hardship and holy exultation which thenceforth became his portion, but we must be content with a rapid glance at the leading events of his life. After five years of earnest labor as a missionary, Father Cointet was sent, in 1849, to New Orleans as Local Superior of a branch establishment of the Order in that city. During the two years which he spent in that capacity, the establishment flourished, and happiness dwelt with all those who labored under his direction.

In 1851 he was recalled, by his Superior, to Notre Dame, and appointed Vice-President of the College. He occupied that position, however, but for a short time; his heart yearned for the missions, and his Superiors, yielding to his wishes, gave him charge of five different missions, at that time under the care of the Congregation, viz.: Goshen and Laporte in Indiana, and Milan, Berrien and Bertrand in Michigan. For three years more he gave himself up to his charitable labor, but at last his constitution gave way. In September, 1854, he returned one day from one of his missions weary and sick; every care that charity and deep

affection could suggest was bestowed upon him, but to no purpose. On the 19th of September, 1854, he passed from the scenes of his self-sacrificing labors, to the mansions of eternal happiness. His life was a series of good works; his death was that of a saintly priest, and his memory still lingers about Notre Dame and the surrounding country, as the memory of one who forgot self that he might do good to others.

REV. RICHARD SHORTIS.

Rev. Richard Shortis, the third who filled the post of Vice-President at Notre Dame, was born at St. Nicholas, in Ireland, on the 21st day of March, 1815. Of his early history I have been unable to obtain any particulars. In 1849, after passing a creditable examination, though not a student proper in the College, he received the degree of B. A. at the University of Notre Dame, in company with Rev. N. H. Gillespie. It may be interesting to note, that these were the first degrees conferred by the University, five years after having been granted its Charter. Soon after graduation, Father Shortis entered the Novitiate of the Congregation of Holy Cross, and while pursuing his theological studies, discharged the duties of professor of the English Language and Literature in the University. In 1850 he made his religious profession as a member of the Congregation,

and was ordained priest. Immediately after his ordination, Father Shortis entered upon the laborious but consoling life of a missionary, till 1852, when he was recalled, and appointed Vice-President of the College. From 1853 to 1856, he discharged the duties of General Secretary of the University, and of Professor. In 1856, Father Shortis was sent to take charge of the mission at La-porte, Ind., where he continued till 1858. He was then recalled to Notre Dame, and subsequently, in 1860, was sent to New Orleans, where he has since labored with his usual zeal in behalf of the inmates of St. Mary's Orphan Boys' Asylum, under the care of the Congregation of Holy Cross.

REV. N. H. GILLESPIE.

Rev. N. H. Gillespie, fourth in the list of Vice-Presidents of Notre Dame, was born at Brownsville, Pa. His early years passed without incident, beyond the usual catalogue of events common to youth whose chief occupation is to attend school and prepare themselves for usefulness in after-life. He was sent to Notre Dame to complete his studies, having accomplished which, he received the degree of A. B. in June, 1849, being the first graduate, in course, of the University. In 1851 he entered the Novitiate of the Congregation of Holy Cross, and began his theological studies, fulfilling, at the

same time, the duties of Professor of Mathematics in the College. In 1854, having made his religious profession in the preceding year, he was sent by his Superior to Rome, to complete his theological course, in the celebrated schools of the Eternal City. This he did in the following years, and was ordained priest on the 29th day of June, 1856.

Having returned to Notre Dame, Father Gillespie was appointed Vice-President in 1856, which position he occupied till 1859, when he was appointed President of St. Mary's College, Chicago, Ill. In 1860 he was recalled to Notre Dame, and again filled the post of Vice-President. In 1863 Father Gillespie was sent to Paris, where he remained a year, and then being summoned to the Mother House of the Congregation at Mans, remained till the summer of 1866, when he returned to Notre Dame, where he is now occupied in fulfilling the duties of Master of Novices and editor of "Ave Maria."

REV. JAMES DILLON.

Rev. James Dillon, the fifth who occupied the post of Vice-President at Notre Dame, was born in the County Galway, Ireland, November 18th, 1833. He began his studies for the sacred ministry, in the land of his nativity, while yet very young, continued them in the city of Chicago, after the removal of his family to

America, and finally completed them at Notre Dame. He entered the Novitiate of the Congregation of Holy Cross in October, 1853, and after a full course of theology, was ordained priest in 1858, on the same day with his brother, Rev. P. Dillon. In 1859, Father James, as he was familiarly called, was appointed to the office of Vice-President, in which position he gave evidence of that energy which was to the end one of his most striking characteristics. In 1860 he was appointed President of St. Mary's College, Chicago. In 1861 he was recalled to Notre Dame, and appointed one of a band of missionaries which the Superiors contemplated organizing for that year; but the voice of war had already sounded through the land, and opened a field of labor to the missionaries, far different from what they had anticipated. A call came for Chaplains, and Father James, with his five companions, Rev. Fathers Corby, Cooney, Gillen, Leveque and Bourget, (the last two of whom fell victims of their zeal during their active service,) offered themselves to their Superiors to be sent as Chaplains. Father James was duly appointed one of the first Chaplains of the "Irish Brigade," with the rank of a regularly commissioned officer. He attended this Brigade through all its hard fighting, for two years, ever ready to answer the call of duty or charity, till constant exposure and unremitted toil brought on that most insidious of diseases, consumption. He obtained a furlough, when no longer able to serve, and was sent by

his Superiors to travel in Europe for his health. His health appeared to have been restored by this trip, and he returned to take his post again amid the armed battalions; but the disease only slept, and soon compelled him to retire. He was then sent to California by his Superiors, with a view to revive his health. While there, his zeal for the spiritual good of others made him forget his own weak condition, and instead of regaining health, he sank gradually under the influence of his disease. Finding that a longer stay from home would be useless, he returned to Notre Dame, to await the final call of his Creator. When his brother, Father Patrick, retired from the Congregation of Holy Cross, for reasons already stated, Father James would not remain inactive, but, with the requisite dispensation, accompanied him, to bear his part in the work to which duty called him. But the effort was too great, and the death of his brother, to whom he was almost passionately attached, gave the final blow to his already enfeebled constitution, and he calmly departed this life, on the 17th of December, just one month and two days after his brother.—May they both dwell together forever in the land of eternal bliss!

REV. PATRICK DILLON.

Rev. Patrick Dillon was Vice-President of the University from 1864 to 1866, when he was appointed President. (See preceding sketch.)

REV. W. CORBY.

Rev. W. Corby acted as Vice-President from May, 1865, till August, 1866, when he became President. (See preceding sketch.)

REV. AUGUSTUS LEMONNIER.

Rev. Augustus Lemonnier was born in April, 1839, at Ahuille, in France. His boyhood and early youth were passed amid the enjoyments of a happy home, and in preparing himself for College by the elementary studies pursued in the common schools. At the age of nineteen he entered the College of Precigne, in the diocese of Mans. Here he spent seven years, during which time he completed the full collegiate course of that institution. On his departure from College, Father Lemonnier entered upon the study of the Law, not having any idea at the time of studying for the sacred ministry. For one year he prosecuted his chosen study in the office of Mons. Houtin, and the year following in the office of Mons. Dubois, at Laval, France.

After two years' experience in a law office, Father Lemonnier began to look upon the world in a far different light from that in which other young men in similar circumstances usually view it, and after a few months of

serious reflection, and consultation with judicious friends, he abandoned the bright prospects of distinction which then smiled upon him, and rejoined his brother and College classmates, at the Theological Seminary at Mans, where he passed one year in the study of Philosophy. The death of his mother, about this time, removed the only obstacle to the execution of a project which he had entertained from the time of his determination to study for the ministry, namely, to enter the Seminary of Foreign Missions, in Paris. However, Father Sorin, his uncle, induced him to come to America, and, with this understanding, sent him to Rome, to study Theology in the Roman College.

While in Rome, Father Lemonnier entered the Congregation of Holy Cross, in October, 1860, being received by Rev. Father Drouelle, then Procurator General of the Congregation. In 1861, Father Lemonnier was called to America, and arrived at Notre Dame in February of that year, where he completed his theological studies, and after making his profession as a member of the Congregation, was ordained Priest on the 4th of November, 1863.

Soon after his ordination, Father Lemonnier was appointed Prefect of Discipline, in which office he continued till May, 1865, when he was appointed by the Provincial Chapter, which met at that time, Prefect of Religion. In July, 1866, he was appointed Vice-Presi-

dent and Director of Studies in the University, which position he still occupies.

Father Lemonnier has not only displayed a great deal of natural energy in the discharge of his official duties, but has also given evidence of considerable ability of a literary character. His almost complete mastery of the English language, within one year after his arrival at Notre Dame, showed a decided aptitude for languages, and several very fine dramatic productions, written amid the cares and annoyances of his office, gave evidence of literary talent, which we trust will some day develop itself in some work of importance.

Associated Alumni.

GRADUATES IN COURSE.

CLASS OF 1849.

REV. N. H. GILLESPIE.

Rev. N. H. Gillespie, the first graduate of the University of Notre Dame, received his degrees in June, 1849. (See preceding sketch.)

REV. R. SHORTIS.

Rev. Richard Shortis, who received his degrees at the same time as Father Gillespie, has already been noticed.

CLASS OF 1852.

REV. F. B. KILROY.

Rev. Edmund B. Kilroy is a native of Ireland, and was born on the 24th of November, 1830, coming when very young, with his parents, to the United States, he made his first studies in the schools of New York. In 1845, Father Kilroy entered the University of Notre Dame, Ind., being then in his fifteenth year. In 1848, after three years in the College, he entered the Congregation of Holy Cross, which at that time was merely a religious society not regularly approved. Continuing his studies till June, 1852, Father Kilroy graduated with honor, and in the following year was employed as a professor in the college. In this capacity he continued, in the meantime prosecuting his theological studies, until 1854, when he was ordained priest and sent to take charge of one of the missions then at the disposal of Superior of Notre Dame. In 1856, Father Kilroy was appointed President of the College of St. Mary's of the Lake, Chicago, Ill. In this capacity he continued two years, giving entire satisfaction to all interested. In 1858, he was recalled and again appointed Pastor of the Church at Laporte, Ind. In June of this year he received his second degree. About this time, the decrees

approving the Congregation of Holy Cross, and establishing it as a regular Congregation, arrived at Notre Dame, and it was generally understood that those who wished to separate themselves from the Congregation, for any good reason, would find it more convenient to do so at that time than later. Father Kilroy, prompted by a sense of duty to those whom nature called upon him to sustain, reluctantly profited by this opportunity, and separated himself from the Congregation.

He began his duties as a secular priest at Lafayette, Ind., in the Diocese of Fort Wayne. He remained at the place working good to all, like his Divine Master, till 1862, when he was appointed by Governor Morton one of the Special Agents of the State of Indiana, to see after the wounded. In 1864, another field was opened to his energetic and zealous cultivation, at Port Sarnia, Ontario, Canada West. In this place he remained till this present year, when he removed to St. Mary's, Ontario, where he continues the good work to which he has consecrated his life.

Although Father Kilroy is an earnest and devoted Clergyman, he is eminently sociable in his disposition, and strives to win men to virtue by making virtue pleasing and agreeable in their eyes, rather than by terrifying them by an austere and rigid piety, which, however good in itself, cannot be otherwise than repulsive to the great majority of men.

REV. P. GLENNAN.

Rev. Patrick Glennan, of whose early history nothing is known at Notre Dame, came to this University in 1849, and after completing a full course of studies, graduated in June, 1852. While at Notre Dame he was a young man of excellent moral character and possessed of fine talents. After graduating, he entered a Theological Seminary somewhere in the East, where he applied himself diligently, and after a full course of ecclesiastical studies was ordained Priest. When last heard from he was a clergyman in the Diocese of New York. I regret that want of information renders any thing like a proper sketch of this Rev. gentleman impossible.

CLASS OF 1856.

REV. E. M. O'CALLAGHAN.

Rev. Eugene M. O'Callaghan, the only graduate of this year, was born on the 4th of May, 1831, near Newmarket, in the county Cork, Ireland. His parents were in comfortable circumstances though not possessing a superfluity of this world's riches. Being the youngest of the family and of a delicate constitution, which dis-

qualified him for labor on his father's farm, he was permitted to attend school regularly till his twentieth year. During this time he devoted himself earnestly to the study of English and Mathematics. At the age of twenty, he left his native land and came to the "home of the brave and the land of the free." The young student proceeded at once to Detroit, Michigan, where a brother and two sisters dwelt in comfortable circumstances. They, knowing how entirely unacquainted their younger brother was with anything like labor, wished to maintain him until some suitable occupation could be obtained. The young "Irish boy," however, valued his independence more than an easy life, and accordingly shouldered his axe, determined to make his own living; and after a painful apprenticeship of some weeks, succeeded in doing a respectable day's work, at the honest trade once exercised by a late President of the United States.

In 1852, Father O'Callaghan went to Toledo and engaged as a teacher in the Catholic school, then under the direction of Rev. Father Foley, since deceased. During this time he pursued the study of Latin with that energy which is a distinguishing feature in his character. In 1853 he entered the University of Notre Dame and after three years of assiduous application, during which time he won the esteem of his professors and fellow-students, he received the degree of A. B., and left Notre Dame, taking with him, in addition to his degree, the Premium

of Honor for that year. Two years later he received his second degree of A. M. In September, 1856, Father O'Callaghan, entered the Theological Seminary at Cleveland to prepare himself for the ministry. The Superior of that establishment soon discovered that the regular studies of the young seminarian did not occupy all of his time, and moreover that he was of too energetic a disposition to remain unoccupied; he therefore requested him to teach at the Preparatory Seminary, which was then adjacent to the Seminary proper. Father O'Callaghan cheerfully accepted the offer and undertook the classes of English and Mathematics. The writer of this brief sketch having enjoyed the benefits of his teaching, takes sincere pleasure in testifying to its thoroughness and systematic clearness.

In 1859, Father O'Callaghan was ordained Priest, and since that time has been dealing out the benefits not only of his zeal for the spiritual welfare of those committed to his care, but also of an extensive and varied knowledge, rendered pleasing and attractive, by that suavity of manner which always accompanies a well cultivated mind.

CLASS OF 1859.

JAMES O'BRIEN.

James O'Brien was born in the County of Wicklow, Ireland, in the year 1837. At the age of thirteen, he came to this country and entered College, with a good preparatory education, in 1851. He left the first College at which he studied without taking out his degrees, and entered the field of usefulness as a lecturer, in which occupation, he soon made himself quite popular in many of the cities and towns of Iowa, Wisconsin and Illinois. In 1858, Mr. O'Brien engaged as a Professor of Ancient Languages at Notre Dame, at the same time making himself master of those branches of the Collegiate Course in which he was deficient. This he accomplished before the Annual Commencement in 1859, when he received the degree of A. B. He continued to teach at Notre Dame till 1861, when he determined to prepare himself for the legal profession. With this view he left Notre Dame, but after one year of study, discontinued in consequence of the unsettled state of things occasioned by the late war, and returned to his favorite occupation, the teaching of ancient languages. In 1863, he left Notre Dame a second time and became a professor of his special branches, at Sinsinaua Mound College,

Wis., where he remained till that Institution closed in 1864. In the Autumn of that same year, he married the daughter of M. Lyons, Esq., of Galena, Ill. He next taught for some time in the Seminary at Mineral Point, Wis., subsequently went to Dubuque, Iowa, completed his legal studies in the office of O'Neill and McNulty, and was admitted to the practice of the law in March, 1868. He began practicing at once in Lansing, Iowa, and has already secured an extensive patronage, together with a constantly increasing popularity amongst all classes of the community in which he resides. This will not be at all surprising to those who have had the pleasure of knowing Mr. O'Brien, for they must have recognized in him all those sterling qualities which compel respect and secure the good will of all. As a teacher, he is thorough and energetic, as a writer, fluent and forcible, as a speaker, pleasing beyond the great majority of even good speakers. His style in this department might be characterized as that of irresistible logic, clothed in the language of almost poetic eloquence; as a friend he is genial and true. With such qualities, success is within his reach and awaits but his bidding to crown him victor.

COL. ROBERT HEALY.

Robert Healy, the particulars of whose early history I have been unable to ascertain, entered the Uni-

versity of Notre Dame in 1853, where he spent six years, applying himself vigorously to his studies, and in June, 1859, received the degree of Bachelor of Arts. After graduating, Mr. Healy entered upon the study of law in Chicago, Ill., but the breaking out of the war gave a different direction to his thoughts and he entered the army. His patriotic spirit and unwavering bravery soon attracted the attention of his superior officers, and in a short time he was promoted, by regular stages, to the rank of Colonel of volunteers.

At the close of the war, Col. Healy was tendered a Captaincy in the regular army, which he accepted. He has since been on duty in various places, and commands the respect, while he wins the love, of all with whom he comes in contact.

We would have been pleased to give a fuller sketch of Col. Healy's life, but our efforts to obtain the necessary material were not successful.

REV. PHILIP CARROL.

Philip Carrol, of whose early life I have been unable to ascertain anything definite, having been accepted by the Right Rev. Dr. Luers, Bishop of Fort Wayne, as a candidate for the sacred ministry, entered the University of Notre Dame in September, 1857, already proficient in many of the collegiate branches, and considerably ad-

vanced in others. Mr. Carrol was an intelligent student, and not only made rapid progress in his regular studies, but also added daily to an already abundant store of general information.

In June, 1859, he had completed his classical studies, and received the degree of Bachelor of Arts. After graduating, Mr. Carrol remained at Notre Dame for one year, as a student of theology, under the Very Rev. Father Granger. In 1860, he entered the Theological Seminary at Cincinnati, Ohio, and gave such entire satisfaction both by his application to study and by his piety, that he was in the course of 1861, raised to the order of Deacon. But the Almighty was already satisfied with the virtue of his faithful Levite and called him to his eternal reward.

Thus passed away from earth, in the flower of his manhood, one whose mind was richly adorned with virtue and science, and before whom a vast field of usefulness lay, waiting for his hand to cultivate it. The writer of this sketch can never forget the winning manner in which Mr. Carrol, during his last year at Notre Dame, (which was the writer's first) sought to make virtue and nobleness of mind attractive to all with whom he came in contact. He demonstrated in his own conduct, the truth so much insisted upon by writers on morality, that kindness can accomplish far more than any other influence that can be brought to bear upon the human heart.

CLASS OF 1860.

JAMES B. RUNNION.

James Boyer Runnion was born in the City of Lafayette, Indiana, September 29th, 1842. When about two years of age, his parents removed to St. Louis, Mo., where they remained till 1856, during which interval Mr. James Runnion attended school regularly, preparatory to entering College. In 1856, the family removed to Chicago, Ill., where they reside at present. Shortly after the removal of his family to Chicago, Mr. James Runnion began his collegiate course at Racine College, Wisconsin. In the second year of his course, (1857) he came to Notre Dame University, where, by dilligent study, rendered fruitful by a more than ordinary degree of native talent, he completed his collegiate studies in three years, and obtained the honors of the *baccalaureate* at the Annual Commencement in 1860, being still in his eighteenth year, though developed in mind beyond what his age would indicate.

Believing himself still too young to enter upon the study of a profession, Mr. Runnion entered the University of Chicago, where he remained for one year, receiving at the end of that time, the honorary degree of Master of Arts. This was one of the first degrees conferred

by that University; Major Charles W. Scammon, of Chicago, and Gen. Thos. M. Hyde, of Maine, receiving the degree of A. B. at the same time.

Soon after this, Mr. Runnion entered the army of West Virginia, to fight for the Union, then in danger. He was tendered a Majority in a volunteer cavalry regiment, but declined, hoping to secure a position in the regular army and adopt for life the profession of arms. Failing in this, he resolved to travel in Europe, and being seconded in this by his father, David Runnion, Esq., he set sail from New York, two weeks after he had first determined upon this course.

Mr. Runnion remained in Europe about two and a half years, visiting some of the principal cities of England, Wales, Ireland, Scotland and Germany, before proceeding to Berlin, at whose famous University he spent one year, taking out a diploma in the law department on his departure thence. After this, he made another tour through Central and Southern Germany, and so familiarized himself with the language of the country, that he readily passed for a native "Berliner," a state of affairs which he found both pleasant and economical. This second tour he wound up in Paris, where he remained nearly one year with a view to perfect his knowledge of the French language. He also attended, during his stay in Paris, a course of lectures in the University of France.

From Paris, Mr. Runnion made a third tour, through

the south of France, visiting all places of note in that region; passing thence into Italy, he traveled on with a sense of growing pleasure, as he saluted the renowned places of that classic land, till he reached Rome, and gazed upon those historic scenes which had often painted themselves to his youthful imagination, as he pored over the pages of Livy and Horace. From Rome, Mr. Runnion returned through Switzerland to Paris, and soon after, took passage from Havre for New York. One of the first things he did on his return home, was to deliver an address to the students of the University of Notre Dame, at the Annual Commencement, in response to an invitation from the President. In this address, Mr. Runnion showed that he had not traveled in vain—his mind, naturally brilliant, and, moreover, prepared by systematic training, had seized upon and classified the varied objects of interest which came within his observation, and made them a treasure from which he can draw at will. On this occasion he received from his *Alma Mater* his second honorary degree of Master of Arts.

After this, Mr. Runnion devoted something more than a year to the study of law, but finally abandoned it for journalism, which, with the profession of letters, will probably be a life-long pursuit. Previous to entering upon his present calling, he had contributed to both English and American periodicals and magazines, and felt that literature was the vocation most congenial to his

tastes, a fact first discovered, no doubt, when as a student at Notre Dame, he was one of the original Editors of *The Progress*, a manuscript college paper read semi-monthly in the study hall. Mr. Runnion has been for upwards of two years, Associate Editor of *The Chicago Times*, having charge of the *Literary* and *Fine Art* departments. About the time that he assumed his present responsibility as Associate Editor, Mr. Runnion married Miss Ellen S. Conkey, an amiable and accomplished Chicago lady, possessed of an unusual talent for music; a talent which the wife of Mr. Runnion ought to possess; for we know that he, like most men of cultivated minds, has an appreciative taste for music. With his abilities and under the influence of domestic harmony, it will be surprising if Mr. Runnion does not attain an enviable reputation in the domain of Literature.

JOHN COLLINS.

John Collins was born at Glandore, County Cork, Ireland, in June, 1837. Up to the age of fourteen, he attended school in his native village, when he came with his parents to the United States. For three years after his arrival at LaSalle, Ill., he continued to attend school, and manifested an intense desire for knowledge. From 1854 to 1857 he served in a drug store, and made himself perfectly acquainted with that important busi-

ness. In 1857, Mr. Collins entered the University of Notre Dame, considerably advanced in studies, and with a mind well developed by an intelligent exercise in business. While at Notre Dame, he was an extremely close student, and manifested a decided taste for the more serious kind of studies. With all this seriousness, however, he was amiable and sociable in all his relations, and made himself a general favorite with both Professors and students.

In 1860 he graduated with distinction, receiving the degree of Bachelor of Arts. In 1861 he entered the Law College in Chicago, Ill., and after two years of careful study, was admitted to practice. He opened an office at LaSalle, and such was the high opinion entertained of his ability, that he was appointed City Attorney of that place. He occupied this office but one year, after which he removed to Cairo, Ill., and had just opened an office there, when disease fastened its grip upon him, and after six weeks of suffering, he breathed his last, on the 12th of December, 1864, in the twenty-seventh year of his age, and at the very dawn of his fame.

Had he lived, Mr. Collins would certainly have been an ornament to the legal profession, especially as a pleader; for his clear judgment and great reasoning powers, backed by an abundant store of information, would have rendered him an almost irresistible speaker.

CLASS OF 1862.

REV. M. B. BROWN.

Rev. Michael B. Brown was born near Plattsburgh, in the State of New York, on the 20th of September, 1840, and up to the age of twelve lived in the happy freedom of childhood on his father's farm not far from the shores of the celebrated Lake Champlain. At the age of twelve he removed with his parents to Sandusky City, Ohio, where he remained for five years, attending school during the winter time, and working with his father during the summer.

In 1857, being then seventeen, he entered St. Mary's Preparatory Seminary in Cleveland, Ohio, with a view to preparing himself for the sacred ministry, for which he had manifested a decided inclination, even while yet a child. He remained in Cleveland two years, applying himself earnestly to the study of Latin, English and Mathematics, and was considered by his teachers a very bright student.

In 1859, Father Brown entered the University of Notre Dame, determined to secure the fullest advantages of a college education, before assuming the responsibilities of the ministry.

Early in 1860 he made application for admission into

the Congregation of Holy Cross, and was received into the Novitiate in March of the same year. While in the Novitiate, he continued to prosecute his studies with vigor, and also began his career as a teacher, an occupation for which he always manifested a preference. In June, 1862, he received the degree of Bachelor of Arts, and in the following September began his theological studies, which he continued till June 10th, 1867, when he was ordained priest. Since his ordination, as well as before, Father Brown has taught different branches in the University, especially Greek, Latin and Logic, till September, 1868, when he was appointed to the professorship of Moral and Mental Philosophy, a position which he still occupies, and in which he takes an evident pleasure. In addition to an earnest love for philosophical studies, Father Brown is not wanting in ability as a writer, having contributed to various journals of the day, both in prose and verse. His efforts thus far, though bearing marks of yet imperfect development, still possess much that speaks of natural ability, which it needs but time and circumstances to bring into play.

PROF. J. A. LYONS.

Prof. Joseph Aloysius Lyons, the subject of the following sketch, is the youngest of thirteen children; he was born on the 7th of November, 1838, in the City of

Utica, New York. In 1847 his parents moved West, and settled in the vicinity of Niles, Mich. Prof. Lyons, then a mere boy, was about to enter the University of Notre Dame as a student, but the death of his father, occurring at this time, changed his prospects in this respect. Finding that he could not then enter college, he engaged in the office of Mr. ———, at Niles, Mich., as a learner of the art of printing. Not liking the persons he had to deal with, he became dissatisfied with his position, and applied to Rev. Father Sorin for admission into the Manual Labor School at Notre Dame. Father Sorin, seeing in the bright boy the future man of energy and usefulness, dispensed with the ordinary conditions, such as age, etc., and admitted him as an apprentice shoemaker. Prof. Lyons' taste did not incline him to the last, yet he worked well and intelligently, and after a short time (considering his youth) succeeded in making a fair pair of boots, which won the premium at the County Fair, though many older workmen competed for it. Notwithstanding this devotedness to his trade, Prof. Lyons improved every opportunity of cultivating his mind, and even began the study of Latin, with Mr. Thomas Hayes, his intimate friend, now the Rev. Thomas Hayes, and for a long time a distinguished missionary among the Mexican Indians.

His rapid advancement in Latin and other branches, together with his exemplary behavior, which had obtained for him on two occasions the Premium of Honor,

soon recommended him more strongly to Father Sorin's generosity, who now permitted him, as a reward of his merit, to go and study at St. Aloysius' Seminary. Here Prof. Lyons remained from 1852 to 1858, applying himself earnestly to his studies, under the direction of Very Rev. Father Granger. After he had been a short time at the Seminary, he was appointed to take charge of the studies at the Manual Labor School and teach some of the classes there.

In 1858, having completed his classical studies, and attended the class of Philosophy for some time, he was appointed Director of the Junior and Minim Departments in the University. For two years he had charge of the discipline of these two departments, taught various classes, and established the two societies, viz.: the Philomathean and Holy Angels' Societies, both of them still flourishing.

In 1860, Prof. Lyons was sent with Father James Dillon to St. Mary's of the Lake, in Chicago, where he filled the office of Prefect of Discipline, and at the same time taught Latin with brilliant success, for one year. On his return to Notre Dame in 1861, after serious reflection, he concluded that his vocation was not for the ministry, and intimated his conclusion to his Superiors, who, though regretting very much his decision, yet could not urge him to do that which he believed was not the will of God.

Prof. Lyons was then engaged as a regular Professor

in the University. Beginning with the lower classes, he advanced by degrees, till he now stands at the head of the Latin Department; and, though still a young man, he is the senior lay member of the Faculty, which makes him feel somewhat patriarchal. In 1862, having worked up some branches of the collegiate course, to which he had not previously given special attention, Prof. Lyons received the degree of Bachelor of Arts, and two years later that of Master of Arts.

Prof. Lyons is a good example of one who has actually been the "architect of his own fortune," having acted on his own responsibility since he was twelve years old, and owes his present position to persevering industry and integrity. He is at present engaged in preparing a Latin grammar on an improved plan,—a task for which his long and varied experience well qualifies him.

As a member of the Faculty, Prof. Lyons has been intrusted with much important business outside, and has always proved himself worthy the trust and confidence reposed in him. As a Professor he has been eminently successful, and should he continue teaching, as he most likely will, he will be one of the most efficient educators of the age; for he looks upon teaching as the highest of all professions, next to that of the sacred ministry.

I may mention, as proofs of the high estimation in which Prof. Lyons is held by his pupils, that in 1865 they presented him a magnificent gold watch and chain,

and in 1869 adorned his room with many beautiful articles of furniture. It is unnecessary to say that the authorities at Notre Dame consider Prof. Lyons, not only an able teacher, but also one of the most devoted friends of Notre Dame.

PROF. T. E. HOWARD.

Prof. Timothy E. Howard was born near Ann Arbor, Michigan, January 27th, 1837. His childhood and early youth were passed in the healthful exercises of farming, with but little facilities for education till his seventeenth year, when he attended school for two terms in Ypsilanti, Michigan.

At the age of eighteen, Prof. Howard entered the University of Michigan as a student, where he remained till he had entered upon his sophomore year, but before its termination was obliged, in consequence of sickness in the family, to return home and assume the responsibilities of head of the family, a position which he had occupied since the death of his father, some years previous. In the following year, having placed the family affairs on a firm footing, so as as not to require his constant superintendence, he engaged as a teacher in the public schools, in which occupation he continued for two years.

On reaching his majority, Prof. Howard was elected

School Inspector, which office he filled, with credit to himself and advantage to all concerned, for one year, after which he resigned, his aspiring mind urging him to seek a higher degree of culture than it had as yet attained. Accordingly, in the spring session of 1859 he came to Notre Dame for the purpose of completing his collegiate studies, at the same time engaging as a teacher in the preparatory classes.

In 1862, Prof. Howard, prompted by that lofty sense of patriotism, which never allows personal convenience or interest to interfere with duty, enlisted as a private, in the 12th Regiment, Michigan Volunteers. On the 6th of April, he received a severe bullet wound in the neck, the bullet passing close to the jugular vein, and severing some of the tendons of the left arm. He was taken to the hospital at Evansville, Ind., where he lay until June, when he was honorably discharged, his wound rendering him incapable of further service in the field.

After his discharge, Prof. Howard returned to Notre Dame, and, as he had completed the required studies before he entered the army, received his first degree of Bachelor of Arts, and was appointed Professor of Rhetoric and English Literature in the University. Two years later he received his second degree of Master of Arts.

In July, 1864, Prof. Howard married Miss Julia Redmon, of Detroit, Mich., and has since lived in the enjoy-

ment of domestic felicity close by Notre Dame, where he has been constantly employed as professor of different branches, but especially of English Literature and Astronomy, which position he holds at present.

Prof. Howard is not only well qualified for a teacher, possessing knowledge, and, what is almost as necessary, that peculiar tact of gaining the affections of his classes, but possesses, moreover, in a high degree, those refined qualities which make the pleasing and instructive writer. He has already published three works, namely, a "Grammar of the English Language" for the use of beginners, "Excelsior," or Essays on Politeness and Education, and a small volume of moral tales for the young, entitled "Uncle Edward's Stories." He has also written many excellent poems, which appeared from time to time in various journals and periodicals, and which, let us hope, he will have published in book form ere long. It will be a sufficient expression of the esteem in which he is held as a poet, to state, that he was unanimously elected, at the preliminary meeting of the Alumni last June, to read "the poem" at the first regular meeting in June, 1869.

F. C. BIGELOW.

Francis C. Bigelow, son of Dr. Bigelow, well known in the scientific world as a thorough physician and botanist, was born at Lancaster, Ohio, on the 27th of September,

1843. Up to the age of thirteen, he attended the common schools of his native city, and in 1856 entered the Junior Department of the University of Notre Dame. His progress in study was very remarkable in one so young, and he manifested, even at that early age, a decided taste for literature. This taste developed as he grew older, though not to the detriment of his regular studies, and on his entrance into the Senior Department, he connected himself with the St. Aloysius Literary Society, the only one then existing in the College. He was, till the end of his College course, a prominent member of that organization, and also of the Thespian (dramatic) Society, in which he often contributed to the amusement and advantage of his fellow-students, by taking part in the public entertainments given by that Society. Mr. Bigelow was, moreover, one of the original Editors of "The Progress," a manuscript College paper, and predecessor of the present "Scholastic Year." His many sparkling contributions to this pioneer paper are still remembered by many.

Mr. Bigelow having completed his collegiate studies, received the degree of Bachelor of Arts at the Annual Commencement in June, 1862, being then in the nineteenth year of his age. On this same occasion he received the Premium of Honor for the second time, since his entrance into Notre Dame. He received his second degree of Master of Arts in June, 1867.

Shortly after graduating, Mr. Bigelow entered the law

office of E. Y. Swift, Esq., in Detroit, Mich., where he remained one year. Afterwards he spent one year in the office of William Gray, Esq., and in May, 1865, was admitted to the practice of the law in the Supreme Court of the State of Michigan. After his admission to the bar he returned to his native place, Lancaster, Ohio, where he read law for another year in the office of Messrs. Hunter and Daugherty, and in May, 1866, was admitted to practice in the courts of Ohio. He now opened an office at Dayton, Ohio, and by his energy and uprightness so won the esteem and confidence of the inhabitants of that place, that in the spring of 1867 they nominated him for the office of City Solicitor of Dayton, O. Shortly after this gratifying episode, he formed a law partnership with Mr. Jordan, of Dayton, O., which still continues.

Mr. Bigelow is a young man of fine talents, governed by an excellent judgment. Naturally of an energetic and self-reliant disposition, he cannot fail to make the best use of these talents, and render himself an ornament to the profession which he has embraced.

JAMES M. HOWARD.

James M. Howard was born beside the lovely Shannon, in Ireland, in the year 1842. The first twelve years of his life were spent at the place of his birth; and,

though young, he imbibed largely the national spirit of his countrymen.

In 1854, his parents removed to the United States, and took up their abode in the City of Chicago, where Mr. James Howard, then quite a boy, attended school, among others the Boys' High School, at that time conducted by Prof. A. J. Sawyer, a brother-in-law of Elihu Burritt, the "Learned Blacksmith." Having made considerable progress in the branches taught in these schools, he removed with his parents to a farm in the western part of Indiana, where, with the healthful country air and abundance of physical exercise, he developed into a healthful and muscular young man.

In February, 1858, Mr. Howard entered the University of Notre Dame. During his career as a student, he was remarkable for diligence in study, and a good natured evenness of temper which it was extremely difficult to ruffle.

After four years of close study, Mr. Howard received the degree of Bachelor of Arts at the Annual Commencement in June, 1862, being then in his twentieth year. After spending some months at home, he caught the prevailing spirit of the time and entered the army, having received from Gov. Yates a commission as Second Lieutenant in the 58th Illinois Infantry, at that time commanded by his former college-mate, Col. Wm. F. Lynch. He served in the army with credit till the Spring of 1865, when he was honorably discharged for disability,

caused by a severe wound in the left shoulder, received while bravely doing his duty in the battle of Yellow Bayou, La., being the last of the series of battles fought on the Red River, in 1864, under Gen. Banks.

In 1865, Mr. Howard entered the law office of Hon. Thos. J. Merrifield, at Valparaiso, Ind., and after a full course of study and a satisfactory examination, was, in 1867, admitted to the practice of the Law in the Courts of Indiana. In June, of the same year, he received his second degree of Master of Arts.

Shortly after his admission to practice, Mr. Howard opened an office at Logansport, Ind., where he is now doing a good business. He was lately elected to the office of City Justice, which office he still fills.

Mr. Howard is of a cheerful and genial disposition, which, with a good share of natural ability, must insure him success, both in a social and professional point of view.

CLASS OF 1864.

REV. D. J. SPILLARD.

Rev. Daniel J. Spillard, the oldest of thirteen children, was born in the City of Cork, Ireland, on the 8th day of November, 1839. In 1843, his parents removed

to the United States, and resided, for the subsequent ten years, in Rochester, New York, where Father Spillard attended, first the Public Schools, and afterwards the Catholic Select School, opened at St. Mary's Church, St. Paul Street. He also attended the Academy of the Sacred Heart, opened in the City of Rochester about that time, until its final closing up. In 1853, he removed with his parents to Erie, Pa., where he remained about one year. During that period he was once placed in imminent peril by the falling of a gallery in St. Patrick's Cathedral.

In 1854, the family removed to Elgin, Ill., where Father Spillard attended both the public and private schools successively, and previous to his entrance into the University of Notre Dame, passed two years in the Elgin Academy.

Considerably advanced in collegiate studies, Father Spillard entered the University of Notre Dame in February, 1862, and after two years of diligent application, completed the studies prescribed in the collegiate course, and in June, 1864, received the Degree of Bachelor of Arts. On that same occasion he was chosen to deliver the Valedictory Oration, which he did in a most effective manner. He likewise bore away with him the Premium of Honor for that year.

Some months after his graduation, Father Spillard resolved to link his destiny with the Institution where he had completed his studies, and accordingly entered the

Novitiate of the Congregation of Holy Cross, at Notre Dame, and, after the prescribed term of probation, made his profession as a member of the Congregation, in September, 1866. He continued his theological studies till August, 1868, when he was, on the 28th day of that month, ordained priest.

Previous to his ordination, Father Spillard had been engaged in teaching Greek and Latin, in the College, but after his ordination, was appointed Prefect of Discipline, which position he still holds.

Father Spillard is naturally of an energetic and sociable disposition, and needs but to be known to be esteemed.

PROF. A. J. STACE.

Prof. Arthur J. Stace, was born on the 28th day of January, 1838, at Berwick, in the County of Sussex, England. His childhood passed away in rural happiness, on his father's farm, where he received his elementary education under the immediate supervision of his mother, a talented and highly educated lady. When Mr. Stace was about nine or ten years of age, his mother, previously a member of the Church of England, became a convert to the Catholic Church, and Mr. Stace himself was baptized in that Church March 11th, 1849, and afterwards received confirmation from His Eminence

Cardinal Wiseman, then Bishop, *in partibus*, of Meleponitanus. From 1849 to 1852 Mr. Stace continued to improve his mind and fit himself for future usefulness.

In June, 1852, the family removed to Canada West, (now Ontario,) and took up their abode at Toronto, where they resided till 1858. During this time, Mr. Stace served a five years' apprenticeship, in the art of printing, in the *Mirror* office, then conducted by Mr. C. Donlevy.

In May, 1852, Mr. Stace came to the United States, and took up his abode at Marshall, Michigan, where he taught a Catholic school for some time.

In January, 1860, he entered the University of Notre Dame as a student, where he soon won universal sympathy by his pleasing manners and sociable disposition, and, after a short experience in that capacity, engaged as a teacher in the Preparatory Department, pursuing, at the same time, those studies of the Collegiate Course in which he was still deficient. He continued thus till 1864, when he received, in June, the degree of Bachelor of Arts, and in June, 1866, the second degree of Master of Arts.

Since his graduation, in 1864, Prof. Stace has been, with two brief interruptions, engaged in teaching at the University of Notre Dame. He taught, successively, many of the branches taught in the University, and finally adopted the Mathematics as a specialty, and at

the present time is Professor of Mathematics and Surveying.

Prof. Stace also devotes considerable time and attention to Literature. A brilliant imagination, with a lively sense of the humorous, gives a peculiar attractiveness to his writings. His contributions to some of the journals and magazines of the day have been highly appreciated, and plainly indicate a rich and varied talent as a writer.

PROF. M. A. J. BAASEN.

Prof. Michael A. J. Baasen was born in the City of Luxembourg, in the Grand Duchy of Luxembourg, Germany, on the 2nd day of June, 1844. When he had reached the age of six years, his father was appointed Consul to the United States, and accordingly removed to this country with his family. After being relieved from the duties of his office, he determined to remain in America, and settled in Milwaukee, Wis.

Mr. Baasen entered College quite young, and, with occasional brief intermissions, continued to prosecute his studies, in different institutions, and finally came to the University of Notre Dame, in 1862, where he completed his collegiate studies in 1864, receiving, at the Annual Commencement of that year, the degree of Bachelor of Arts.

Since graduating, Prof. Baasen has been actively en-

gaged in teaching the ancient and modern languages in the University of Notre Dame, where he enjoys the confidence and esteem of all.

Prof. Baasen, though of a retiring disposition, never putting himself forward beyond his actual occupation, yet has not been able to conceal the fact that he possesses an uncommon share of ability, backed by a fund of useful and solid information. We shall be much disappointed if he does not yet make himself known and felt in the world.

JOSEPH HEALY.

Joseph Healy was born at Elgin, Ill., on the 6th day of November, 1844. Up to the age of fifteen, he lived with his parents in the place of his nativity, attending, in the mean time, the schools of that place.

In March, 1859, Mr. Healy entered the University of Notre Dame, where he was distinguished among his fellows, both for talent and diligence. After five years of earnest study, during which he completed the full collegiate course, and, moreover, made himself proficient in some branches not required by the regular course, Mr. Healy received, at the Annual Commencement in June, 1864, the degree of Bachelor of Arts.

After graduation, Mr. Healy determined to fit himself for the legal profession, and with that energy and

decision of character which are among his most prominent characteristics, he entered at once into the Law Department of the University of Michigan, at Ann Arbor. Here he attended the full course of law lectures, and after a creditable examination received the degree of Bachelor of Laws, in March, 1866. In June of the same year he received his second degree of Master of Arts at the University of Notre Dame.

On leaving the University of Michigan, Mr. Healy presented himself for examination before the Judges of the Supreme Court of the State of Illinois, at Ottawa, and, giving entire satisfaction, was admitted to practice law in the State of Illinois.

In less than one month after his admission to practice, Mr. Healy formed a law partnership with Hon. S. Wilcox, of Elgin, Ill., with whom he continued until the partnership was unavoidably dissolved, by the election of Mr. Wilcox, in June, 1867, as Judge of the Twenty-eighth Judicial Circuit of the State of Illinois. Immediately afterwards, however, he formed a second partnership with Hon. R. N. Botsford, (formerly Judge of the County Court of Kane County, Ill.,) and has been practicing with him since that time, in his native city.

Mr. Healy is a young man of more than ordinary ability. His mind is of the deep and grasping kind rather than the brilliant, and we would rather expect from him a sound decision, than a brilliant display. His

place is on the bench rather than the rostrum, and we do not doubt that, before many years more, the people will recognize his real worth, and place him in that position for which nature has so well fitted him.

CLASS OF 1865.

REV. JOHN FLYNN.

Rev John Flynn was born in Ireland, on the 5th day of August, 1842. The first ten years of his life were passed amidst the endearing scenes of home. In 1852, his parents removed to the United States, and Father Flynn, as yet a mere boy, attended the common schools, where he became thoroughly grounded in the elementary branches of education.

In 1862, being then in his twentieth year, Father Flynn entered the University of Notre Dame as a student. For three years he applied himself with earnestness and dilligence, (almost too much so for his physical good,) and in June, 1865, received the degree of Bachelor of Arts.

In September of the same year he was sent to the celebrated Theological Seminary at Montreal, as a student for the Rt. Rev. Dr. Luers, Bishop of Fort Wayne, and for three years applied himself with his character-

istic zeal, to the study of theology. On the 21st of June, 1868, having previously passed through the inferior grades of the sacred ministry, he was ordained Priest.

Since his ordination, Father Flynn, has been laboring zealously for the spiritual welfare of his neighbor, and, although few, besides the good people who profit by his ministrations and Him "who seeth in secret" know the good that he is doing, yet he is happy in his comparative obscurity, wishing only to do good and secure the unfailing reward promised to the faithful laborers in the Lord's vineyard.

PROF. MICHAEL T. CORBY.

Prof. Michael T. Corby was born at Detroit in the State of Michigan, on the 20th of February, 1844, and received his primary education in the schools of that place. However he entered the University of Notre Dame while yet very young, but after some time interrupted his studies for a period. Subsequently he studied successively at two different colleges in Kentucky, whence returning in 1860, he entered Bryant & Stratton's Commercial College in Detroit, where he graduated in the commercial course in July, 1862.

In 1863, Prof. Corby returned to Notre Dame, to complete his classical studies and pursue the study of Music. He continued this course vigorously for two years and at

the Commencement in June, 1865, received the collegiate degree of Bachelor of Arts. Returning the following year, Prof. Corby began his career as a teacher, and continued to apply himself assiduously to the theoretical and practical study of Music. His progress in this branch was truly wonderful, especially in the culture of his voice, which in the beginning was neither extensive in compass nor particularly agreeable in quality, but which by persevering efforts he has expanded almost to the greatest attainable compass of the male voice, and has so improved its tone and flexibility that his superior, in this respect, will seldom be met with even amongst singers of enviable reputation.

In 1868, Prof. Corby was requested to take charge of the Vocal Music Department in the University, which he did, and the marked improvement in the singing, especially at our College exhibitions, attests his efficiency as a teacher of this beautiful art. He is not an enthusiast in his profession; for while he loves music for its own sake, he cultivates it rather with calm determination to be successful, than with enthusiasm, and, at the same time, takes pleasure in bestowing upon others the benefit of his own experience and efforts.

Prof. Corby is, to a great extent, a self-made musician, which gives him an additional claim to confidence as a teacher, for he knows the difficulties of every successive step and the surest way of overcoming them. His kind disposition, which removes the sting of necessary correc-

tion or reprimand, has long since rendered him a special favorite with his pupils and others. His presence at Notre Dame is a real sunshine.

THOMAS A. CORCORAN.

Thomas A. Corcoran, was born in Montgomery county, Ohio, October 3d, 1843. His father was one of the oldest settlers of Dayton, O., but, previous to the birth of Mr. T. A. Corcoran, had removed to a farm in Montgomery county. Here Mr. Corcoran passed his early years, attending a common school in the vicinity of his father's farm, until 1858.

At the age of fifteen, Mr. Corcoran entered College near Bardstown, Ky., where he remained nearly three years. Returning from College in 1861, he accompanied his brother, Rev. E. P. Corcoran, who was at the time Chaplain to the 61st Regiment, O. V. I. In what capacity Mr. Corcoran entered the army, I have not been able to ascertain, but I am nevertheless informed that during the time which he spent there he acted as army correspondent for one of the Cincinnati papers. After witnessing the campaigns of Fremont and Sigel in the Shenandoah Valley, and of Pope in the Shenandoah and Virginia Valleys, he returned to Cincinnati, O., and again entered College in Mount St. Mary's of the West,

where he remained till the Collegiate Department was closed.

In 1863, Mr. Corcoran entered the University of Notre Dame, where he soon made himself popular, both with professors and students. In the Literary and Dramatic Societies, while he reaped advantage to himself, he contributed not a little to the advantage of his fellow-members and to the general entertainment.

After nearly two years of assiduous application, Mr. Corcoran received in June, 1865, the degree of Bachelor of Arts. This degree was signed, through compliment, by Gen. W. T. Sherman, then visiting at the University.

In August of the same year, Mr. Corcoran began the study of law, with Hon. J. E. Egly, in Cincinnati, O., and in November, 1866, became Associate Editor of the *Catholic Telegraph*, which position he occupied till May, 1869, when he resigned with a view to devote himself exclusively to his profession. In June, 1867, he received the degree of A. M.

At the Annual Commencement in June, 1868, Mr. Corcoran, at the request of Very Rev. E. Sorin, and members of the Faculty, delivered the Oration of the day.

In the following November, having completed his legal studies, Mr. Corcoran was admitted to the practice of law in the Courts of Ohio, and since that time, in addition to his editorial duties, has been practising law in Cincinnati, Ohio. In October, 1868, he delivered a fine and

able lecture, in Canton, O., on the "Common School System."

Mr. Corcoran has already given evidence of considerable ability for literary pursuits especially those of a serious nature, and there is little doubt that, if he made literature a profession he would be eminently successful.

EDWARD M. BROWN.

Edward M. Brown was born near Plattsburgh, in the State of New York, on the 8th day of December, 1843. His childhood passed without incident, beyond the ordinary sports and pastimes of that age. At about the age of six or seven, however, he began to attend a country school, close by his father's farm, and continued to do so till he had reached the age of nine years. At this time (1852) his family removed to Sandusky City, Ohio, where Mr. Brown again attended school for about five years, when he engaged in the store of his brother, David, who then did business in Sandusky. He continued in this occupation till his brother removed from Sandusky, when he returned to his father's house, and again attended school.

In September, 1860, Mr. Brown entered the University of Notre Dame, well prepared by a good common school education to profit by the advantages afforded in this Institution. During his first year at College, he

applied himself to the study of the commercial branches, then under the direction of Rev. P. Dillon, and in June, 1861, received the degree of Master of Accounts. This had been the chief object for which he entered College, but his friends at Notre Dame, seeing that his talents were of no inferior order, advised him to pursue a thorough collegiate course. Accordingly, being seconded and aided pecuniarily, by his brother, Rev. P. H. Brown, of Ravenna, O., he returned in the following September, and entered upon the regular Collegiate Course.

After four years more of assiduous application, he passed his examination for degrees, satisfactorily, and in June, 1865, received the degree of Bachelor of Arts. In June, 1867, he received his second degree of Master of Arts. While in College, Mr. Brown was exceedingly popular with his fellow-students, taking a conspicuous part in all their amusements. Many still remember with pleasure Mr. Brown's frequent appearance on the (College) stage, where he, with his fellow-members of the Dramatic Society, contributed largely to the enjoyment of all. He also enjoyed the good-will and confidence of his teachers, not only as an earnest student, but especially as a young man of honor.

In September, 1865, Mr. Brown commenced the study of law, in the office of Adams & Canfield, at Cleveland, O., where he continued till January, 1867; he then entered the office of Willy & Cary, in the same city, and there completed the prescribed course. In May, 1867,

he was examined before the Supreme Court of Ohio, in Columbus, and was admitted to practice in all the courts of the State of Ohio. He at once opened an office in Cleveland, where he practiced with unparalleled success till March, 1868, when he entered into equal partnership with George H. Safford, Esq., formerly Prosecuting Attorney for Huron county, O., and practiced under the firm name of Safford & Brown, until early in May, 1869, when he formed a new and more advantageous partnership with W. E. Lown, Esq., and is now practicing under the firm name of Brown & Lown.

In January, 1869, he was duly admitted to practice in the United States Courts for the Northern District of Ohio, as Attorney, Counsellor, Solicitor, Proctor, and Advocate.

With little worldly means, but with much natural energy of character, which sometimes faltered, but never failed, because supported by a firm trust in that Providence which never deserts a man of upright will, Mr. Brown has pursued his noble ambition, till he now occupies a place among lawyers seldom attained by one so young.

JOHN C. DUNLAP.

John C. Dunlap was born in Louisville, Ky., March 31st, 1846, and received his first education in the schools of that place. Subsequently his parents re-

moved to Chicago, Ill., (at what time I do not know,) and from that city Mr. Dunlap came to Notre Dame as a student in 1863. During the two years which he spent at Notre Dame, for the purpose of completing his collegiate studies, he enjoyed a wide popularity amongst his fellow-students, and besides, stood high in the estimation of his teachers.

In 1865 he received the degree of Bachelor of Arts, at the Annual Commencement in June, after which he returned to Chicago. Remaining some time in that city, he removed with his father to Salem Crossing, Ind., where he has since been engaged in business with his father.

Mr. Dunlap is a young man of a mild and benevolent disposition, which renders his acquaintance acceptable to all, while his natural good sense and determined will, shield him from many of the weaknesses into which persons of such a disposition are more liable than others to fall.

CLASS OF 1866.

PROF. WILLIAM IVERS.

Prof. William Ivers was born in New Haven, Connecticut, on the 13th of November, 1839. While yet

an infant, Prof. Ivers was taken by his parents to New Orleans, Louisiana, where his father soon after died. Three years subsequently, his mother formed a second matrimonial alliance with a Mr. O'Connell. The family then removed to Iowa, where they purchased a farm about seventeen miles from the City of Dubuque, at a place called Bankstone. At that time churches were rare things in that region, and the house of Prof. Ivers' parents was frequently used as a chapel by the missionary priests who from time to time visited those parts.

Prof. Ivers received his first education at the school attached to the present Cathedral in Dubuque, then conducted by a Mr. Brodie. Afterwards he attended the district schools at Bankstone Settlement, sometimes attending one, sometimes another, of the three schools in the vicinity of his parents' house, according to the reputation of the teachers. He was not considered very smart at first, but often puzzled his teachers by wanting to know the reasons of things—a considerable crime in the eyes of country school teachers twenty-five or thirty years ago. His inquiring mind, however, soon led him to examine things himself, and in a short time he stood at the head of all his classes.

In 1851 his mother died, and in the following Summer his uncle, Mr. Cornelius Sweeny, of New Orleans, took him to that city, where he attended school till 1853, in the mean time working his way up into the Principal's room. In 1853 he was taken by his uncle

to Notre Dame, where he arrived in the month of August, a smart, rosy-checked boy of fourteen. For three years Prof. Ivers applied himself eagerly to study. At this time he conceived a desire of studying for the sacred ministry, and applied for admission into the Congregation of Holy Cross, where he was received in 1856, his companions being the Rev. Fathers Dillon, Vagnier, Sullivan, Carrol, and Prof. Lyons. After some time he began to doubt his vocation, and left Notre Dame for New Orleans, but returned to Notre Dame, and engaged in teaching, in 1859. In the Autumn of '59 he was sent to Chicago, and taught in St. Mary's of the Lake, under the Rev. Father P. Dillon. In 1860 he went again to New Orleans, and traveled through the greater part of Texas. He returned to Chicago in 1861, and taught in the same College as before, but this time under the Rev. James Dillon. In the Summer of 1861, Prof. Ivers went to Philadelphia, Pa., and opened a select school in partnership with Prof. Lewis, previously of Notre Dame University. He continued in this school till 1864, when he accepted a professorship of English in the "Real Schule Verein," where he remained one year. In 1865 he made another trip to New Orleans, and in December of the same year returned to Notre Dame, where he has since been engaged in teaching, chiefly Mathematics.

At the suggestion of Rev. Father Dillon, then President, Prof. Ivers read up some subjects of the Collegiate

Course to which he had not previously given special attention, and in June, 1866, received the degree of Bachelor of Arts, and in 1868 the second collegiate degree of Master of Arts.

Having, myself, studied Mathematics under Prof. Ivers, I can safely say that I never met one who anticipated more readily the difficulties of his pupils, or removed them more effectually than he. Controlling his class, however large, without threats or punishments, he imparted more knowledge, and enjoyed more fully the love and confidence of his pupils, than he otherwise could have done.

All who know Prof. Ivers, will agree with me in saying that he is not only an able, though unassuming, scholar and excellent teacher, but also a pleasing companion, a true friend, and straightforward gentleman.

THOMAS A. DALY.

Thomas A. Daly was born at Frenchpark, County Roscommon, Ireland, on the 21st of May, 1848. In November of the same year his parents removed to the United States, and took up their abode in Rochester, New York, where they still reside. Up to the age of twelve, Mr. Daly attended the schools of that city, and laid the foundation of the superstructure which he built up afterwards at Notre Dame.

In 1860, at the age of twelve, Mr. Daly entered the Junior Department of the University of Notre Dame, where he distinguished himself for good behavior and studious application. In this department he spent about three years, when he was transferred to the Senior Department.

After three years of industrious labor as a Senior, Mr. Daly completed his collegiate studies, and in June, 1866, received the degree of Bachelor of Arts.

For two years after graduating, Mr. Daly traveled through the Eastern, Middle, and Western States, partly for information, and to recruit his health, considerably impaired by his close application to study during the last years of his College life, and partly on business connected with his father's pursuits.

During this last year, however, Mr. Daly has entered upon the study of Medicine, which he proposes to make his life profession. He is at present studying with Lawrence McKay, M. D., in the City of Rochester, New York.

While at College, Mr. Daly was highly esteemed by his companions, for his many amiable qualities, and was looked upon by most of his teachers as a favorite pupil. The sterling qualities which won for him this esteem and confidence, while a boy, will be, next to actual ability, his highest recommendations in the important profession which he has adopted.

JOHN J. CARLIN.

John J. Carlin was born in the City of Chicago, Illinois, on the 4th day of February, 1849. When of a proper age to do so, he attended the public schools of his native city, and displayed such ability even at that tender age, that his father, Mr. Philip Carlin, determined to give him the advantages of a thorough College education.

Accordingly, in 1861, being then in his twelfth year, Mr. John Carlin was sent to Notre Dame University, and entered the Junior Department of that Institution. His progress here was in keeping with his early indications of talent, and, after two years, he was transferred to the Senior Department.

This change gave a new impetus to his zeal for study, and after three years more of earnest labor, Mr. Carlin finished his course creditably, and received the degree of Bachelor of Arts, in June, 1866, being at the time but a little more than seventeen years of age; two years later, he received his second degree of Master of Arts.

In October, 1867, Mr. Carlin began the study of Medicine at Rush Medical College in Chicago, Ill., and after attending two courses of lectures at that Institution, entered the Medical Department of the Catholic University of Dublin, Ireland, where he is at present preparing

himself for the responsible profession which he has chosen.

Mr. Carlin possesses a naturally acute and well-developed mind, and when he has completed his medical studies, he will be a physician on whose judgment the afflicted may rely with confidence. Mr. Carlin is, with one exception, the youngest (at the time of graduating) who ever received degrees at Notre Dame.

JOHN KRUHL.

John Kruhl is a German by birth, and made part of his collegiate studies in his native land. In 1864 he came as a student to the University of Notre Dame. Of his previous history I have been unable to ascertain anything definite. While at Notre Dame, he enjoyed the reputation of being a careful and industrious student. After two years' study, Mr. Kruhl completed his studies, and received, at the Annual Commencement in June, 1866, the degree of Bachelor of Arts. After graduation, he taught in the Preparatory Department at Notre Dame for one session, after which he went to some part of Pennsylvania; and although I have made efforts to discover his whereabouts, or to obtain some information of him since his departure from Notre Dame, I have failed.

DR. JOHN CASSIDY.

Dr. John Cassidy, the first graduate in the scientific course at Notre Dame, was born on the 21st of May, 1843, at Linden, Michigan. Having obtained the benefits of a common school education, his mind, as all noble minds do, craved something more, and he accordingly entered Union Seminary at Ypsilanti, Michigan, to prepare himself for college.

In 1861, Mr. Cassidy entered the University of Notre Dame, applying himself to the study of the sciences, especially the natural sciences, at the same time following the commercial course. In June, 1862, he received the degree of Master of Accounts, after which he continued his scientific studies, with earnestness and determination, till June, 1865, when he received the degree of Bachelor of Science, the first ever conferred by this University.

Mr. Cassidy entered immediately upon the study of medicine, having as his first preceptor Rev. L. Neyron, who had accompanied, as surgeon and physician, the first Napoleon through all his campaigns, and who has been for several years the resident physician at the University of Notre Dame. Subsequently, Mr. Cassidy studied with Dr. Meyers, of South Bend, Ind.

In 1866-7, Mr. Cassidy attended the course of lectures in the Medical Department of the University of Michi-

gan, then directed by Dr. M. Gunn. In 1867-8, he attended the medical course at Rush Medical College, in Chicago, Ill., whither he followed Dr. Gunn, who had made an engagement in this latter college.

In 1868, Mr. Cassidy received his diploma as Doctor in Medicine, and was admitted as a member of the "Associated Alumni of Rush Medical College."

Dr. Cassidy is now practising in partnership with D. Meyers, of South Bend, Ind., and is rising daily in the estimation of this community, both in a social and professional point of view. This is as it ought to be; for Dr. Cassidy is a gentleman in the true sense of the word, and possesses mental abilities which must command universal respect.

CLASS OF 1867.

JOHN A. O'CONNELL.

John A. O'Connell was born in the city of New York, on the 20th of September, 1850, and up to the age of twelve pursued his elementary education under the careful direction of his pious parents.

In 1862, Mr. O'Connell entered the University of Notre Dame, where he astonished all by the wonderful maturity of mind which he exhibited at that tender age.

For five years he continued to apply himself to study with the same quiet determination with which he had begun, and in June, 1867, graduated with distinction, receiving the degree of Bachelor of Arts about three months before he had reached his seventeenth birth day. Mr. O'Connell was the youngest, at the time of graduating, of all those who have received degrees at Notre Dame. But, though young in years, he was old in mind, and handled questions of philosophy with the skill of a ripe intellect.

After graduating, Mr. O'Connell entered the congregation of Holy Cross as a candidate for the sacred ministry, and at the close of his year's novitiate began his preparation for that high calling. He is now applying himself earnestly to the difficult but important study of theology, and at the same time teaches the preparatory classes of Greek and Latin in the University.

Mr. O'Connell is not yet a professed member of the congregation of Holy Cross, being still too young to make his profession, yet there is reason to believe that he will do so when he arrives at the proper age. And if the past and the present can be taken as an index of the future, he will be a very efficient member, and do his full share to advance the education of youth, the chief object of this congregation.

MARTIN CONNOLLY.

Martin Connolly is a native of Ireland, and was born on the 20th of November, 1845. With a good preparatory education, he entered college in his native land, in 1863, with a view to pursue a thorough course, and complete his studies in the Roman Catholic College at Maynooth. He had already entered the preparatory seminary, but Rev. Father M. Mullen, late of Chicago, Ill., having resigned, in 1865, the directorship of that establishment, an interruption of studies resulted, and Mr. Connolly removed to the United States, coming directly to Notre Dame, where he entered as a student.

In two years Mr. Connolly completed his studies, and received, in June, 1867, the degree of Bachelor of Arts. After one year passed as a novice in the congregation of Holy Cross, Mr. Connolly concluded that his vocation was not for a community life, and determined to become one of the secular clergy.

With this intention he entered the Theological Seminary, at Milwaukee, Wis., where he is at present, pursuing his theological studies. Mr. Connolly possesses many of those natural and religious qualifications which characterize the true clergyman, and should he persevere in his calling and become a clergyman, there is every reason to believe that he will be a good and useful one.

AUGUSTIN E. TAMMANY.

Augustin E. Tammany was born at Beliefonti, Center county, Pennsylvania, in October, 1846. Up to the age of sixteen, he attended school at his native place, and became proficient in all the branches taught in the common schools. In 1862, he entered St. Mary's College, at Wilmington, Delaware, where he remained one year. In 1863 he entered the University of Notre Dame, where he soon won the friendship and esteem of all, which he ever afterwards retained.

After four years of unremitting industry Mr. Tammany completed his collegiate studies, and graduated with distinction, in June, 1867, receiving the degree of Bachelor of Arts. His success was applauded by all, though his departure from Notre Dame occasioned only regret.

On leaving Notre Dame, Mr. Tammany entered upon the study of law, in the office of S. R. Peal, Esq., of Lockhaven, Penn., and had been reading but a short time, when he was accidentally killed, on the 18th of September, 1867, in a railroad accident near Elmira, N. Y.; thus crushing the fond hopes of his relatives and friends, who took a just pride in him, on account of his exemplary life, and real talent and goodness. Though he has passed away from earth, his memory will long remain fresh with his friends and former classmates at Notre Dame.

JOHN BLECKMANN.

John Bleckmann was born at Cincinnati, Ohio, on the 5th of April, 1846. At the age of fifteen he entered St. Xavier's College, in his native city, where he remained till 1866, when he was received as a candidate for the sacred ministry by the Right Rev. Dr. Luers, Bishop of Fort Wayne, and sent to Notre Dame to complete his collegiate studies. He entered the graduating class on his arrival at Notre Dame, and having passed a successful examination, received the degree of Bachelor of Arts at the Annual Commencement in June, 1867.

On graduating, he was sent to St. Mary's Theological Seminary in Cincinnati, O., where he still is, pursuing his theological studies under the direction of the Rev. Dr. Pabish.

Although not intimately acquainted with Mr. Bleckmann, my recollections of him are of the pleasantest kind, and represent him to me as a talented, kind, energetic, and yet unassuming young man.

ANTHONY MESSMAN.

Anthony Messman is a native of Steinfeld, in the Grand Duchy of Oldenburg, Germany, and was born on the 11th of December, 1839. Up to his fifteenth

year, he attended school in his native parish, and afterwards aided his father in the cultivation of his farm.

At the age of twenty, Mr. Messman removed to the United States, and settled in Cincinnati, Ohio, where, in 1862, he entered St. Xavier's College, and applied himself earnestly to study for four years. At this time (1866) he was received by Rt. Rev. Dr. Luers, of Fort Wayne, Ind., as a candidate for the ministry, and sent to Notre Dame to complete his studies in Philosophy. This he accomplished in one year, and in June, 1867, received the degree of Bachelor of Arts.

In the following year, Mr. Messman entered the Theological Seminary at Cincinnati, O., as a student for the Right Rev. Bishop of Fort Wayne, and is still pursuing his studies there.

Mr. Messman is a young man of much natural ability and studious habits; never afraid of labor when a worthy object is to be attained. Such men are sure to succeed.

PETER M. DECHANT.

Peter M. Dechant was born in Franklin, O., on the 30th of August, 1848, and received his elementary education in his native place.

In September, 1863, he entered the University of Notre Dame, and applied himself with earnestness to the study of the sciences. After four years of assiduous

labor, he passed his examination for degrees, successfully, and was graduated a Bachelor of Science, at the Annual Commencement in June, 1867.

In the following October, Mr. Dechant entered upon the study of Law in Dayton, O., where he still continues, preparing himself for the important profession which he has adopted.

Mr. Dechant proved, while at Notre Dame, a student of more than ordinary ability, especially in Mathematics and Logic. He was sociable, and hence popular with his schoolfellows, though his natural disposition inclined him rather to study and thoughtfulness than to sports. Mr. Dechant is a young man who can be relied upon, once he has pledged his word to do anything; for he makes up his mind carefully, and then goes ahead in the execution of his resolution, till he has either succeeded, or found out why he must fail. We anticipate for him a successful and useful, if not brilliant, career.

JOSEPH D. MCKERNAN.

Joseph D. McKernan, a graduate in the Scientific Course, entered the University of Notre Dame in 1863, and applied himself earnestly to his studies, with one interruption, until June, 1867, when he received the degree of Bachelor of Science.

Mr. McKernan's career at Notre Dame was creditable

to himself, both as regards his studies and his moral standing. Since his departure from College, we have not heard directly from him, and our efforts to obtain some facts connected with his early years have not been successful. We have heard indirectly, however, that he is at present interested in railroad affairs at his native place, Indianapolis, Ind., and we doubt not his scientific knowledge, when brought into full play by some practical experience, will win him a high position among railroad men.

CLASS OF 1868.

WILLIAM T. JOHNSON.

William T. Johnson was born at Oseola, St. Clair Co., Missouri, on the 4th day of August, 1848. His early years passed in happiness amid the delightful scenes of his southern home. But amid these home enjoyments, Mr. Johnson did not neglect the opportunities afforded him of cultivating and improving his mind, and so fruitful were his efforts in this respect, that he entered the University of Notre Dame in 1866, not only thoroughly versed in the common school branches, but also considerably advanced in his classical studies.

Mr. Johnson remained at Notre Dame, as a student

two years, during which time he completed his collegiate studies, and received the degree of Bachelor of Arts at the Annual Commencement, in June, 1868, and with it the Premium of Honor for that year.

During his last year at College, Mr. Johnson made the Claims of the Catholic Church the object of special study, and having satisfied his mind that they were well founded, sought admission into that Church, and is now a sincere Catholic.

After graduating at Notre Dame, Mr. Johnson entered the University of Michigan, but remained there only five months, after which he returned to Notre Dame and engaged as a teacher in the preparatory department. His success thus far has been highly satisfactory, and should he continue in this profession, there is no question that he will ere long attain a high position.

THOMAS NAUGHTON.

Thomas Naughton was born in the County Limerick, Ireland, in 1840, (I have been unable to ascertain the precise date). His parents removed to the United States when he was thirteen years of age, and settled at Chicopee, Mass. Having already acquired a thorough common school education, Mr. Naughton entered one of the eastern Colleges (I do not know which one) in 1857, where he remained till 1859, when he entered

the University of Notre Dame. Here he remained during three sessions, completing the entire course, except Philosophy. He was, however, obliged to interrupt his studies, in consequence of ill-health, and made a trip to Europe, where he remained about two years. On his return from Europe he lived with his father, assisting him in the cultivation of his farm, and reviewing his former studies. During this time he also read a course of Philosophy with a competent private tutor, and on presenting satisfactory proof of this fact, received in June, 1858, the degree of Bachelor of Arts.

Some time previous to this he had entered the University of Albany, N. Y., as a student of law, and after a thorough course of reading, graduated in the law in May, 1869. He intended, when I last heard of him, to open an office either at Springfield or Chicopee, Mass., but up to that time had not done so.

Mr. Naughton, though not blessed with good physical health, has yet much energy of mind, and is capable of accomplishing a great deal. He will make a very efficient member of the bar, and is, moreover, a most reliable young man.

JAMES E. McBRIDE.

James E. McBride was born on the 16th day of November, 1846, at Woodville, Sandusky Co., Ohio. His

early years were spent in "rural bliss" upon his father's farm, near Woodville, where he attended school during the winter season of each year till he was nineteen.

In 1865, Mr. McBride entered the University of Notre Dame, thoroughly versed in the branches usually taught in the public schools, and after three years of studious application to the higher branches of the sciences, received the degree of Bachelor of Science at the Annual Commencement in June, 1868.

While at Notre Dame, Mr. McBride was a general favorite, and took an active part, within his sphere, in all movements connected with the interests of the College and his fellow students, but especially distinguished himself as a member of the St. Edward's Literary Association, and as one of the editors of the Scholastic Year.

In October, 1868, Mr. McBride entered the law office of Messrs. Baker & Collins, in Toledo, Ohio, where he continues to apply himself industriously to the study of his favorite profession, though he has already made arrangements to go to Europe this summer, to continue his study, and at the same time enjoy the advantages of foreign travel.

Mr. McBride possesses those intellectual and physical endowments which are the elements of success, and we look forward to the time when he will play an important part in the legal profession, and also in society at large.

E. S. PILLARS.

E. S. Pillars was born at Tiffin, Ohio, on the 27th of April, 1850. His early education was received at home under the immediate supervision of his parents, and at the age of eleven he entered the preparatory department of Heidelberg College, where he remained three years. In 1864 he was admitted into the Classical Department in the same College, and went through the freshman, sophomore, and part of the junior years, when circumstances made it necessary for him to leave College for a time. Not wishing to enter a lower class in the same school, as he would have been obliged to do if he returned, Mr. Pillars directed his steps to Notre Dame, where he entered as a student in February, 1867, well advanced in his studies.

He applied himself to the scientific branches especially, and in June, 1868, had completed the prescribed course. Passing a satisfactory examination, he received the degree of Bachelor of Science, being then in his 18th year. It will give a good notion of Mr. Pillars' persevering industry to state that, notwithstanding the interruption of his studies, previous to entering at Notre Dame, he made such use of his time and of the superior advantages afforded at this University, that he graduated on the same day as his former class mates at Heidelberg.

While at Notre Dame, Mr. Pillars was an active mem

ber of different associations, literary, musical, etc., and enjoyed that chief ambition of the student, popularity, which we consider but a foretaste of that still greater popularity which he will yet enjoy in the legal profession, for which he is now preparing himself, in the law office of Francis Baker, Esq., in Tiffin, O. Indeed, we trust and believe he will be an important Pillar in the legal edifice.

EDWARD T. VON DONHOFF.

Edward T. Von Donhoff was born at Louisville, Kentucky, on the 4th of August, 1850. Up to the age of thirteen he studied at home, under the careful supervision of his parents, and at thirteen entered the High School of his native city, where he continued till 1867, when he entered the University of Notre Dame. Here he applied himself for one year to the completing of the scientific course, and at the same time studied medicine under Rev. L. Neyron, the resident physician, and Prof. of Anatomy and Physiology.

In June, 1868, Mr. Donhoff received his degree of Bachelor of Science, and also a certificate in the Medical Class. Since his graduation at Notre Dame, Mr. Donhoff has been attending the Kentucky School of Medicine, and although not yet granted his diploma of M. D., is permitted to practice (under instructions) at the Louisville Marine Hospital.

Mr. Donhoff is a young man of much practical good sense, and, with a careful study of medicine, will unquestionably make an excellent physician.

HONORARY GRADUATES.

HON. DAVID L. GREGG.

Hon. David L. Gregg, on invitation from the Faculty of the University of Notre Dame, pronounced the Oration of the day, at the Annual Commencement in 1849. Mr. Gregg was then a rising man, and battling for that position in life which he knew he was able to fill. The Faculty, recognizing his real worth and yet undiscovered ability, and wishing to give him a mark of their esteem, conferred upon him the honorary degree of Doctor of Laws.

Mr. Gregg has since filled important offices in the Government, having been at one time a Foreign Minister, at another Consul. He resides at present at the Sandwich Islands, as far as I have been able to ascertain. His constant absence in distant parts has prevented Mr. Gregg from coming into intimate relations with Notre Dame, and my efforts to obtain the particulars of his history have been fruitless. Yet it is with pleasure we place him among the members of the Associated Alumni of Notre Dame.

GARDNER JONES.

Gardner Jones first appeared as a Professor at Notre Dame in 1849, presiding over the Departments of Rhetoric and Constitutional Law. The President and Faculty of the University, recognizing his surpassing ability and learning, conferred upon him, in June, 1849, the honorary degree of Doctor of Laws. Shortly after this, he disconnected himself with the University and re-entered the field of journalism, in which he had previously gained an extensive reputation. He, however, returned to Notre Dame in 1852, and taught during another year, and again left the Professor's chair for the editorial sanctum. But the common destroyer laid his hand upon him, and he passed to another and, we hope, a happier life.

We have not, at present, any materials from which to make a becoming sketch of this departed genius, but the mention of his name will give rise to noble thoughts in many minds.

DENIS O'LEARY.

Denis O'Leary was born in County Cork, Ireland, some time in 1798. At an early age, he manifested so decided a taste for classical learning that his parents sent

him to a school in Killarney—a rare privilege for a boy at that time in Ireland. Here he made such progress that he was selected, out of a large number of competitors, as a candidate for the College at Maynooth, where he entered when but eight years old. At Maynooth, he completed a full course of ecclesiastical studies, with a view to preparing himself for the sacred ministry; but, as he developed into manhood, he felt himself called to a different sphere of usefulness, and, resuming the study of Greek, Latin and Hebrew, prepared himself for the then important duties of a classical teacher.

Seeing the great benefits that would result to religion, in that age of penal laws and religious intolerance, from a good classical school, in which candidates for the ministry might be prepared for entrance into the Seminary without exciting the attention of government spies, Mr. O'Leary opened such a school at Kanturk, where his merits as a teacher were soon recognized, and his school largely patronized by the Bishops of Ireland. So intimately, too, did he feel the importance of his work, that he was frequently heard to remark that, although he had abandoned his original design of becoming a priest, he felt that he was doing quite as acceptable a work in the sight of God and one quite as useful to the Church. This will account for that enthusiasm as a teacher ever displayed by Mr. O'Leary, and to which many students of Notre Dame can bear testimony.

For thirty years, Mr. O'Leary pursued his favorite

calling in that obscure town; but his reputation as a teacher was by no means bounded by its limits, and students flocked to him from all quarters. He believed however, that aspirants to the sanctuary had most claim upon his labors, and to their training he devoted himself with a special zeal. Many a youthful candidate for the ministry, whose want of means would have been a serious obstacle to the execution of his design, received gratuitous aid from this generous teacher, and many now, both in the United States and in other countries, who are doing successfully the work of God in the exercise of the ministry, can testify that to his generous aid they owe the first ray of hope which dawned upon their pious aspirations.

With such a disposition, and considering the condition of the Irish people, financially, at that time, it is not to be wondered at that Mr. O'Leary was not a cent wealthier at the end of thirty years' labor than he was at its beginning. But his duty to his family now obliged him to change his course somewhat, and, finding it impossible to do so in his native land, he removed to the United States in 1852. On his arrival, he at once engaged as a teacher of mathematics and the English branches in the Convent of the Sacred Heart, at Manhattanville, New York, where he remained one year. But his favorite study was the classics, and, a vacancy occurring at that time in this department of the University of Notre Dame, Mr. O'Leary accepted the position, and filled it,

with credit to himself and profit to others, for two years. In 1854, the University conferred upon him the collegiate degree of Master of Arts, in consideration both of his attainments and of his superior ability as a teacher.

Family affairs now called him to New York, where he remained one year, in the meantime filling the position of a teacher at St. John's College, Fordham. In 1857, he returned to Notre Dame for another year, at the close of which he returned to New York a second time and engaged as a teacher with the Christian Brothers of that city. His time was divided between the De LaSalle Institute and Manhattan College, and, although these institutions are widely separated and his age at the time was far advanced, he was always punctual at his post whether in storm or in sunshine.

The results of his teaching in Manhattan College were speedily manifested in the high character which the classes under his control soon attained in classical proficiency, and even now the pupils of that College who enjoyed the advantages of his instruction have distinguished themselves in various departments and remember his name with the same gratitude and esteem as those of Notre Dame.

Mr. O'Leary passed away from the scenes of his labors and usefulness on the 14th of February, 1865, in the sixty-seventh year of his age. His death is supposed to have been the result of too close an attention to duty, whatever the exposure it required.

Mr. O'Leary's character was pre-eminently that of a simple man, unversed in the wiles and wickedness of the world, who knew no other motive to exertion than that of duty or the prompting of a generous heart. He loved his profession, and, though sixty-seven years had marked their passage on his venerable brow, the marks were comparatively light, and the freshness of his appearance before his death would have induced one to believe that he was much younger than he really was. May he enjoy in heaven the full reward of his devotedness to duty.

GEN. WILLIAM F. LYNCH.

General William F. Lynch was born at Rochester, New York, in March, 1839. At about the age of six or seven years, he was taken by his parents to Cuba, New York, where he attended school for the first time. Subsequently, he removed to Elgin, Illinois, where his parents still reside. In 1858, he came to Notre Dame as a student, and was elected Captain of the military company then existing at that institution and known as the Continental Cadets. In the drill of this company, General Lynch displayed not only a thorough knowledge of the military drill but also a natural genius and taste for the military life, which are necessary to the true soldier.

He continued as a student (and Captain) till 1861,

when he was engaged as a teacher in the Preparatory Department of the University; and, while fulfilling his important duties as such, he prosecuted his own higher studies. The voice of war, however, sounded and he could not resist. In February, 1862, he entered the army with the "three months' men," and was appointed Sergeant-Major. He afterwards raised a regiment, by direction of Governor Yates, of Illinois, and was duly commissioned Colonel of the same.

He did heroic service in many warm engagements, especially at Fort Donaldson, where he armed his men with muskets refused by another regiment as useless, and with these weapons he led his regiment the first within the enemy's lines. He was also in the engagement of Pittsburgh Landing, where he was taken prisoner and detained for about one year; he was then exchanged, and immediately entered upon duty. He was engaged in the celebrated Meridian Raids and at the battle of Corinth, and afterwards went with General A. J. Smith's corps to relieve Banks on the Red River. During this expedition, he acted as Brigadier. He had been frequently wounded, but in the action at Yellow Bayou was so seriously wounded that he had to be removed to the hospital at Vicksburg. General Lynch was one of the last recommended to the Senate by His Excellency President Lincoln for promotion, and on this recommendation, justified by his valor and self-sacrificing patriotism, he was brevetted a Brigadier-General.

In 1864, while commanding at Springfield, Illinois, General Lynch married Miss Julia Clifford, and is now the father of an interesting, though not very numerous, family.

At the close of the war, General Lynch was promoted to the rank of Captain in the regular army, and, although his wound has left him a cripple for life, he has constantly been on duty since.

The Faculty of the University of Notre Dame, wishing to bestow upon him some mark of their appreciation of his noble patriotism, at the annual commencement in 1865 conferred upon him the honorary degree of Bachelor of Arts.

Instances of General Lynch's bravery might be multiplied to an indefinite extent, but these will be written in the history of the country.

PAUL BRODER, JR.

Paul Broder, Jr., received his primary education in Beloit, Wisconsin, where his family have resided since he was quite young. He subsequently went to Union College, Schenectady, New York, where he completed a full collegiate course, and graduated in June of 1862. In February, 1863, he engaged as a teacher of Latin and Greek at the University of Notre Dame, Indiana, where he remained till 1865. At the Annual Commencement

in this year he received from this University the honorary degree of Bachelor of Arts.

In 1865, the death of some of his family called him into active life, and he has since been engaged in business at Beloit.

While at Notre Dame, Professor Broder enjoyed a general reputation for scholarly acquirements, and won the confidence and esteem of his pupils. Of his life previous to his engagement at Notre Dame and since his departure, I have been unable to ascertain anything definite, beyond what I have stated—a failure which I regret, as I would like to give a more complete sketch of this gentleman.

DANIEL M. M. COLLINS.

Daniel M. M. Collins was a student at Notre Dame in 1859 and '60, and previously, and had completed the greater portion of the Collegiate course when circumstances occurred which obliged him to leave College, though with a hope of returning again. This hope, however, was never realized, and Mr. Collins entered upon the hard realities of life, yet young. He worked manfully, and in spite of all obstacles mastered the principles of Law, the profession of which he had selected as his occupation for life, and finally won for himself a position among lawyers. Notre Dame, ever watchful

of the interests of her students even after they have departed from her halls, wishing to show her appreciation of his manly exertions and to encourage him to further efforts in the path of distinction, conferred upon him, at the Commencement in June, 1868, the honorary degree of Bachelor of Arts.

Mr. Collins is at present engaged in the practice of his profession in Philadelphia, Pa., and will soon stand if not at the head of his profession, at least in the front ranks among lawyers.

ORVILLE T. CHAMBERLAIN

Orville T. Chamberlain was born at Leesburgh, Kosciusko Co., Indiana, on the 1st day of September, 1841. At the age of two years he was taken by his parents to Elkhart, Indiana, where he has since resided. In 1860 he entered the University of Notre Dame, well prepared by an unusually thorough common school education. In June, 1861, after a thorough drilling in the Commercial Department, under the late Rev. P. Dillon, Mr. Chamberlain received the degree of Master of Accounts. After another year spent in the study of the higher English branches and the Classics, Mr. Chamberlain returned home, and twelve days afterwards, yielding to the prompting of his patriotic heart, enlisted as a private in the 74th Regt. Indiana Vol. Infantry.

His fearless bravery and his intelligent promptitude in the discharge of his duty, soon attracted the attention of the officers of his regiment, and he was in a short time promoted to the command of his company. The confidence reposed in him by his superior officers, was evidenced by the unsolicited tender of various desirable and lucrative positions outside his regiment; but, actuated by a magnanimous and self-forgetting regard for duty, manifested only by the truly noble, Captain Chamberlain declined all these offers that he might the better serve the command with which he had at first identified himself.

During the greater part of his service Captain Chamberlain performed at once the various duties of Company Commander, Regimental Adjutant, Sergeant Major and Judge Advocate of General Court Martial of Division. And this he did without clerk or orderly to assist him, in either capacity, and a reference to the archives of the Regiment will show that what he did was well done.

At the close of the war Captain Chamberlain returned to his home, and entered upon the study of the law, and in May, 1867, was duly admitted to the practice of his chosen profession, and opened an office in Elkhart, Ind. Since his return to civil life, Captain Chamberlain was tendered a first lieutenancy in the regular army, but believing that, "now the war is over," he could best serve his country in a civil capacity, he declined this offer, as he had done many others, of a similar nature.

At the Annual Commencement in June, 1868, the Faculty of the University of Notre Dame, wishing to show their appreciation of Captain Chamberlain's disinterested patriotism and of his excellent qualities as a man of honor and ability, conferred upon him the honorary degree of Bachelor of Arts.

While a student at Notre Dame, Captain Chamberlain distinguished himself in classes, in the literary and dramatic societies, and in the play ground, for energy, cheerfulness, and a scrupulous regard for the feelings of all. Now in all matters affecting the public good, he takes advanced and decided positions, and his social position and recognized ability gives his influence its due weight. From what we know of his character and from his success thus far, we feel justified in predicting his rapid rise in his profession, and we, furthermore, feel satisfied that he will continue to maintain the reputation which he now deservedly enjoys for integrity, ability and energy.

JOHN P. LAUTH.

John P. Lauth having pursued at Notre Dame a pretty thorough course of study from 1864 to 1867, and yet having been obliged to discontinue before he had complied with the requirements for graduating, afterwards so worked his way in an educational point of view, as to justify the Faculty of the University of Notre Dame in

conferring upon him the honorary degree of Bachelor of Arts at the Annual Commencement in June, 1868.

Mr. Lauth is at present engaged as a professor at the select school of Prof. Beleke, and also at the Commercial College of Bryant and Stratton, in Chicago, Ill. I regret that I have been unable to obtain any particulars respecting Mr. Lauth's early years, and that I am thus prevented from giving as complete a sketch as I would have wished to do, yet I feel satisfied that Mr. Lauth will write his own history on the age in which he lives.

JOHN FITZGIBBON.

John Fitzgibbon was born in the County Tipperary, Ireland, on the 12th of May, 1837, and up to his seventeenth year, profited, as far as circumstances would permit, by the advantages afforded in the schools of his native land. In 1854 he came to the United States, entirely dependent on his own resources. He entered bravely into the battle of life, believing with Socrates that "all labor is honorable;" and hence he applied himself earnestly to whatever occupation circumstances offered as a means of obtaining an honest livelihood. Amid the distractions of business, however, he did not forget that his parents had intended giving him a college education, but were prevented from doing so by the unexpected death of his father. Accordingly Mr. Fitzgib-

bon connected himself with the Literary and Library Associations of the place in which he resided, (Cincinnati, O.,) determined to carry out as far as possible the intentions of his parents. In 1858, having made arrangements conformable with his means, he came to the University of Notre Dame, where he remained, with some brief interruptions, till 1862. During this time he proved himself an energetic student, and became distinguished as a member of the St. Aloysius Literary and Historical Society, the Vice Presidency of which he held for some time. He thus continued to pursue his object energetically, but was called away by circumstances before he had completed the required course of studies. Afterwards, however, amid the distracting scenes of business he did not forget to continue the intellectual labor begun at Notre Dame, and that Institution wishing to show its appreciation of the good use which Mr. Fitzgibbon made of the lessons received while in her halls, conferred upon him the honorary degree of Bachelor of Arts, at the Annual Commencement in June, 1868.

Mr. Fitzgibbon is at present engaged in business in the city of Chicago, Ill., and is still making his way gradually up the hill of knowledge. He was lately elected President of the Irish Literary Society of Chicago, Ill., and maintains among his educated countrymen the reputation he won at Notre Dame for energy, ability and uprightness of character.

ELECTED MEMBERS.

REV. PETER P. COONEY

Rev. Peter P. Cooney was born in the County Roscommon, Ireland, in 1832, and at the age of four years was taken to the United States by his parents, who took up their residence near Monroe, Michigan. There Father Cooney enjoyed all the advantages of the common schools of the time, and prepared himself for College. In 1851 he entered the University of Notre Dame, Ind., where he remained for three years in the vigorous pursuit of knowledge. In 1854 he entered St. Mary's Theological Seminary at Baltimore, Maryland, where he remained four years as a student of theology. In 1858 he returned to Notre Dame and joined the Congregation of Holy Cross, in which he was ordained priest in July, 1859. Although Father Cooney made a full Collegiate Course, he never applied for his degrees, feeling that the dignity of the ministry was "honor enough for one man." But on the organization of the "Associated Alumni of Notre Dame," he was by unanimous consent declared a member.

After his ordination in 1859, Father Cooney was appointed Vice President of the University of St. Mary's of the Lake, Chicago, Ill., in which responsible position

he continued for two years, when, hearing that application had been made to Father Sorin for a priest to act as Chaplain to the Thirty-fifth Reg. Ind. Vols., Father Cooney offered his services to his country, through Father Sorin, his superior, and on the 4th of October, 1861, was regularly commissioned Chaplain of the Irish Regiment.

Father Cooney fulfilled the duties of Chaplain in the Union army for nearly four years, and as the limits of our sketch will not permit a review of his labors during that time, we refer to the "Indiana's Roll of Honor," page 561 to 568, *et passim*, where his career in the army is clearly described.

Soon after the close of the war, Father Cooney was appointed to replace Father Corby as Pastor of St. Patrick's Church, South Bend, Ind., where he has till the present time labored with all the energy of his energetic nature, for the spiritual welfare of that interesting congregation.

Father Cooney is one of those indescribable characters who combine with the serious zeal and piety of the true clergyman, a keen sense of humor and sparkling wit, which call up a laugh at the right time and attract the attention of all without appearing in the least obtrusive.

REV. THOMAS L. VAGNIER.

Rev. Thomas L. Vagnier was born at New France, near Fort Wayne, Ind., on the 22d of March, 1839. While he was yet a child, his parents removed to the vicinity of Notre Dame, Ind., and up to the age of sixteen he attended the classes of the University, beginning in the Minim Department and passing through the various grades as he advanced in years.

In 1855, Father Vagnier entered the Congregation of Holy Cross as a candidate for the sacred ministry, and was employed as a teacher in the preparatory department, at the same time prosecuting his own higher studies. Mathematics and the physical sciences were his favorite studies, and his progress in them was astonishing. In 1857 he was appointed Prof. of Chemistry and Physics in the University, and with one or two brief interruptions has occupied that position till the present time. In 1867 he was ordained priest.

Father Vagnier is a man of no ordinary ability, and his acquirements, in his particular sphere, are in keeping with his abilities, while his frequent excursions into other spheres has enabled him to amass an extensive store of general knowledge. Yet he seldom appears in as favorable a light as his acquirements would indicate, owing chiefly to the fact that his idea of a scholar is of such an exalted nature that he always feels an undue diffidence

in his own abilities, and is thus prevented from exposing to others the rich stores of his mind.

Father Vagnier never applied for degrees, yet he has for a number of years been considered in the same light as a graduate, having studied more than the required branches, and at the first regular meeting of the Alumni he was unanimously declared a member, in virtue of his superior merits as a scholar and professor.

Written by A. J. S.

REV. JOSEPH C. CARRIER.

Rev. Joseph Celestine Carrier was born July 14th, 1833, at St. Joire, a small town in France, near the confines of Switzerland, and the beautiful city of Geneva. On his father's side he is descended from an ancient and respectable family of Franche-Comté; his mother's family were the Canelli of Milan. He was the youngest of ten children, and his father is still living, at the hearty and hale old age of seventy-eight. His education was commenced at home, and conducted from his fourth to his ninth year under the care of a private tutor, who taught him the elements of Latin, and his two mother-tongues, French and Italian. He afterwards spent six years in the College of Belley (Ain), and stood high (*optime*) in all his classes. The French Revolution of '48 found him in Rhetoric. Eighteen months later, at the age of hardly seventeen, he accepted

the professorship of Physics (Natural Philosophy) in a small college near Geneva, at Ferney, a village well known in history as the residence of Voltaire. During the Autumn vacations of 1850 he traveled through Italy and Switzerland. In 1855 he crossed the Atlantic, and arrived in America in company with Right Rev. Dr. Cretin, the founder of Ferney College, and late Bishop of St. Paul, Minnesota. His vocation to the sacred ministry was now looked upon as decided, and he devoted himself henceforth to the study of Divinity, and to a fervent preparation for missionary labors. The Bishop at this time entrusted the young ex-professor, while continuing his theological studies, with the direction of the schools of his Episcopal city, and of a few young seminarians whom he (the Bishop) destined for his diocese. The Bishop also prevailed on him to found, with a few teaching brothers he had lately summoned from France, a new religious community in this country. The work was commenced, but soon failed, mainly for the want of pecuniary means and ecclesiastical patronage, the Bishop having died in the mean time.

It was then that, feeling himself called to the religious life, he came to Notre Dame in the early part of 1860, and in the following year made his profession in the Order of Holy Cross, and was ordained priest. Since then he has filled several functions, viz.: Prefect of Religion, Professor of Latin and Greek, Pastor of South Bend, Chaplain of the 6th Missouri Regiment of

Volunteers, Master of Josephite Novices, and finally, Professor of Natural Sciences, still continuing in the office of Librarian and Curator of the Museum, which he has been often heard to call his most delightful office, as it is acknowledged to be his most effective.

Rev. Father Carrier's constant kindness to the young men of the Scientific Department, and his zeal in promoting their interests, and affording them the means of prosecuting their studies to the best advantage by the use of the literary and scientific treasures in his keeping, have won him the affection and devoted attachment of all with whom he has to deal.

The Oration.

The orator and his alternate elected at the last meeting of the Alumni having both been unable to meet their engagement, and there being no time left to select another orator, Professor T. E. Howard, of the University, has furnished the following Oration.

THE TRUE EDUCATION.

GENTLEMEN OF THE ALUMNI: Owing to the unavoidable absence of the orators chosen by you, I have been requested to address you on this auspicious occasion. I do this, with a double regret—that you are deprived of the pleasure of listening once more to their well-remembered eloquence, and that my hasty and feeble production must be altogether unworthy of this your first reunion and of the beautiful Silver Jubilee of our Alma Mater.

Deeply interested as we all are in the past history and future prospects of this young Western University, I

know of no subject that can better occupy our attention for this brief hour than that which has occupied the attention of Notre Dame for the past twenty-five years, and which, we hope, will continue to occupy her attention many, many years to come—the great subject of properly guiding the ever-rising generation along the dangerous road that leads from childhood to manhood. I would then speak to you of the True Education—that education which Notre Dame aims to give to each one of her pupils.

Education, in its broadest and best sense, signifies the harmonious development of all the powers of man. Man, by his nature, consists of body, soul and mind, (the physical, the moral and the intellectual,) strength, love and wisdom. The mind forms, as it were, the link between the body and the soul, giving expression to the feelings, thoughts and aspirations of each, but partaking chiefly of the character of the soul, of which it is the intellectual manifestation—a triune nature, whose true culture forms the crown of the visible creation—a complete man. How important, therefore, that we should consider well by what means we may best promote the development of this wonderful organism given us by the all-wise Creator. Nor is it strange that good men in all ages have thought it their first duty and highest pleasure to provide for the education of their people.

As man is composed of body, mind and soul, so his education should be physical, mental and moral. He

who is trained in one of these respects to the exclusion of the others is, properly speaking, not educated. The extraordinary development of the physical powers with little attention to mind or soul gives us the mere bully and prize-fighter. The extraordinary development of the mind with little regard to body or soul gives us the lean, lank infidel or the dreaming philosopher, turning the world upside down with their wickedness or nonsense, and leaving to sounder and better men the weary task of building it all over again. While the extraordinary development of the soul with little care for mind or body gives us the simple enthusiast, whose mind and body are too weak to hold the spirit, which becomes an angel because he disdained to remain a man. Educating our lower nature only, makes us lower than men—brutes; educating our intellectual nature only, makes us worse than men—demons; educating our moral nature only, makes us better than men—angels. But if we wish to remain simply men, we must educate the whole nature of man. This education must be harmonious, moving together, all the powers receiving due attention in their turn. As the body acquires vigor, agility and grace, the mind must acquire strength, wisdom and knowledge, and the soul purity, truth and charity. Men thus educated are models of beauty, lords of wisdom and friends of God.

Such were Adam and Eve before the fall—perfect without education from the hand of their maker—Adam

type of manly strength and proportion, Eve fairest of women—whose minds were bright with intelligence and whose souls were pure as the morning dews of Paradise.

“Adam the goodliest man of men since born
His sons; the fairest of her daughters, Eve.”

They walked the groves and valleys, mountains and flowery fields of Eden, vigorous as the noon-day, lovely as the morning. Looking out on all nature, they read as in a book; the green earth and the starry heavens were the bright open pages on which the words formed into histories and poems more grand and beautiful than sage ever penned or poet dreamed. Day and night their hearts, not thinking evil, rose to God an endless hymn of praise. But they fell, and ever since their fall the world has been educating in the sublime endeavor to return to those model types fashioned by the hand of Divinity.

Now we may see what is the real problem of education, at what end we should aim, what it is that we should desire to do. This is the question which the people should try to answer correctly: How shall our children become like those first children of the world, strong, wise and good?

How many of our good fellow-citizens are at a loss to know why Catholics are so averse to sending their children to the State institutions of learning! If they would but thus consider our common human nature, they

would discover at once a solution to the mystery. The Christian Church never forgets her mission—to teach all nations, to instruct man in all that is necessary for his welfare. And well she knows that it would be of little use to instruct the mind if the soul were forgotten. Why cherish the lower nature and neglect the higher? We know that the best education is that which trains the body, the mind and the soul; but if one of these is to be neglected, who will hesitate in the choice? Who will forget that which distinguishes man over all the visible world, makes him king of the universe—the immortal spirit dwelling within him?

The good Christian is therefore unwilling to send his child to a school or a college where the soul can receive no culture but that which is evil. Educate that boy's mind and forget his soul, and who will answer for it that he will not become a swindler, a rebel—traitor alike to the laws of God and man? All great rogues have been well trained in the schools, but the influence of religion has not impressed them.

What is the state of education in our country? What means do we provide for the development of the youth of the land?

Thank God, our beloved America, with little help from public or private charity, is rich enough to provide for the food and clothing of her children! Our lands are deep and broad, and the body is always sure of enough. There is plenty of toil besides to develop all our bodily

powers ; plenty to eat, plenty to wear and plenty to do—the body is well provided for. The mind, too, has here all it can desire—complete liberty of action, a boundless field for the exercise of its powers—while in all that concerns the young, America has provided magnificently for the mental wants of her people. Each State has her famous schools, colleges and universities where all the lore of ancient and modern times feeds the eager youthful intellect of the land. The press groans in the production of every celebrated work in literature, art and politics which the world has ever known ; newspapers and periodicals fall in showers over the whole nation ; steamboats and railway cars rush hither and thither from city to city, bringing profit and information to all the inhabitants. And, as though all these were insufficient, the sacred fire of Jehovah leaps from heaven and, quick as thought, darts along the continent, springing from wire to wire, charged with intelligence from every people under the sun.

As the result of so much that is great, joined with the blessed boon of freedom, the American people are the most intelligent of the human race. In other countries you may find wise men, great statesmen, renowned warriors, but you must come to America to find a cultivated people.

For our physical and intellectual culture, then, our country supplies all that we can desire ; and for this we can never be too grateful to the bountiful Providence

which has appointed our dwelling-place in this garden of the world, this happy land of freedom and abundance.

But what of our moral nature; what of the soul? Ah, my friends, here is our defect! Everything is provided for the sharp intellect, everything for the perishable body, but nothing for the immortal soul! Let us, however, be just. States can provide nothing for the soul, except, indeed, to give a general encouragement to virtue and to frame just laws for the punishment of the guilty and the protection of the good.

What, then, is to become of the nobler part of man? Is it alone to receive no assistance? God forbid! Every right sentiment of our nature forbids that the body which dies to-morrow, the mind which is so strong to guard itself, should fare better than the tender, easily-wounded soul, which is yet to live forever, giving life and grace to the body and lending holiness to the mind, over which it shall hold gentle sway, even as the seraphim are above the cherubim.

We have nothing to do with those muscular Christians who teach that man's highest duty is to develop bone and sinew; still less with those others who teach that man's mind is his god and man's body but a higher degree of the worm. There is a God in heaven who has given us a soul like unto himself, and the aim of the true teacher will be to prepare this soul to return to the bosom of its Maker. This is the better education that teaches men to be better, to aspire after the good and

spurn the evil; and, my friends, what can give a great and good heart more pleasure than this—to take the pure child by the hand and write upon the white tablet of its innocent soul the undying lessons of the true, the beautiful and the good?

Once I saw a wandering child in the street; it was yet too young to learn the language or the deeds of crime, but was fast traveling on the road to ruin. Two good men stood watching the poor little one; both felt that it was growing up to be a child of misery, and both in their hearts proposed a remedy. One hurried off to the State capital to secure the passage of severe laws deterring men from crime. New prisons were to be built, and all serious offences punished with death; the unfortunate offenders against the law were to fill the jails and lockups and the State prisons to clank with the chains of life-long wretched convicts, while the scaffold would reek with the vile blood of blacker villains. In fine, the whole land should groan beneath the iron weight of force—all that the little street child might be deterred from crime. The good legislator then hastened home to await the results of his benevolent labors.

But, alas for the uncertainty of human expectations, the best laid plans often come to nought through unforeseen causes! Our legislator's more practical friend had long since taken the little one by the hand and led it on the road to virtue through the school-house and the church. Our little child had learned to love the right

and despise the wrong. The prison and the scaffold had no terrors for it, and all the laws of the well-meaning legislator were become quite vain and useless. But he learned this lesson—that it is easier to teach uprightness by love than to prevent crime by force.

A little reflection will show us that this good result cannot be brought about by intellectual education alone. The chief propagators of infidelity and immorality in both ancient and modern times have been, in this sense, well educated men. Your Mahomets, Voltaires and Brigham Youngs have been men of bright, keen minds, but the culture of their hearts was quite forgotten, or, worse still, their moral nature was contaminated with all the evils of a false education. The most noted traitors and other criminals who have cursed the world have been men of fine natural intellects. All the philosophers, poets, historians and romancers who have corrupted youth and age with their foul lies or fouler truths have been men whose own souls were first corrupted by the evil trainings of their youth. Byron, the glorious bard, whose verse in his better moments flows pure as crystal, but whose lines, alas! more often wind along in the mire of impurity, whose sad life was a losing struggle between his own better nature and the bias of a misspent youth; Tom. Paine, whose heart beat high for liberty and good to all men, but whose poor soul had never been touched with the sweet influence of a higher love; Gibbon, whose luminous page lights up the darkness of departed

Rome, but with a glare too often luridly revealing him as a mocking fiend ; all these, not to speak of the legion whose foul frothings float along the sea of literature—the scum of a corrupt civilization—all were men whose minds were ripe with the best culture of the intellect. But what could intellect avail, what did it avail, while their souls were tossed in the mazes of uncertainty ? From irreligion, from human pleasures and passions, and from their human intellects, they endeavored to draw their happiness. Such is the result of mere intellectual education, with a neglected or a false moral culture.

How refreshing to turn from these deplorable results of poor human nature to the same human nature made holy in the persons of those better and greater men who have adorned the history of the race !

The annals of Christianity for the last eighteen hundred years is a history of the True Education struggling with human nature, training the hearts of men to virtue and bidding them look up humbly but firmly to the God who made them,

“That they may hope to rise, yet fear to fall.”

Through those long ages, which persons knowing too little about them call dark, the zealous teachers of Christianity were preserving the lamps of learning in their silent cells. There they learned the lessons of truth, there the heavenly doctrines of Christ ; and thence they went forth to teach all nations what they had received

from the Fathers, and the Fathers had received from the great Teacher himself.

And well was the worth of their labors proved when the fierce men of the north poured down from their hills of frost and snow, smiting with the strong hand of savage power the beautiful valleys, cities and towns of southern Europe, together with the fairest products of ancient civilization. All fell at a blow, and the world seemed returning to the dreary barbarism of early times. The elegant buildings, statues, paintings and books, the literature, art and science of lovely Greece and Rome, seemed then no more. All that the human race had done for four thousand years appeared lost forever. Here was an outrage against humanity, the most monstrous hitherto known, and yet the power of intellectual and civilized Rome was unable to make a successful effort in her own defense.

But even then, in that dark hour, were seen in all their grandeur the resources of Christianity. Her simple teachers went out from their cells to educate the wild men of the north; and what all the energies of Pagan Rome had failed to do that did the patient heroism of Christian Rome accomplish. The day of death and destruction was at an end. The Huns and Vandals, the terror of men and scourge of God, became Christians, children of Heaven and heirs of Christ; and, in their turn, converted their brethren yet farther north, until all

Europe became Christian and civilized. Those were teachers whom God had appointed to teach.

Since then, holy men have learned in the schools and gone forth to all the world, teaching the people to love God, do good and avoid evil; and to us, their descendants, they have left the same task.

“ Culture’s hand
Hath scattered verdure o’er the land ;
And smiles and fragrance rule the scene,
Where barren wild usurped the scene.
And such is man—a soil which breeds
Or sweetest flowers, or vilest weeds ;
Flowers lovely as the morning’s light,
Weeds deadly as an aconite ;
Just as his heart is trained to bear
The poisonous weed, or floweret fair.”

BOWRING.

Are there some still who, granting all this, yet question the reasonableness of our dislike of State schools? The perfect education, as we have seen, develops harmoniously the body, the mind and the spirit. But if we cannot have education in its perfection, if our children may not become, as Adam and Eve in their primal state, strong and beautiful, wise and childlike, pure and heavenly, let us at least educate them as well as we can. Above all, let us not give them the worse education without the better. Were we required to neglect the soul, then would it be better to neglect all education and trust the child to God. Who would train the body only,

and thus rear up a mere brute? Who would train the mind only, and thus train an imp for satan? The soul of his child is more precious in the eyes of the good Christian than the body and the mind together. If he should glut the flesh and the brain and starve the poor spirit, well might he fear that after death the tortured soul of his poor offspring would welcome the wicked parents with glaring eyes and ghastly arms to the abyss of woe. "My father, you prepared these fires for me," and he tears the gray hair of the old man. "My mother, you neglected my soul," and he strikes the too indulgent breast of his mother. Such, alas! must often be the heart-rending meeting of the careless parent and the neglected child when both come together again beyond the grave. Father, father, where is thy wisdom; and thou, fond mother, where is thy love?

Shall our children learn mathematics to cheat their neighbor of his goods; and shall they not learn the science that will cheat satan of his prey? Shall they learn grammar and rhetoric, to speak more elegantly of their wickedness; and shall they not learn the science that will teach them to speak of the abode of their immortal spirits? Shall they learn geography and history to know the famous places of earth where petty man has planted his puny foot; and shall they not learn of those places in Heaven and on earth where God, his saints and angels have trodden the mighty steps of eternity? Or, rather, is it not better that the science of this world

should be tempered with the science of that better world where we all hope to spend the chief part of our existence?

Who shall blame the Christian that thinks seriously of these things? Should we not rather commend him for holding most precious the soul of his brave son or his gentle daughter? He would but snatch his darlings from the whirlpool where so many youths and maidens are drawn down forever. Should we not even assist him that it may be better for us on that day when we must answer for the deeds of this life?

Should not the State itself assist this parent who wishes to train up a good citizen? Is it not better to build a school house or a college than a jail or a prison? to rest the foundations of the republic in the hearts than on the necks of its citizens? And yet the State, so far from assisting the Catholic who wishes to give his child a moral and religious education, compels him to support the common school, where he does not send, as well as the Catholic school, where he does send his children. Is this just? From our hearts we feel that it is not; and we believe the time is coming when our country will do us justice in this particular. The scruples of conscience are regarded in cases more serious to the State than this. Even when the nation is struggling for life she will not compel numerous bodies of her citizens to bear arms, because they have conscientious scruples against doing so. Our good day will also come; and

Catholics will not be compelled to support schools which their conscience cannot approve.

Catholics have shown themselves among the best citizens of the Republic. They have never, as a body, helped to divide their country. With them there is no church-north and church-south, dragging the people asunder. A good Catholic cannot be a bad citizen; for he knows his duty and is not afraid to do it. But there is no man who can be worse than a bad Catholic; for he sins against the light, knowing his duty he does not do it. If you would have good citizens, then, train up Catholic youth as Catholics; if you would have bad ones, teach young Catholics to despise the religion of their fathers. For he who has broken the one true law, can have but little respect for any other. The precepts of nature will have little influence on his actions, and the example of good men will but serve him for a sneer. Better for such a one had he never known the truth.

How important then that those who have the true interest of their children at heart should think and act well in this matter. If the State will not assist you in the good work, then you must do it yourselves; and though the State unjustly compels you to support the common schools, you must support your own besides. You are able with God's blessing to do both; and we know that He always helps those that help themselves.

Let us not be deterred by any labor or expense we may have to undergo in securing this True Education

for our children. We are profuse in providing for all they shall need in youth or manhood, for the affairs of business and for success in life. Let us also think of their old age, and of the longer life beyond. Let us invest a portion of our wealth and toil for that, remembering

“ There comes a time when joyous hearts,
 Which leaped as leaps the laughing main,
 Are dead to all save memory,
 As prisoner in his dungeon chain;
 And dawn of day
 Hath passed away,
 The moon hath into darkness rolled
 And by the embers wan and gray,
 I hear a voice in whisper say,—
 ‘ There comes a time when we grown old.’

When laughing Spring
 And golden Summer cease to be,
 And we put on the Autumn robe,
 To tread the last declivity,
 The slope,
 With rosy hope,
 Beyond the sunset we behold,
 Another dawn with fairer light.”

ANON.

Shall we not labor and spend of our wealth profusely, that we and our children may enter that “ fairer light ” ? We know that had we all the wealth and glory we could desire in this life, it would be as nothing compared with

that of the life to come. Then, when we labor and spend our gold that our children may be happy and honored, let us think of both worlds, both lives. The parent or the teacher who thinks only of this earth and of success in this life is not fit for his high position.

How abhorrent the idea of an education where God is forgotten or rejected; how good where he is remembered and loved! Little by little the mind which He made, is brought to know Him and the works of His hand. Little by little the soul which His is own image and likeness, is brought to love Him. How unnatural to separate the thought of God from the daily teaching of the child, to give him a knowledge of dollars and cents but no knowledge of the world where he must dwell hereafter!

A great Englishman has told us that the schoolmaster is abroad, thinking no doubt that he had thus pointed out the stamp of greatness on the age. The age is great intellectually, and it owes much of its greatness to the schoolmaster; but it is not great when we consider the end of man. We have great men of science, great inventors, great merchants and money makers; but we have not a moral and religious people. And were the accounts of the world closed up to-morrow, but too few would be ready to appear before the Judge with clean books and clean hearts.

The schoolmaster would have done much more for the nineteenth century and much less against it, had he not

forgotten the great Teacher; had he opened some schools, at least, as sanctuaries of religion as well as of science; had he suffered the light of Heaven to be at least as grateful to his eyes as is the light of nature; had he indeed been what Heaven and nature both intended, a trainer of the heart as well as the mind.

Ah! delightful task is yours, O schoolmaster, did you but know it. To take the boy who might become a thief, a swindler, a breaker of the laws of God and man and nature, a terror to his fellows and an enemy to himself; and make of him a good citizen, a blessing to his family and a favorite of Heaven. To take the little girl, pure and good as Eve in Paradise, and keep her as she is, lest perhaps she fall lower than Eve, yea, become viler than the filth of the street; to teach her the true, the beautiful and the good, that she may grow up the joy of her parents, the ornament of society, loving and beloved of every one,—in a word, woman, charming, beautiful and good, consoling the weary, praying for the unfortunate, helping every one; woman, the fairest and best creature of God, when fair and good. Well may we say to teachers, as

“ To mothers, what a holy charge
Is theirs—with what a kingly power their love
Might rule the fountains of the new-born mind;
Warn them to wake at early dawn, and sow
Good seed before the world has sown its tares.”

SIGOURNEY.

Let us then, my friends, who know our duty, not be satisfied to train the body and the mind only ; let us remember also the heart. Let us remember what man is, that he possesses a soul as well as a body and a mind, that he is a moral and responsible as well as an intellectual and physical being ; that these three must be trained if we would educate the whole man ; in a word, that the True Education is moral as well as intellectual and physical, and that there is no education so false, high sounding though it be, as that which neglects the soul, the noblest part of man.

The Poem.

THE SILVER WEDDING.

BY T. E. HOWARD.

What is it, Notre Dame, that thou wouldst celebrate?
Why is it all the people gather at thy gate?
The Jubilee, the Silver Jubilee, they cry,
And lift their voices high, high o'er thee, to the sky.

The old are here, they who did know thee in thy youth;
They who, long years ago, sipped from thy fount of truth;
They who have seen thy growth, beheld thy powers expand,
Thy beauty bloom, thy fragrance fill the happy land.

The young are here, the children, who but know thee now,
As here thou sitt'st, mature in grace, with matron brow,
Winning, with thy mother love, thy wisdom meet,
The generous, gifted spirits gathered at thy feet.

But why have they come, O Notre Dame, why lovingly stay?
Why gather these fathers and mothers and children around thee
to-day?

Why shinest, O brilliant sun, from on high, in thy yearly noon,
Flooding glad earth with the beauty and promise of gorgeous June?
And why, o'er all, through all, do these harmonies surge and roll?
Why on thy brow, O Founder, beams thy tranquil soul?
Ah! why do we feel, enrapt, the sweet, the holy power,
Of this Jubilee of Joy, this Silver Wedding hour?

Ah! Notre Dame, thou wouldst rejoice, thou wouldst be glad,
Remember all thy happy years, forget the sad;
Thy spirit moves and breathes in all this bright array;
Thou wouldst give vent to bursting thankfulness to-day.

So did the chosen children, in the days of old,
When, seven times seven, the Father's years had o'er them rolled:
So doth the Mother Spouse, all fair the spotless Dove,
When the silver years o'erflow with the gifts of her heavenly Love.

Thine is, O Alma Mater, thine this holy joy,
This Jubilee of Love, this blessed Saints' employ;
For gladness dwells within thee, for the bounty given,
While swells thy soul with gratitude to gracious Heaven.

Lo! too, the Jubilee sits on thy reverend brow,
Thou favored toiler, gathering in thy harvest now:
Dark days were thine; but now the silvery beam for thee;
Ah! long may they beam, till glows thy Golden Jubilee!

But while we celebrate this double Jubilee,
Our Father's and our Alma Mater's, joyously ;
No less these surging crowds, this great display,
Proclaim, we celebrate a Silver Wedding day.

Here, in the wilderness, one-fourth a century gone,
Were Faith and Science wed, and made forever one.
Here have they dwelt, and reared their goodly sons,
Children of mind and soul, whose nature even runs ;
Not superstitious, taking aught on human trust,
Not plunging mad, but pausing where frail creatures must ;
By science unto wisdom led, where science can,
While Faith discloses realms beyond the realms of man :
So Dante, led by Virgil, paused beneath the stars ;
Saint Beatrice 'twas led beyond the golden bars.

Thus, taught of earth and heaven, men reach their proper stature,
Filling the plan marked out by God and perfect nature ;
Not monsters, not o'ergrown, or dwarfed, in whole or part ;
But each in just proportion, body, mind and heart.
This is Creation's voice, would we but rightly take her,
Ever in her works suggesting her great Maker ;
This, too, the voice of calmer reason, when the mind
By no poor prejudice or passion is confined.
The culture of the heart must be no more neglected,
If we desire our better nature be perfected.
If we would not have all our budding greatness blighted,
The living spirit in us must no more be slighted ;
No more the good within us from the great divorced—
Unnatural, the soul and mind asunder forced !

Behold the Sabbath throngs that crowd these halls and grounds ;
List to the humming joy that from their presence sounds ;
With faces wreathed in sunshine, brows unknit from care ;
Their souls, tumultuous, uttering accents rich and rare :
These come to protest against that infamous divorce,
Parting heaven from earth, religion from learning, fountain from
source ;

These come to rejoice and be glad at this bridal of spirit and mind,
To rejoice and be glad at this wedding which heaven herself has
designed :

No more, they cry, that modern sacrilege and blunder,
What God hath joined in wisdom, none shall put asunder :
This Silver Wedding hath confirmed the holy union,
Religion, Education, joined in sweet communion.

Ah ! dear America, one blot is on thy banner,
Dark as the stain when men were sold on Freedom's manor :
Slavery is dead, but anarchy is in the school ;
And thence shall tyranny come, and despots rise to rule.
Thy youthful intellect is sharpened, day by day ;
Thy youthful heart there's none to guide the better way.

What we would have men practice in maturer age,
That, says the maxim, should their early thoughts engage.
And time confirms this teaching :—while the Grecian state
Preserved the morals of her youth, she still was great ;
But Greece, her morals gone, with mind yet bright and keen,
No orator could save from fall most base and mean :

So Rome, while stoic virtue ruled her youthful mind,
Stood, in her strength, the mighty mistress of mankind ;
But Rome, corrupt of heart, and reveling round her boards,
Fell, in her shame, the prey of rude barbarian hordes :
England, the Catholic, wrung charters from her kings,
Charters to which, e'en still, our blessed freedom clings,—
Wrung victory from those would make her children slaves,—
Then sought the main, to shout, Britannia rules the waves ;
But England, rotten to the core, trembles with fear ;
Her sceptre is gone, and the boding future draws near and more near.

Wouldst thou, America, be safe where all have lost,
Look to the soul, look to the heart, of thy youthful host.
Only through her children, a great and good man saith,
Can a land endangered be preserved from moral death.
That danger is thine, my country, and thy schools teach naught
May save the costly liberty thy blood hath bought ;
For knowledge, of itself, can never make men good,
As Adam dearly learned from that forbidden food ;
And as we, poor Adam's sons, might know, if wise ;
For knowledge here abounds, if knowledge could suffice.
But, as we turn to gaze, what spectres rise on every hand ?
Loose Morals, Bribery, Flattery, gloating o'er the land ;
The great Republic tottering at their gross attack,
While place-men praise, and none will drive the danger back :
Bad men plunge headlong into debt, do deeds of shame,
Sell honor, self-respect,—and all for a sounding name ;
And then, a crime that should the meanest soul abash,
To pay their debts, trade votes, trade sacred trust, for cash.

And these crowd off the modest and deserving few,
Who might, perchance, lend grace to the office-seeking crew.

What can we hope when such men sit in legal halls? —
Good laws still broken, bad ones made, as passion calls.
Rich murderers and thieves are rife in every city,
Scot-free they go, in spite of justice or of pity.
The gospel's self is spurned, as legal licence thrives:
From wives, husbands by law divorced; from husbands, wives.
Thus marriage made a mockery, a civil bargain,
Bound or broken by the law's unchristian jargon,
Soon child and parent heedless grow, the family's gone;
And social ruin, fierce and gaunt, comes stalking on.

Should we not act to save our children, save our nation,
From this utter shame, this abject degradation?
Less of boasting would befit us, without measure,
Highly favored, while we trifle with our treasure:
Much is given us, much again will be expected—
Woe, woe, dear land, if thy rich talents are neglected!
A duty links with every privilege; and our youth,
While taught all science, should be taught all moral truth,
'Tis good to seek for wealth, lead roads from sea to sea,
Found cities and commonwealths for a people great and free,
All this is noble; but far nobler's yet to do:
To rear a virtuous youth, a manly and a true.
Our hobby and our pet, our lauded common school,
Must train up men, fit to be free, and fit to rule:
Religion must with science there again unite,
If we would have our great, free people live aright.

Ah! then the silver age, and soon will come the golden ;
When laws are good, and power by good men will be holden.
No offices will then be bought for treacherous gold,
Nor debts be paid by votes and trust and honor sold ;
No thieves escape their just deserts, no murderers rife ;
No good men wronged, no modest men kept down by strife ;
No hasty marriage, quickly made and broke for sport,—
Made by a justice, and unmade by act of court :
But moral law, the higher law, will rule the free,—
Good faith and honor guarding our proud liberty.

Then shalt thou celebrate thy Jubilee, dear land,
From the blue Atlantic to Pacific's purple strand.
Then from far Alaska unto sunny Mexico,
From Rio Grande to Maine, shall milk and honey flow.
From Alleghanies to the Parks of Colorado,
All the vallies shall be decked in fine bravado ;
And Peace, strong Peace, shall wave her blessed banners o'er us,
While the Gulf shall laugh and the Lakes respond in mighty chorus

O that will be the wedding of the great and good,
The Jubilee of universal brotherhood ;
When the troubled waters shall heed the whisper, Peace, be still !
O day for which we hope and strive with all our will,
When thy blooming morn shall dawn, from the pine land to the
palm,
May they not forget, in their joy and their grand triumphal psalm,
This Silver Wedding day, this Jubilee of Notre Dame.

The Celebration.

PRELIMINARY.

There were three preliminary celebrations of the Jubilee. The first was the Patronal Festival of Very Rev. Father General, celebrated October 13, 1868, under the auspices of the Thespian and Philharmonic Societies of Notre Dame. The second was conducted by the members of the Silver Jubilee Club, a Dramatic Society, organized by a company of eager youths who were impatient of the slow movements of the months, and desired to begin in April the series of festivals which should inaugurate the great festival of June. The third was rather a welcome than a celebration. It was under the auspices of the St. Cecilia Philomathean Society, and given in honor of the return from France of the Founder of Notre Dame, Very Rev. Edward Sorin, Superior General of the Order of Holy Cross.

From the columns of the Chicago daily papers, and of the *Scholastic Year*, the Students' paper of Notre Dame, we take the chief part of our notice of these pleasant entertainments.

ST. EDWARD'S DAY.

The Patronal Feast of the Very Rev. E. Sorin, always a great day at the University of which he is the founder, was this year celebrated with more than usual splendor, owing to the fact of the venerable gentleman's having, during the past summer, become the recipient of the highest honor and position that the religious order to which he belongs can bestow, namely: the Generalship.

The exercises commenced by the ringing of bells, on the evening of the 12th inst., the vigil of the Festival. The sweet chimes of Notre Dame, mingling their merry notes with the deep bass of the largest bell in the United States, saluted the ears of the Very Reverend Gentleman in the most gladdening strains of joy at the return of the Anniversary. A guard of honor, headed by the Notre Dame University Cornet Band, then escorted him to Washington Hall, where the greater portion of the students were assembled. The following programme was then presented to the audience:

PART FIRST.

Grand Opening March.....	N. D. U. Cornet Band
Allegro, Haydn's 4th Symphony.....	Orchestra
March—chorus, (V. E. Beeker,).....	Philharmonics
Latin Address.....	James Cunnea
Greek Address.....	James O'Reilly
"Land of Light"—chorus, by.....	Philharmonics
English Address—Senior Department.....	H. B. Keeler
French Address.....	D. J. Wile
German Address.....	M. Foote
Doretten Polka.....	N. D. Orchestra
Music.....	N. D. U. Cornet Band
English Address—Junior Department.....	J. Ryan
Minims' Address.....	E. Lyons, G. Gross, J. Wilson
Music.....	N. D. U. Cornet Band
Song—(The Founder of Notre Dame).....	Choral Union
Kalif de Bagdad.....	Orchestra

PART SECOND.

THE GHOST—A Comedy in Three Acts—By the Thespian Society.

Dramatis Personæ.

Garrick (the actor) as Capt. Storm and Mr Wilde, Sr.....	M. S. Ryan
Plump, (an honest landlord).....	A. B. White
Blinde, a (conscientious magistrate).....	H. B. Keeler
Wilde, Jr.....	James O'Reilly
Gouvernet, (a scene painter).....	J. M. Moriarty
Tom, (a servant boy).....	Wm. Rhodes
George (not afraid of ghosts).....	Wm. Ryan
Newsboy, (crier of <i>The Star</i>).....	Jas. Page

After Act I—Orchestra. After Act II—Band. After Act III—
Orchestra. March for retiring. Closing Remarks.

The performance was such as to elicit continual applause from the audience, and a handsome compliment from Very Rev. Father Sorin, at its close. If it were not invidious to particularize, I should select as especially worthy of mention the "Doretten Polka," and the immortal "Kalif de Bagdad," by the Orchestra, under the leadership of Prof. Max Girac, a gentleman so well known to the musical world of Chicago. The Cornet Band also furnished its quota of music in very fine style, considering the short time since the beginning of the scholastic year which they had for preparation. Among the addresses, that by the Minims probably carried the loudest applause, as it generally does—the little fellows usually taking advantage of these opportunities to assert their dignity in a strain rather comic. But from a serious point of view, the address from the Senior Department, read by Mr. H. B. Keeler, seemed to be the best received.

SENIORS' ADDRESS.

VERY REV FATHER :—

When first your attention was called to the West,
And you left far behind you the home you loved best—
Fair France left behind you,—and crossed the broad main,
Your sacrifice, certainly, was not in vain.

But when this locality first met your eyes,
With nothing around but the woods and the skies,
And the lake that reflected the heavenly blue,
Did you dream of the scene that at present you view ?

Did visions of palaces stately and fair,
And blest by the mingling of science and prayer—
Did these haunt your pillow when sleeping you lay
In the wanderer's hut built of logs and of clay ?

When the Indians around you astonished would stare
At the great undertaking they saw you prepare,
Did you dream such a concourse of Japhet's white race
Would hail you their Father and throng to this place ?

Did the statue of One rising up over all,
Whom all generations most blessed shall call,
Did this pass before you as musing you stood,
And made your orisons beneath the dark wood ?

Did the carols of birds in the wilderness drear
Foretell of the chimes to your listening ear,
Or the voices that rang from the shores of the lake.
Like the tones of the organ your pulses awake ?

Did you think that the landscape around you would swell
And resound with the sonorous notes of the bell ?
That bell so renowned as the largest, to stand
Unmatched through the length and breadth of land.

And when meditation your eyelids would fold,
Did you see passing by you in purple and gold,
Processions and banners with sacred display,
To keep with rejoicing some festival day ?

Ah, yes! some such visions as these must have blest
The eyes of your mind when you sought in the West,
A spot in which wisdom her dwelling might build
And radiate light till the land should be filled.

Some thoughts such as these must your heart have consoled
When far from your friends and in perils untold,
You faced and you fought with the world, till at last
Glad triumph rewarded the trials that were past.

But bright as the visions must doubtless have been,
That were sent to support you by Heaven's great Queen,
We surely must think when the past we recall,
That this present reality passes them all.

A century's quarter and more has gone by
Since you took your abode 'neath the Westerly sky,
And again you return from your own native land,
Adorned with new honors and powers to command.

You sat in the council with Bishop and Priest,
And many had come from the West and the East;
Around you the holy, the wise and the true,
The office of General placed upon you.

So you, when at present, our Father we call,
We claim many brethren in distant Bengal;
Your children thus spread without national bound,
In America, Europe and Asia are found.

But we among all have the principal claim
To share in your joys and partake of your fame,
Since we are the sons of the home of your choice,
And in your success most sincerely rejoice.

Accept then our warm salutation to-day;
And believe for your welfare we ever shall pray,
That your administration may fortunate be,
And prosperity constant your order may see.

That honors around you may thicken and grow,
And each happy day some new blessing may show,
May you live to enjoy them for many a year,
And ev'ry St. Edward's day pass with us here.

Your devoted children of the

SENIOR DEPARTMENT.

ENTERTAINMENT BY THE SILVER JUBILEE CLUB.

TUESDAY EVENING, APRIL 27.

The members of the "Silver Jubilee Club" of Notre Dame, have, as previously announced, made their first appearance on the stage of Washington Hall—thereby inaugurating the series of entertainments to be given next June in commemoration of the twenty-fifth anniversary of the foundation of this University.

Last night, April 27th, of the year of Jubilee 1869, we had the great pleasure of assisting at the first preliminary celebration of the Silver Jubilee of this Institution, given under the auspices of the above-mentioned Club. We are sure of rightly interpreting the sentiments of all those who were fortunate enough to witness the performance, when we say that the *Mellow*-drama was exceedingly well written, combining refined witticism in expression, somewhat eccentric picturesqueness in design, and a slight touch of extravagance throughout, and that it was rendered by the young actors—all members of the Club—in a manner highly creditable to themselves, and to those who trained them.

We understand that the Play is the production (and a very original one it is, in more than one sense) of the talented and highly imaginative director of the Silver Jubilee Club, Professor A. J. Stace. The style is earnest,

graceful and very fanciful. As a proof of it, we will take the liberty of transcribing for the benefit of absent friends, the programme for the occasion.

PROGRAMME.

Grand Entrance March.....N. D. U. Cornet Band
Music.....Orchestra
Preliminary Preface previous to the Prologue....Mr. W. A. Walker

PROLOGUE.

Palace of the Sun. Cyclorcheosis of the Hours.
Song—(The Musquito).....Mr. George McAtkinson

SUB JOVE MUNDUS ERAT; SUBIIT ARGENTEA PROLES.

—Ovid.

THE SON OF THE SUN.

A Mythological, Classical, and Astronomical Mellow-Drama, in
Three Scenes.

Scene I.—His Bash Request. Scene II.—His Mad Career. Scene III.—His Untimely End.

DRAMATIS PERSONÆ.

Jupiter Olympius (A notorious old Heathen).....Mr. W. A. Walker
Phœbus Apollo (commonly called the Sun).Mr. James A. Dickinson
Phaeton (*his* Son).....Mr. W. P. McClain
Mars (*super musculum suum*).....Mr. George Mc. Atkinson
Mercury (A Divinity Running Around Loose).....Mr. R. L. Akin
Bacchus (A Divinity Running Around Tight)...Mr. J. M. Moriarty
Vulcan (A Celestial Blacksmith).....M. James Cunnea
Boreas (A Celestial Bellows).....Mr. G. R. Hatchett
Neptune (A Marine Monster).....Mr. E. D. Riddle
The Infant Orpheus (A Smart Boy after a Pig)...Mr. Ivo Buddeke
Orpheus (when arrived at years of Discretion).....Mr. B. Vocke
Orion (A Constellation with Good Grit).....Mr. M. J. Carney
Gemini (The Original Siamese)..Messrs. H. C. Allen & L. G. Dupler
Serpentarius }
Bootes } (Constellations without much Grit)..... { Mr. J. Garhartstine
Aquarius } { Mr. J. Zahm
The Dog Star (*Vox et præterea nihil*).....Mr. Noisy

The River Styx (Who had better have Stayed Away). Signor Furioso
 A. D. 1844 } (Two Memorable Years)..... } Mr. J. Zahm
 A. D. 1869 } } Mr. J. C. Eisenman
 Dr. Pangloss (A Mortal Man).....Mr. T. F. Heery

TWELVE HOURS (WHICH OUGHT TO BE BETTER EMPLOYED). ATTENDANTS ON JUPITER.
 Scenery, Interludes, &c., &c.

Scene I.—Below the Horizon, the Sun Taking his Morning Smoke.

Solo (in the key of Sol), by the Sun
 Song (Chorus by the Club),—"Be a Man,".....Mr. J. M. Moriarty

Scene II.—The Starry Heavens.

Pas de Deux; by Dr. Pangloss and the Constellation Orion.
 Song (the tragical fate of poor Thomas Maltese).. Mr. J. A. Dickinson

Scene III.—Court of Jupiter Olympius. Vulcan Forging the Armor of Mars.

Anvil Chorus.....Orchestra
 Entrance March for Jupiter.....N. D. U. Cornet Band
 Death of Phaeton.....Grand Tableau
 Song—"Come Home, Father,"—Chorus by
 the Club.....Mr. George Mc. Atkinson
 Concluding Scene—in the nature of a Climax.
 Apotheosis of Orpheus.—Celestial Calisthenics.

Epilogue, which it takes Two Years to Complete.

Music.....Orchestra

Afterpiece—"THE MISTAKE."

Mr. Hardcastle—A Country Gentleman of
 the good Old School.....Mr. George Mc. Atkinson
 Tony (his son), a Mischievous Young Rascal. ...Mr. W. A. Walker
 Charles Marlow—Betrothed to Hardcastle's daughter. . Mr. R. L. Akin
 George Hastings—Marlow's friend.....Mr. Ivo Buddeke
 Landlord of the Village Inn.....Mr. T. L. Watson
 Song and Dance (Between the Scenes).....Mr. M. J. Carney

CLOSING REMARKS.

March for Retiring.....N. D. U. Cornet Band

Such was the peculiar nature of the performance, that it is difficult to express adequately our high appreciation of it and mention its varied excellencies. We will, how-

ever, notice the following parts or characters as deserving, in our opinion, special commendation :

MR. W. A. WALKER, as "Jupiter," behaved with the majesty to be expected from so exalted a personage. He directed the other "gods" with an energy and decision that showed he was quite competent to fill his responsible situation. Afterwards, in the part of "Tony," he was so completely transformed that the audience needed to consult their programmes to convince them that it was the same performer.

MR. DICKINSON'S "Apollo" was a breathing Belvidere. His appearance in the prologue, while making his address to the "Hours," was splendid; his singing, both in the character of the "Sun" and in the interludes, was such as to sustain his well-earned reputation as a singer.

MR. W. P. McCLAIN, as "Phaeton," managed his fiery steed, the velocipede, with a dexterity far excelling that of his prototype—if Ovid's account be true,—and he met his "Untimely End" with the courage of a hero. Many were the fears expressed that he had "hurt himself," but he knows how to do it, and to do it gracefully and artistically, without danger.

MR. AKIN was an elegant "Mercury," and appeared to equal advantage in the afterpiece as "Marlow."

MR. G. Mc. ATKINSON, in the afterpiece, also realized to the life the ideal of a fine, old-fashioned, hospitable and courteous gentleman.

MR. J. M. MORIARTY gave "Bacchus" his due, but it was in the beautiful song of "*Be a Man*," chorused by the Club, that his finest point was made during the evening.

MR. JAMES CUNNEA showed much skill in forging the armor of "Mars," and in beating the anvil in perfect accord with a celestial orphean concert.

As for the remainder of the long list of "divinities" and "constellations," not forgetting Doctor Pangloss, the only mortal man in the drama, they all contributed to form a *tout ensemble* that elicited the approbation of all. The "Dog of Bootes" has the merit of being the first quadruped that ever made his appearance before a Notre Dame audience.

We must not forget to mention that the scene where the "Hours" were made to revolve around the "Son of the Sun" was so felicitously and gracefully rendered that it was vociferously applauded by the audience and acceptably encored by the actors.

It is but just also to make mention of the excellent music furnished on the occasion by the Notre Dame University Cornet Band and the Orchestra.

WELCOME TO VERY REV. FATHER GENERAL
ON HIS RETURN FROM FRANCE,
MAY 22, 1869.

The city of South Bend was somewhat startled out of the sober current of its every day life, on Saturday afternoon, the 22d inst., by the appearance of the Notre Dame University Cornet Band, which filled two large band-wagons in a corporeal, and the whole city in a musical point of view. The South Benders had been aware that Very Rev. Father Sorin was to arrive shortly, but did not anticipate that it would be so soon. Some time after the band came, the President, Rev. Father Corby, the Vice President, Rev. Father Lemonnier, and a numerous deputation of the College

faculty of Notre Dame, met to welcome the return of the founder of the University. The depot by this time was thronged, and, when the train came panting in, a moment or two of suspense followed, and several faces began to look blank, believing that their expected guest had not come. Their fears were relieved, however, when Very Rev. Father Sorin was seen bowing and shaking hands with that dignified urbanity for which he is so distinguished, and surrounded by such a host of greeting friends that it was with difficulty he made his way to the carriage in waiting to convey him to Notre Dame. The band, as he emerged from the depot, set up a hearty cheer, with "three times three," and immediately the musical bugle call of their military leader, Prof. J. O'Neill, brought every instrument into communication with the pair of lungs destined to supply its exigencies. The grand march from *La Fille du Regiment* was performed for the cortege during its onward progress. As they turned the corner of the principal street, the enthusiastic "Hurrah Chorus," with the appropriate vocal "hurrahs," succeeded, and lively music continued as they passed through the city. The streets were thronged. The many good old friends that Father Sorin had earned for himself during his residence in this neighborhood were eager to testify their joy at his safe return. As the procession approached Notre Dame it was met by the students of the University, who turned out in a body to welcome home their founder. Their cheers were echoed by the ringing of bells—the largest bell in the United States, swelling deep below them all—and the firing of cannon. Father Sorin, on arriving at Notre Dame, went directly to the church, a *Te Deum* being sung by the choir. He then proceeded to the College, where, having partaken of the evening repast, in the dining

room of the senior department, he went with his friends to Washington Hall to receive the addresses prepared by the various bodies of the University. The College faculty was represented by Prof. L. G. Tong, M. Acc., of the commercial department, in a neat and appropriate address, Mr. Tong being supported by Prof. Lyons, A. M., and Prof. Ivers, A. M., representing the classical and scientific departments, respectively. Addresses then followed from the seniors, juniors, and minimis, with interludes of pleasing vocal music, the latter, as well as the subsequent play of the "Prodigal Law Student," being performed by the St. Cecelia Philomathean society, of the junior collegiate department, under the direction of Prof. J. A. Lyons. The play, though undertaken in somewhat of a hurry, passed off extremely well, particular praise being due to the acting of Masters Charles Burdell as "Tightfist," D. J. Wile as "Old Mr. Martin," and P. J. O'Connell as "Richards." Masters M. Foote as "Angelo," J. W. Coppinger as the "Professor," and V. Hackman as "Harry," were commendable also. Master P. Cochrane presented a very warlike appearance as "Gen. Watson;" and the two newsboys, Masters T. Arrington and M. Mahony, created a great deal of amusement. So did Master James Deehan, in the part of "Mr. O'Flaherty," late of the Emerald Isle, although the dimensions of his role had been considerably reduced.

The closing remarks of Father Sorin were very feeling and impressive. He dwelt at some length on the pleasure he felt at the prosperous condition in which he found the University, and kindly acknowledged the attempt made to give him a worthy reception. The orchestra, under the direction of Prof. M. E. Girac, LL. D., enlivened the performance by their well-chosen music,

and so also did the University Cornet Band, already mentioned.

Father Sorin looks extremely well. The arduous duties of his office as superior-general did not permit him to remain long at Notre Dame. He left for New Orleans on Tuesday afternoon, the 25th. He will, however, return in time for the Annual Commencement exercises on June 23, and celebrate with his friends, the 25th anniversary, or Silver Jubilee of the institution he founded and presided over so long and so successfully.

JUNIORS' WELCOME TO VERY REV. FATHER GENERAL.

As sung by Vincent H. Hackmann, of St. Louis, Mo.,
in the sweet voice now so well known and loved at
Notre Dame, May 22d, 1869 :

Why are the Juniors glad to-night?
Why swells the tide of joy?
Why blooms each cheek so fresh and bright?
Why sparkles every eye?

Dear Father, 'tis thy presence kind,
That lights this joyous beam;
That fills each Junior's heart and mind,
With reverence, love, esteem.

When snatched away by duty's call,
We raised our hearts on high,
And prayed the Father, guide of all,
To guard thee, from the sky.

When tossed upon the mountain wave,
We turned to Ocean's Star,
And prayed that she would guide and save
Thy bark from every mar.

Now blest be He who rules the storm,
 And blest be Mary's care,
 Our Father, free from every harm,
 Returns our joys to share.

Then welcome Father, welcome home!
 Thy children love thee dear ;
 O, never leave us more to roam,
 But stay our hearts to cheer.

We'll sing and play and study well,
 To cheer our Father's heart ;
 Then welcome home ! O with us dwell,
 And never more depart.

ST. CECILIA CELEBRATION.

Every year about the time of St. Cecilia's day, the St. Cecilians give a pleasant entertainment in honor of their Patroness. The entertainment is chiefly musical, as might be expected, but also dramatic and always highly entertaining. According to *Hiawatha*, this Society was founded

“ In the dreamy, rich November,
 In the slumbrous Indian summer,
 On the day of sweet Cecilia,
 In the year of eight and fifty.
 Well the time we all remember,
 When the art of soft according
 Drew this goodly troop together,
 When they chose the blest Musician,
 Sweetest Patron, gifted, lovely,
 Queen of Harmony, to guide them
 Through the maze of heavenly numbers.

Saint Cecilia, Philomathean,
 Field band famous, corps dramatic ;
 Music sang they, music played they,

Hymns recited, read addresses,
 Plays enacted, plaudits rousing;
 On the stage and in the city,
 Winning fame and winning honor;
 Serenading, in processions,
 Ever flashed their martial colors,
 Ever first were borne their banners,
 Ever welcome was their presence,
 Ever hearty, warm, their greeting;
 And their President-Professor,
 Generous JOSEPH ALOYSIUS
 Ever felt his warm beating,
 While he listened to their praises."

This year their entertainment was even more praiseworthy than usual, as may be inferred from the following

PROGRAMME.

PART I.

Grand Opening March.....	N. D. U. Cornet Band
Overture, (La Dame Blanche).....	Orchestra
Address of the Evening.....	John W. Coppinger
Song, (Duett).....	Vincent Hackman and R. Staley
Ode on St. Cecilia's Day, (Dryden).....	Robert Staley
Music.....	N. D. U. Cornet Band

DECLAMATIONS.

Rienzi.....	D. J. Wilde
<i>Lignator parce arbori</i> }	Mark Foote
Ship of State }	
Putting on Airs.....	V. Hackman
Toll for the Brave.....	Chas. Burdell
Rights of the Indian.....	Henry O'Neill
Music.....	N. D. U. Cornet Band
Fontenoy.....	Michael Mahoney
Seminole's Reply.....	John McHugh
Music.....	N. D. U. Cornet Band
The Baron's Last Banquet.....	P. J. O'Connell
Press On.....	George McCartney
The Sword of Washington.....	George Mulhall
Humorous Recitation.....	Asa Wetherbee
Duett.....	Vincent Hackman and Robert Staley
Music (Pot Pourri).....	Orchestra

PART II.—“IF I WERE A KING.”

A DRAMA IN FOUR ACTS.

Composed by a friend expressly for the St. Cecilia Society.

Dramatis Personæ.

Genaro (shepherd king).....	Robert Staley
Ferdinand (King of Naples).....	Jas. F. Ryan
Orazio (Duke of Otranto).....	J. W. Coppinger
Valerio (shepherd king's little brother).....	Mark Foote
Alberto (son of King Ferdinand).....	William Clark
Ruisco (cousin of the king and conspirator).....	D. J. Wile
Bozza (major domo of the king's palace).	Jas. Willson
Giovine (hermit).....	Aloysius Hemstiger
Banquo (overseer of shepherds).....	P. J. O'Connell
Silvio	Vincent Hackman Michael Mahoney Benjamin Heffernan Asa Wetherbee James Dooley
Baptisto	
Philippo } (Shepherds)	
Cecato }	
Marco }	
Gonsalvo (Spanish ambassador and conspirator).....	L. F. Willson
Melchior (courtier).....	Franklin P. Dwyer
Alonzo (general of king's armies).....	R. H. McCarty
Cesare (general and traitor).....	Zach. Vandever
Marini	Joseph Mulhall Geo. Redfield Frank Nichols
Doria } (courtiers and pages).....	
Lino }	
Beppo } (attendants).....	Henry O'Neil
Lupo }	P. J. McCartney
Hugo (1st officer).....	John Kelly
Crescio (2nd officer).....	Chas. Marentette
Marzo (soldier).....	F. Spencer
Royal Usher.....	James McGuire
Stephano (chief of the brigands).....	P. Cochrane
Pedro	Chas. Huchings Jas. Deehan Chas. Burdell Thos. Arrington
Lucio	
Urso } (brigands)	
Serano }	
Prologue.....	Jas. Willson

WASHINGTON'S BIRTHDAY.

The birthday of the Father of his Country is always a holiday at Notre Dame; and, coming as it does near the beginning of the second term, has always been a signal for the production of some joyous celebration, generally including the drama and always the song and oration. Thus, Notre Dame is doing her share to fix this great day among the few holidays celebrated by the people of this country.

The Thespian and Philharmonic societies, under the direction of Prof. M. T. Corby, had charge of all the arrangements for this year's celebration, and gave, as might be expected, complete satisfaction to everybody. The following was the

PROGRAMME.

Introductory March.....	Band
Overture—Tancredi (Rossini).....	Orchestra
Oration.....	Jas. Cunnea
Chorus.....	Philharmonics
Address.....	D. J. Wile
Chorus.....	Philharmonics
Recitation.....	Mark Foote
Solo and Chorus.....	The Bright Ionian Sea
National Air.....	Band
Overture—Cenerentola (Rossini).....	Orchestra

COUNT DE MOOR.

Dramatis Personæ.

Chas. De Moor.....	M. S. Ryan
Francisco De Moor.....	J. M. Moriarity
Count De Moor.....	W. Rhodes
Julius.....	Jacob Eisenman
Herman.....	A. B. White
Switzer.....	L. B. Logan
Roller.....	J. O'Reilly
Spiegelberg.....	H. B. Keeler

Schufferle.....	S. Corby
Kazman.....	J. S. Gavit
Grimm.....	H. P. Morancy
Daniel.....	W. Roy
Commissary.....	A. W. Arrington
Kozinski.....	J. J. Fleming
National Air.....	Band
Overture.....	Orchestra

A RACE FOR A DINNER.

A COMEDY IN ONE ACT.

Dramatis Personæ.

Sponge.....	H. B. Keeler
Feedwell.....	Wm. Rhodes
Doric.....	A. B. White
Measureton.....	J. M. Moriarty
Dalton.....	A. W. Arrington
Lovell.....	R. L. Aiken
Francis.....	Jas. O'Reilly
Gammon.....	Stephen Corby

ADDRESS FROM THE STUDENTS OF THE UNIVERSITY TO VERY REV. A. GRANGER, PROVINCIAL, S.S.C., PREFECT OF RELIGION IN THE UNIVERSITY.

[Read by Mr. James Cunnea.]

VERY REVEREND FATHER: In the celebration of this glorious festival, when so much is observed and displayed of the exterior grandeur of Notre Dame; when honors are heaped upon the heads of all who have had a share in the foundation of the outward and visible edifice, how can we forget the inward and spiritual structure of which the outward is but a symbol? How can we forget the edifying lives of those who have been chiefly instrumental in building up that spiritual structure, both by

example and precept? If we praise the courage, the patience and the perseverance which contributed to the rise, progress and completion of the University, shall we say nothing of the animating breath of religion from which these great virtues receive their life, their efficacy and their eternal reward? And shall we say nothing of him whose very presence carries the atmosphere of religion with it wherever it blesses the earth? Shall we offer no congratulations to the man who has known more of the true life of Notre Dame for the greater part of the period whose conclusion we now celebrate than any other within the walls of the University?

Father, when you left the quiet seclusion of St. Aloysius' Novitiate, with which your name was so long identified, and came to be our Prefect of Religion in the noisy college, we must acknowledge that you made a sacrifice, but a sacrifice for which our hearts are not ungrateful, even though earthly gratitude was not the reward you sought. Your devoted labors for our spiritual welfare, the many hours you have sat for our sakes imprisoned in the narrowest of cells, these, begun even in your former seclusion, were redoubled when you came amongst us. Your kindness in offering instruction to all who would receive it, bringing many to the True Fold of the One Shepherd; your attention to those who though believing in and professing the Ancient Faith were yet, through early neglect, unable to give a satisfactory account of the belief that was in them—the fruits of these good works will meet you on your triumphant entry into the eternal mansions prepared for you. How many souls (some already gone before you into a better world,) will then hail you as the chief instrument, under Providence, of the accomplishment of their beatitude!

And the little band who have attended your morning

mass in the college chapel, though the time has come for them now to separate, though their places next year may be filled by others, yet, wherever they may be, on whatever distant shore their lot may be cast, united still in one desire they will breathe a common aspiration to heaven invoking a blessing on him who has been so truly a father to us all. May you, very reverend sir, long live and see the triumph of true religion over all hearts, and, more especially, over the hearts of

Your devoted spiritual children,

THE STUDENTS OF NOTRE DAME.

ADDRESS TO REV. FATHER CORBY, SUPERIOR AND PRESIDENT OF NOTRE DAME, DELIVERED AT THE CLOSE OF THE JUNE EXAMINATIONS, 1869.

[Read by Mr. D. A. Clarke.]

REVEREND AND DEAR FATHER: About to part from you, some for a few weeks and some, perhaps, forever, we desire to return to you our heartfelt thanks for the many acts of kindness shown us by you while we have been under your parental guardianship. We should have preferred to do this on your festival day, but, unfortunately, that day will not arrive until we are far away from you.

May we ask as a favor, since we cannot celebrate that day with you, that you will remember us in a pleasant and invigorating ride behind the "good steed" Donatus, which you were so kind as to receive from us, and to name in our honor? This would in part compensate us for the pleasure of which we must be deprived by our absence.

Some of us look back with pleasure upon the three years that you have occupied your present responsible position as Superior and President of our beloved Alma Mater, and we all call to mind with grateful hearts the watchful interest you have always shown for our welfare. And, young and inexperienced though we are, we have always felt that your position, subject to many severe trials, has not been agreeable in the usual sense of the term, but has only been made so by the pleasure you always take in doing good, especially in seeing all those under your charge spending their college days agreeably and profitably.

If we have satisfied your just expectations, together with those of our parents, in this particular, we feel that we have given you the highest pleasure possible on our part, provided only we continue in the outside world the good course we have followed here under your direction and that of our other beloved superiors.

For our part, we have been doubly happy, inasmuch as our deportment and success in study have been agreeable to you and to all those interested in us, as well as useful to ourselves. More than all, we have been blessed in the ministrations of sacred truth which we have received at your hands and in the holy atmosphere in which we have breathed during these precious days of our youth.

Going forth from these dear halls, we shall always hold in fondest recollection the scenes and the lessons of these thrice happy years, hoping that our future life may correspond with the blessed opportunities which you, under God, have given us, and praying that His blessing, as our prayers, shall always be with you.

Your affectionate children,

THE STUDENTS OF NOTRE DAME.

ADDRESS FROM THE STUDENTS OF THE
UNIVERSITY TO REV. A. LEMONNIER, S. S.
C., VICE PRESIDENT AND PREFECT OF
STUDIES.

[Read by James O'Reilly.]

REVEREND SIR :—In the name of all the students of the three departments of this University, I beg, on this a Festival of the Silver Jubilee, to offer you the most sincere congratulations on the happy conclusion of a a period of twenty-five years, during so large and so flourishing a part of which you have held offices of high authority and responsibility in this institution—the prefectures of discipline, of religion, of health, and of studies, consecutively. It is worthy of remark in the history of Notre Dame, that the chief epoch of her most remarkable prosperity dates from your appearance here as an officer of the house. Can we do justice to the great and noble qualities we have seen manifested by you in the various functions allotted to you—to your firmness, decision and zeal for repressing disorders, as Prefect of Discipline—to your piety as Prefect of Religion—your fatherly tenderness as Prefect of Health, and, in fine, that equal and ceaseless fostering care extending over all the branches of science and literature, which we observe in the exercise of your last and most arduous office of Prefect of Studies? No. We must wait, until riper experience shall unfold to us the difficulties and trials of the offices you have had to fill—we must wait until we have gone through some part of our own destined struggle in the battle of life to enable us fully to appreciate the great qualities we have seen in you.

To wish from our hearts that your future career during

the coming twenty-five years which are destined to complete the Golden Jubilee of Notre Dame, may be as noble and as useful as that part of it already past, is superfluous on our part. We know, dear Father, that the sterling qualities of your head and heart—that your devotion to the interests of Catholic literature and science, and to the prosperity of this their most favored chosen home in the West, can lead to no other result.

You have seen Notre Dame comparatively small—you will see our University still further enlarged. As year after year goes by, you will not only see, but you will be the efficient cause of further addition to the fame which Notre Dame has already acquired. You will have the satisfaction of looking back on labors which have contributed so much to the building up of an edifice whose star, always on the ascendant, shall acquire new brightness every year, till its rays reach, not only the extreme confines of the United States, but even the boundaries of the habitable world.

Such, Rev. and Dear Father, is the glorious future in store for you, and though many others like us may throng around your professorial chair and listen to the words of wisdom which flow from your lips, yet none, however they may surpass us in eloquence, can exceed us in the hearty good will with which we offer you our congratulations on this festive occasion of the Silver Jubilee of Notre Dame.

We are, Reverend and Dear Father,

Your devoted, attached pupils and friends,

THE STUDENTS OF THE UNIVERSITY.

ADDRESS TO REV. FATHER SPILLARD,
PREFECT OF DISCIPLINE, AT THE CLOSE
OF THE JUNE EXAMINATIONS, 1869.

[Read by Wm. A. Walker.]

At the close of this scholastic year, when we are all about to separate, some for a short time, others perhaps never again to meet in this world, we, the Students of Notre Dame, desire to manifest our love and esteem for you; as well as to express our appreciation of your untiring zeal in our behalf, and therefore take advantage of this opportunity of showing that we have not been unmindful of you. Your position, indeed, is one which requires in its fulfilment many and difficult duties, duties toward God, yourself, our parents.

The execution of the rules which fall to your lot to administer and preserved intact is certainly a responsible position.

That you have been faithful in the discharge of this trust cannot be denied. We can, with unfeigned pleasure, look back on the past year; for it was one which rarely falls to the lot of the students, one which, besides the information we secured, bestowed upon us blessings, incomparably more precious—those of word and example. We do not and never shall forget the care and anxiety with which you watched over our interests, the self-sacrificing zeal manifested for our welfare and your scrupulous unremitting vigilance in transcending the requirements of simple duty.

May you, then, Rev. Father, persevere in that sphere of usefulness you have so admirably begun, and may the noble sentiments by which you have been guided, ever continue an incentive for *even* higher aspirations

and may God bless and preserve your life, and may you finally secure an imperishable crown, the reward of your zeal and devotedness; this is the sincere wish and prayer of the

STUDENTS OF NOTRE DAME.

Twenty-fifth Annual Commencement and Silver Jubilee
of the University of Notre Dame,
June 22d and 23d, 1869.

PROGRAMME.

TUESDAY FORENOON.

- Six o'clock A. M. Solemn High Mass.
Celebrant, Very Rev. Father Sorin, S.S.C., Superior General.
Deacon, Rev. E. B. Kilroy.
Sub Deacon, Rev. P. P. Cooney, S.S.C.
Master of Ceremonies, Rev. D. J. Spillard, S.S.C.
- 7:30. Breakfast.
- 9:30. Reception of the Alumni in the Grand Parlor.
Song and chorus of the Alumni Association, by the Singing Societies.
Solo, by Prof. M. T. Corby, A. M.; composed for the occasion.
Words by Rev. M. B. Brown, S.S.C., music by Max Girac, LL.D.
- 10 o'clock. Meeting of the Alumni.

AFTERNOON.

- 1 P. M. Banquet of the Alumni.
6. Supper.

7 O'CLOCK. EVENING ENTERTAINMENT.

- Grand Entrance March.....N. D. U. Brass Band
Overture.....Orchestra
Grand Cantata (composed expressly for the occasion, words by
Rev. M. B. Brown, S.S.C., music by M. Girac, LL.D.) given
by the Musical Societies of the University.
Greek Speech.....W. A. Walker
Music, Piano, 8 hands, D. Wile, J. A. O'Reilly, A. Hemsteger, J. Vocke

Latin Address.....	W. P. McClain
Song.....	V. Hackman
Address from the Philodemic Society.....	Jas. Cunnea
Song (Kuchen).....	Jas. Edwards
Address from the St. Edwards Society.....	D. A. Clarke
Symphony	Orchestra

PLAY—RICHELIEU.

A DRAMA IN FIVE ACTS.

[Remodeled for the occasion.]

Presented by the members of the Thespian Association under the direction of Prof. M. T. Corby, A. M.

Dramatis Personæ.

Richelieu	M. S. Ryan
Louis the Thirteenth	L. B. Logan
Duke of Orleans.....	A. W. Arrington
De Mauprat.	J. J. Fleming
De Beringhen.....	W. P. Rhodes
Joseph.....	H. B. Keeler
Huguet.....	F. Ingersoll
Francois.....	H. P. Morancy
First Courtier.....	James O'Reilly
Captain of Archers.....	P. Barrett
First Secretary.....	R. L. Akin
Second Secretary.....	Thos. Dillon
Third Secretary.....	J. A. Fox
Governor of Bastile.....	J. Wilson
First Page to Orleans.....	J. Eisenman
Courtiers, Pages, Conspirators, Officers, Soldiers, etc.	

Between acts music from the Orchestra and Band alternately.
Grand march for retiring.

WEDNESDAY FORENOON.

7 o'clock. Breakfast.

8:30 o'clock. Commencement Exercises.

Grand Entrance March.....	N. D. U. Brass Band
Overture	Orchestra
Address from the St. Cecilia Society.....	D. J. Wile
Song (chorus), Vincent Hackman, Robert Staley and others of the St. Cecilia Society.	
Speech, Scientific Department.....	H. B. Keeler

Piano.....	D. J. Wile
Speech, Commercial Department.....	A. B. White
Waltz.....	Orchestra
Speech, Law Department.....	J. J. Fleming
Music.....	Orchestra

THE PRODIGAL LAW STUDENT.

A DRAMA IN FOUR ACTS.

Written for and performed by the St. Cecilia Philomathean Association of the Junior Collegiate Department.

Prologue.....	Mark M. Foote
Music.....	Orchestra

CAST OF CHARACTERS :

FREDERICK, a Law Student.....	R. STALEY	
Mr. Martin, His Father.....	D. J. Wile	
Alfred, His Friend.....	F. Dwyer	
Angelo, His Brother.....	M. Foote	
Tighttist, A Wall Street Broker.....	C. Burdell	
Mr. Richards, A Friend of Mr. Martin.....	P. O'Connell	
Prof. Allgood, Teacher of Angelo.....	J. W. Coppinger	
Gen. Watson, Com. of Zouaves.....	P. Cochrane	
Harry,	} Friends of Frederick.....	V. Hackman
John,		H. Hays
Foster,		G. McCartney
Eugene,		W. Clarke
Mr. O'Flaherty, (late of the Emerald Isle).....	Jas. Deehan	
Doctor Fuzby.....	A. Hemsteger	
Jesse.....	Henry O'Neill	
Jake,	} Servants.....	C. Hutchings
Bob,		J. Dooley
Spencer,		J. McGuire
Samuel,		J. McHugh
1st Citizen.....	E. Bahm	
2d Citizen.....	J. Combs	
1st Newsboy.....	M. Mahony	
2d Newsboy.....	T. Arrington	
Zouaves, Citizens, etc.		
Aides to Gen. Watson.....	} C. Marrantette F. Spencer J. Nash	
Admiral Ross.....		L. Wilson
Captain Henderson.....		Willie Clarke

Epilogue.....	Willie Clarke
Junior Valedictory.....	J. W. Coppinger

GRAND TABLEAU.

March for Retiring.....	N. D. U. Brass Band
During the play there will be appropriate songs and music.	
Dinner.	12 o'clock.

AFTERNOON.

Solo and Chorus.....	Philharmonics
First address from the Minims.....	Eddy DeGroot
Second address from the Minims.....	George H. Jenkins
Solemn Distribution of Premiums, etc.	
Music.....	N. D. U. Brass Band
Chorus, What beams so bright (Kreutzer).....	Philharmonics
Poem	Prof. T. E. Howard, A. M.
Chorus, Praise of the Soldier (Boieldieu).....	Philharmonics
Speech, Junior Collegiate Department.....	Mark M. Foote
Farewell Song, Junior Department.....	Vincent Hackmann
Chorus, Where would I be? (Zolner).....	Philharmonics
Valedictory.....	J. A. O'Reily
Grand Cantata.....	Musical Societies

CONFERRING OF DEGREES.

Distribution of Premiums.	
Awarding of Premiums in Commercial Department, of Prizes in Classical, Scientific, Commercial and Preparatory Departments.	
Awarding of Second Honors.	
Awarding of First Honors.	
Music.....	Band
Oration of the Day.	
Grand Retiring March.....	N. D. U. Cornet Band

When we say that the foregoing lengthy programme, extending over the space of two entire days, was fully carried out, and gave complete satisfaction to the immense concourse of people assembled at Notre Dame on this brilliant anniversary, we shall perhaps have said sufficient to make it evident that the celebration of the Silver Jubilee was all and even more than the warmest friends of the University could have anticipated.

As will be seen from the programme, Tuesday was

devoted almost exclusively to the Alumni. The reunion of these gentlemen, after so long a separation from their beloved Alma Mater, was certainly the most interesting and affecting feature of the Jubilee. Their reception by the venerable Founder of the University was especially touching. From many he had parted years ago, while his silver locks were yet dark, and while they, now grown to man's estate, were mere impulsive youths. Scarcely could he recognize in those men before him the boys he had known so well in other days; and scarcely could they believe that the venerable gentleman before them was the ardent young priest of their memory. Yet all was not changed; the beaming eye, the pleasant smile, and the warm heart were still the same, and soon the dear old times were brought back to all.

A fuller report of the meeting of the Alumni and of the subsequent Banquet will be given in the second edition of this memorial.

EVENING ENTERTAINMENT.

The grand Cantata at the opening of the evening entertainment deserves special mention for the splendid effect produced upon the spell-bound audience. We hope hereafter to present a criticism on this brilliant production which shall do it full justice.

The Greek and Latin addresses had the two points of excellence most admired in such productions by an appreciative audience. They were short, and the pronunciation was classically correct.

In the English addresses from the rival literary societies we were treated to pure draughts from the "well of

English undefiled." Messrs. Cunnea and Clarke will certainly add to the literary reputation of their Alma Mater.

Interspersed with these were many choice pieces of music, sweetest of all the beautiful song so deliciously rendered by Notre Dame's favorite young songster, Master Hackman. Then came the chief feature of the evening,

THE PLAY.

"Richelieu" was chosen as a fit play for the occasion, but it had to undergo many changes in order to render it suitable to male characters only. To do this, the very important part that Julia, the Cardinal's ward, sustains in the play had to be distributed among the other characters, and yet be supposed throughout the play but not appearing on the stage. In so doing, the character of the different scenes is somewhat changed, but the integrity of the plot of the play is entirely preserved. The language in many unimportant places is changed to suit the above mentioned circumstance. Many ideas illustrative of particular traits in the character of Richelieu have been cut in order to render it fit for the ears of the audience in attendance. Of course the actors who took parts are not professionals; this we must keep in mind when reviewing their efforts. They are members of an association which has been in existence for very many years in the College, whose object is to celebrate, by the production of dramas, the Religious, National and other festivals. The director of the association chooses and arranges the plays, and afterwards acts as critic, and drills them in the voice and action.

M. S. Ryan, of Grand Rapids, Mich., assumed the difficult role of Richelieu. In this character we have represented almost all the stronger passions of great minds and the sentiments at one time of gloom, despondency, at another joy, now remorse, now piety; honor, affection, nobility, cunning, hypocrisy, patriotism, and all the passions a great statesman could affect. To say Mr. Ryan *took* the character well and portrayed these feelings, is to say that his voice possesses compass, power, flexibility and variety, and that he used them with that judgment which a natural delicacy of mind can alone supply. Each scene is of course susceptible of many different conceptions; his was very good in many and excellent in others. He deserves much praise for

the studying of the character and his untiring diligence and enthusiasm in all the performances of the Society.

The character of Baradas was taken by Mr. A. B. White, of Hanover, Ill. In Mr. White's hands Baradas was a good intriguer, a flattering courtier, an ambitious man, worthy of being deemed a rival to Richelieu, and a man possessing an intelligence sufficiently subtle to obtain a thorough knowledge of all the characters with whom he was dealing. Mr. White's voice is pure, clear, pleasant and distinct. All of his scenes were good, some were excellent, none below an intelligent standard.

"De Mauprat" was rendered by Mr. J. J. Fleming, of Burlington, Iowa. De Mauprat was a young, brave, and honorable soldier, straight-forward in character, and consequently easily made the dupe of many parties in the drama. Mr. Fleming's conception was quite original, and he easily sustained his energy throughout.

Mr. H. P. Morancy, of Versailles, Ky., interpreted "Francois." Mr. Morancy made Francois, a young, faithful, honorable and valiant character. His carriage and action were graceful and his voice as variable as necessary to play as important and interesting a character as Francois is.

"Louis XIII" was given by Mr. L. B. Logan, of Cleveland, Ohio. This character does not require the energy and variety of most of the others, but was played with the becoming dignity and nice appreciation of circumstances which should characterize the King.

"Joseph," was taken by H. B. Keeler, of Union, Mich. The difficulty of rendering so dubious a character is always apparent, but Mr. Keeler made him crafty, politic, and original, almost verging on the comic, and altogether very interesting.

James O'Reilly, of Reading, Penn., assumed the character of "First Courtier," to which was added much of Julia's. Grace and dignity seemed to be the principal features which characterized his acting, heightened by a grave and sonorous voice.

"De Beringhen" was well handled by Mr. Wm. P. Rhodes, of Savanna, Ill. His acting of the character assisted very much in adding variety to so serious a play. Mr. A. W. Arrington, of Chicago, Ills., took the part of Orleans, and succeeded. Mr. Ingersoll as Huguet, J. Wilson as Governor of the Bastille, J. Gavitt as DeLorme, R. L. Akin as First Secretary of State, Thos. Dillon as Second Secretary, J. A. Fox as Third Secretary, entered with great earnestness into the proper rendition of their respective characters, and made every scene in which they were, a picture of real life. The great number of Arquebusiers, Archers and Pages rendered the court scene very imposing. The painting and designing of the scenes were executed by Prof. C. A. B. Von Weller, and did that gentleman as much, if not more, honor than his preceding work during the year.

WEDNESDAY FORENOON.

This was Commencement Day, proper, the great day of the College year. Parents, guardians and friends, assembled from all portions of the Union, were come to see the loved ones again, to behold them receive their premiums, honors and degrees; and to witness them upon the mimic stage, or listen to the young orators or musicians as thought and melody floated upon the enchanted air, bringing to each heart in that vast audience hope for the future and thankfulness for the past.

Mr. Wile's address was a well-written production, and delivered with the force and spirit characteristic of that young gentleman.

The orations of Messrs. Keeler, White and Fleming, representing respectively the Scientific, Commercial and Law Departments, were quite above the average of productions presented on such occasions. Mr. Keeler, a graduate of the present year, is certainly a young gentleman whose mind is well stored with the lore of science and disciplined in the love of wisdom.

THE JUNIORS' PLAY.

The programme of this play, as usual, set expectation on tiptoe.

Nor did the play disappoint the high anticipations of the friends of the Juniors. The curtain rose, revealing "the mimic field of strife," the chequered scenes of joy and grief in the journey of life, the trials, temptations, sad fall and final repentance of the prodigal law student. The play itself, written by a talented lady friend, is too well known to require any criticism at our hands. Of

the actors, some who were, perhaps, like Horace's hero, born actors, laughed and wept, and walked and talked, and fought and bled and died with a vim, as if they were used to and rather liked it, their motto, a very good one too, being the energetic dictum of some wise old philosopher (name forgotten): "*Quod agis, age,*" or, in plain English, "What you do, *do!*"

D. J. Wile acted the broken-hearted father to perfection; his every word was the embodiment of a sigh, and his very looks were suggestive of tears. And "like father, like son," might with equal truth be said of Mr. Fred. (Staley), while dear, generous Angelo (Foote), proved himself worthy of the close relationship he bore them. Tightfist (Burdell), a real, close old miser, died hard, his last words and thoughts, like Shylock's or an army contractor's, being of his ducats and bonds, and clutching in his grasp, till his last gasp, the almighty dollar. The rival newsboys (Mahony and Arrington,) will make their fortunes if they continue long enough at the business; but such wide-awake, energetic lads are destined for a higher destiny than peddling papers.

"*Palram qui meruit, ferat,*" a proverb venerable for its age and to be honored for its truth, reminds us not to pass in silence those who particularly distinguished themselves in the rendering of their respective *roles*; hence, in the list of those who blamelessly lived two lives at one and the same time we are happy to rank Messrs. Copping, McHugh, Hutchings, Clarke, Dwyer, O'Connell, Cochrane, McCartney and Hays.

As for the rest, commodores, generals, high and low privates, land and sea men, citizens, servants *et id omne genus*, time diligently employed will increase their usefulness to society at large and also the pleasure with which we will hail them when again they cheer us with their presence.

WEDNESDAY AFTERNOON.

The afternoon exercises opened very pleasantly with the Minims' addresses. Little Eddy DeGroot and George Jenkins may yet become quite as ponderous as their older brethren, but they will never give more delight than they did to-day.

Mark Foote certainly made his mark in his speech on "Boys" from the Junior Department. It was in the first place a sparkling piece in itself and well suited to the oratorical powers of Mark, and then it was delivered in that spirited and manly manner so characteristic of the young gentleman.

DISTRIBUTION OF PREMIUMS, HONORS, DEGREES, ETC.

This was the portion of the entertainment which was, doubtless, of most interest to the students, and, probably, also to many of the more sensible of their elders looking on. The student who retires from the platform loaded with honors is indeed the one who has done best; all else is as dross compared to the pure metal that stands the test of this final crucible.

In the second edition of this Memorial we shall endeavor to give a complete report of this most important portion of the programme.

The valedictory was touching in sentiment and delivered in a clear, earnest voice. Many were the sad thoughts, in all this joy, as the words of parting passed gently from ear to ear, suggesting the mutability of all human joys, but the stability of those which are of the better, the real, life beyond.

The magnificent cantata was again given, and the pleased audience passed quietly out and away, to think for many, many a day of the happy Silver Jubilee of Notre Dame.

THE HYMN OF THE JUBILEE.

A CANTATA.

[Written expressly for the twenty-fifth anniversary of the University of Notre Dame by Rev. M. B. Brown; and set to music for the occasion by Professor M. E. Girac, LL. D.]

I.—*Introductory—Recitative.*

With joy we dwell upon the past,
 When honor crowns our toil;
 But 'tis better by far—'tis a joy that will last—
 To meet with success in a noble cause,
 Which heaven approves, while the good give applause,
 And the heart contracts no guile.

II.—*Initial Grand Chorus.*

Then, Father Almighty, we bless thee and praise,
 For thy right hand hath guided us safe in our ways;
 To thy name be the glory, to man be the gain,
 And to us the reward ever true to remain.

III.—*Solo—Bass.*

When first our founder crossed the main
 To bless Columbia's noble youth,
 He chose this spot—a virgin plain—
 Yet subject to the red man's reign,
 On which to light the torch of truth.

IV.—*Solo—Tenor.*

Years glided by; that sacred fire,
 At first a feeble, struggling ray,
 Aroused the flame of strong desire
 In freedom's sons to rise up higher
 And catch the gleam of wisdom's day.

V.—*Duett—Tenor and Bass.*

In hundreds from the East and West,
 In hundreds from the South and North,
 The youth of every creed and quest
 Sought out this fount of science blest,

Sought out this spring of taintless birth
 To quench the spirit's longing thirst ;
 And, feeling its unequalled worth,
 Declared it of pure founts the first.

VI.—*Solo—Recitative.*

And to-day we pause in our onward career—
 'Tis the day of the Silver Jubilee ;
 Yes, since truth made her home in this Western wild
 Old Time hath recorded the twenty-fifth year,
 And bids us rejoice with untrammelled glee,
 As he points to the future of GOLDEN build,
 And to millions of youth
 Fired with love of truth,
 Thronging round this fair home of the wise and free.

VII.—*Grand Closing Chorus.*

Then glory and praise to the Father of Light,
 For goodness so constant and kind,
 And honor to him who with heaven-aided might
 And the zeal of a mastering mind
 So patiently nourished this truth-giving light
 Till its rays can no more be confined.

SONG OF THE ALUMNI.

June 23, 1869.

WORDS BY REV. M. B. BROWN. MUSIC BY PROFESSOR M. E. GIRAC, LL. D.

'Tis sweet to meet and warmly greet
 The friends of other days.
 Whose cheerful smile, unmixed with guile,
 Did oft our hearts from gloom beguile,
 'Mid youth's unsteady ways.

CHORUS.—'Tis joy to meet and warmly greet
 The friends of our college days—
 Those earnest boys who shared our joys,
 Our sorrows, our toils and plays.

'Tis sweet to meet and friendly greet,
 'Mid scenes we've loved in youth;
 Our boyhood's time and youthful prime
 Are blended with those scenes sublime—
 The scenes of peace and truth.

Chorus.: 'Tis joy to meet, etc.

To-day that joy, without alloy,
 Makes glad our willing heart;
 The friends we loved and often proved,
 The cherished scenes our youth approved,
 A grateful sense impart.

Chorus.: 'Tis joy to meet, etc.

An honored band now take their stand
 Within those sacred halls,
 Where, years ago, in youth's bright glow,
 They tore the mask from Science' brow
 And rent the Classics' palls.

Chorus.: 'Tis joy to meet, etc.

With laurel crown and fair renown
 They left this cherished place;
 With richer store they come once more
 To view the scenes they loved before
 And youthful joys retrace.

Chorus.: 'Tis joy to meet, etc.

O'er all this scene, the "Peerless Queen"
 In sculptured beauty stands;
 Her form so fair recalls the care
 In which unnumbered millions share,
 The students heart responds.

Chorus.: 'Tis joy to meet, etc.

Then welcome true and honor due
 To friends of other days;
 To those who wear the laurel fair
 Bestowed by Alma Mater's care,
 Their deeds shall be their praise.

Chorus.: 'Tis joy to meet, etc.

Owing to the length of the Senior Valedictory, by Mr. James O'Reilly, of Reading, Pa., we are sorry to be obliged to omit it in this edition. It will appear in a second edition.

The Junior Valedictory has been inserted on account of its brevity.—COMPILER.

JUNIOR VALEDICTORY.

DELIVERED BY J. W. COPPINGER.

Those chiming bells that called us, day by day,
To chapel, class-room, study-hall and play,
And never called us yet in vain, O BOYS,
Companions dear of college griefs and joys,
Now, from the belfry sadly sounding, sigh,
With me, to you, to-day, "good-by, good-by!"
Valete, O valete!—fare ye well!

Ah! fellow members of "Cecilia's" band,
Whose name and fame are known throughout the land,
Our harp no more, no more our golden lyre,
Shall ring melodious 'mid the tuneful choir!
Valete, O valete!—fare ye well!

Kind Prefects and Professors, though we part
To meet no more for aye, each grateful heart
Shall guard the gift of knowledge that you gave—
A treasure prized through life—unto the grave!
Valete, O valete!—fare ye well!

And ye, O reverend Fathers, wise and good,
Who taught us by example how we should
Serve God on earth if we would reign with him
'Mid radiant hosts of sinless cherubim,
Lest, erring, we from virtue's paths should stray,
O bless us as of yore, when far away!
Valete, O valete!—fare ye well!

Sweet Alma Mater, lovely Notre Dame,
How can thy banished sons pronounce thy name?
Home of our happy youth, scene of our joys,
How lonely wilt thou be without thy boys!
More lonely and more hopeless they, ah me!
When forced by frowning fate to part from thee.
But part we must, from fairy lake and dell,
And grove and sacred fane where angels dwell.
Since God so wills it, then, to all a sad farewell!
Valete, O valete!—fare ye well!

TWENTY-FIFTH
ANNUAL CATALOGUE

OF THE
OFFICERS AND PROFESSORS

OF THE

University of Notre Dame,
INDIANA,

For the Academic Year 1868-9.



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Archconfraternity of the Blessed Virgin Mary.

This Society was established in 1845, and is designed for Catholic students alone. Its principal object is to obtain, through the intercession of the Blessed Mother of the Redeemer, the conversion of sinners throughout the world. Students of the Senior Department only are admitted into this Sodality.

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The Holy Angels.

This interesting Society, consisting of the Students of the Junior and Minim Departments, was organized as early as the year 1848. Its object is to secure the protection of the Blessed Spirits by a great purity of life and a ready submission to what duty requires.

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The Holy Childhood.

Forty-five Members.

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St. Aloysius Philodemic Literary Association.

The object of this Society, organized in 1851, (originally under the name of the St. Aloysius Literary and Historical Society,) is the cultivation of eloquence and the acquisition of an accurate knowledge of history. Being essentially a debating society, its members cannot fail to acquire a certain facility in writing and fluency in debate. Its ordinary meetings are held weekly, on Tuesday, from 7 o'clock to 9 o'clock P. M.

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St. Edward's Literary Association.



The object of this Association is the improvement of its members in Literature and Elocution, and the means employed for the attainment of this object are: the reading of original essays and the discussion of literary and historical subjects. The officers during the scholastic years of 1868 and 1869 were as follows:

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Twenty Members.

St. Cecilia Philomathean Association.

**Forty Members.**

This Society, one of the oldest and best at Notre Dame, is, at the same time, a debating, dramatic and musical association. Its exercises also include public reading, declamations, essays and a moot court. It has a good library, and numbers forty members—the *élite* of the Junior Collegiate Department. The plays acted on the stage for the purpose of bringing out the elocutionary powers of its members are written especially for them, and are intended to increase the love of virtue and righteousness. Their highly moral plays will soon be published by the St. Cecilia Society for the benefit of other societies and institutions which may be in need of such plays.

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United Scientific Association.

Twenty Members.

This Society was founded in the Spring of 1868 for the prosecution of scientific researches. It contains three Departments, devoted respectively to Natural History, Physics and Mathematics.

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Thespian Society.

Thirty Members.

This Association has for its object the celebration of all our festivals by dramatic representations. It also aims to cultivate in the students of the University a taste for the classical drama, by presenting the plays of the most able writers, whenever they can be adapted without too great a change of plot, to male characters only.

OFFICERS OF THE THESPIAN SOCIETY.

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Philharmonic Society.



Twenty Members.

The object of this Society is to afford its members the opportunity of perfecting themselves in the theory and in the practice of sacred and secular vocal music, and to give dignity and spirit, by their performances, to the celebration of our religious, national and literary festivals. Its members meet twice a week.

OFFICERS OF THE PHILHARMONIC SOCIETY.

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Silver Jubilee Club.

Forty Members.

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Alti.—Thomas Ward, Mark Foote, George Kahman, John F. McHugh, J. Crevoisier, F. Nichols.

Tenori.—Professor M. T. Corby, Professor M. A. J. Baasen, Professor William Ivers, William Rhodes, H. P. Morancy, M. Moriarty, Bernard Vocke, J. V. Diemer, Ivo Buddeke, F. Ingersoll, Joseph Mulhall.

Bassi.—Rev. P. Lauth, S.S.C., John Lauth, S.S.C., F. X. Derrick S.S.C., Professor C. A. B. Von Weller, Joseph Garharstine, John Zahm, Patrick Garrity, H. B. Keeler, Dennis Tighe, Peter McKeon, John Vocke.

N. B.—This Society wears an appropriate badge.

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Officers—Professor M. GIRAC, Leader. Bro. LEOPOLD, First Violin. Jos. RUMELEY, First Violin. V. HACKMANN, First Violin. D. J. DIEMER, First Violin. Prof. C. A. B. VONWELLER, Second Violin. M. FOOTE, Second Violin. B. VOCKE, Second Violin. Bro. BASIL, Viola. Bro. JOSEPH CALASANCTIUS, Flute. Prof. MAX GIRAC, Violincello. Prof. W. IVERS, Contra Bass. Prof. JNO. O'NEILL, First Cornet. N. SHELTON, Second Cornet. JNO. McHUGH, Drum.

St. Joseph Orchestra.

[Exclusively for Members of the Band.]

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Officers—Bro. FRANCIS DE SALES, President; J. CURRAN, Vice-President; D. A. CLARKE, Secretary; PORTER RHODES, Captain; D. TIGHE, Treasurer—20 members.

Juanita Base Ball Club.

The list of officers for the second session, ending June, 1869, is as follows: Brother BENOIT, Director; W. P. RHODES, President; M. S. RYAN, Vice-President; A. B. WHITE, Secretary; J. A. O'REILLY, Treasurer; P. BARRETT, J. H. LENCE, W. H. SANGSTER, Field Directors; JAMES WILSON, Field Captain, first nine; A. J. COMBS, Field Captain, second nine.

Enterprise Base Ball Club.

Officers—Brother ALBAN, Director; WILLIAM A. WALKER, President; R. B. CODDINGTON, Vice-President; JAMES CUNNEA, Secretary; ALFRED W. ARRINGTON, Treasurer; J. FRITTS, L. TOWNE, R. B. CODDINGTON, Field Directors; JOHN FRITTS, Captain, first nine; JOHN LACY, Captain, second nine—21 members.

Star of the East Base Ball Club.

Officers—Brother CHARLES, Director; E. P. GAMBEE, President; H. BARLOW, Vice-President; J. W. O'BRIEN, Secretary, and Captain of the first nine; J. EISENMAN, Treasurer; G. WEBB, H. STRAWN, G. CHANE, Directors; T. DECHANT, Captain of the second nine; R. CAMPEAU, Censor—30 members.

Star of the West Base Ball Club.

Officers—Brother FLORENTIUS, S.S.C., Director; JOHN W. COPPINGER, President; JAMES H. DEEHAN, Vice-President; DAVID J. WILE, Secretary; W. B. CLARKE, Treasurer; W. B. SMALL, Censor; J. W. COPPINGER, Field Captain, first nine; W. B. CLARKE, Field Captain, second nine.

We cannot well conclude this book without the insertion of the following beautiful poem, composed by Professor T. E. Howard, A. M., for the presentation of a handsome set of altar vessels to Very Rev. Sorin, Superior-General of the Holy Cross.—COMPILER.

Address

TO THE VERY REVEREND FATHER-GENERAL.

The following address was delivered on the occasion of the commemoration of St. Edward's Day, (the patronal festival of Very Rev. E. Sorin, General of the Order of Holy Cross in the United States and founder of Notre Dame University,) October 13th, 1867 :

VERY REVEREND FATHER-GENERAL :—

On this thy patron feast,
 Renowned Saint Edward's Day,
 'Tis ours, the privilege blest,
 With music, song and play,
 To greet thee, and with gladness fill thy breast.
 Ours be the joy to say what thou for God hast done,
 For Edward, and for her whose God is her dear Son.

In distant ages, and in other ciimes,
 While one great State was slowly formed,
 The golden sun a thousand times
 Rolled out the shining years.
 'Twas thus while chaos stormed
 The mighty spheres,

'Mid frost and heat and rain,
 Their battered sides still beat amain.
 At length, in motions tuned to heavenly rhymes,
 Came, polished, forth from hoary eld to happier times.

Not so this mighty modern empire grows :
 Full-formed and phoenix-like it sprung
 From ashes dead to life that glows,
 Complete in this new world.
 'Twas thus when Time was young,
 Upbroken whirled
 The primal planet host,
 And seemed in dreadful ruin lost,
 Till fragments formed as shattered squadrons close
 And new-born globes, complete in strength and beauty, rose.

And as our Union sprang to life
 From riven Europe's flying bands,
 Strong with the strife
 Of those old lands.
 And rich with culture of their years,
 In one short century,
 A nation great and free,
 The best alone her peers—
 So this fair pile
 Which here the while
 Beneath religion's smile
 Pale learning rears
 By exile hands from many lauds,
 In this sweet valley on the virgin earth
 Her total time, from feeble birth
 And hopes and fears,
 To full-grown vigor, beautiful and grand—
 Her children's pride—the blessing of the land—
 Counts scarce one-fourth a hundred years.

Old England points, with noble pride,
 To fanes where science, art reside,
 As well doth Spain and Germany,
 And lovely France and Italy,
 And many a land beside ;
 These are the fruits of centuries,
 Of thought and toil and power's decrees,

Nor ever ill their glorious fame betide.
 And in our favored clime
 The sister States
 Of many a classic hall may boast,
 Whose open gates
 Receive the earnest, youthful host
 Aglow for learning's festivals—
 Free classic halls,
 As rich in fruit and promise, if less known to time.
 But generous bequests
 And State endowments nurtured these.
 As those by kings' behests
 Were formed, and by the rolling centuries,
 What shall be said
 If learning's fount is fed
 By neither grateful dew of years,
 Spring floods of wealth, nor aught power's channel bears,
 But in the desert rise,
 Fed by the friendly skies,
 The meed of prayer and toil,
 To cheer the arid soil—
 The gift of faith, the pledge of love,
 The sign of blessings from above,
 Kind heaven's approving prize!

O happy task, belov'd of heaven,
 To thee and thy companions given,
 From that auspicious morning bright,
 When, clothed in robes of snow, baptismal white,
 This virgin forest burst upon thy raptured sight!
 Then rose thy vow to heaven's Queen
 That she would bless the lovely scene
 And makes its shades her dear retreat,
 Religion's home and learning's seat;
 And since that hour
 The special power
 Of Mary, Queen,
 Is felt and seen,
 In every shield from harm,
 In every added charm,
 That marks the pleasing progress made
 From forest glade to culture's classic shade;
 From her sweet name, the land and lake,
 Well pleased, their lovely title take;

Hers was the cot beside the pool,
 Where one small scholar came to school,
 And hers the present structure grand,
 Where hundreds crowd from all the land ;
 Her praise so long the soft melodeon sung,
 And hers is from the mighty organ rung ;
 Hers is the magic rhyme
 Of sweetly flowing chime,
 And hers the monster bell's sonorous sound sublime.

Where once the warrior cry
 Made horrid discord on the midnight sky,
 There songs of praise
 Meek voices raise,
 And Christian love is borne on high ;
 Around thee stand
 A Levite band
 Who issue forth to save the land ;
 While 'neath thy care
 Blest maidens rear,
 In every grace,
 The future matrons of the race ;
 And from these halls
 Their country calls,
 Each rolling year,
 Her sons, to cheer
 Her heart again,
 And give the nation better men.
 And where all this appears
 Scarce more than one-score years
 Saw but primeval wilderness,
 The home of beasts and men in savage dress.
 What means were thine
 This gracious change divine
 To bring o'er nature's simple shrine,
 Blest founder, venerable, wise, benign,
 Those, only those,
 The good man knows ;
 Those, only those,
 That God bestows ;
 His blessings rest upon thy toil,
 His saints and angels guard the soil ;
 And thy blest cheer is Mary's smile,

As borne on breezes free,
 By hill and dale, by land and sea,
 Her angel **AVE** doats the while,
 And beareth thine and her sweet praise o'er many a mile.

Long here shall science dwell,
 Long here shall heaven's praises swell,
 Still honored thou ; for holy writings tell
 God giveth more to those who use their talents well.

When little time and less of gold
 Have wrought so much through faith and love,
 What may we hope when years have rolled
 With added blessings from above ?
 What hope the ardent toiler cheers,
 What mighty hopes the future bears !

That future dawns, all lily, rose and balm,
 Arise, fair Mother, radiant and calm,
 'Tis thine to entone the grand, triumphal psalm,
 'Tis thine, 'tis thine, to bear the glorious palm,
 And call the nation to adore the Lamb,
 Thine, only thine, beloved Notre Dame !

And now, dear Father, kind and true,
 Another duty ours to do—
 A pleasing task for us, a joy, we hope, for you.
 Some blest memorial we would give,
 Which may remain while you shall live,
 To stamp, with its impressive power,
 Your recollections on this fleeting hour.

Another time, as college legends tell,
 Our predecessors—they who loved you well—
 Concluded, after long and generous strife,
 That naught can ease the rugged road of life
 Like springy seats, with cushioned backs and sides,
 And that rough journey made by carriage rides.
 Good-natured they, but worldly-wise, we deem,
 And fain would hope our gift as fit may seem.

We pray thee, then, dear Father, thou wilt take
This blessed **CUP**, most precious for the sake
Of mystic rite: this blest **CIBORIUM**,
In whose dear cell our loving Lord will come;
These **CRUETS**, too, all emblems of pure love,
When Christ descends to bless us from above.
In that dread moment, when thy hand shall bear
On high this **CHALICE**, there, dear Father, there,
Remember, O remember us in prayer!
And we, thy children, dutiful, will bow,
And beg his gifts for thee, as we do now,
And may His Mother blest win favor for our vow.

ST. MARY'S ACADEMY,

Notre Dame, Ind.



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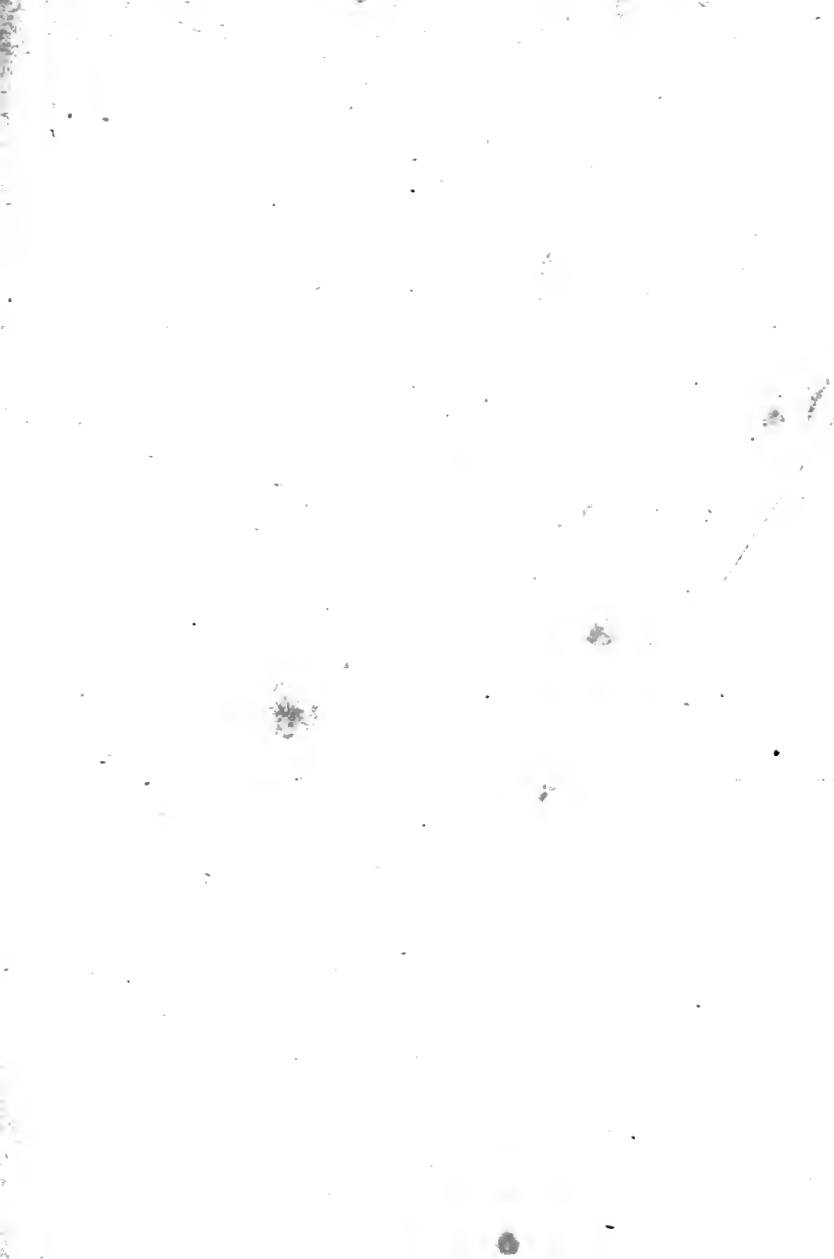
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