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THE BROTHERS OF HOLY CROSS

NOTRE DAME

INDIANA

1907

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REV. JAMES FRANCIS DUJARIE
Founder of the Brothers of St. Joseph

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THE BROTHERS OF HOLY CROSS

BY

THE REV. JAMES J. TRAHEY, C. S. C.

SECOND EDITION.

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CONTENTS

Introduction 5

James Francis Dujarié 7

Father Dujarié Founds the Sisters of Providence 15

Father Dujarié Founds the Brothers of Saint Joseph 21

Father Moreau and the Auxillary Priests 31

"The Association of Holy Cross" 39

Father Moreau Founds the Sisters of Holy Cross 47

The Brothers of Holy Cross in America 55

Notre Dame, Indiana 61

Prominent Brothers of Holy Cross of America 83

The Religious Training of a Brother 111

The Teaching of a Brother 123

The Working Brother 137

The Brother's Vocation 150

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INTRODUCTION.

A hundred years have come and gone since France, June 22, 1804, modified the law of August 18, 1792, by which she had suppressed all the religious Orders within her territory. The imperial edict of 1804 provided that a religious community might, on examination and approval of its statutes, be legally organized. A few years later the French government became friendly to the religious Orders, and the result of this friendship we all know well. Indeed the early summer of the century that has just gone by gave promise of a more fruitful spiritual harvest in France than was actually reaped.

The preceding remarks will find their appropriateness in the fact that the religious Congregation, the history of one division of which we are about to trace, had its origin in France, was legally authorized by a decree of Louis XVIII., June 23, 1823; and was expelled from France by the "Law of Associations" passed in 1901.

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In the Cross is infusion of heavenly sweetness; in the Cross is strength of mind; in the Cross is joy of spirit.—IMITATION OF CHRIST.

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THE BROTHERS OF HOLY CROSS

JAMES FRANCIS DUJARIÉ.

IT was a night in cold December. A sort of mingled rain and snow was falling fast upon the lonely road that led from Ruillé to Paris. Two men in the disguise of pilgrims exchange a few words now and then, or murmur an occasional ejaculation of thanksgiving to God for the inclemency of the weather and the darkness of the night. They are M. Jacques-François Dujarié and M. Jacques Aubry: the former a holy cleric in deacon's orders, the latter a fervent Catholic layman. Arrived at Chartres they bid each other an affectionate farewell, and M. Dujarié continues his midnight journey to Paris, where he hopes to be ordained a priest.*

The foregoing narrative takes us back to a momentous period in the life of Father Dujarié, the

* The facts regarding the life of Father Dujarié and his foundations have been taken mostly from the "Annales de Saint-Joseph," vols. 31-34; also from a work entitled "Le Très Révérend Père Basile-Antoine Moreau du Mans, et les Ouvres," . . . Par l'Abbé Charles Moreau, Paris, 1900.

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venerable founder of the Brothers of Saint Joseph. He was born at Sainte-Marie-des-Bois, a village in the department of Mayenne, the ninth of December, 1767,—an epoch of moral distress in France, a time when Voltaire's ink has turned to poison and his pen to a serpent's fang. The parents of M. Dujarié were hard-working peasants, who lived on little and labored for a small reward. There was a simplicity, a contentment in their humble lives that seemed to harmonize and blend happily with the rural serenity of their surroundings. They were fervent Christians whose refined humanity and kindly, peaceful ways had a determining influence for good upon their son's career. At a very early age he gave evidence of a vocation to the priesthood. This vocation appeared to be a part of himself, a something that belonged to him naturally. Its manifestation and development were as spontaneous as the unfolding of a rosebud's petals. He loved God's call from the beginning and never lost his first fervor.

At the age of eleven, M. Dujarié began his Latin in the little College of Lassay, near Mayenne. After mastering the rudiments of this ancient tongue he was promoted to the advanced Latin classes at Saint-Ouen. Here he studied with remarkable success during the years 1780 and 1781. The two following years he spent at the Colleges of Ernee and Domfront, where he finished his Rhetoric. Now he was

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ready for *Le Grand Séminaire*, whither he went in 1787. Some of his note-books in Philosophy and Theology have escaped the moths of time, and a glance at their contents will reveal the order, lucidity and precision of the writer's keen intelligence. The Chronicles of M. Dujarié's school days tell us: "During the course of his theological studies the young novice was distinguished for love of work, accuracy of ideas, goodness of heart and amiability of character." His fellow students called him the "Little Saint." For him the yoke of Christ became sensibly sweeter day after day, and in 1790 he knelt before the altar of God to receive the sub-deaconate. Thus did he knowingly, freely and eagerly put the seal upon his vocation for time and eternity. He was ordained deacon a year later. The outlines of the Lord's anointed began to appear on his well-defined features, and his biographers assure us that the Chronicles do not exaggerate his sanctity when they compare him at this period of his life to the holy deacons Stephen and Lawrence.

Christ had chosen M. Dujarié for a "vessel of election" and He was about to show him how great things he should suffer for His name's sake. The French Revolution raised its flag of terror and the valiant deacon had to flee from *Le Grand Séminaire* at Angers. For a year he found concealment in the cellar of a weaver, whom he helped at his trade.

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The event has its significance and recalls the great St. Paul making tents in the house of Aquila. M. Dujarié's next occupation was that of a shepherd. Here, too, we perceive something symbolic: for the faithful levite likened to his Master Christ, the "good shepherd," shall one day seek the lost sheep of the house of Israel. When the very mountains refused to hide him any longer and when the plains threatened to disclose his identity, M. Dujarié toward the close of the year 1792 returned in disguise to Paris, where he managed to eke out a scanty living peddling mild refreshments. His biographers picture him carrying on his back a large cylindrical vase covered with velvet and provided with a faucet. The vase contained what might be called a species of lemonade. With a pair of clappers and a strong voice he reminded passers-by that they were thirsty. A peddler to all external appearance, he was a minister of God at heart.

The annals of the diocese of Paris inform us that about this time a band of heroic priests went around secretly consoling the victims of the Revolution and giving them absolution in the hour of death. Our zealous deacon had not yet received the keys of the kingdom of heaven, and consequently could not exercise the sublime ministry of forgiving sins. But there is another ministry,—that of the angels who stood beside

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Christ in the desert. Like these ministering spirits M. Dujarié held the cup of his humble refreshment to the parched lips of many a person destined for the scaffold. And we are told that he appeared daily among the sick and the dying, cheering the lonely heart and whispering the promise of an abiding peace, of a joy more perfect than can be found in the sweetest and purest pleasures of this "Star-domed City of God."

In the December of 1795 we find M. Dujarié and M. Aubry making the perilous journey referred to at the beginning of this Chapter. The downfall of Robespièrre, July 28, 1794, brought about a slight mitigation of the "Reign of Terror," and M. Dujarié took the opportunity to interview the Vicar General of Mans. The latter sent him to finish his studies under the wise direction of M. Delahaie, who was then exercising his ministry in secret near Ruillé. Toward the close of the year 1795 his Superiors ordered him to Paris, where Mgr. de Saint-Papoul was secretly giving ordination. Hither the joyous deacon came disguised as a pilgrim, and received the holy priesthood from the hands of Mgr. de Saint-Papoul, on the feast of St. Stephen, December 26, 1795. In the early part of January, 1796, Father Dujarié set out for Ruillé, where he hoped to celebrate his first Mass. The way was lonely, dangerous, and dreary. Happily he had his pillar of cloud by day and his

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pillar of fire by night: for his soul beheld in anticipation the uplifted Host and the gleam of the radiant Chalice. The future rose before him, a picture of mingled joy and sorrow. His youthful and stately physique had begun to show the "marks of the Lord Jesus." New fears, new combats, new perils shook his mortal frame and threatened his very life. But it was necessary that this soul made of heaven's untried gold should be purified in the furnace of earthly tribulations. He offered his first Mass in the cellar of a farm-house known as Fosse-Garnier. The altar was a temporary structure whose decorations were not of this world. Few roses were there to symbolize the celebrant's burning love, few lilies to indicate his purity, and no olive leaves to represent his peace. Perhaps it was fitting that not even the fairest images of God's love, purity, and peace should be at hand in abundance, lest their earthly fragrance might distract this saintly young man as he walked with Christ for the first time from Gethsemane to the Mount of Olives. During the celebration of the Holy Mysteries he must have "heard secret words, which it is not granted man to utter;" for the life he led from his first until his last Mass, was no ordinary existence. During the early years of his priesthood he was obliged to exercise his ministry in secret. How he must have felt the withering frost of restraint as it fell upon his young soul and at-

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tempted to blight the tender buds of apostolic zeal! How he longed for the freedom of a public audience with the multitudes,—an audience like that of his Master preaching from the Mount. Still he was not discouraged, but started out on his precarious mission like another St. Francis Xavier—'with God in his heart and his breviary in his hand.' Now we find him at Ruillé, now at Ponce, Lhomme, La Chartre, Courdemanche, Saint-Georges, and various other towns, always distributing freely the treasures of his ministry. He catechised during the day and travelled from place to place under cover of the night. His life was thoroughly austere. He seldom slept in a bed. Stables, barns, granaries and cellars were his usual resting-places. In company with venerable l'abbé Delahaie he made long journeys on foot to console the sick or to administer the Last Sacraments to the dying. The Chronicles of this period testify: "We have seen M. Dujarié go bare-footed in the snow and sleep on the straw at times and in circumstances when he was urged to this by sheer love of penance."

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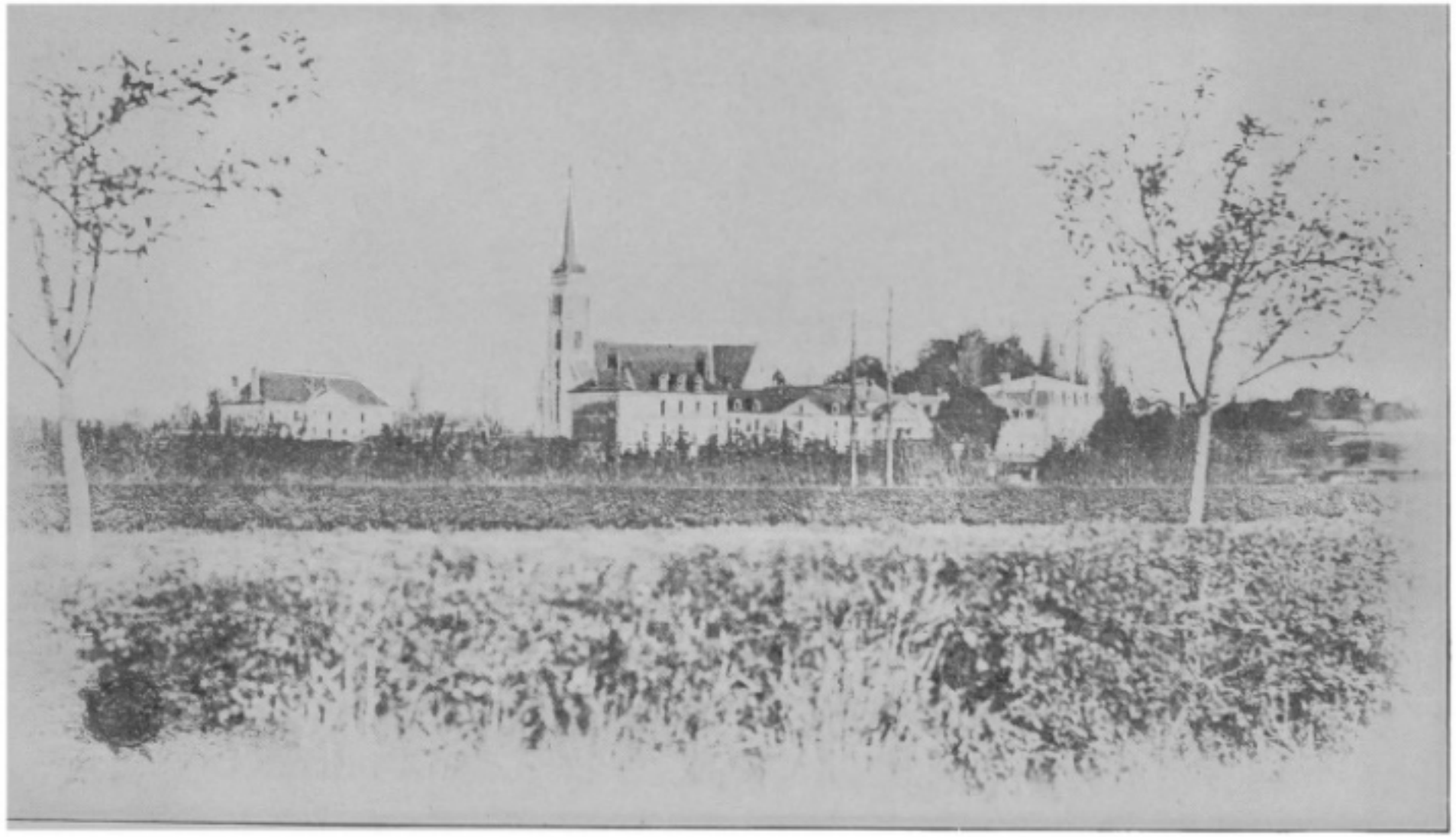

MOTHER HOUSE OF THE SISTERS OF PROVIDENCE.
Ruille-sur-Loir, France

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FATHER DUJARIÉ FOUNDS THE SISTERS OF PROVIDENCE.

THE death-knell of the French Revolution was sounded by the Concordat of 1801. On the twenty-seventh of May, 1803, Father Dujarié became parish priest of Ruillé. Immediately he set about repairing the dilapidated church. He built a new main altar which he named, with prophetic significance, the altar of Holy Cross. Like his Master, Christ, he "went about doing good," and he had compassion on the multitudes, because they were morally "distressed and lying like sheep that have no shepherd." The mildew of the Revolution had cast its withering blight upon the rising generation, and Father Dujarié found the youth of France in a pitiable condition. Children were confided to incompetent teachers, and, what was more deplorable, to masters whose moral conduct could seldom be recommended. The poor especially were neglected, and their misery appealed strongest to the young priest's kindly heart. His herculean energy, however, was soon conquered by untold hardships, and he realized his incompetency to carry out his charitable undertakings without some assistance. Many of the poor

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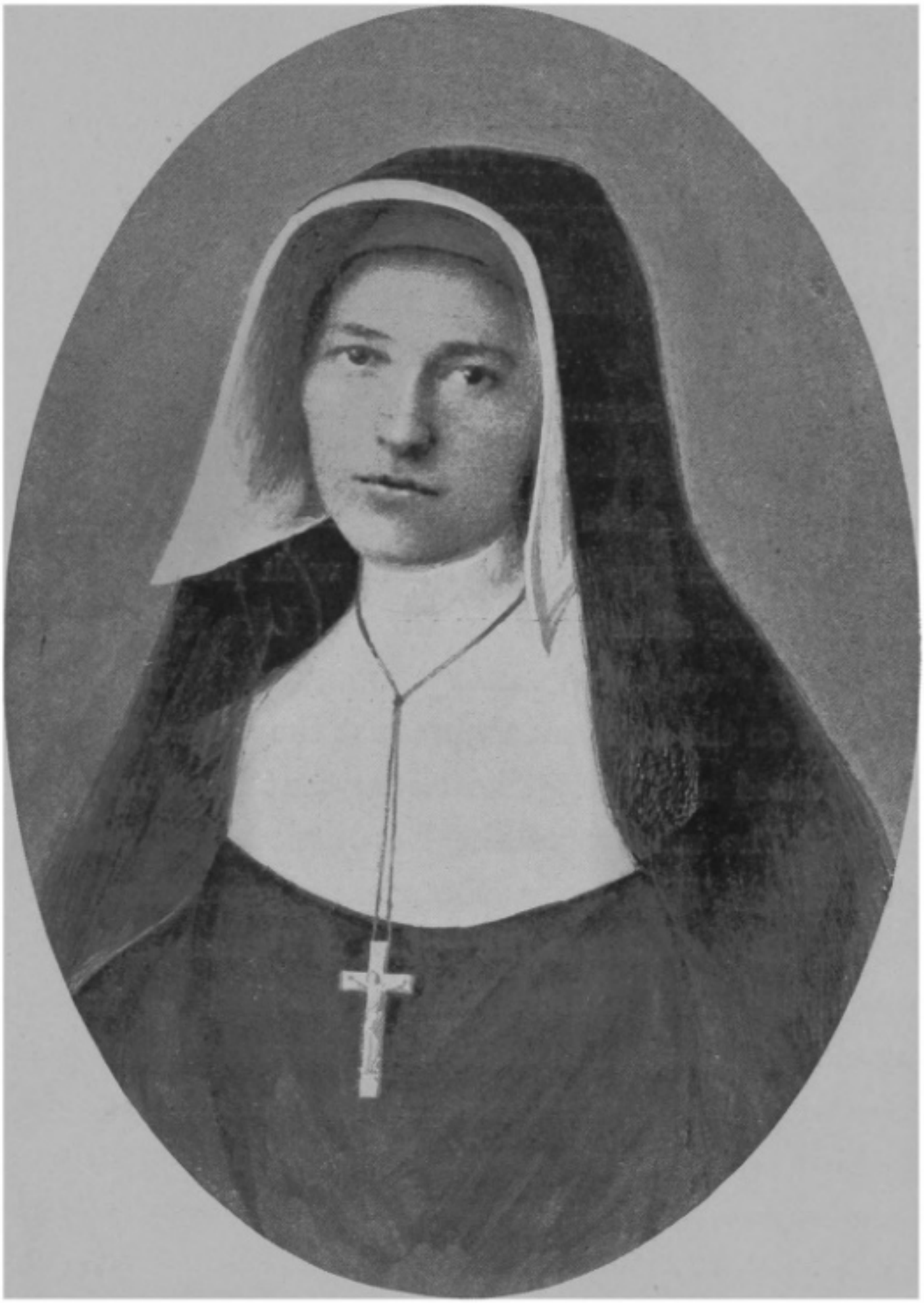

SISTER ST. FRANCIS XAVIER.

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and neglected lived at so great a distance from the parish Church, that the zealous pastor could not visit them as often as he would wish, and they in turn found the way too long to admit of their attending the religious services regularly. Grieved at this state of affairs, Father Dujarié made several impassioned appeals to his people, conjuring them to interest themselves in the needs of the parish. The result of his exhortations was a society comprising members of both sexes, who pledged themselves to relieve the spiritual and temporal necessities of their brethren. The Society did well for a time, but was too haphazard in its constitution to prove of permanent value to the pastor. So he began to look about for some self-sacrificing persons who would consent to devote themselves exclusively to the instruction of children and the care of the sick. Heroic woman ministered to Christ and to Paul. She stood in the moment of greatest need beside Father Dujarié. Two maidens of the parish came to his help and placed the sacrifice of their sweet, innocent lives at his disposal. The very fragrance of this generous, unstinted offering sufficed to revive his drooping spirits and to cheer his sinking heart. These two young women lived together in a remote part of the parish, teaching children and caring for the sick. The house they occupied was called "Little Providence" by Father Dujarié. Their number soon grew to nine.

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From a drawing by H. H. Darnell.

ST.-MARY-OF-THE-WOODS.

Mother House of the Sisters of Providence in the United States.

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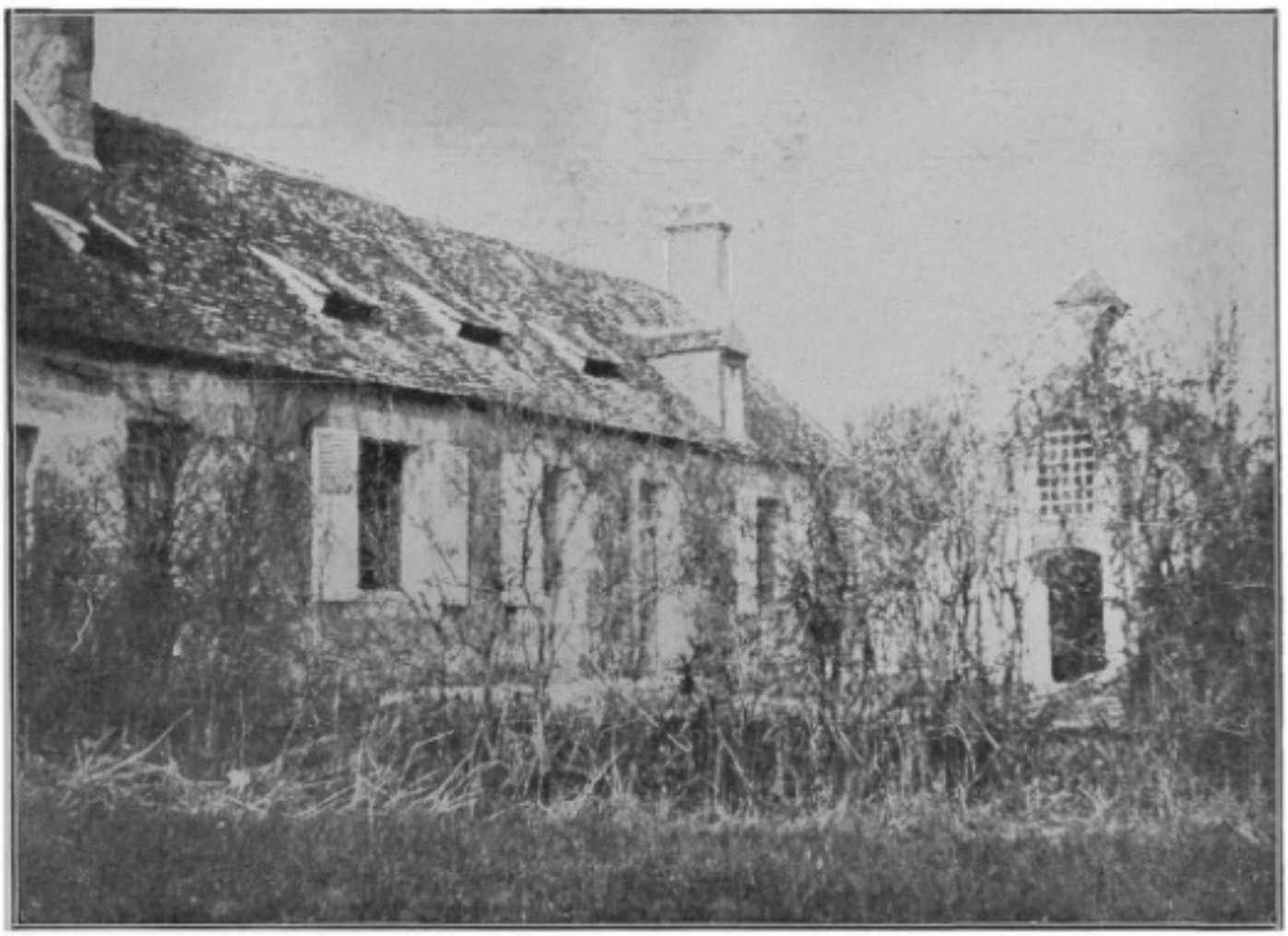
The saintly Director perceived in these heroines of charity the nucleus of a religious Congregation, and sent seven of them to Madame de la Girouardière, foundress of the House of Incurables at Beaugé, to be trained in the religious life. After a novitiate of six or seven months, they received the Holy Habit and were henceforth known as the Sisters of Providence. Their most prominent establishment in this country at present is St.-Mary-of-the-Woods, Vigo county, Indiana, founded by Mother Theodore, whose name will always be associated with that other apostolic woman of the Sisters of Providence, Sister St. Francis Xavier.



"LITTLE PROVIDENCE."

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A BROTHER OF ST. JOSEPH.

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FATHER DUJARIÉ FOUNDS THE BROTHERS OF SAINT JOSEPH.

GOD'S blessing seemed to hover day and night about the walls of Father Dujarié's new foundation, and he took heart of grace to extend the fields of his spiritual conquest. He perceived a limitation in the great work then being done by the Christian Brothers. Their rule obliged them to live in community, at least three together. Father Dujarié saw the need of a society of Brothers who while bound together by a common rule would still be free to go, one here and another there, to any parish that demanded their services. His idea was to furnish a kind of lay-assistant and teacher to the clergy in the rural districts. He was not precipitous in the execution of his plans, but heeded the Scriptural injunction, and took counsel of the wise. His views were soon applauded to the echo, and he received most cordial encouragement from Mgr. Claude Madeleine de la Myre, Bishop of Mans. Among the clergy the special promoters of the new project were Fathers Lamare, Chevalier, and Bouvier. At the close of the priests' retreat in 1820 the Bishop of Mans formally authorized Father Dujarié to found

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a community of religious lay-brothers, whose object would be to teach and to catechise in the parishes of the diocese. "Brothers of Saint Joseph" was the title happily selected for the new society, whose humble beginnings were thus described in after years: "It consisted of a band of devoted men, mostly young, who, without aspiring to the ecclesiastical state, yet animated by a true zeal to labor for God's glory and the salvation of souls, had formed themselves into a Religious Community, under the title of the Brothers of St. Joseph, consecrating themselves to the Christian education of youth, and having no higher aim than to imitate the humble and hidden life of their holy patron."*

The first postulant that presented himself to Father Dujarié was an ex-brother of the Christian Schools. He abandoned his vocation after a few days' trial. This was in the early part of 1820. On July fifteenth of the same year Pierre Hureau sought admission into the Brothers of Saint Joseph. He was twenty-four years old and hailed from Sainte-Colombe, near Flèche. A month later the founder's god-child, Louis Duchêne of Ruillé, aged twenty-one, became the companion of Pierre Hureau. Andrè-Pierre Mottais, a bright young man twenty years of age, arrived October the twenty-second; Étienne

* "Life of Rev. F. Cointet," Cincinnati, 1855.

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Gauffre came November the sixteenth, and a few days later Renè Menard. These five young men were the Charter postulants of the Brothers of Saint Joseph. Two only of the five persevered until death: Andrè-Pierre Mottais (Brother Andrè), and Étienne Gauffre (Brother Étienne).* They were the first two Brothers of Saint Joseph.

Their new life was thoroughly austere. They rose at half-past four, winter and summer; after morning prayer, meditation and holy Mass they breakfasted on a morsel of dry bread; for dinner and supper they had a plate of soup with fruit or a dish of vegetables, and on feast days some meat was added. A small room in Father Dujarié's house served these truly mortified Brothers for study hall, exercise room and recreation room, and they slept to the gnawing and grinding of rats in the garret. The day was spent in prayer and manual labor. The hour for meditation and Mass depended largely upon the exigencies of Father Dujarié's pastoral duties. Toward evening came the visit to the Blessed Sacrament in common, the Way of the Cross, the Beads and spiritual reading. Later on particular examina-

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* It is a singular fact that the first two young women who formed the beginning of the Sisters of Providence withdrew from the Community when they were asked to take the vows. Their leaving was not due to any spirit of worldliness. They did not feel themselves called to the life of Evangelical Counsel.

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tion of conscience became one of the daily exercises. Confession was weekly or at least every fortnight. Their studies were confined to reading, scripture, catechism, outlines of Church history, plain chant, elementary grammar and simpler mathematics.

Toward the end of 1820 the Community numbered four persons. Brothers Andrè and Étienne were sent to Mans to be trained in the religious life, and at the same time to receive some instruction in higher mathematics, geography and plain chant in *Le Grand Séminaire*. Brother Andrè was hospitably entertained by M. Richepain, pastor of Prè, while Brother Étienne enjoyed the kindly attentions of M. Lamare, a priest of the Cathedral. After a year of mingled spiritual and intellectual formation, Brothers Andrè and Étienne were recalled to Ruillé. Father Dujarié appointed Brother Andrè his assistant Master of Novices, and sent Brother Étienne to open the first school of the Community at Saint-Denis d'Orques on the ninth of November, 1821. Without leaving the Sisters of Providence, God's blessing was upon the Brothers of Saint Joseph, and by the end of 1822 the new Institute at Ruillé had become the mother-house of eight foundations. We can not deny that numbers often predominated over quality, but we must never forget that it was a greater good which induced the zealous founder to curtail the formation of his young religious. Peti-

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tions from all parts of the diocese of Mans and from the neighboring dioceses came to Father Dujarié, soliciting the help of his Brothers. These petitions usually contained pathetic appeals, exposing the needs of the young who were either totally deprived of instruction or left in the hands of irreligious, roving masters. In his zeal to counteract the evils of the time Father Dujarié yielded, sometimes with regret, to the entreaties of pastors, relying on the promise which they gave in good faith and broke in their frailty, viz., that they would supply by personal effort the Brothers' deficiencies in religious and academic knowledge. These and many other circumstances explain the numerous defections and sorrows of the little community's early years.

Apart from these considerations the most flourishing of the schools could not be called a money-mint, and financial embarrassments were of frequent occurrence. The conditions of a foundation in a parish were: every pastor who applies for a Brother shall be obliged to pay once for all a sum of sixty dollars; then an annual salary of thirty dollars, and finally five dollars for the expenses of the yearly retreat during vacation. Though extremely easy these terms were not strictly observed. Beginning with the summer months of 1822 there was an annual retreat for the Brothers. The ceremony of the Vows marked the close of this spiritual

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refection. The Brothers took temporary vows of poverty, chastity and obedience at first for one year and later on for two or three years at most. There is no record of their taking perpetual vows, and frequently the vow of obedience only was exacted.

To complete his work Father Dujarié had to procure for it a legal existence, without which all the fruits of his labor would be lost. A decree of March 17, 1808, had constituted the University the sole teaching body of France. The Restoration was more favorable to teaching communities. A royal ordinance of February 29, 1816, provided that such communities might furnish teachers to any municipality which asked for them, and that the communities and especially the novitiates might receive financial assistance from the public treasury. In compliance with this ordinance the society of the Brothers of St. Joseph was legally authorized by a degree of Louis XVIII. June 23, 1823. A notable advantage to the struggling Community was the exemption of its members, who should teach ten years, from the seven years military service.

A journal of the time, *l'Echo de la Sarthe* has this favorable comment on the rising community: "The department of la Sarthe is fortunate to possess the mother-house of the Brothers of Saint Joseph, whose aim is to make good Christians, faithful citizens, and industrious men. M. Dujarié, pastor

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THE CRADLE OF THE BROTHERHOOD OF ST. JOSEPH,—FATHER DUJARIE'S PRESBYTERY.

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of Ruillé, is the founder of these Brothers. They have been approved by the grand-master of the University and by his Majesty. Wherefore the general of the department of la Sarthe realizing the usefulness of this new congregation, has given four thousand francs (eight hundred dollars) as an aid and encouragement to these Brothers of Saint Joseph." In a letter of March 8, 1824, Father Dujarié reports as follows to the prefect of la Sarthe: "We have eighteen Brothers in the diocese of Mans, one in the diocese of Chartres, one in the diocese of Blois, and four in our Novitiate. I have twenty-eight postulants in my presbytery, and I am expecting some more in a few days." During the years 1823 and 1824 the Brothers had opened twenty schools, and from the end of 1824 to the August of 1826 they established fifteen others. At the end of 1827 they counted eight more new foundations, and before the close of 1828 twenty-three schools, besides a boarding-school at Ruillé, were added to the preceding list. Amid such prosperity the words of Holy Writ must have rung out sweet melody in the heart of the founder: "I will deliver to thee every place that the sole of thy foot shall tread upon, and no man shall be able to resist thee all the days of thy life." And yet Father Dujarié was unconsciously reclining in the shadow of the ivy that protected the head of Jonas,—the ivy for which God had prepared

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a worm.

The haste with which the young Brothers had been trained for their work, their scattered and isolated condition, the difficulty of preserving the religious spirit and the bond of union for a whole year while separated from one another, the irregularities that crept in almost of necessity, now began to affect the community seriously. During the year 1828 the volcano of the French Revolution belched forth the residium of its filthy lava, and the effects of this eruption upon the faith and morals of France in 1829 may be judged by the havoc it wrought among the Brothers of Saint Joseph at Ruillé. Vocations became rare and defections numerous. The tide of self-sacrifice which had brought to Ruillé in less than a decade of years some three hundred young men, went out in 1829 to return no more laden with its wonted amount of precious treasures. During the years 1829 and 1830 twenty of the schools were abandoned and only three new ones opened. In 1830 the Brothers failed to report as usual for the annual retreat at Ruillé. Father Dujarié had been making special efforts through the agency of his little community to cultivate the barren wastes of France. The task was no easy one, and many of those who had put their hands to the plow looked back and were found unworthy of Christ.

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Anticipated fears justified, in part, by the remembrance of the first Revolution distressed the faithful members of the Congregation; but the energy and devotedness of some of the Brothers averted the complete ruin of the community. These valiant souls assembled for the retreat at Ruillé in 1831, drew up and signed a Treaty of Union in which they solemnly promised to remain attached to the Community in case of its dispersion and to reunite as soon as possible after the crisis. The spirit of this covenant may be gleaned from the preamble: "Considering the evils that have befallen us, the hopelessness of spreading our Congregation at present or even of keeping together, yet persuaded that God in His goodness will renew the days of peace and true liberty, we promise and agree, under the strictest obligation short of sin, to perpetuate our Community for the glory of God and the salvation of souls." From 1831 to 1835 some new schools were opened and others abandoned.

In the meantime the loss of those who left the Community proved to be the gain of all who remained. The cockle and the wheat had been growing together undisturbed; but when both were gathered, threshed, and cast into the sieve of perseverance, only the golden grains were found in the measure.

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FATHER MOREAU AND THE AUXILIARY PRIESTS.

IN the year 1834 there lived in the city of Mans, France, a holy and devoted priest, Professor of Divinity in *Le Grand Séminaire* and Canon of the Cathedral. We refer to Father Basil Anthony Moreau. He was born on the eleventh of February, 1799, at Laigne-en-Belin, nine miles from Mans. Feeling a strong attraction for the sanctuary in his youth, he entered St. Vincent's Seminary at Mans, where he was ordained priest on the twelfth of August, 1821. Early in his priestly career he began to preach retreats. Success followed him everywhere, and soon he was considered one of the leading preachers of France,—no trifling distinction in those days. Perceiving the immense good that Father Moreau was accomplishing, though laboring single-handed, his Bishop, Mgr. Bouvier, authorized him to form a society of auxiliary priests, who were to co-operate with him in preaching retreats throughout the diocese. Accordingly in the month of August, 1835, we find the holy Missionary at the Trappist Monastery of Port du Salut, near Laval, at the head of six young

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VERY REV. BASIL MOREAU.
First Superior General.

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ecclesiastics, who formed the nucleus of the society known as the Auxiliary Priests of Mans.

As early as 1822 Father Moreau preached the annual retreat to the Brothers of Saint Joseph. This was the first occasion that brought him into close contact with the work of Father Dujarié. Later on when the Treaty of Union was signed by the Brothers, he helped their Superior to formulate that important document. In 1835 the venerable founder, worn out by years and infirmities, informed his Bishop that he was no longer able to govern and guide the Brothers of Saint Joseph. He offered to resign his charge into his Lordship's hands, that he in turn might entrust the heroic band to some worthy priest. Mgr. Bouvier and the Brothers were unanimous in their choice of Father Moreau. Recognizing the finger of God in this selection, and feeling strongly attracted toward the devoted little community, whose admirable vocation he thoroughly appreciated, Father Moreau did not hesitate to accept the new charge.

Accordingly on the thirty-first of August, 1835, Mgr. Bouvier, assisted by his Vicar General, Fathers Dujarié and Moreau, repaired in solemn procession to the Chapel of the Novitiate where all the Brothers of Saint Joseph had assembled. The venerable founder, resting his right hand upon the altar and with his left clutching the staff that supported his tottering

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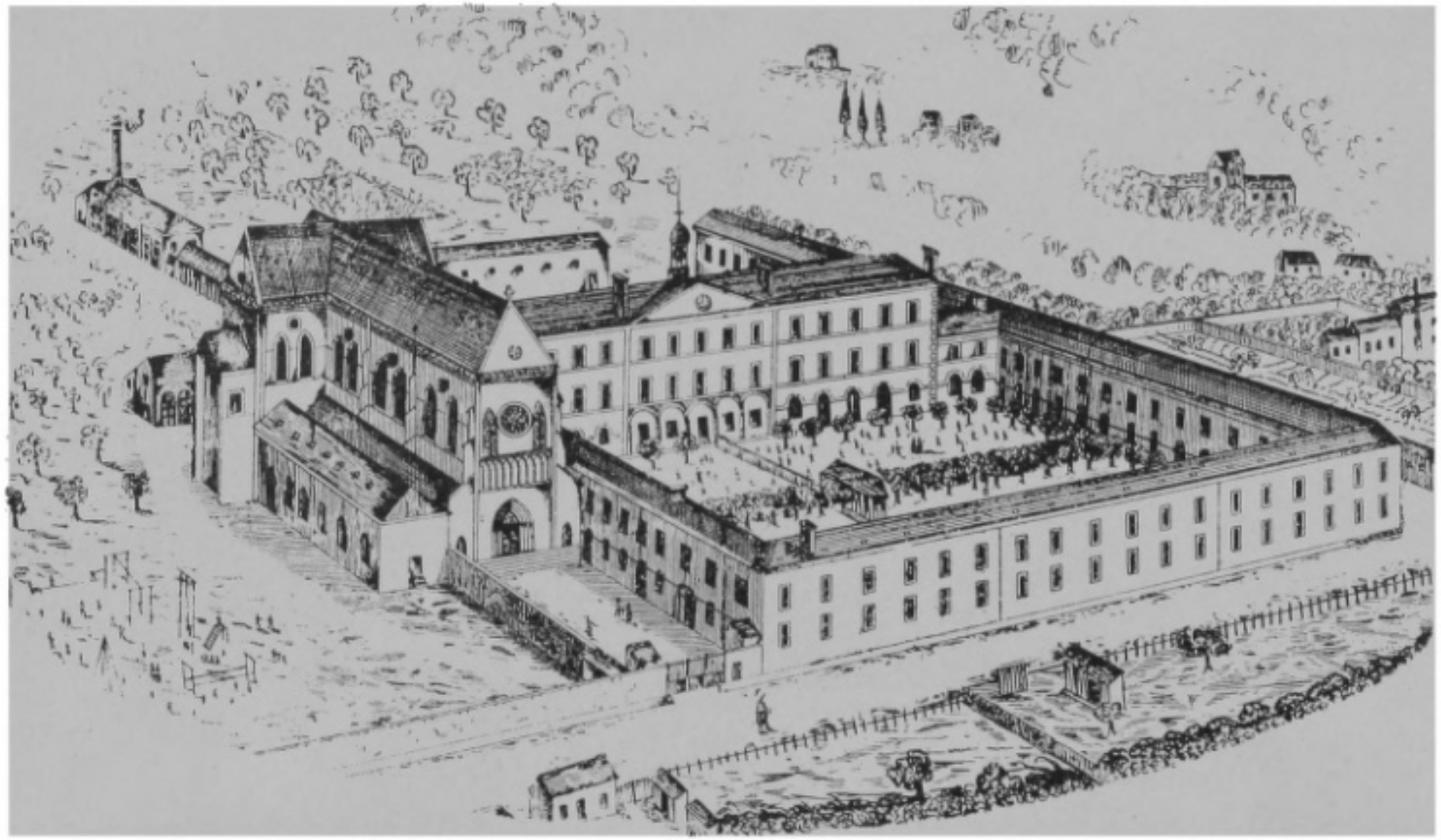

MOTHER HOUSE OF THE CONGREGATION OF HOLY CROSS, LE MANS, 1852

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frame, surrendered his precious charge to the Bishop, beseeching him in a dignified and touching manner to free him from a responsibility far too heavy for his declining years. Amid the irrepressible weeping of the assembly, Mgr. Bouvier replied thus to Father Dujarié: "Reverend and worthy Sir, I consent to-day to the request you have made, but only from the consideration of your failing health and increasing years, which demand this sacrifice." When the Bishop was reseated on his throne, Father Dujarié addressed these deeply emotional words to the new Superior: "Reverend Father Moreau, I beseech you to accept the government of my little congregation, the care of which I have just resigned into the hands of my Bishop, on account of my many infirmities. I confide them entirely to your paternal care, fully persuaded that you will henceforth be a true guide and Father to them. Yes, most willingly do I entrust my dear children to you. Accept them as the greatest treasure I possess, and as a deposit for which you will render an account to Jesus Christ. I desire that they should regard you as their Father, and that they manifest toward you all the respect, submission and attachment they owe you."* In this way the Brothers of Saint Joseph and the Auxiliary Priests were first brought together and governed by the

* Life of Father Cointet, Cincinnati, 1855.

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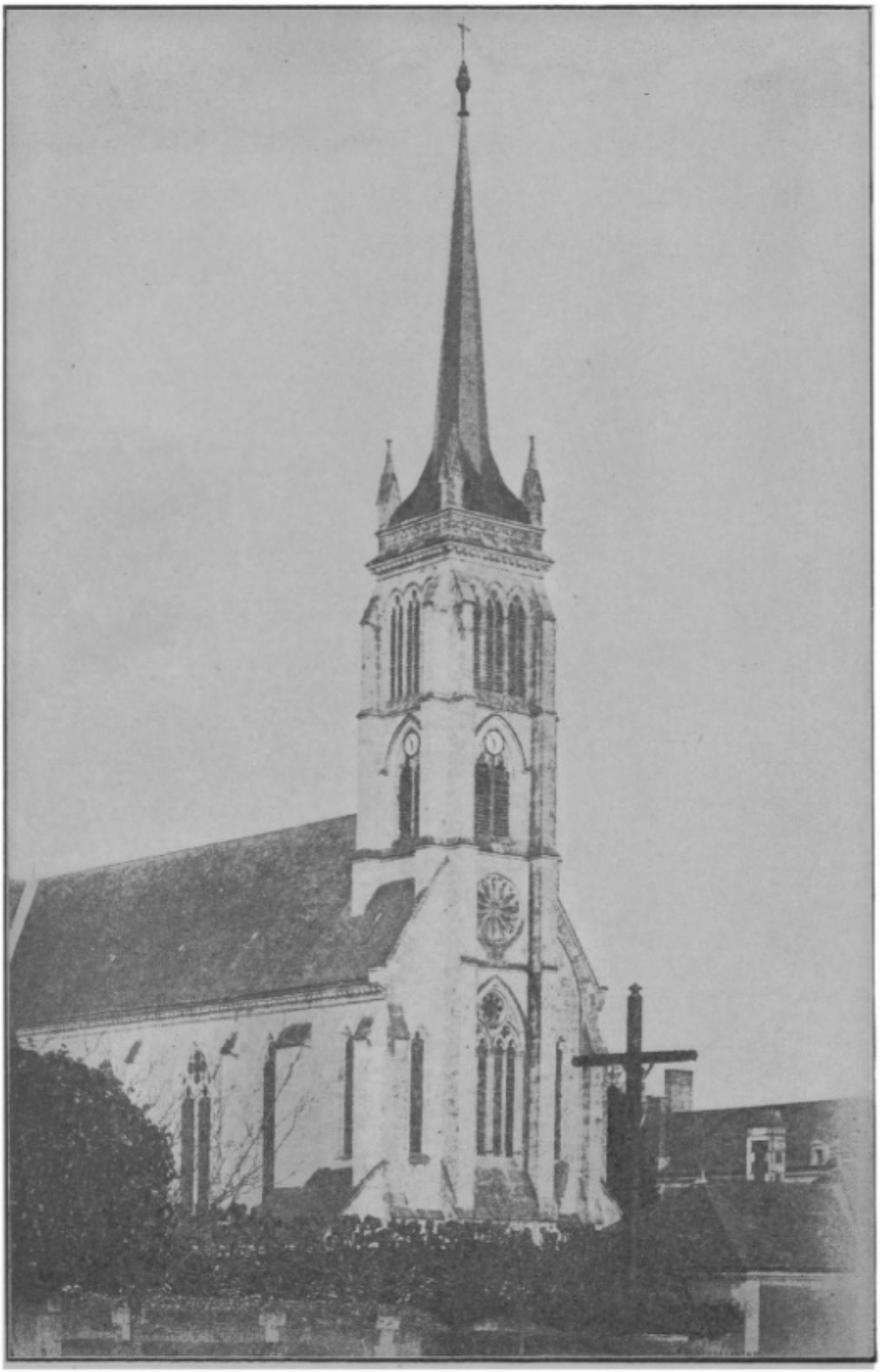

Chapel of the Mother House of the Sisters of Providence, Ruille

The Chapel has a Memorial Window representing Father Dujarie surrounded by members of the two Societies which he founded.

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same Superior, though they were not organically united until some years later. In taking leave of the Brothers of Saint Joseph, Father Dujarié also relinquished his superiorship of the Sisters of Providence. Henceforth the venerable priest will confine his apostolic labors to the interests of his scattered flock, and like another Curé d'Ars he will teach the poor and the destitute that "not on bread alone doth man live."

We must now part with Father Dujarié, the saintly founder of the Brothers of Saint Joseph and of the Sisters of Providence. One of his spiritual daughters will furnish us with the text of a fitting farewell: "It was the happiness of Father Dujarié's daughters—the Sisters of Providence—to attend to his temporal support up to the time of his death; but it was the privilege of his sons—the Brothers of Holy Cross (then Brothers of St. Joseph)—to shelter him under their own roof and to receive his parting blessing and last sigh. Yet it is in the convent mortuary chapel at Ruillé-sur-Loir that his remains rest in private veneration awaiting the decree of beatification, the process having been commenced at Rome, which will place our saintly founder among the galaxy of the Saints, and give to Father Dujarié the glory he has merited as a confessor of the faith." *

* "Life of Mother Theodore Guérin, 1904."

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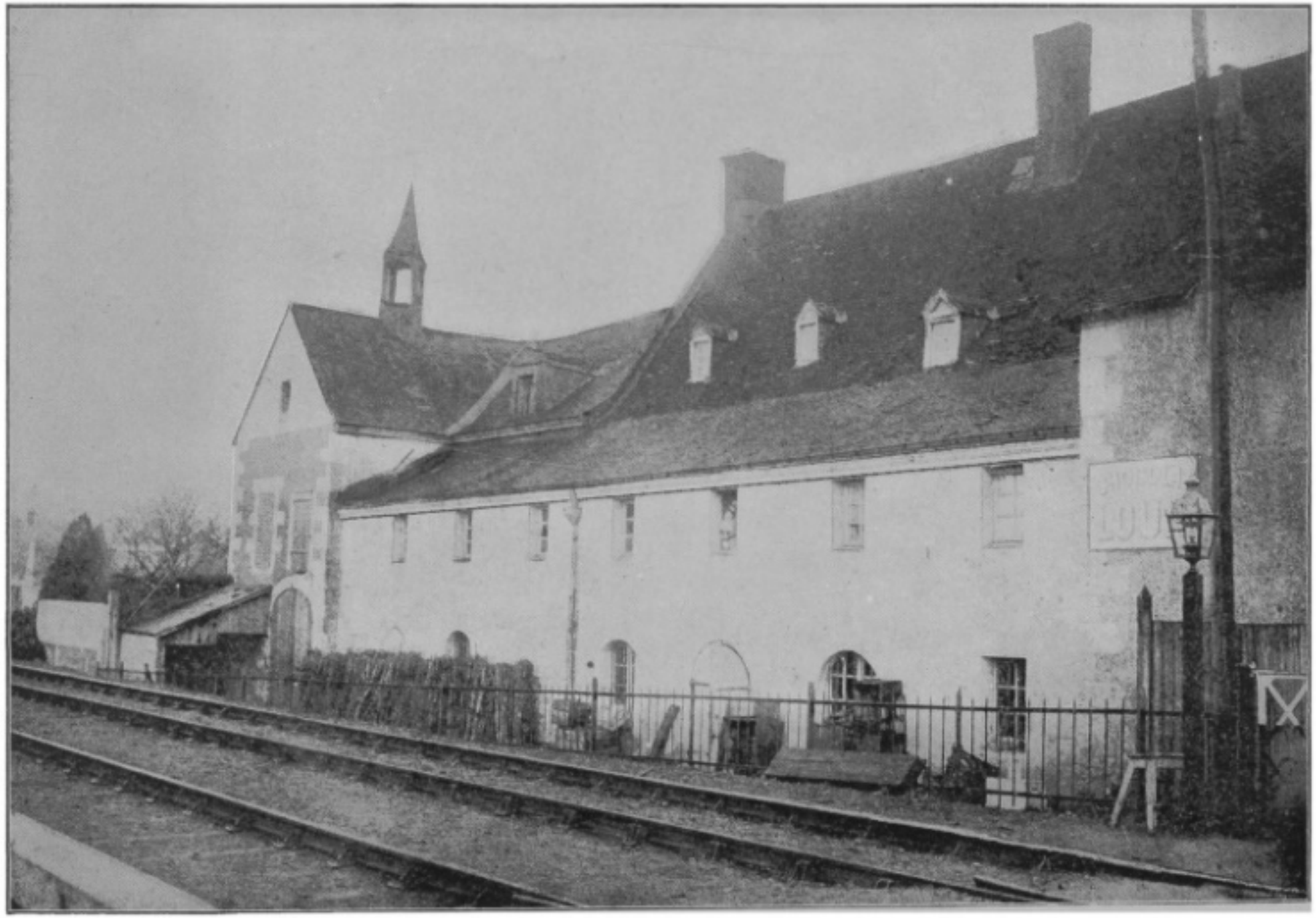

FIRST NOVITIATE OF THE BROTHERS OF ST. JOSEPH, RUILLE-SUR-LOIR.

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"THE ASSOCIATION OF HOLY CROSS."

DIRECTLY east of Mans was the suburban commune of Holy Cross. It received its name from St. Bertrand, Bishop of Mans in the sixth century. In 1832 Father Moreau had received a gift of some property in this commune, and hither he brought the Community of about sixty Brothers to labor in union with the Auxiliary Priests. For some time both priests and Brothers continued the work of their respective foundations: the former preached retreats, while the latter took care of their schools. Naturally Father Moreau thought of uniting these two communities, which Providence had placed under his direction, and shortly he had the joy to see them formed into one society, which he called "The Association of Holy Cross." The success of the individual efforts of the Priests and of the Brothers suggested to Father Moreau the plan of establishing a college for the higher classes, to be directed by the Priests, who in turn were to be assisted by the Brothers. These considerations led to the foundation of the new society's first Institute,—the College of Holy Cross at Mans in 1836.

Up to this time the Brothers of Saint Joseph had

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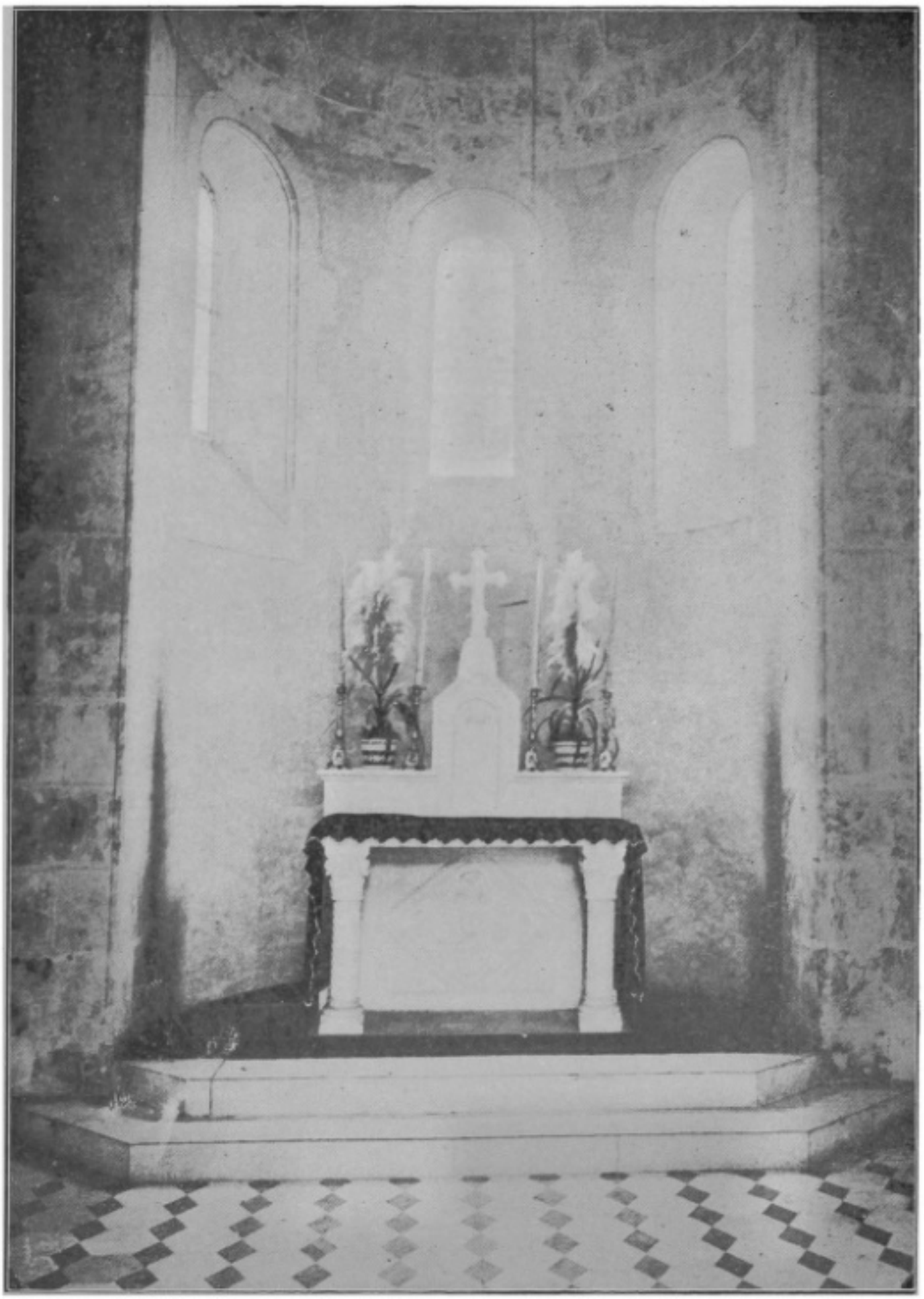

Interior of the Mortuary Chapel where Father Dujarie is buried.

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taken no perpetual vows, and many had made only the vow of obedience. But at the first annual retreat at Mans in 1836 Brother Andrè, who had been the earliest to enter the Society, again led the way by pronouncing the perpetual religious vows. During the same retreat Father Moreau, whose ideas regarding the preparation and qualification of a teacher were sufficiently exacting, singled out those of the Brothers who had not the requisite tastes and equipments for work in the schools and assigned them to manual labor. The next step contemplated by Father Moreau was to prepare the Auxiliary Priests for the vows and to transform them from a voluntary diocesan association into a real religious congregation. He himself set the example on the morning of the feast of the Assumption, 1840, and in the afternoon of the same day four of his companions—one of whom was Father Edward Sorin—made the simple perpetual vows of poverty, chastity and obedience.

Some idea of the Society's development at this period of its existence will be suggested by the following letter of Mgr. Bouvier, Bishop of Mans, to Pope Gregory XVI., dated May 4, 1840.

"Basil Anthony Moreau, honorary canon, former professor of theology and of Holy Scripture in the diocesan seminary, has with the consent of the present bishop, established a house near the city of

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CEMETERY OF THE SISTERS OF PROVIDENCE AND MORTUARY CHAPEL.
Ruille-sur-Loir, France.

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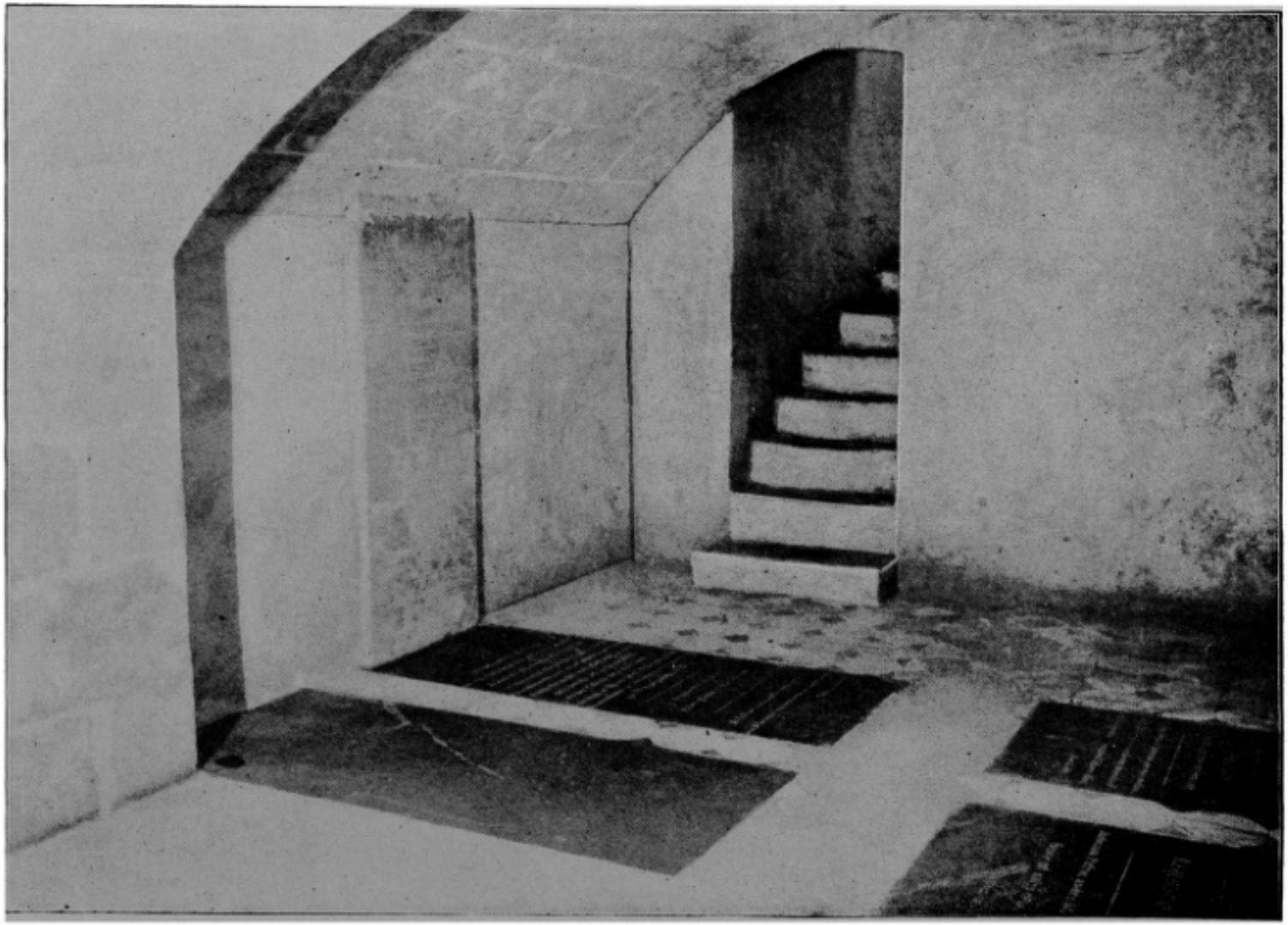

FATHER DUJARIE'S TOMB.

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Mans, and has there assembled certain priests burning with love for souls and led by the love of poverty and obedience, who follow the community life under his direction and are always ready to announce the word of God, to hear confessions, to conduct retreats for communities, etc. They are called Auxiliary Priests and they are already fifteen in number. They live on voluntary offerings and on the profits accruing from the board and tuition of a hundred pupils. As the Brothers of the Christian Doctrine do not undertake establishments unless they can live at least three together and unless they are assured an annual salary of six hundred francs each, they cannot teach the schools in the country parishes and in the smaller towns. A pious pastor of Ruillé named Dujarié about the year 1820 gathered into his presbytery a number of virtuous young men, kept them at his expense, taught them and prepared them to become primary teachers for the localities where the Christian Brothers could not establish themselves. Thus were founded the Brothers of St. Joseph. The present Bishop of Mans seeing that the novitiate of these Brothers could not be suitably maintained in the country took measures to transfer them to the episcopal city. With the consent of the founder who was still alive, though weighed down by infirmities, he gave the congregation as superior the aforenamed Father Moreau. The new superior hav-

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ing nothing in view but the good of religion assumed the heavy burden and united the Brothers to the Auxiliary Priests. Thus there are now in the same house, the Auxiliary Priests, the pupils, the novice Brothers, and the teachers who instruct both. This new institute of Brothers already numbers eighty members, scattered through thirty-nine establishments, and forty-five novices. Yesterday three Brothers under the direction of one of the priests, set out to commence an establishment in Africa, in Algeria, and soon others will be sent to the diocese of Vincennes in America. The superior visits the Brothers every year personally or by his delegate and during the vacations he gathers them around him for their retreat of eight days thus renewing their religious fervor."

On the eighteenth of June, 1855, and again on the nineteenth of May, 1856, the Propaganda honored the new Institute with a "brief of praise." Generally a considerable time elapses between the Brief *ad laudandum* and the canonical approbation of the Rules and Constitutions. It is therefore rather remarkable that during the life of the founder and only twenty-one years after its establishment, the Congregation of Holy Cross, its Rules and Constitutions should have been fully approved by Rome, in a decree of the Holy See, dated May 13, 1857.

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MOTHER MARY ANGELA.

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FATHER MOREAU FOUNDS THE SISTERS OF HOLY CROSS.

AS the years glided by "The Association of Holy Cross" stood for more than a goodly number of priests and brothers. It became triune shortly after its organization, and consisted of priests, brothers, and sisters. For centuries the Church has remembered in her liturgical petitions "the devout female sex", and the daughter has shown herself worthy of the Mother's prayer. Woman has never been outdone by man in works of Christian Charity. Scarcely had Father Moreau established his little community of men on a solid basis, when several young women asked to share in the new society's work by serving the priests and brothers. This generous offer of domestic service was gratefully accepted, and Father Moreau founded a third branch of the Association, a sisterhood, "to co-operate with the other branches in their pious labors, and to labor themselves in a particular manner for the benefit of the youth of their own sex."

These self-forgetting maidens became the first members of the Sisters of Holy Cross, and received

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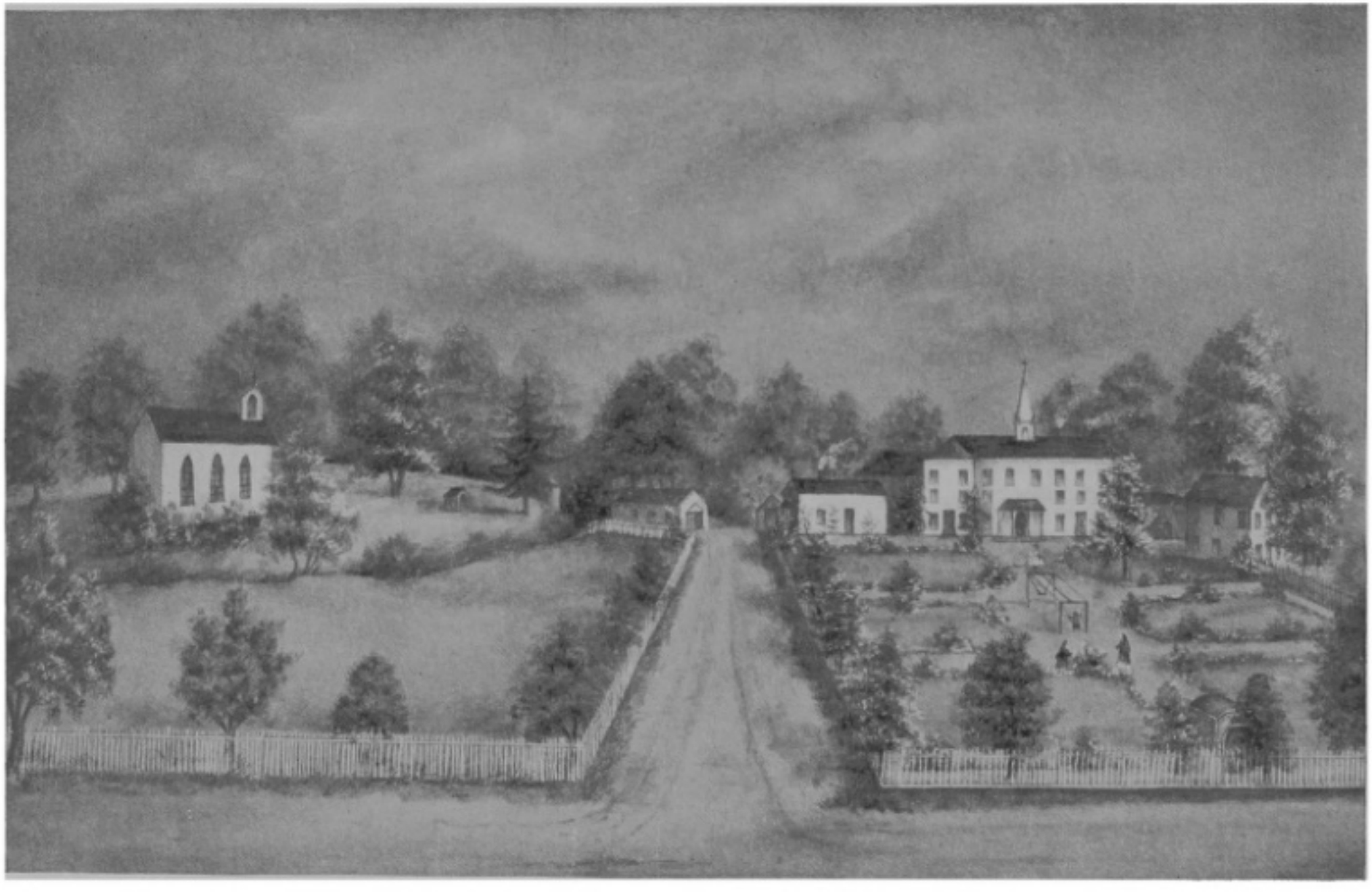

ST. MARY'S, BERTRAND, MICHIGAN, 1850.

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the Habit at the hands of their founder, September 29, 1841, in the Convent of the Good Shepherd at Mans. The names given to them as religious were prophetic of trial and triumph:—Sister Mary of the Holy Cross, Sister Mary of the Seven Dolors, Sister Mary of the Compassion, and Sister Mary of Calvary.

Father Moreau became intensely interested in his threefold society and took immediate action for the consolidation of its unity. Undoubtedly his spiritual sons and daughters appreciated the mystic beauty of his consecration of them to Jesus, Mary and Joseph: "In order to cement this union and this imitation of the Holy Family, I have consecrated, and consecrate again, as much as is in my power, the Priests to the Sacred Heart of Jesus, Pastor of Souls; the Brothers to the heart of St. Joseph, their Patron; and the Sisters to the Heart of Mary, pierced with the sword of grief."

In more recent times a son of Holy Cross wrote of the Congregation as follows: "For fifty years the Sisters of Holy Cross have been united to us in the closest ties of friendship and devotion, have rejoiced in our joys and sorrowed in our trials, and they have been beforehand with assistance in times of embarrassment and bereavement. That they should be one in sympathy with the Priests and Brothers of Holy Cross is only what might be

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ST. MARY'S NOTRE DAME, 1855

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expected from their common origin, their common mission as educators, the proximity of the Mother-Houses in America, the hardships suffered in common in the pioneer days, and the triumphs that have crowned the work of both communities in later times. But mere sympathy is too weak a word to express the fine sisterly solicitude and the enthusiastic co-operation we have always found in the Daughters of the Cross. Devotedness such as theirs is sure of the hundredfold in this world as well as the reward unspeakable in the next."

The central figure of this Congregation of devoted women is Mother Angela, who died in 1887, virtually the foundress of St. Mary's, Notre Dame, Indiana, the Mother-House of the Sisters of Holy Cross. St. Mary's celebrated the Golden Jubilee of its foundation during the summer months of 1905.

If Father Moreau ever prayed that this unique Association of men and women, of Priests, Brothers, and Sisters should be true to their ideals and true to one another, his petition has been heard and answered. They have worked and prayed together these years for the honor of God and the good of mankind.

So much for the founding and early history of the Brothers of St. Joseph. Their childhood was one with that of the Sisters of Providence, their youth was associated with that of the Priests and

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BIRDS EYE VIEW ST. MARY'S, NOTRE DAME, INDIANA.
Mother House of the Sisters of Holy Cross in the United States.

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Sisters of Holy Cross. Today they continue to form an integral part of the Congregation of Holy Cross, which is composed of Priests or Clerics and of Teaching and Coadjutor Brothers, who are all constituted in the religious state by the simple vows of poverty, obedience and chastity, under the name of Religious of Holy Cross.

The Brothers of Holy Cross have had an eventful history, not alone in the Province of France, but in Italy and Canada, in the United States and in the Missionary diocese of Dacca, Bengal, India; their dust has mingled with the soil of Algeria, Africa and three graves in Cracow, Poland mark traces of their world wide missionary spirit. The following pages will have to do principally with their history and development in this country.

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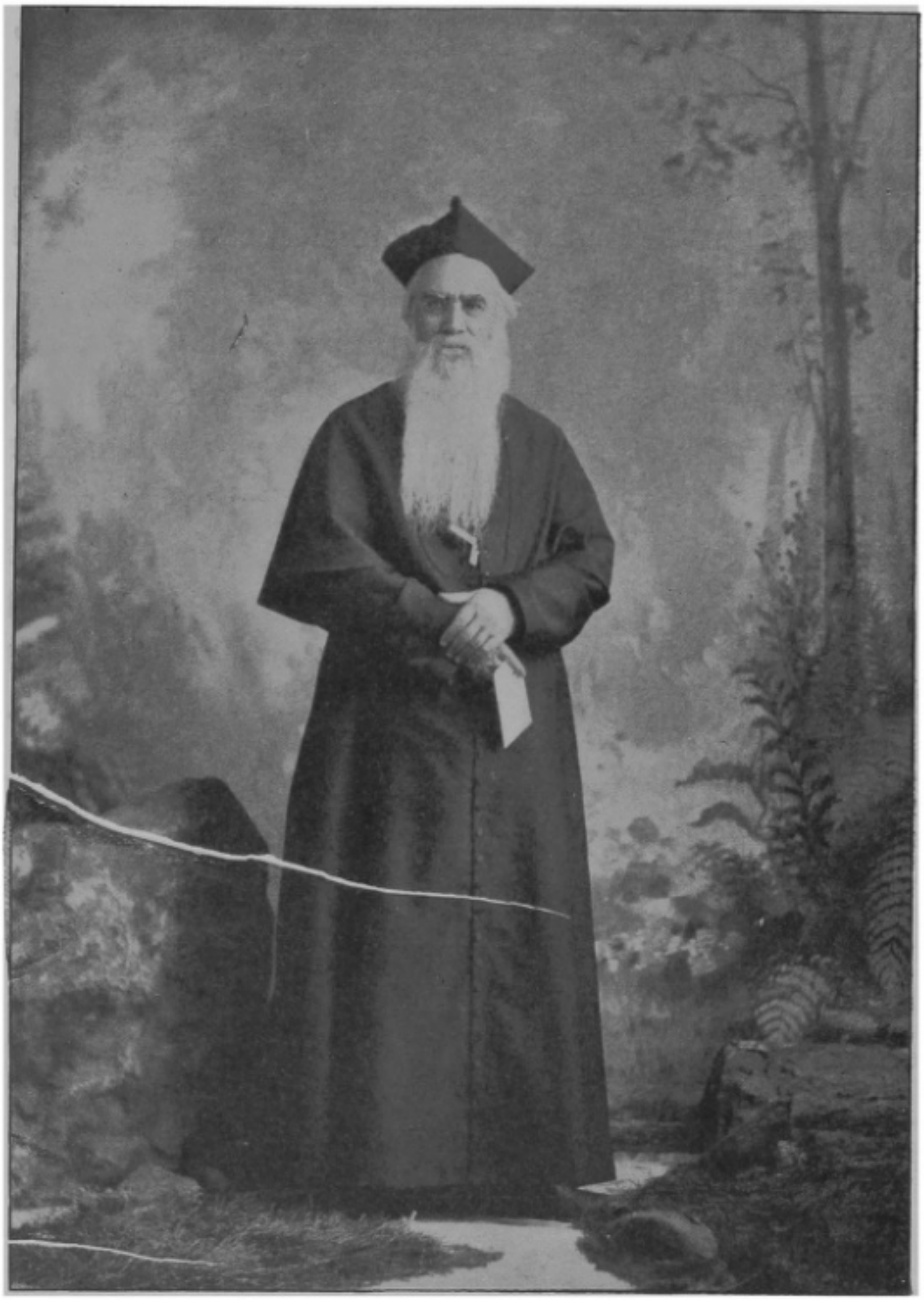

VERY REVEREND EDWARD SORIN, C. S. C.
Third Superior General.
From a Painting by Gregori.

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THE BROTHERS OF HOLY CROSS IN AMERICA.

EVERY recurring eve of the Exaltation of the Holy Cross has its memories for our Priests and Brothers in America. It was on the thirteenth of September, 1841, that the *Iowa*, with Father Sorin and his six Brothers in the steerage, sailed into the harbor of New York. Father Sorin's first act on landing was to kiss the ground beneath his feet as a token of his affection for the land of his adoption. Next morning, September the fourteenth, the feast of the Exaltation of the Holy Cross, he celebrated his first Mass in the New World, and ever afterwards blessed God for the prophetic favor vouchsafed him in being permitted to say his first Mass on America's soil in honor of the Holy Cross,—the symbol of his faith and the title of his religious Congregation. He wrote immediately to Father Moreau: "We have arrived in New York full of life, health and joy. . . . . What a delicious day it is here—how beautiful is the American sky! Here is the portion of my inheritance; here will I dwell all the days of my life."

In 1839 Mgr. de la Hailandière, Bishop of Vincennes, visited his native land to get recruits and

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aid for his missions among the Indians and white settlers of Indiana. A young priest, Father Edward Sorin, born in 1814, at Laval, France, heard of the Bishop's earnest appeal, and shortly came to regard it as the voice from heaven that spoke to Abraham of old: "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee, and I will bless and magnify thy name, and thou shalt be blessed." With the permission of his Superior General Father Sorin rallied about him six Brothers of Apostolic spirit, and the seven offered themselves to Mgr. de la Hailandière. The zealous Missionary's companions were: Brothers Vincent, Joachim, Lawrence, Francis Xavier, Gatien and Anselm.

After the farewell ceremony in the Chapel of the mother-house at Mans, on the feast of Our Lady of Snows, August 5, 1841, Father Sorin and his devoted Brothers journeyed to Havre, where three days later they embarked for America in the *Iowa* as steerage passengers, and arrived in New York on the thirteenth of September. After a rest of three days in the metropolis of the country, they set out for Albany by boat, thence to Buffalo four hundred and fifty miles by canal, thence over Lake Erie to Toledo, and finally by stage coach eleven days to Vincennes. The way was indeed a

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weary, perilous one, but God's benedictions like doves of peace followed these heroic souls in their journeying through this wilderness of bodily suffering and mental distress.

Arrived at Vincennes they were graciously received by Mgr. de la Hailandière, and given their choice of various mission sites. Father Sorin selected St. Peter's, then one of the largest missions in the diocese, situated twenty-seven miles east of Vincennes, between the settlement of Washington and Mt. Pleasant, in Daviess County. The congregation of thirty-five families, mostly Irish and German, were in destitute circumstances, little concerned with the terror of the forest, in their efforts to keep at bay the wolf of poverty. Father Sorin was quick to perceive their distress, and quick also to rectify their false ideas about "the wolf at the door." He and his humble Brothers soon taught them by word and example that the truly blessed are the poor in spirit. The wolf idea faded from the minds of these good people and there arose before them the kindlier image of God's loving Providence.

Chastity is the gilded pinnacle of perfection in a religious and Obedience is the grand superstructure, but Poverty will always be the solid foundation. Every religious institute grounded in Poverty is like the house that was built upon a rock, and

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has Christ's assurance for its perpetuity: "And the rain fell and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock." Father Sorin was a man of great intellectual acumen, but of greater spiritual insight. It is one thing to make the best of a threatening situation, quite another to grapple with it, utterly subdue it, and change its terrifying shrieks into the bugle-notes of one's own victory. This is precisely what Father Sorin and his "six beloved Brothers," as he called them, accomplished in the poverty-stricken wilds of the middle west. In after years he wrote; "I came in 1841 with my six beloved Brothers in the steerage. We expended very little money. In 1846, when I returned with seventeen devoted members, in the steerage as before and in emigrant cars from New York, we again spent but little and felt happy. Blessed are those who are inbued with the spirit of poverty." Could the dead arise and tell us of the misery endured by the little colony at Vincennes, we would scarcely believe them. "The Brothers," writes Father Sorin, "lacked almost everything but food and clothes, yet in accordance with the precept of the Divine Master, each one seemed content. At no epoch of the congregation, perhaps, were there more privations, more necessities and fewer satisfactions of nature; on the other hand fewer complaints and

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murmurs. During the first two months all were obliged to sleep on planks and to practice more than one act of mortification of the same nature. Still all were habitually light-hearted and content with their lot. Thus does self-sacrifice speedily make happy those who practice it in a worthy spirit." But this is one member of a Congregation eulogizing the rest. Perhaps the testimony of an outsider would be more convincing. Mother Theodore, foundress of the Sisters of Providence in this country, writes of Father Sorin's companions at St. Peter's: "The next day I set out on a visit to our Sisters at St. Peter's, an establishment formed during my voyage to France. They occupy what was the original mother-house of the Brothers of M. Moreau, in America; it is in the midst of the forest, and consists of a log house open to every breeze. I must acknowledge that if I had been here, I should not have had the courage to allow them to pass the winter in such a house. I can not conceive how the good Brothers of St. Joseph could all have lived there for the space of a year. I think they must have left behind them their spirit of poverty; for when I proposed to my Sisters to quit their old shed, and return with me to St.-Mary-of-the-Woods, these poor children pressed me so urgently, and extolled so highly the happiness of their position that I

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decided upon leaving them there until the Retreat."*

We are not contradicting Mother Theodore's statement,—and we will be understood—when we deny that these good Brothers ever "left behind them their spirit of poverty." They carried it into the wilds of Northern Indiana. And could the pioneer Sisters of Holy Cross at Bertrand, Michigan, speak to us today, they would have many a harrowing story to tell of the Brothers' heroic endurance, many a scene to paint in which the Brother with his sack of provisions on his back would be the prominent figure.

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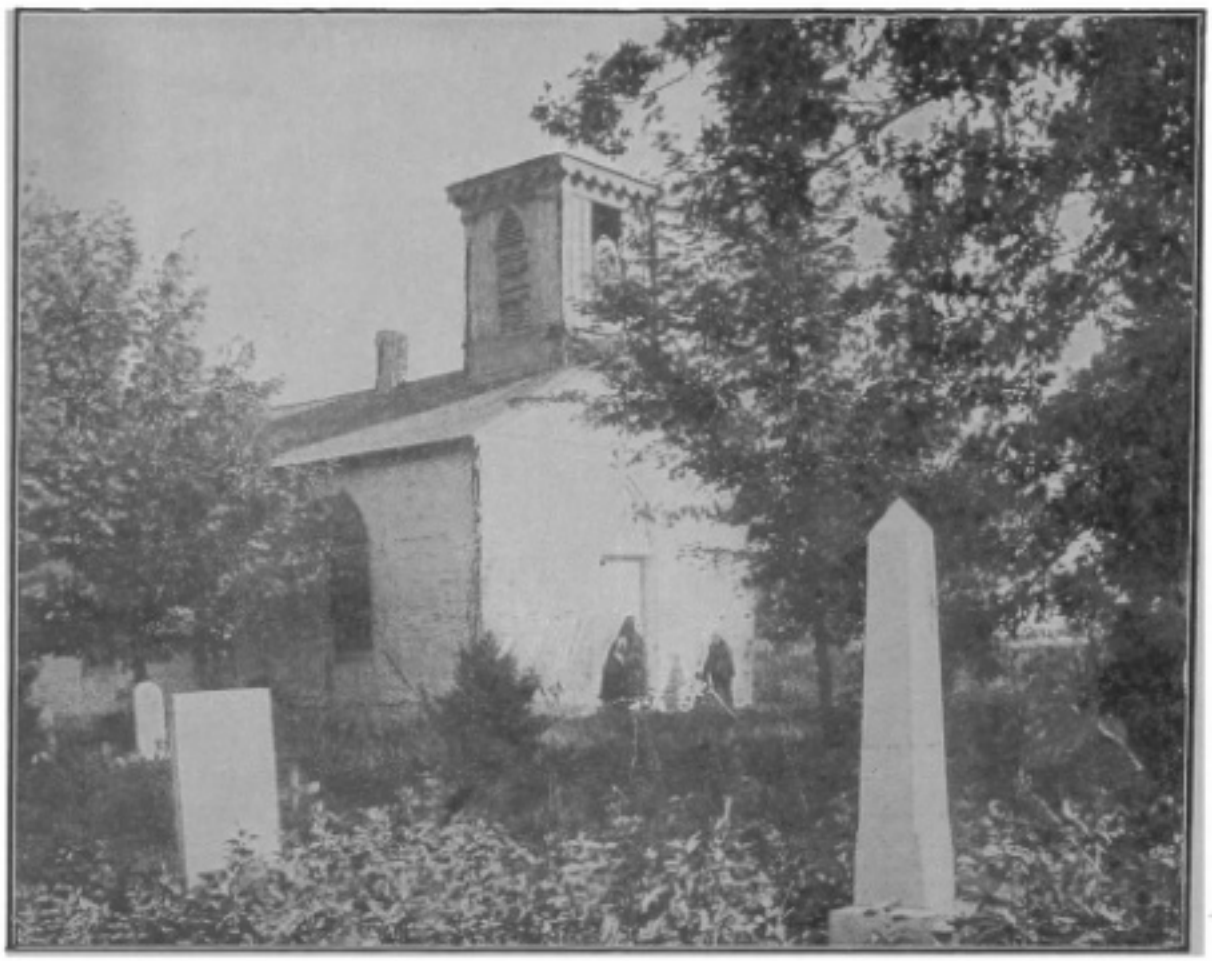
* Heroines of Charity, New York, 1887.



THE CHAPEL AT BERTRAND.

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NOTRE DAME, INDIANA.

THE present site of Notre Dame du Lac was purchased by Father Stephen Theodore Badin, the first priest ordained in the United States. He gave it to the Bishop of Vincennes in 1836 with a view to its being used for the grounds of a future Catholic College. Father Badin made Notre Dame a centre of Missionary activities throughout Northern Indiana and Southern Michigan, and his saintly successor Father Deseille lived for five years in a room off the little chapel of this mission. The story of Father Deseille's death though old is always new. While still young, healthy and vigorous, he was called rather suddenly to his reckoning with God. But 'the soul is a very lonely thing when it is getting ready to go away,' and as there was no priest near to prepare him for his journey to eternity, he had himself carried to his little chapel. There supported by a white settler of his mission and surrounded by his sorrowing Indians he gave himself Holy Communion, and then died peacefully at the foot of the altar.

Father Deseille was succeeded by Father Benjamin Petit, whose sacrifice was early accepted by God,

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VERY REV. STEPHEN T. BADIN.
First Priest Ordained in the United States.

.T. REV. C. DE LA HAILANDIERE, D. D.
Second Bishop of Vincennes, Indiana.

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as he died scarcely twelve months after his ordination. The death of Father Petit left the missions around the present Notre Dame du Lac in a state of complete abandonment. Two years later Mgr. de la Hailandière offered this tract of land to Father Sorin on these conditions: that he build a college and a novitiate within two years; and that he assume the religious instruction and care of the Indians and the white settlers in the neighboring districts.

Father Sorin accepted the Bishop's proposal. "We started on the 16th of November," he writes, "and, indeed, it required no little courage to undertake the journey at such a season. I can not but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a moment; each morning the wind seemed more piercing as we pushed forward on our journey due north. But God was with us. None of us suffered severely and at length on the eleventh day after our departure five of us arrived at South Bend, the three others being obliged to travel more slowly with the ox team transporting our effects.

"A few hours afterward we came to Notre Dame du Lac. Everything was frozen and yet it all ap-

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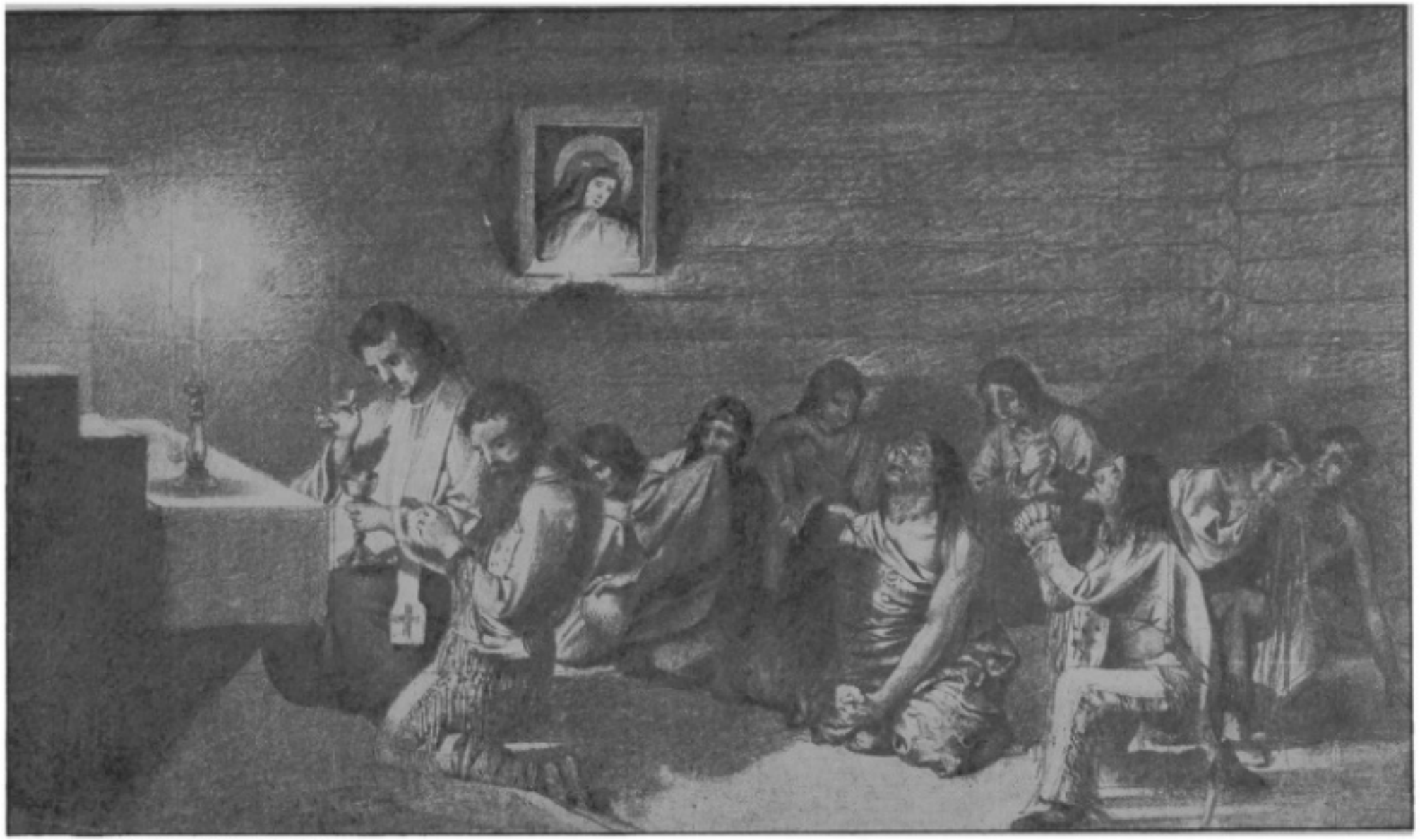

From a sketch by Paul Wood.

DEATH OF FATHER DE SEILLE AT NOTRE DAME.

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peared so beautiful. The lake particularly, with its mantle of snow resplendent in its whiteness, was to us a symbol of the stainless purity of our august Lady, whose name it bears, and also of the purity of soul which should characterize the new dwellers on these beautiful shores. Our lodgings appeared to us —as indeed they are—but little different from those at St. Peter's. We made haste to inspect the various sites on the banks of the lakes which had been so highly praised. Yes, like little children, we went from one extremity to the other, in spite of the cold, perfectly enchanted with the marvellous beauties of our new abode. Oh, may this Eden ever be the home of innocence and virtue. Once again in our life we felt that Providence had been good to us, and we blessed God with all our hearts."

They came to Notre Dame du Lac—a peculiarly enchanting spot, though until then, as characteristically described by a pioneer member of the Community, "the peaceful home of the muskrat." Ten years later Father Sorin refers to these early days in a way that throws a white light upon many a hidden sorrow: "Only ten years have elapsed since Providence first brought the sons of Holy Cross to a wild and deserted spot in the North of Indiana. They were six in number — five poor Religious Brothers and a Priest—all equally destitute of those human resources which insure success in this life.

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An old and miserable log-cabin, well-nigh open to every wind, was the only lodging they found at their disposal to rest themselves after their long journey. The kind offices of two or three good Sisters would then have been very acceptable. I shall tell you now what I never told you before. At that moment, one most memorable to me, a special consecration was made to the Blessed Mother of Jesus, not only of the land that was to be called by her very name,* but also of the Institution that was to be founded here. With my five† Brothers and myself, I presented to the Blessed Virgin all these generous souls whom Heaven should be pleased to call around me on this spot, or who should come after me."

The Institution alluded to in the foregoing letter was to be the future University of Notre Dame du Lac. It could not be built at once owing to the

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* The name Notre Dame du Lac was given to the grounds and to the University by Father Sorin himself, and in after years he alludes prettily to the share his first companions had in making Notre Dame the home of the Blessed Virgin: "To clear the ground she called the Brothers of St. Joseph from beyond the Atlantic, rich only in faith and confidence in her protection."

† Father Sorin mentions five Brothers. There was a sixth, however,—a novice, who joined the Community at St. Peter's. In all eleven postulants entered during the year the Brothers spent there. Brother Vincent—who at that time was assistant Master of Novices—did not arrive at Notre Dame until the following spring.

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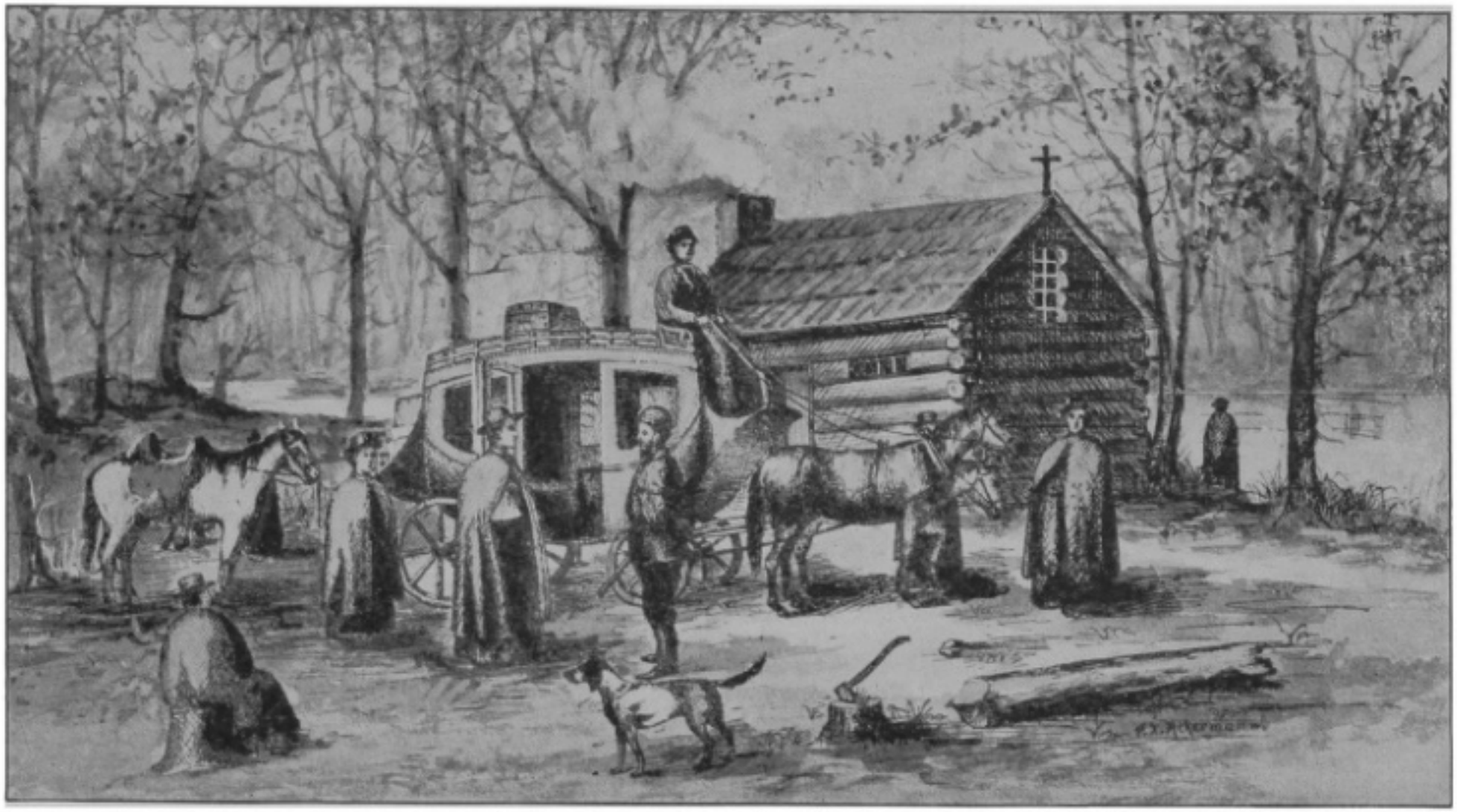

From a drawing by F. X. Ackerman.

THE ARRIVAL AT NOTRE DAME.

Father Sorin and Six Brothers of St. Joseph (Holy Cross) Arrive on the Afternoon of Nov. 26, 1842.

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severity of the winter of 1842–43, and when the cold days had gone and the April winds had prepared the ground for excavation, the lack of funds prevented the immediate realization of Father Sorin's cherished hope. In a letter of this period he says: "I am tempted to complain, dear friend, that our Lord sends me no other suffering except to see my dear children suffer around me, usually without the power to assist them. Lately one of our good Brothers had his foot frozen, and another, one of his toes; I had just fifty cents, sufficient, however, to permit me to show that I was not altogether insensible to their sufferings. But as each one understands his mission we are happy and contented. Behold in this what grace can do. We have at present but one bed and they insist that I shall take it. They themselves sleep on the floor, just as they did for three weeks at St. Peter's. To-morrow I shall give up my room to Brother Marie (Francis Xavier), to be used for his shop."

In the spring of 1843 Father Sorin and his Brothers erected a brick building, forty feet square and three stories high, which stands to-day on the southeast shore of St. Mary's Lake. For many years it has been known as the first college. Strictly speaking, this name is not precise, but is thus far appropriate, that the first students received by Father Sorin were sheltered and taught within its walls until the Uni-

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THE FOUNDING OF NOTRE DAME, 1842.
From a Painting by Gregori.

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versity of Notre Dame du Lac, the corner stone of which was laid the twenty-eighth of August, 1844, was completed. The new building was four stories high, seventy feet long and forty feet wide. Before the walls were up to the third story, measures had been taken to secure the charters for the College and for the Manual Labor School, known as The Corporation of the Brothers of St. Joseph. This latter establishment was then and ever afterwards a favorite foundation of Father Sorin. In the June of 1845 the few pupils who had been accommodated at the community house were removed to the new College building, and in the month of August the first Commencement Exercises were held at Notre Dame. In the course of the following year the brick building was given to the Sisters to be used as their dwelling-house. The Sisters continued to occupy the "little white house" on St. Mary's Lake until the spring of 1854, when they moved to their new home near the College, on the site of the present Infirmary of the Sisters' convent at Notre Dame. For a number of years after the departure of the Sisters, the entire basement of the brick house was used for a bakery.

One of Father Sorin's happiest reminiscences was the retreat he made in the autumn of 1843 on the mound between the two lakes of Notre Dame.* This

*This mound has always been known as "the Island," and is the present site of the Community house.

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was his Patmos and here in moments of vivid contemplation he saw the new Jerusalem, the vision of the "Woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." During this retreat he spent some time each day clearing off the ground on which to build a chapel and a novitate for the priests. The former was finished in the November of 1854, and the latter shortly afterwards. Until March the nineteenth of 1853 the priests made their novitate in this secluded spot on "the Island"; the Brothers' novitiate occupied the site of the present Students' Infirmary.

Father Sorin and his "beloved Brothers" were men of extraordinary faith—the faith that moves mountains. Their spirit was tried, and proved to be of God. Poverty hid herself for awhile in the thickets of the surrounding forest, but before long Death appeared on the premises and demanded admittance into the hall of the student and the cell of the religious. In the summer of 1854, the cholera, after visiting other portions of the country, came to Notre Dame. The College was soon changed into a hospital, and many were those that responded "present" to the call of death. In silence and in sorrow Father Sorin and his surviving Brothers tended the sick, prepared the dying, and buried the dead. The dawn of each morning revealed the effects of the angel's sword, and the shades of each evening fell for the

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first time upon the early grave of some good religious.

The few survivors of the cholera did their best to raise the standard of excellence at Notre Dame, and shortly the dark days of 1854 seemed a fitting back-ground for the dazzling glories of the future. The work begun by Father Sorin and his faithful Brothers was destined to succeed, but, as a Bishop once expressed the idea, *quasi per ignem, yet so as by fire.* A conflagration broke out at Notre Dame on the twenty-third of April, 1879, and the college buildings were "clean swept away as if by a deluge, suddenly, silently and without memorial." The venerable founder was then in his sixty-fifth year. Still he never lost heart, for his faith was greater than his grief. A few days after the disaster he received from a generous friend a cheek for one thousand dollars. He sent it without hesitation to a saintly Cardinal at Rome with a request for prayers and Masses in behalf of Notre Dame. The work of reconstruction was commenced on the first of May, and in a letter of that date Father Sorin refers to a striking coincidence. The opening words of the Introit of the Mass read that morning were: "From the depth of their affliction they cried out to the Lord, and the Lord heard and granted their prayer."

In speaking of Father Sorin's retreat on "the Island," we said that the peaceful spot was his

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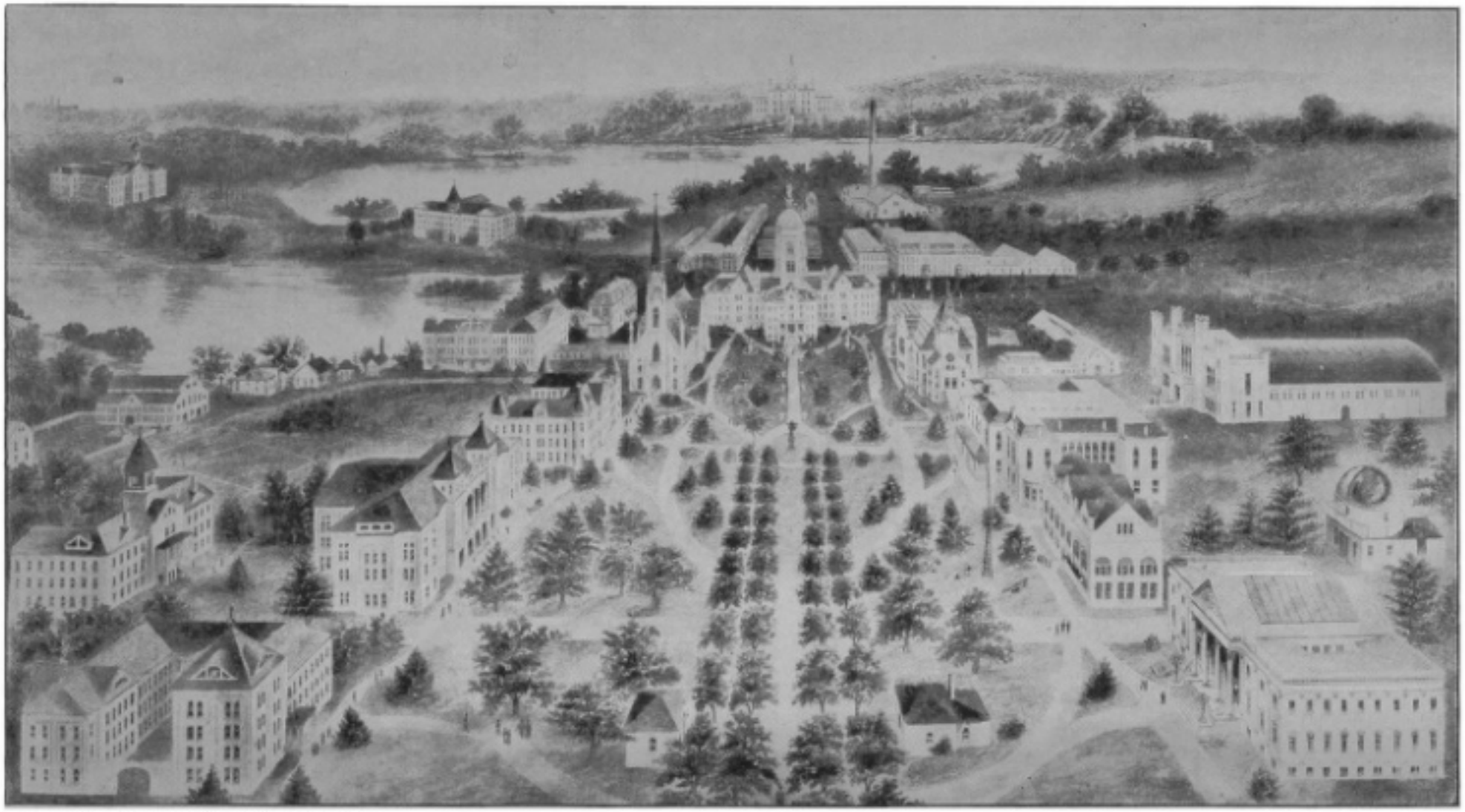

From a drawing by H. H. Darnell.

THE UNIVERSITY OF NOTRE DAME—BIRD'S EYE VIEW.

Mother House of the Congregation of Holy Cross.

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Patmos, and that like another John he beheld in vision the future glories of Mary at Notre Dame. Now that the home of his Heavenly Queen must be rebuilt, he set about the realization of his sweetest dreams, and thus announced the completion of his plans to his friends: "The extension of the beautiful dome of Notre Dame is now finished, thank God! But, beautiful as it looks, it is scarcely anything compared to what it will soon be, when covered, as originally intended, with the heavy and imperishable gilding of the purest gold, which will reflect magically through the day the rays of the sun, and at night turn darkness into a bright light, from the electric crown of twelve stars with which the whole figure of the Blessed Virgin is to be clothed, according to the prophecy: *And there appeared a great wonder in heaven: a woman clothed with the sun and the moon under her feet, and on her head a crown of twelve stars.*

The scene of the first trials of the founders of Notre Dame has been transformed. A few months' improvements have completely changed the "little white house's" environments. The barns, stables, and sheds that stood near by have been moved away, and their site is now a charming landscape. The "old Indian Chapel," burned down in 1856, has been replaced by a facsimile. The brick house has been thoroughly repaired, and, in fact, practically rebuilt. A hand-

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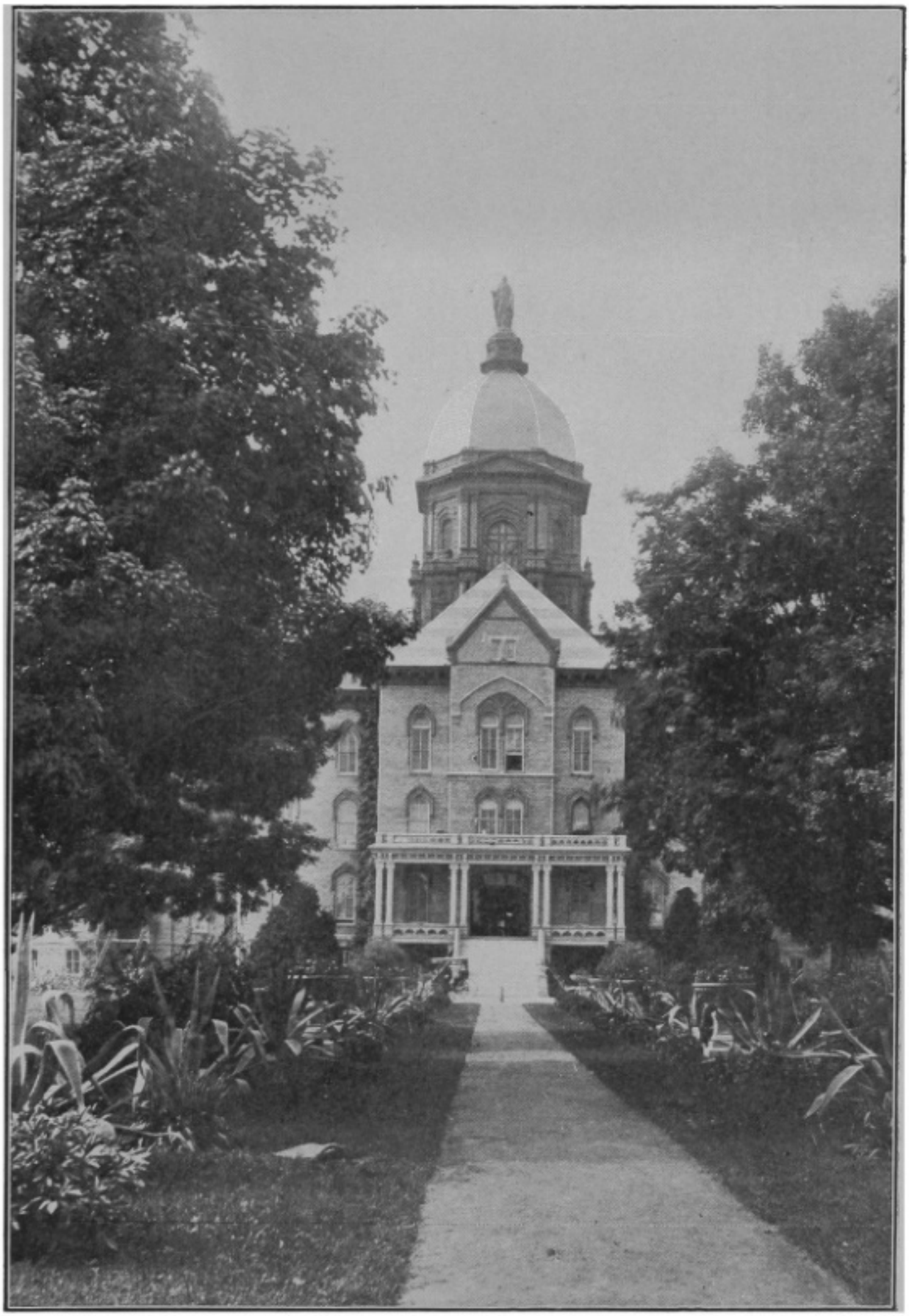

THE DOME

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some monument, surmounted by a statue of St. Joseph, has been erected at right angles with the house and the log-chapel. The monument is ten feet square at the base, tapering to four feet, and rests on a concrete foundation. The statue of St. Joseph is eight feet high, is equipped with electric lights, and is illuminated on the evenings of the Saint's festivals. On the eastern and western faces of the pedestal are two granite slabs; one bears the verse of the Psalmist: *He made him head of his house and ruler of all his possession.* On the other side is inscribed:

IN MEMORY

OF

THE FOUNDERS OF NOTRE DAME

FATHER EDWARD SORIN

BROTHERS

VINCENT JOACHIM

GATIEN ANSELM

FRANCIS XAVIER

AND

LAWRENCE

WHO STOOD ON THIS SPOT NOVEMBER 26, 1 42.

Both the statue of St. Joseph and its pedestal are gifts from generous friends of the Brothers. This stately little monument was not put up merely to perfect the symmetry of the immediate surroundings. There is a deeper significance attached to its erection. Father Sorin, in the first letter he addressed from

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MONUMENT AND STATUE OF ST. JOSEPH

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Notre Dame to France, emphasized the fact that his new home was "in the County of St. Joseph, on the banks of the River St. Joseph, and not far from the city of St. Joseph." The log cabin and the "little white house" quickly became another Nazareth, with its resident Holy Family. The Saviour had His representative there, Mary had hers, and Joseph his,—Priests, Brothers and Sisters. In this veritable reproduction of the holy household of Nazareth, St. Joseph was constitued the ruler. The residents were convinced that he was the subject of his royal ancestor's prophecy: "He made him head of his house and ruler of all his possession."

And yet, though the priests rightly regarded St. Joseph as a precursor in their sacred ministry, though the Sisters looked to him with Mary as to the guardian of their sacrifice, the Brothers filed a lawful claim when they invoked him as their special patron. They had been founded as the "Brothers of St. Joseph." Their dauntless hearts and willing hands made possible, even called into existence, the present home of our Lady of the Lake. Father Sorin recognized this fact when he paid them the following tribute: "To clear the ground the Blessed Virgin called from beyond the Atlantic, the Brothers of St. Joseph, rich only in faith and confidence in her protection."

The Brothers of St. Joseph were the first to cut their way through the forest to the south shore of St.

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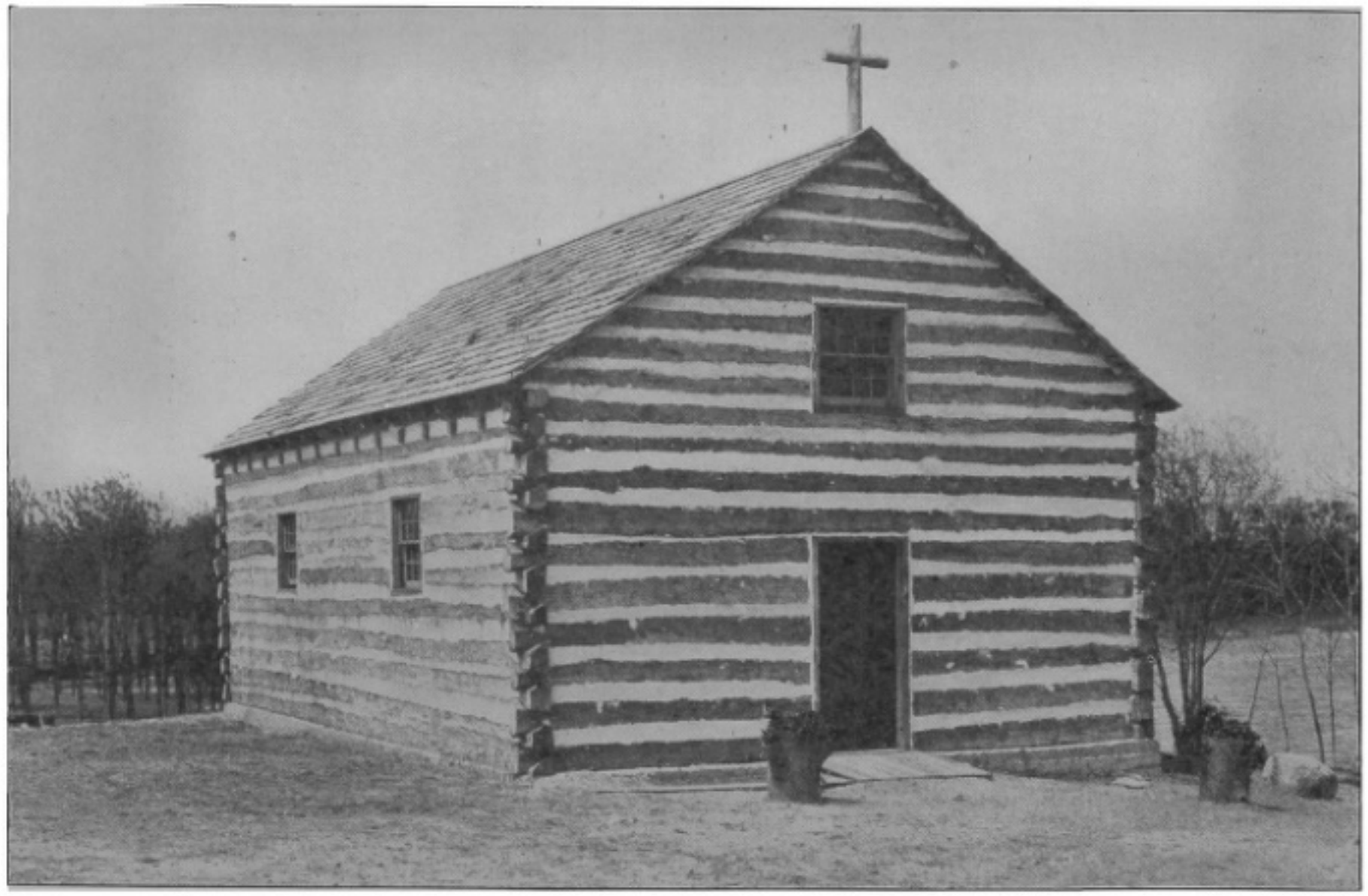

FACSIMILE OF THE OLD LOG-CHAPEL, BURIAL PLACE OF FATHER BADIN.
The original was built by Father Badin and the Indians in 1831, and was burned in 1856.

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Mary's Lake. They were the first to build a dwelling-house on the edge of the frozen waters. They were the pioneers. It is, therefore, eminently fitting that they should again take possession of the spot whereon Notre Dame du Lac was founded sixty-six years ago. And this they have done through the young candidates for the teaching Brotherhood, who will henceforth make their studies within the walls of Dujarie Institute, on the banks of St. Mary's Lake. The appropriateness of this name is due to the fact that the Founder of the Brothers of St. Joseph (now Brothers of Holy Cross) was the saintly Father Francis Dujarie, the holy man of Ruille. Furthermore, the Brothers of St. Joseph, as originally established by Father Dujarie, were exclusively a teaching body.

The new University with its oft-sung dome still stands a monument to the prayers and labors of one poverty-stricken priest and a handful of poor religious brothers. At present the Priests and Brothers of Holy Cross in this country conduct the University of Notre Dame, Indiana; Columbia University, Portland, Oregon; St. Edward's College, Austin, Texas; Holy Cross College, New Orleans, Louisiana; Sacred Heart College, Watertown, Wisconsin; St. Joseph's College, Cincinnati, Ohio; Cathedral School, Fort Wayne, Indiana; Holy Trinity School, Chicago, Illinois; St. Mary's School, Austin, Texas, and Holy Cross College, Washington, D. C. In 1841 there were only one

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Priest and six Brothers of Holy Cross in the United States. To-day, sixty-six years later, the number of priests is sixty-five, Professed Seminarians forty-one, Novices twenty-nine, Professed Brothers one hundred and fifty-seven, and Novices fifty-six.

"THE LITTLE WHITE HOUSE."

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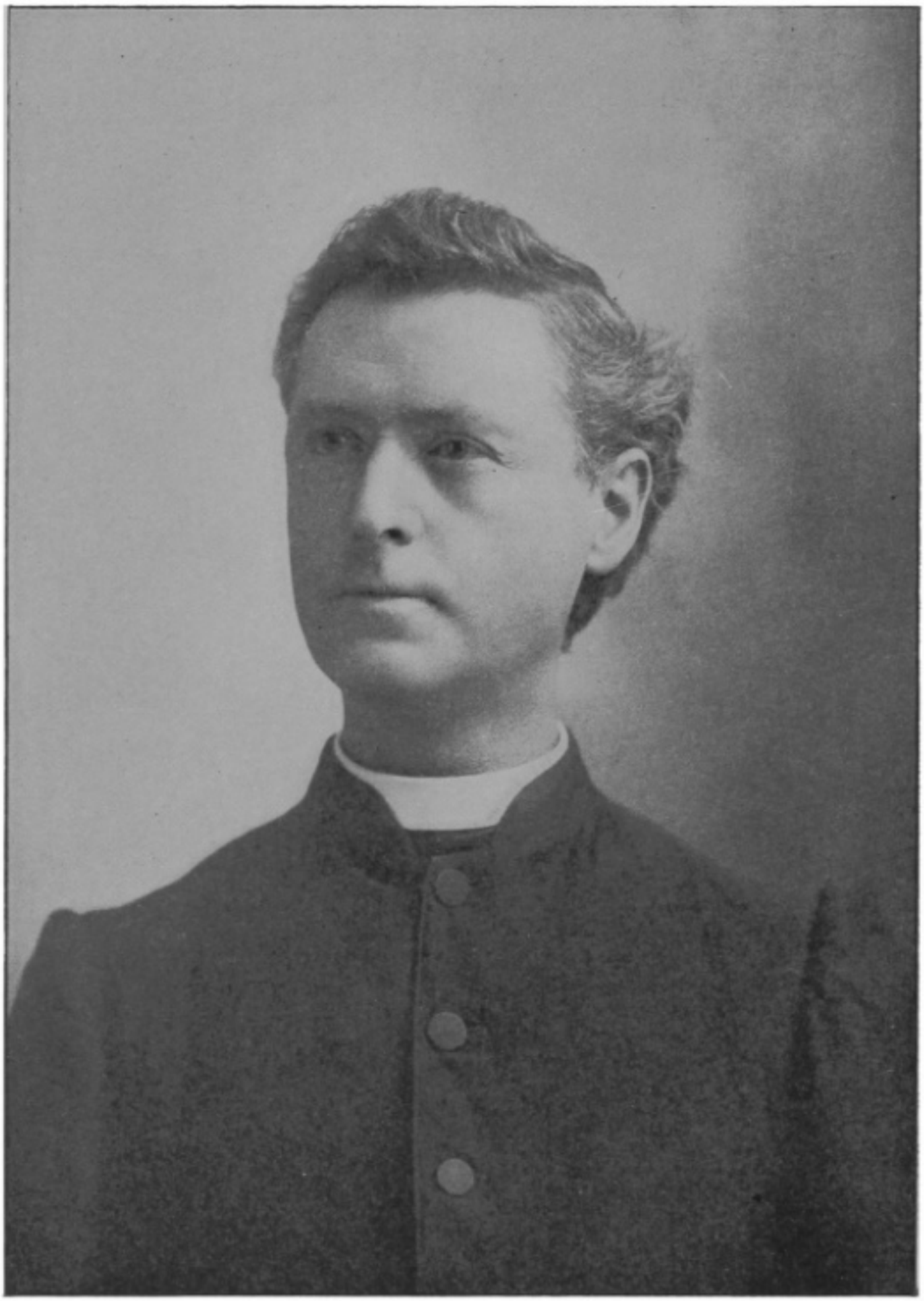

BROTHER CELESTINE, C. S. C.

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PROMINENT BROTHERS OF HOLY CROSS IN AMERICA.

THE highest voice ever heard on earth said of all men: "By their fruits you shall know them." Though we have Scriptural authority for praising 'men of renown,' the purpose of the following chapter is not specifically a eulogy on the distinguished members of the Brotherhood of Holy Cross in the United States. To praise a man is to predicate something favorable of him, either taking for granted that what we say is true, or first giving the grounds on which we base our assertion. In either case we state a conclusion, and leave little for our audience to infer. We are prone to affirm good things of ourselves, and we like to praise those whom we esteem, but, strange to say, we frequently recoil from even the modest eulogies which other persons bestow upon the objects of their admiration. Give us the facts, we seem to exclaim, and we ourselves will draw the conclusion, or apply the moral. Here, then, are some of the facts that have perpetuated among the Brothers of Holy Cross in this country the memory of their beloved dead. "Brother Lawrence," writes Father Sorin, "was one of the

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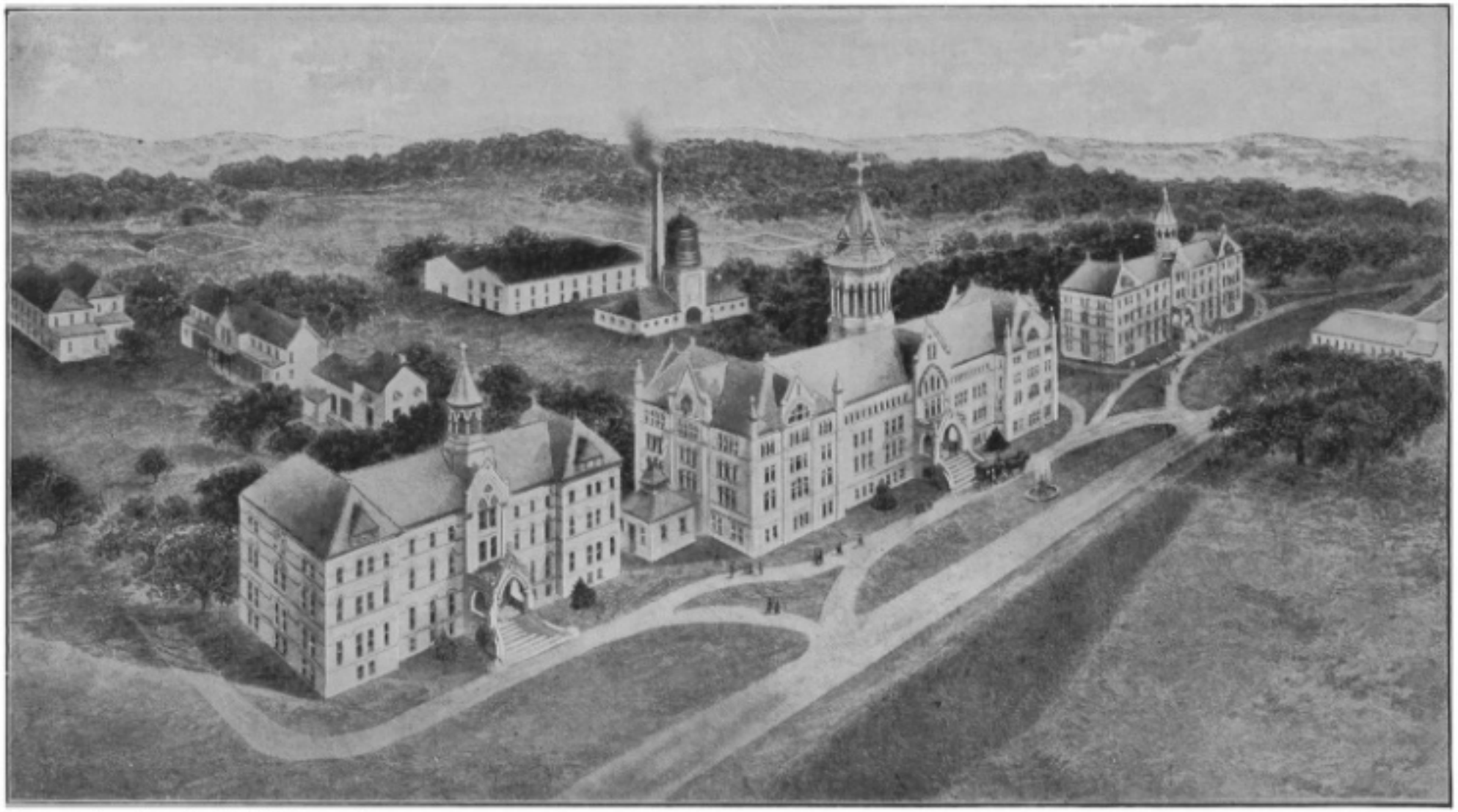

From a drawing by H. H. Darnell.

ST. EDWARD'S COLLEGE.
Austin, Texas.

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six companions I first brought with me from France in 1841." He was born in France, 1816, entered the congregation in his twenty-fourth year, and died at Notre Dame, Indiana, on the fifth of April, 1873, the thirty-second year of his religious profession. For many years he was Steward of the Institution, and director of the farm. He won scores of friends among the farmers of the surrounding country and among the business men of the neighboring cities. His Superior General had this to say of him at his death: "If any one is to be named as having contributed more than others by earnest and persevering exertions, both of mind and body, to the development and prosperity of Notre Dame, if I did not do it here, the public voice would declare it, and name Brother Lawrence."

Brother Benoit was another one of the old pioneers of the Congregation in the New World. He came to Notre Dame with Father Sorin on the latter's return from France in 1846. Those who knew him best recall him most vividly as an accomplished disciplinarian. Likely no one at Notre Dame will be longer remembered by the old students than Brother Benoit, who for twenty years was Chief Prefect of the Senior Department.

Brother Cyprian is dead many years, but the image of his peaceful face is perhaps the brightest among the portraits in Memory's hall at Notre

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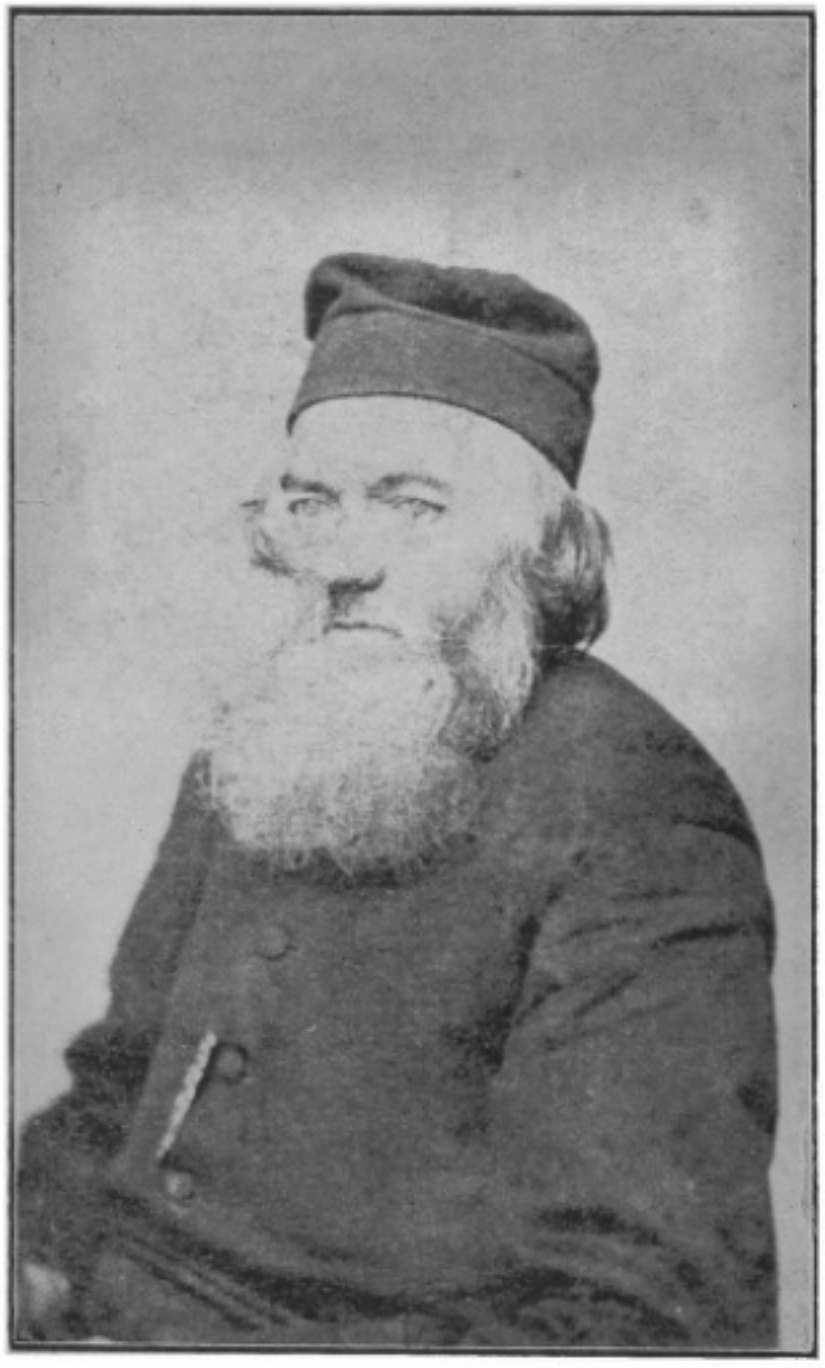

BROTHER BENOIT, C. S. C.

BROTHER PHILIP, C. S. C.

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Dame. These who knew him and loved him and experienced the magnetic influence of his personality, speak of him to-day, as the "Saint," the "Model Prefect."

In 1872 he arrived at Notre Dame where he remained until his transfer to New Orleans in the summer of 1876. Before leaving for the Crescent City, he bade his Brothers in religion a rather solemn farewell, assuring them that they should see his face no more. Two years later while on duty at St. Vincent's Home for boys, New Orleans, he fell a victim to the yellow fever and died. He was Prefect for some time in the Junior Department at Notre Dame, and many a grown-up youth has since whispered to Brother Cyprian's survivors: "You did not know him. We did; for he used to read our very soul in the expression on our face." Living members of the Brotherhood can testify to the efficacy of his fervent prayers. He spends a night before the Blessed Sacrament pleading with Nature's Creator, and the immature lily of March the eighteenth blooms fair and fragrant on St. Joseph's morning.

He knelt before St. Joseph.
"O Blessed Saint," said he,
"Thou knowest how poor an offering
That I can make to Thee
I have no precious ointment
Or jewels that seem to live,

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And yet accept my tribute,—
'Tis all I have to give!"
And then before St. Joseph
His little plant he placed,
Though not a single blossom
Had yet its foliage graced.
But when the Brother entered
Upon St. Joseph's morn,
A cloud of fragrant incense
Upon the air seemed borne;
And from the green leaves springing
A lily pure and sweet,
Its beauteous head uprising,
Bloomed at St. Joseph's feet.

—*M. A. in Ave Maria.*

Brother Francis de Sales entered the Community at Notre Dame, August 24, 1859, and for thirty years was a prominent figure in all that concerned the educational and business interests of the local establishments. For some time he was a leading member of the Faculty, and during the year '66-67 he held the responsible office of Prefect of Discipline. From 1867 until his death in 1887 his rare business tact found a wider sphere of action in the capacity of Steward for the University.

Brother Vincent was the senior member of the six religious who in 1841 accompanied Father Sorin from France to this country. After living to the good old age of ninety-three, he died as only Saints can die, July 23, 1890. He celebrated the Golden Jubilee of his religious profession with becoming

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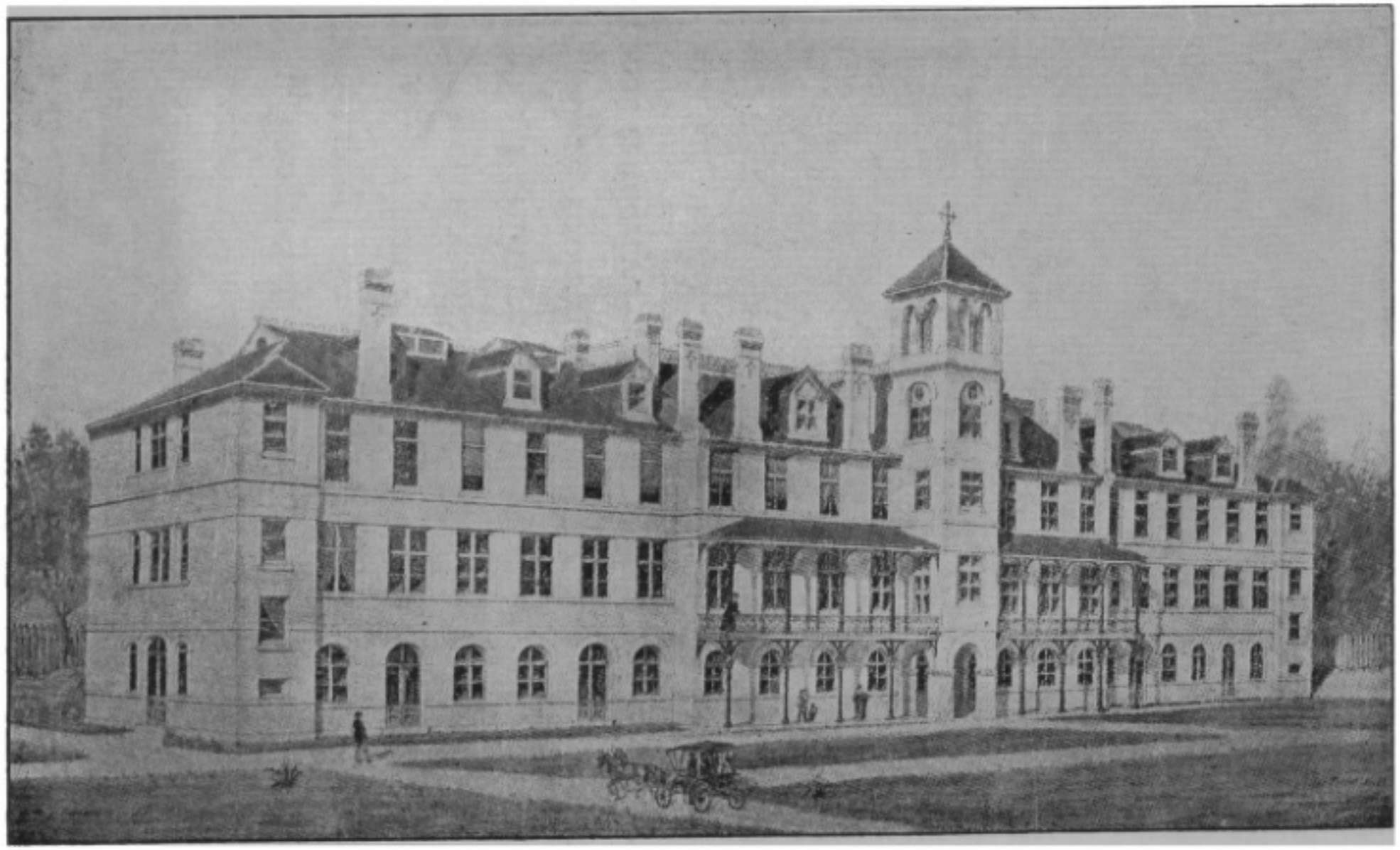

HOLY CROSS COLLEGE.
New Orleans, Louisiana.

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solemnity in 1871. For many years he took an active part in the direction and formation of the novices destined for the Brotherhood. How many an icy heart he changed into a burning coal of fervor! How many a marble slab of worldliness he chiseled into the stature of the perfect man! How many a rough bit of quartz he polished into the glittering gem! In his old age he went with Father Sorin to the Eternal City, and there had the supreme happiness of an interview with Pope Pius IX. The Venerable Pontiff would not suffer him to fall at his feet, but took him into his arms and embraced him most tenderly.

THE PORTIUNCULA CHAPEL.
Where Brother Hippolytus was Sacristan.

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Brother Hippolytus came to the Community in a thoroughly pitiable condition. While crossing the ocean on the ship that ultimately brought him to this country, he had lived for three months on short rations, and when he arrived at Notre Dame poverty and starvation were reflected in his sunken eyes. But he was a holy man. There was little sentiment in his vocation, and before very long some of his Brothers in religion came to regard him as the living image of a Benedict Labre. He seldom spoke and rarely changed the down-cast position of his eyes. For twenty-five years he labored silently at the lowly trade of a shoemaker, and spent his free moments either fulfilling the office of Sacristan for the Portiuncula Chapel, or cultivating his little garden of altar-flowers.

Brother Paul of the Cross who died at Notre Dame on the fourteenth of December, 1893, will live for decades, if not for generations in the alumni's traditions of the University. During the twenty-five years preceding his death he had been constantly one of the Prefects of Brownson Hall. Always popular with the students, he will be remembered best as the remarkably successful director of the Notre Dame Athletic Association.

Brother Celestine died as he had lived, quietly and peacefully. The sorrow at his death was deep and heartfelt, for his numerous friends loved him

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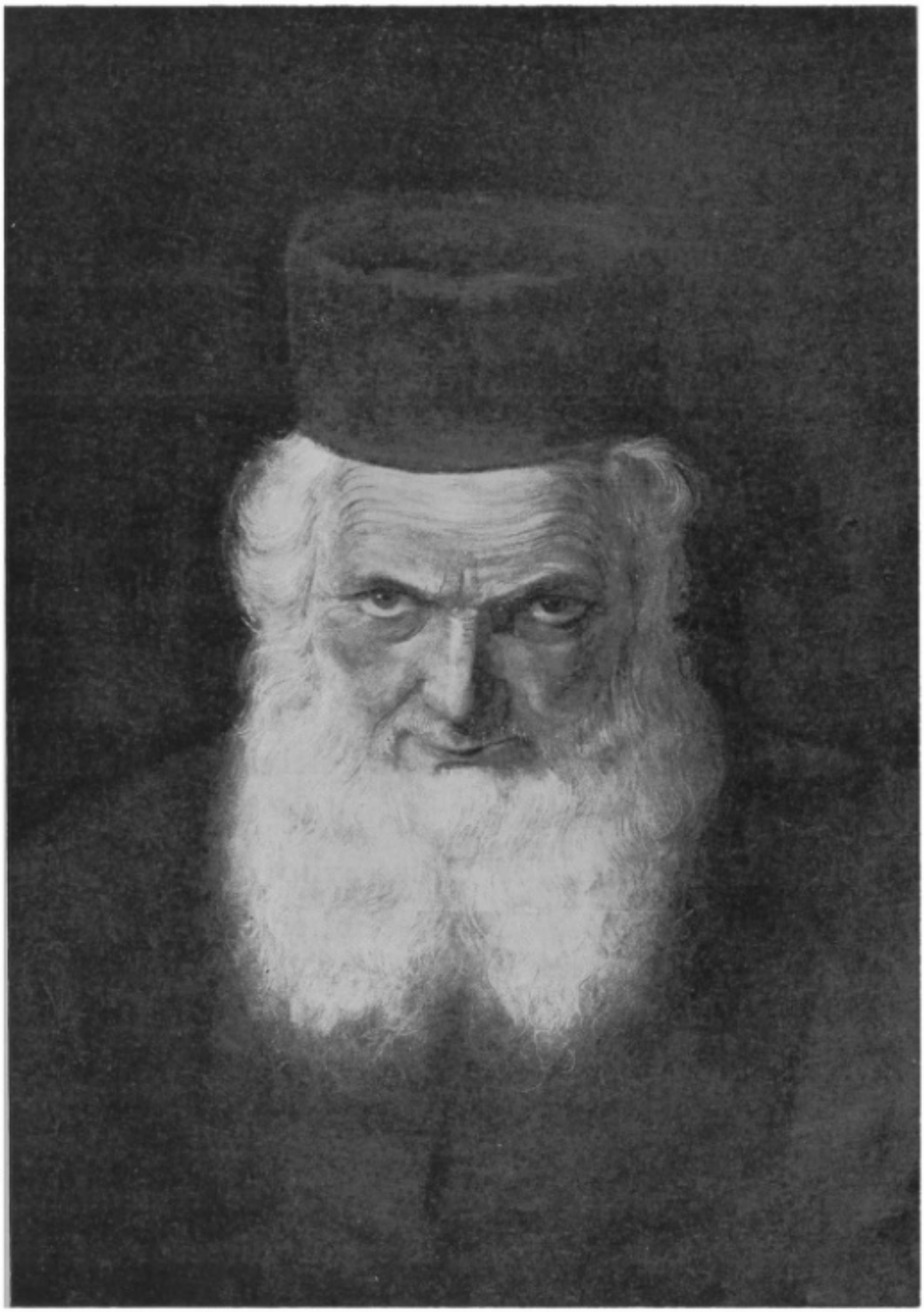

BROTHER VINCENT, C. S. C.

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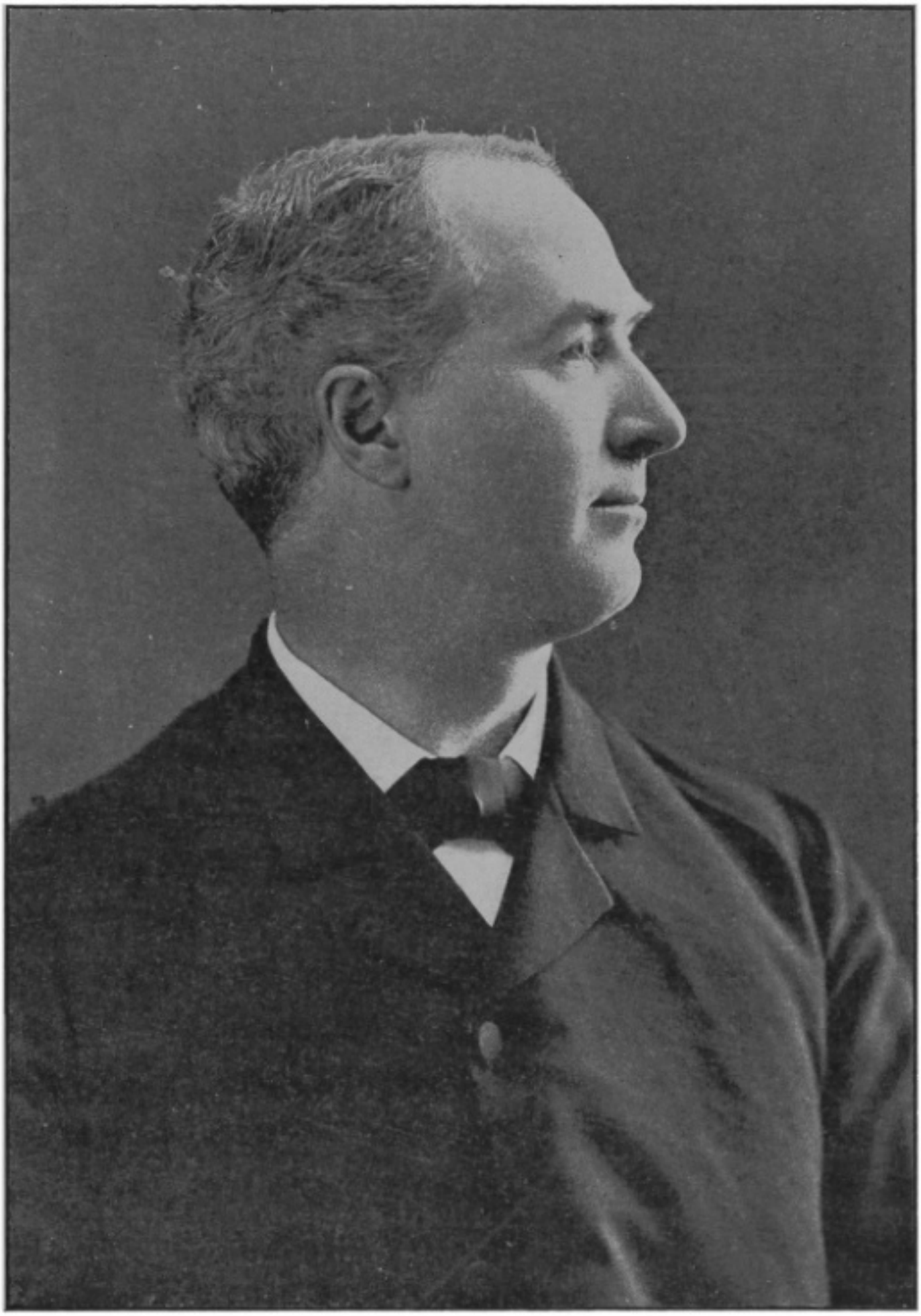

BROTHER PAUL OF THE CROSS, C. S. C.

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dearly because of his gentle soul and kindly ways. He was a lad of eighteen, whom men knew as Francis McAlaine, when he left his home and bright prospects at Philadelphia to enter the novitiate of the Congregation of Holy Cross at Notre Dame, Indiana. This was in 1863, and shortly afterwards Brother Celestine became Assistant Secretary of the University. This is a rather trying position, but after thirty years' service he was as sunny and unwarped as when he first assumed the office in 1865. Some of those who chronicled his death "thanked God that men such as Brother Celestine are still to be found in this money-getting, soul-ignoring age of ours."

With the demise of Brother Francis Xavier the last link in the chain that bound the hut of '42 with the majestic University of '96 was snapped asunder. At his death an alumnus spoke of him as "the last survivor of that little band of heroes who changed the bleak forest into a bright fairy-land, and reared on stones cemented with their blood the domes and turrets of our noble college home." The days of Brother Francis' stewardship were longer than those of his early companions, and all the while he acted as the local undertaker.

Some one remarked after his death that "as cheerful as an undertaker was never a proverb," and then expressed his conviction that this would

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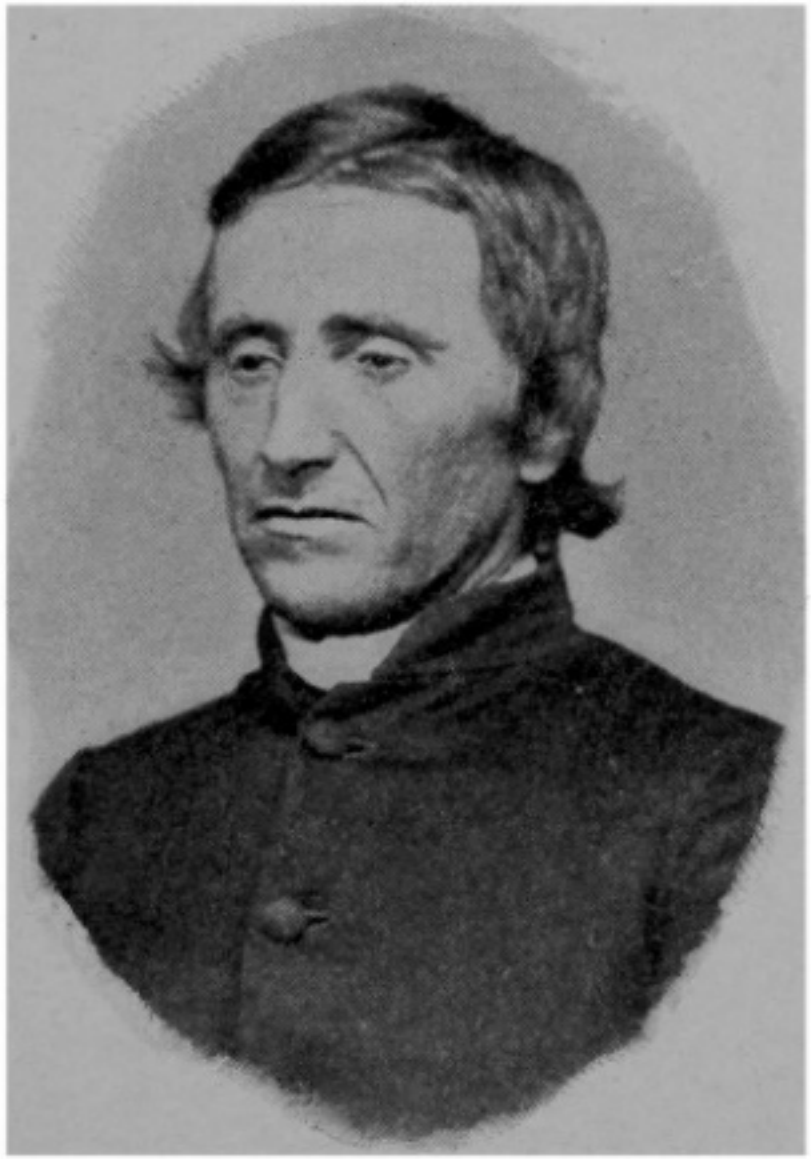
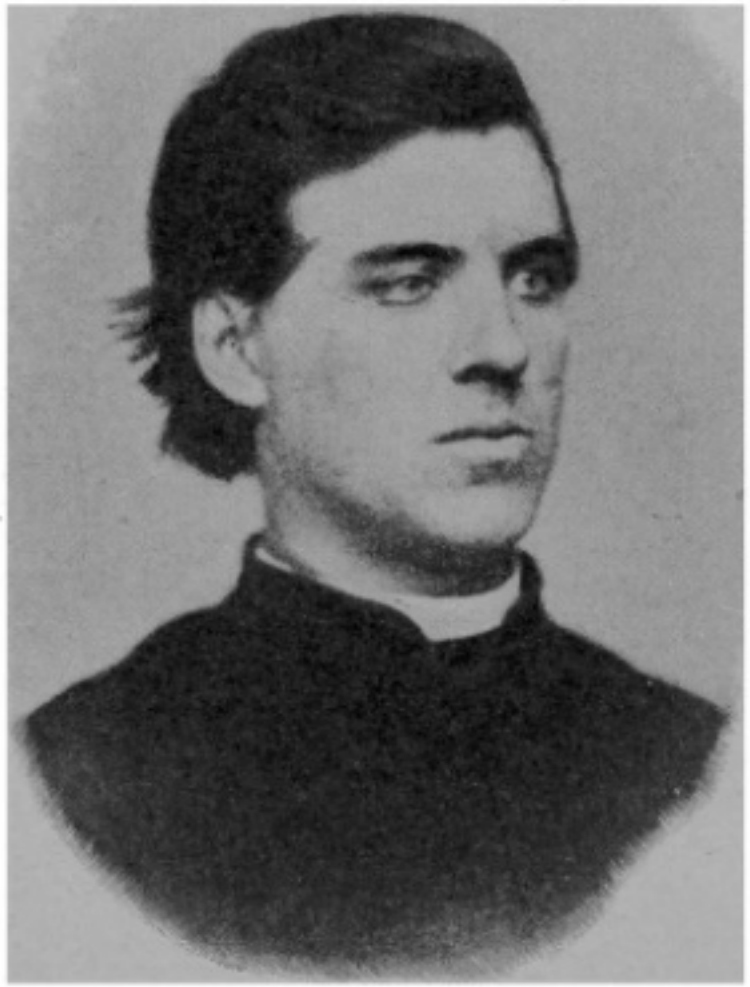


BROTHER FRANCIS XAVIER, C. S. C.



BROTHER FRANCIS DE SALES, C. S. C.

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soon be proverbial, if all the craft had as much sunshine in their hearts as Brother Francis Xavier.

On the ninth of July, 1900, the genial old pioneer, Brother Augustus, was suddenly summoned before God to give an account of his talents. He came to Indiana with the second band that crossed the Atlantic to join Father Sorin, and was extremely young when he bade adieu to home and country. Brother Augustus was a tailor and worked at his humble trade for many years previous to his death. There was a charm in his simplicity that won the hearts of his Brothers in religion. He was candid, without guile, without mental reservation, without secret calculation. There was not a fold in his character, not a wrinkle in his childlike dealings with others. The evening of his death he assisted at Benediction, and made some characteristic efforts to join in the singing. During recreation that same evening he appeared more joyful than usual. He went quietly to bed at the appointed hour, but had sweetly answered his *Deo Gratias* to an Angel, when the Community Excitator rapped on his door next morning.

Brother Edward was one of the trusted counsellors of Father Sorin in the upbuilding of Notre Dame. For thirty-eight years he held the office of Treasurer in the University. His problem was to make a small income fit a large expenditure, and

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VERY REV. GILBERT FRANCAIS, C. S. C.
Superior General.

RT. REV. PETER J. HURTH, C. S. C., D. D.
Bishop of Dacca, Eastern
Bengal, India.

RT. REV. PETER DUFAL., C. S. C., D. D.
Late Coadjutor Bishop of Galveston,
Texas. Second Superior General.

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in the days following the devastating fire of '79 that problem must have been painfully distressing. The laborious days and sleepless nights in Brother Edward's life during this period are not thoroughly known to man. They are written beside that other record of kindness to Christ's deserted poor, and prompt attendance to every religious exercise. It often occurs that a life so entangled with secular affairs is wanting in religious regularity, but Brother Edward never betrayed the mere business man clothed in the garb of a monk. He died in January of 1901, and was appropriately laid to rest between the graves of Brother Augustus and Brother Celestine: with the length of days enjoyed by the former he had combined the serenity of the latter.

One who knew and loved these pioneer Brothers, the Very Rev. Walter Elliott, C. S. P., has kindly given me some memoirs of his school days at Notre in 1855: "I remember Brother Amadeus the postmaster and professor of penmanship. He was the first member of Holy Cross that I ever met. He was always busy but an interior man, with the demeanor of one who had rather pray than work. Dear old Bonaventure taught us bookkeeping, the soul of kindness, and ever impressing us, in spite of his retiring manners, with the solidity and extent of his mathematical acquirements. Brother Benoit was

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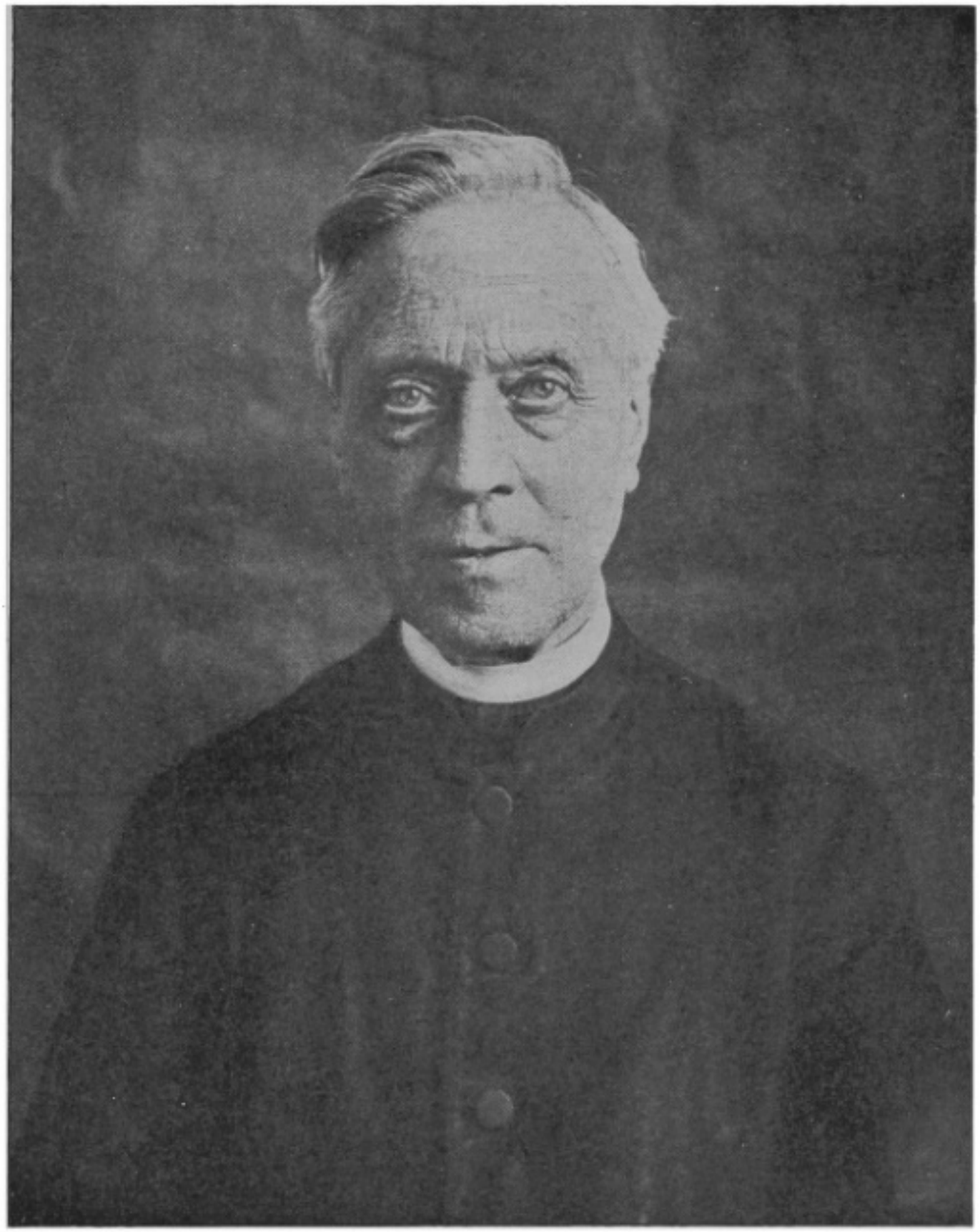

BROTHER EDWARD, C. S. C.

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the great prefect of the bigger boys. I think he might have been canonized at his death, for he had no purgatory: we boys saw to that this side of eternity. Then there were Charles and Cyprian, assistant prefects, truly religious men, and very much attached to us. It was chiefly owing to the vigilance, sense of duty and absence of human respect in these three, especially in Brother Benoit, that early Notre Dame was an orderly college. Anthony was, I think the name of the blacksmith, though some of us called him Brother "Vulcan." He was the most genial of men, and we loved to chat with him to the music of his hammer and anvil. Francis was the carpenter and undertaker—how sweet and sincere a character, how kindly a religious! Against Lawrence, the great farmer of Notre Dame, we had the grievance that he cut down the noble trees of the forest primeval upon the banks of the lakes, little recking the terrible financial straits that this shrewd and no less pious manager more than any one else, enabled the authorities to tide over in those early days. He was rated the best farmer in Northern Indiana. I must not forget Brother Augustus, or Brother "Gus," as we always called him. He led a saintly life. And he played the double bass in both orchestra and brass band, and sung or rather sawed off the plain chant in the choir. May God rest them all in everlasting peace. How enviable

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SACRED HEART COLLEGE.
Watertown, Wisconsin.

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was their holy vocation! How glad they now are that they were so true to its divine guidance."

The foregoing facts give us a glimpse into the life that "is hid with Christ in God." Just a glimpse. For the preceding narrative would scarcely make a fitting preface to the history of the Brothers of Holy Cross in America. The deeds of the un-sung and the un-wept would fill volumes. How much is suggested in this notice of the Provincial to the Superior General: "It is my sad duty to inform you of the death of Brother Agathange, a professed, who filled the office of assistant wood-cutter." A Brother Francis Caracciolo places his life at the disposal of the Congregation. God accepts his activities for a short time, and then allows him to wither away with spinal trouble during eight long years. But the expression on his face in death would have given another courage to take up the life of suffering just laid down. A Brother Timothy washes dishes for twenty years, dies peacefully and is heard of no more. But the least in the kingdom of heaven is greater than John the Baptist was on earth. A Brother Paul the Hermit sweeps the College floors for nearly a generation, sickens on the fourteenth of January, whispers to the Brothers at his bedside that he will celebrate his feast in heaven, and dies serenely at one o'clock next morning, the feast of St. Paul the Hermit. Three brothers

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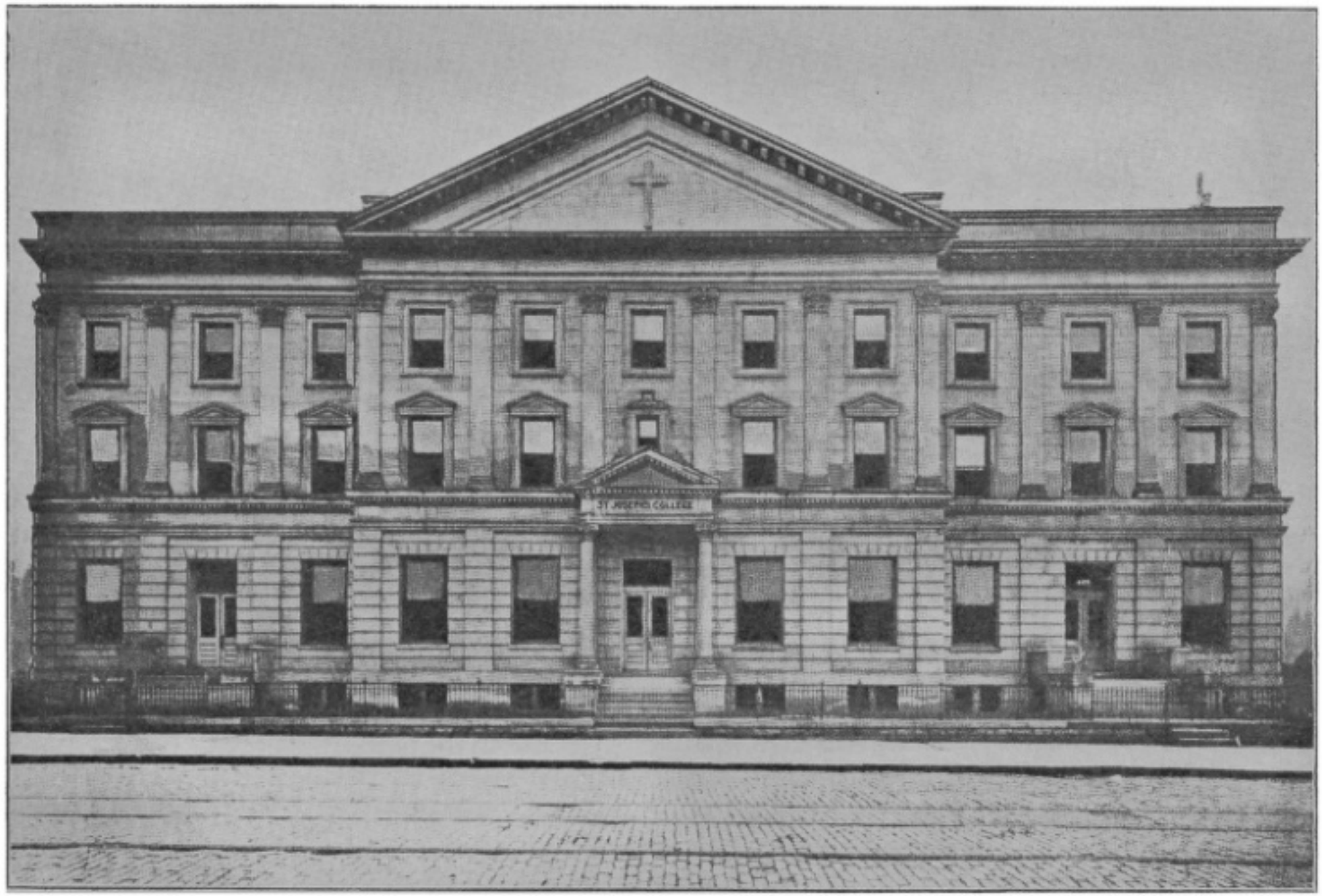

ST. JOSEPH'S COLLEGE.
Cincinnati, Ohio

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in the flesh become Brothers Ephrem, Bernard and Joseph in religion. The first two spend their energies in the class room and devote their brilliant talents to the instruction of youth, while the third cultivates the earth and works through the long day at the humble occupation of a farmer. A Brother Polycarp dies in apparent obscurity, though he seems to have been called to the Community by Mary Star of the Sea, after a thoroughly romantic career. "As a boy James White was a great reader with a special predilection for ancient history. The story of Jerusalem as related by the Jewish historian Josephus had particular charm for him and fired him with the desire to visit the land of Palestine, especially the parts made sacred by the life of Our Lord. To gratify his love for travel and adventure he became a sailor in the British navy, and within a few years had the satisfaction of having touched at all the ports of consequence in the world. Not as yet, however, had he had an opportunity of gratifying that early wish of his heart, to visit Nazareth and Jerusalem. After a time, however, he got a position on board the private yacht of an English officer heading on a cruise for the Holy Land.

One evening after they had reached their destination and were enjoying the cool breeze that stirred the olive leaves along the gardens of Nazareth the officer expressed a wish for a drink of water brought from

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the well of the Holy House at Nazareth. Mr. White volunteered to bring his officer the desired draught. As he approached the vine hung well he thought of the many steps made thither by the Blessed Virgin and her Son from heaven, and as he looked down into the clear depths of the water that had so often mirrored the face of God it occurred to him here would be a good place to ask some special favor of Jesus and Mary. So he knelt down by the gray stone and prayed that somewhere on the broad track of the world that he was weary roaming he should find a place where he might rest and work out his soul's salvation in peace.

As the tired sailor thus humbly prayed by the well at Nazareth, suddenly he saw, as it were, in vision, a structure, a fac-simile of the tomb of Our Lord, placed in a little wood, and behind it he could see the glint of limped waters. As he looked in wonder on the spectacle an old man with a venerable beard flowing down his breast appeared near the tomb and said to him kindly: 'You may stay here, my son, and work out your soul's salvation in peace.'

From that hour James White was a changed man. No longer was his wandering about aimless and to no purpose, it was directed by the desire that consumed his whole being to find that spot near the representation of Christ's tomb where he might live and die in peace. His wanderings brought him to America at

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the dread time of the Civil War. Here his experience as a sailor stood him in great stead, and he soon became chief gunner on Admiral Farragut's gunboat. After the war he wandered westward, and one day, he never could say just how, he found himself in South Bend, Indiana Never, he afterward related, was he so disgusted with a city and never before in his life had he been so severely tempted. He was on his way to the station when a fellow-traveler asked him if he had been out to see the university.

'What university?' Mr. White asked.

'Why,' the gentleman answered, 'the University of Notre Dame, one of the coming colleges of the country.'

'Oh, you don't need to tell me anything about schools here, I've seen all the great universities of the world and they're all alike.'

'But,' the stranger persisted, 'Notre Dame is unique. You never saw so many shrines; the new fac-simile of the tomb of Christ—'

'What?' Mr. White was at once interested.

'I say, they opened recently on the bank of the lake a shrine representing the tomb of the Saviour.'

Mr. White did not wait to hear any more. In a few minutes he had taken a carriage for Notre Dame, and immediately on arriving here asked to be shown to the new fac-simile of the Holy Sepulchre. It was only a step to the shrine, and the moment

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James White saw it in the green woods with the bright waters rippling behind it he knew that his prayer by the well of Nazareth had been heard. Still he was not quite satisfied; he was if anything a sensible, practical man, and he did not care to bind himself with promises till he had consulted some one with authority in such matters. Accordingly he asked to see the superior of the place, and was soon shown into the presence of Father Sorin. Then what doubts still lurked in his mind immediately vanished, for here was the very figure and face he had seen many years before by the well at Nazareth, and when he stated his case, the very same voice he heard in that far-off sacred garden said to him: 'You may stay here, my son, and work out your soul's salvation in peace.'

Brother Polycarp died at the advanced age of eighty-four, a model religious of Holy Cross. That fac-simile of the Holy Sepulchre stood where now towers a magnificent statue of the Redeemer whose pedestal bears those most consoling of all words to the religious--'and everyone that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold, and shall possess life everlasting'" A Brother Michael crossed the ocean to toil unknown in humble occupations. His only claim to distinction is the record of being able to do more work, to do it better, and to say more "Hail Marys" while doing

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it than any of his competitive Brothers. A Brother Simon wields his pick in a marl-bed while the burning sun beats down mercilessly upon his tottering form. His companions urge him to rest in the shade hard-by. The saintly old man raises his drooping shoulders, vainly endeavors to repress the rays of joy on his withered face, and calmly points to the blue above him. We seem to read in his very silence; "In peace in the self-same I will sleep and take my rest." A Brother Philip, a near descendant of the Presbyterian John Knox, leads a useful and quiet life in the Community, edifying his fellow religious and making secret reparation for his deluded ancestor. A young man "walking in the ways of his heart and in the gaze of his eyes" offers his future to the Congregation, becomes Brother Athanasius and dies in the bloom of his youth. Of this fair soul Father Sorin wrote: "Oh! how sweet it is to die young, in innocence and peace, in confidence and love of God! May our last moments be like unto his!" A Brother Eugene, for many years the Director of the shoeshop, comes to the Community at the age of forty-seven and when presented to the Local Council for examination before receiving the Habit, is thus addressed by the presiding officer: "You are too old and I do not like 'winter vocations.'" With a simplicity found only in the life of a Brother Giles, the new postulant replies: "I can still do a

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day's work, and winter is the shoemaker's summer." A Brother Augustine—for many years the College Baker—comes to Notre Dame from the California mines, is accepted as a postulant, and some days later while listening to Father Sorin's sad story of the Community's present financial embarrassment, remarks with the holy indifference of a Brother Juniper: "Down in my old trunk there is a bit of gold, and you are welcome to it, if you want it." Upon investigation the Treasurer found the "bit of gold" to be $4,000.

Perhaps some one reading the record of these "men of renown" will see in the simple narrative his ideal of a noble life, and be influenced to imitate it. At least he will admit that "things are not so ill with you and me as they might have been, half owing to the number who lived faithfully a hidden life and rest in unvisited tombs."

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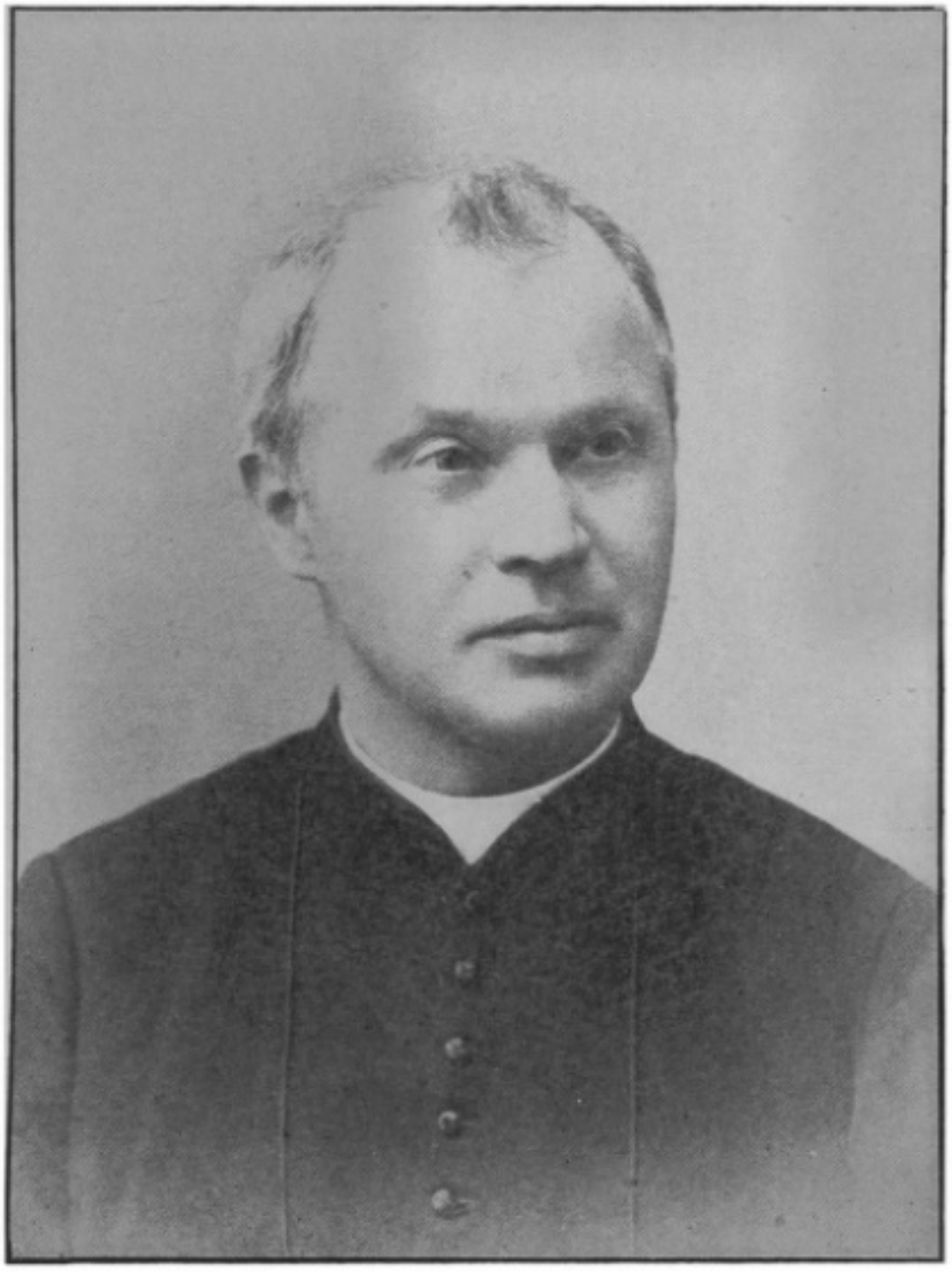

THE VERY REVEREND GILBERT FRANCAIS, C. S. C.
SUPERIOR GENERAL SINCE 1893.

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THE RELIGIOUS TRAINING OF A BROTHER.

FATHER Moreau consecrated the Brothers of Holy Cross to St. Joseph. The foster father of Christ is still their special Patron. There is a singular appropriateness in constituting St. Joseph the guide and protector of a religious body of men not destined for the priesthood, and the Brothers of Holy Cross have always appreciated their privilege of possessing the carpenter of Nazareth for their Patron. After all, St. Joseph was the first lay Brother,—the first man under the New Law to live a life so closely allied to the ideals of the religious state. He was poor, chaste, and obedient.

The young man who desires to be a priest looks to Christ for his perfect model. Whosoever would be a Brother must have his pattern, his exemplar, and this he will find in the life of Christ's reputed father. St. Joseph though of royal lineage and of spotless reputation was not "called by God as Aaron was" to stand in the holy place and to offer the sweet odor of frankincense to his Lord. God had a ministry other than that of the Sanctuary in store for this unpretentious workman, and when the day

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of his visitation arrived, he recognized God's voice and cheerfully obeyed it. Straightway he began to lead the dying life of self-effacement and personal-extinction. Herein he became the perfect model of every man who without aspiring to the priesthood aims at practicing the Evangelical Counsels.

Those who feel themselves called to imitate the poverty, chastity, and obedience of St. Joseph in the Brotherhood of Holy Cross and make application for admission into the Community, receive an interrogatory from the Superior.

If the answers are favorable, the person is notified that he has been accepted and a time is stated within which he must report at Dujarié Institute. When the applicant presents himself, he is received into the Congregation as a postulant.

Postulants destined for teaching pass the time of their probation in Dujarié Institute and follow practically the same exercises as the novices. If during this term of probation the postulant meets the requirements of the Superiors he is sent to the Novitiate and makes a retreat of three days. At the end of the retreat he is clothed with the Holy Habit, and now begins his novitiate. The trial of the Novitiate, in the Congregation of Holy Cross, lasts two years, in virtue of a decree of the General Chapter of 1886, approved by the Holy See, and modified thus in 1892: "The first year must all be

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passed in the Novitiate. The second, which should be, as it were, a counter trial of the first, may be continued partly or wholly in the Novitiate, or in any other house of the Congregation, according as the Provincial and Master of Novices may judge fit."

"One year to form one's self to the spiritual life is the minimum of time required by the Rule. This year, therefore, from the first moment to the last, must be consecrated to the science by pre-eminence and the sweet practice of this superior life, which is the essential foundation of the religious life.

No technical study is permitted or should be made under any pretext whatsoever, as, for instance, the study of grammar directly, of mathematics, of literature, of philosophy or of theology properly so called."*

The Novitiate for the Province of the United States is at Notre Dame, Indiana, where the Seminarians and Brothers make their probation together. The latter are continually reminded of their holy Patron, St. Joseph, as he is the special heavenly guardian of the Novitiate. As far back as 1869 Father Sorin wrote: "In the domain of Notre Dame du Lac, the centre of our work, see

* Directions for the Novitiates of the Congregation of Holy Cross, by the Very Reverend Gilbert Français, Superior General, C. S. C.

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today the beautiful Novitiate of St. Joseph upon the borders of the limpid waters of the Lake of St. Joseph! It would be impossible to find in the New World another site where devotion to St. Joseph is more wonderfully called for. It seems to spring from the soil; it is in every drop of water; the very air we breathe seems perfumed with the virtues of St. Joseph."

This fair home of the novices was burnt down in 1887, but quickly replaced by a far more stately and commodious building,—the present St. Joseph's Novitiate overlooking St. Joseph's Lake. The grounds of this veritable Eden are always green. Their beauty defies description.

Within the sanctum of these precincts hallowed by the foot-prints of many a worthy Brother the novice spends a year. There is a note of routine in his work, but never the least monotony. He rises at five o'clock every morning and makes his meditation in common at half-past five. This exercise which lasts thirty minutes is followed by a quarter of an hour's recollection. Holy Mass and thanksgiving take up the rest of the time till seven when breakfast is served. This like all other meals in the Novitiate, except on feast days and special occasions, is taken in silence. After breakfast the novice works until eight o'clock at some vigorous occupation, such as sweeping the corridors and rooms, cleaning walks,

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ST. JOSEPH'S NOVITIATE.

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washing dishes, weeding flower-beds, or tending the garden. At eight-fifteen o'clock the novices assemble for the recitation of the Little Hours of Our Lady's Office. Immediately after this exercise the Master of Novices gives his highly appreciated Conferences on such subjects as the Rules, the Life of Our Lord, the Religious State, the Directory and Liturgical Explanations. The rest of the forenoon is occupied with private reflections on the morning's Conference, reading of the Life of Our Lord, the study of the Rules and prayers that are recited in common, and particular examination of conscience. Dinner and recreation last till half past one, and are followed by a short visit to the Blessed Sacrament and Vespers. An hour's out-door manual labor relieves the spiritual routine of the afternoon. A half hour's private reading of the Lives of the Saints at three o'clock, and thirty minutes practice in singing at half past three prepare the novice for a fervent recitation of Matins and Lauds half an hour later. After Office there is study, meditation and recollection, then supper, an hour's recreation, half an hour's spiritual reading, a few minutes study, and night prayer. The grand silence, as in all religious Communities, lasts from the evening devotions until after Mass next day.

The novices go to confession weekly, and receive

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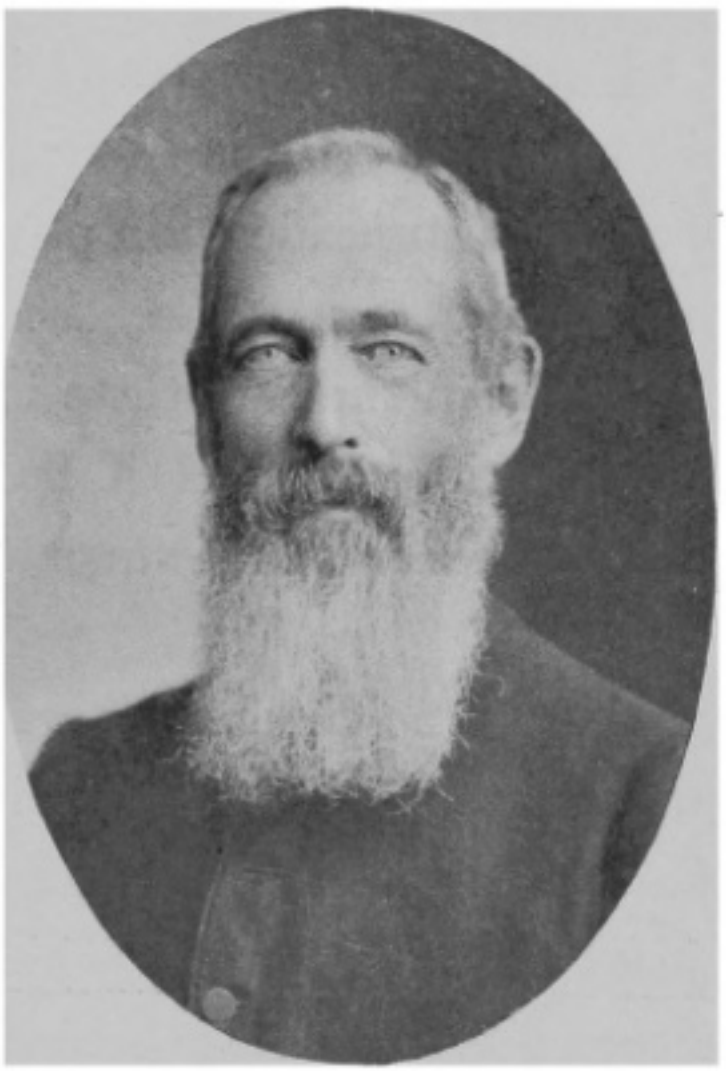
REV WILLIAM R. CONNOR, C. S. C.
MASTER OF NOVICES.



BROTHER JOHN CHRYSOSTOM, C. S. C.
ASSISTANT MASTER OF NOVICES.

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Holy Communion frequently. Every Friday there is the Way of the Cross in common, and the Chapter of Accusation in which the novice acknowledges his external violations of the Rules of the Community. There is an hour of adoration once a week, and every month a retreat of one day with direction and monition. Besides there is the annual retreat of one week.

Many thoroughly good persons in the world have erroneous ideas about the life lived in a Novitiate. They speak in undertones of the planks, the bare boards, the long fasts, the curtailed meals, the heroic acts of obedience, the untold humiliations. The Novitiate is primarily a place where the candidate for the Congregation is taught the Rule of life that he must henceforth observe, and incidently trial is made of his vocation. He is not specifically notified that this or that mortification patiently endured will decide his calling, and place him among the predestined. His life in the Novitiate is by no means an extraordinary existence, and if he observes the Rule, his will be the peace "that surpasseth all understanding."

The young man who begins his years' probation with the sincere intention of becoming a worthy Brother of Holy Cross, will find the Novitiate the very vestibule of that higher life, which he hopes to enjoy for all eternity. It has been said that our imperfections are suggestive proof of our immor-

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tality. These imperfections are the subject of daily meditation for the novice; their analysis continually occupies his mind and heart. The end and aim of all he thinks and does is knowledge of God and of self. If he is constant in the observance of his Rule, if he is faithful to the study of his own heart, he soon comes to know, appreciate, and love his vocation. He understands the words of St. Paul: "I count all things but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things." He begins to experience the truth of Christ's promise: "Every one that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold and shall possess life everlasting." He looks back with deep emotion to the days when he first heard the mysterious words: "Blessed are the poor in spirit. Blessed are the clean of heart. Take up my yoke upon you, and you shall find rest for your soul. For my yoke is sweet and my burden light." He retires from his frequent conversations with his Master in the Blessed Sacrament, repeating interiorly after the manner of the disciples of Emmaus, "Was not my heart burning within me while He spoke to me from the tabernacle?" The days of severest trial serve only to intensify such a novice's conviction that his Master's yoke is sweet and His burden light. The more his life is influenced by these

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salutary meditations, the brighter grows the flame of fervor and in the light of this burning love he receives his impressions about the religious life. He sees in the sweet, pure, humble, disinterested and self-sacrificing lives of those around him many a reflection of the lives of Christ and Mary. He learns to read in the open book of his companions' daily actions many things that tell of heaven. Finally he comes to regard the religious life as the very threshold of Paradise, and he realizes to his intense joy that his soul, the pearl of great price, has found its proper setting.

ST. JOSEPH'S RIVER, NOTRE DAME, INDIANA.

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A BROTHER AND HIS BOYS.

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VERY REV. ANDREW MORRISSEY, C. S. C.
Provincial.

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THE TEACHING BROTHER.

THE Brothers of Holy Cross were exclusively a teaching body in their origin. Their primary duty was to instruct in secular learning and to catechise in matters of religion the children of the respective parishes to which they might be sent. They have never lost sight of their privileged vocation. The intellectual and moral formation of youth is still the cherished work of those who are actively engaged in teaching. The deep interest they have always manifested along the line of secondary education accounts for their present high standing and is an earnest of future success.

During the quiet, peaceful, and prayerful days of the novitiate, note is made of the Brother's ability to teach, or of his fitness and aptitude to learn. If his education is deemed sufficient and if he be not too young, he is permitted to exercise his zeal in the class-room immediately after his novitiate. If, on the contrary, he is incapable of discharging creditably the responsible office of a teacher, either through lack of knowledge or by reason of extreme youth, yet possesses the talent to succeed in things of the mind, he is sent to the House of Studies and

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thoroughly equipped for his glorious mission.

The scope of the teaching Brothers' education is thus stated in the Rule (XVIII., 116): "The Brothers destined for the schools shall study all that regards primary education." This Rule is interpreted by the present Very Reverend Superior General of the Congregation as follows: "All that regards primary education takes in, nowadays, reading and writing in their diverse forms; sacred history, the history of our Lord, the abridged history of the Church, the history of the country of which one is a resident, together with accurate notions of universal history; a thorough knowledge of the geography of one's own country, as well as a considerable acquaintance with the physical and political geography of other lands; practical arithmetic in its entirety; practical geometry; the elements of natural history and cosmography; commercial arithmetic and book-keeping; elementary physics and chemistry; a summary of rhetorical principles with their practical application; elementary drawing; stenography; type-writing; the general principles of music; and some knowledge of hygiene and gymnastics."—Circular Letter, April, 24, 1895. The General Chapter of the Congregation issued a decree in 1898, which regulates the studies of the teaching Brothers of Holy Cross in this country: "In the Province of the United States the Postulate for the

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From a drawing by H. H. Darnell.

DUJARIE INSTITUTE, NOTRE DAME, INDIANA.

BROTHERS' HOUSE OF STUDIES.

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Brothers destined to teach shall be at the Brothers' House of Studies, at Notre Dame. The programme of studies for the young Brothers of the Province of Indiana shall be the same as the Preparatory Course in the University of Notre Dame, except that commercial branches shall be substituted for Greek and Latin."

The mention of Greek and Latin determines the particular Preparatory Course at Notre Dame. Apart from Latin and Greek this course offers four years in the study of English, History, Mathematics, Natural Science, French and German, and begins with what is commonly known as first year High School. The English course—five hours a week for three years and four hours a week for one year—embraces a study of the fundamental principles of composition, as embodied in Meiklejohn's *Art of Writing English*; the elements of versification, scansion, memory work, select required readings from the best English and American authors; a detailed study of Hill's *Principles of Rhetoric* and of Genung's *The Working Principles of Rhetoric*, with daily, weekly and monthly exercises in verse forms, letter-writing and rhetorical compositions. The courses in History—three hours a week for three years—include Ancient, Mediaeval, and Modern History, as set forth in Fisher's *Outlines of Universal History*. The Mathematics—five hours a week for three years

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—take in Algebra from its fundamental principles to the Binomial Theorem; Plane and Solid Geometry; Trigonometry. The Natural Science course offers an interesting study of Physical Geography, Physiology, elementary Zoology, elementary Botany, elementary Physics and Chemistry, and Descriptive Astronomy. There is a three years' course in French, and also one in German. Elementary Drawing is generally finished in two years, but if time allows, the student, just as in Mathematics, may follow the advanced classes. These latter in Drawing include full figure, busts and heads, sketching, artistic anatomy, decorative designs, etc. The Commercial course, which takes the place of Greek and Latin in the curriculum of the teaching Brothers, offers a complete business training in English, Arithmetic, Penmanship, Shorthand, Type-writing, Book-keeping and Commercial Law. After passing satisfactory examinations in the above branches, the Brother receives his diploma from the University.

The foregoing will give us an idea of the possibilities that await the bright and fervent novice who rightly values knowledge, who is anxious to acquire it and to impart it to the little children whom Christ blessed, to the youth whom He loved.

The teaching Brother who is imbued with the spirit of his noble calling has an enviable vocation. He shares the merits of the priesthood without

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assuming its responsibilities. The illustrious Bishop Dupanloup went so far as to say that Christian education "will always be the grandest of works; a providential and sacred labor, a task entirely divine—a priesthood." The French prelate's intense admirer, Bishop Spalding, did not hesitate to ask the question: "What better work, in the present time, can any of us do than to foster vocations to our Brotherhoods and Sisterhoods, whose special mission is teaching?" St. John Chrysostom commenting on the words of Our Lord, "See that you despise not one of these little ones," takes occasion to emphasize the dignity of the Christian educator: "Than this art there is no greater. For what is equal to training the soul, and forming the mind of one that is young? He that hath this art should be esteemed far greater than the most renowned painter or sculptor."

We read in the Old Testament: "They that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity." Most of us recognize the value and efficacy of good example. But there is something higher and more meritorious than the indirect influence of our good actions upon others: "He that shall do and teach, he shall be called great in the kingdom of heaven."

Perhaps the most studied, eloquent, and con-

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vincing Circular Letter addressed by Father Sorin to his Community is that of January 7, 1885, suggested no doubt by the Crib of yule-tide. Christian Education is the main theme. A paragraph from this letter may throw some light on the standard of excellence required of the teaching Brothers of Holy Cross: "Teachers of youth must know thoroughly the various branches they have to teach. This is universally admitted; and the qualification is every day becoming more strictly required. The time of common or mediocre teachers is rapidly passing away. Real merit alone, *officially acknowledged*, will admit one to the important function of a teacher even in the smallest country schools. But even granting the required proficiency of all our teachers, will their superior personal ability secure all the advantages most undoubtedly needed in, and confidently expected from, our Catholic schools? No: Something more than erudition and talent is required in the school-room for the complete education of the future generation. It is not enough to cultivate the intellect, to cram the minds of our youth with such knowledge as can be learned in the public schools. This instruction, or filling up of the mind, is only a part, and a supplementary part, of the great work of *education*. Education, in its proper sense, implies the expansion and cultivation of all the faculties, mental and physical,—

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the cultivation of the heart as well as the mind; and of these, the formation and enrichment of the heart is undoubtedly the most important. Children must be addressed as children, not as philosophers. If we wish to interest an innocent little child we must speak to its loving heart rather than to its brains. Teachers, here is your task; here is your command. How will you proceed? Experience always the best of teachers, gives us the best of methods."

Catholic Education, parochial and collegiate, was ever dear to the heart of Father Sorin. He reverts to it time and again in his letters addressed to the community. Here is a glance at the ideals he kept constantly before the minds of his teachers: "Whenever we admit a child into our parochial schools we bind ourselves thoroughly to train that innocent little favorite of Christ, first of all, in the knowledge of the elements of Christianity, and alike into the daily practice of Christian virtues. Here, especially, is the apostolate of the devoted and able teacher who appreciates the grandeur and beauty of the mission received from above. The vocation of a Religious to teach young children can scarcely be overestimated. What an important task for a Religious Body, received into the Church as a teaching Order or Congregation! What we have said of our teachers in Parochial Schools manifestly applies

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even more strictly to our Boarding Establishments, as our control over boarders is more absolute than over day-scholars. Again, in our Colleges and Academies students are to be trained for higher circles of society, where they are naturally expected to exercise a greater influence, if properly fitted for the important posts or offices they will soon occupy."

We concluded a preceding chapter with a list of the Universities, Colleges and Schools that represent the activity of Holy Cross as a teaching body in the United States. We might add here that all the branches taught in the schools and the greater part of the Preparatory courses in the Colleges and Universities are conducted by the Brothers of Holy Cross. Notre Dame, St. Joseph's College and Sacred Heart College, in the middle west; Columbia University on the Pacific Coast; St. Edward's College in the south-west, and Holy Cross College in the extreme south, have practically all their preparatory work done by the teaching Brothers of Holy Cross.

It is true that the original Brothers of St. Joseph seem to have been founded exclusively for parochial work—teaching and catechising poor children, even when little or no pecuniary recompense was forthcoming. It is also true that the first Brothers of St. Joseph devoted themselves entirely to the teaching of youth. They seldom did anything that partook of the nature of manual labor. Have they changed

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COLUMBIA UNIVERSITY
Portland, Oregon.

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their ideals and their destiny? Are the Brothers of St. Joseph no longer to be identified with the Brothers of Holy Cross? Has the evolution left no trace of the proto-type?

Ideas admit of development,—of mathematical, physical, material, logical, political and ethical developments. No human institution can prosper and escape these laws of development. The Brothers of St. Joseph were undergoing a rational process of development—a spiritually economic transformation —when they withdrew in part from the schools, united their efforts to those of the Auxiliary Priests, and in union with them established the first College of Holy Cross at Mans in 1836. It was also during this eventful year at the close of the annual retreat that Father Moreau singled out those members of the Brotherhood who had not the requisite tastes and training for work in the class-room and assigned them to manual labor. In a Circular Letter of this period addressed particularly to the Brothers, Father Moreau says: "Associated to the apostleship of the Priests of Holy Cross by the services you render them in the diverse employments which you fill near them in the Colleges, or by the instruction of the children in your schools . . . . . what a beautiful, what a glorious mission is yours!" The Brothers of St. Joseph, therefore, did not deviate from the primary object of their foundation in becoming

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Brothers of Holy Cross. They merely enlarged the sphere of their activity and usefulness. These considerations—this idea of development—will help to explain why the majority of the teaching Brothers of Holy Cross today are charged with High School work in College and University, while the minority conduct parochial schools. Again there seems to be at work in the purely parochial schools what is known to linguists as "a levelling process,"—the Brother is being silently told to "go up a step higher," and to care for the larger boys in parish High Schools. Of late years the Brothers of Holy Cross have been obliged to refuse excellent offers in the way of parish High Schools, because of a dearth of vocations to the teaching Brotherhood.

The music-teacher must not be overlooked. Those Brothers who give evidence of a talent for any musical instrument whatever, are afforded an opportunity to develop this precious gift of the muse and to become teachers of the lyre. The department of music at Notre Dame is directed by Brothers; the community choir is under their supervision and for more than fifty years a Brother has been organist of the collegiate church at Notre Dame. The Congregation has had and yet possesses distinguished musicians. Still their ranks have never been crowded, and at no period of the Community's history in this country were first-class

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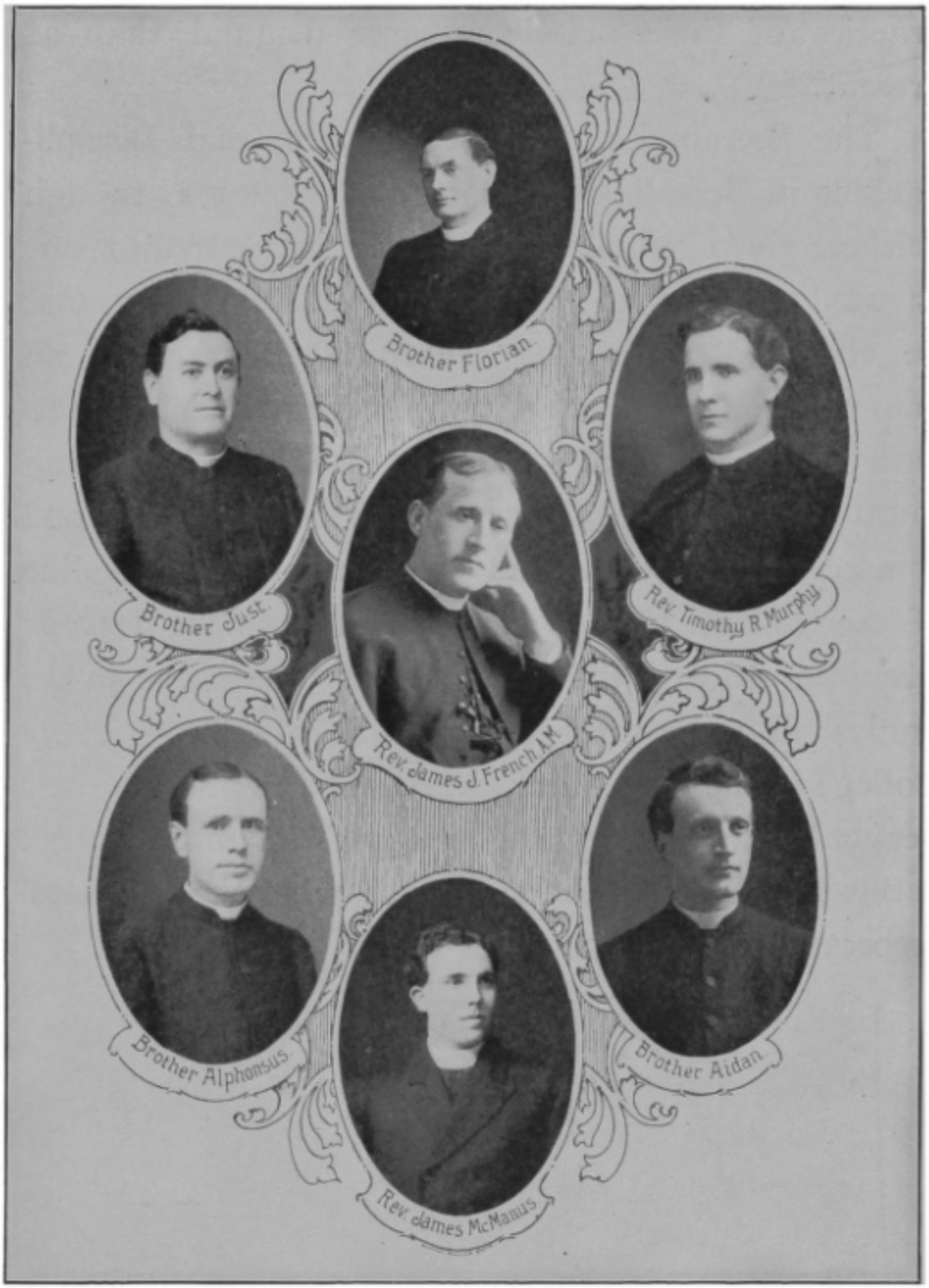

DIRECTORS OF HALLS, UNIVERSITY OF NOTRE DAME.

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music-teachers—those who know the theory and practice of their art—in greater demand than at present.

The Secretaries, and Treasurers, and Disciplinarians in Boarding Schools and Colleges though neither given wholly to intellectual pursuits nor devoted entirely to the instruction of youth must be classified with the Teaching Brothers from among whom they are usually recruited. The office-man and the prefect are indispensable in Boarding Establishments, and their influence for good is beyond computation. With them rest the order and discipline of the College: the quick ready hand at the desk or over the books; the keen, penetrating eye in the study-hall and on the campus. Invaluable to every College is the office-man, whose books preseve their perfect balance; invaluable the prefect, whose kindly, shrewd and sympathetic nature wins the students' respect and confidence

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THE WORKING BROTHER.

NO mortal hands were ever so holy, pure, and undefiled as those of Christ,—the hands that gave to every species of manual labor its dignity and almost sacred character. In as far as toil is a penance imposed on man by God Himself, it seems to have contained from the beginning a partial remission of the temporal punishment due to sin. Christ blessed work, and ever since the Jews murmured among themselves, "Is not this the carpenter, the Son of Mary?", neither beauty nor talent nor wealth nor station have been able to raise man above the dignity of free labor. If St. Joseph be the patron of all the Brothers of Holy Cross, surely he is the special patron of the Working Brothers. For in him is mirrored the image of what they ought to be.

Manual labor always existed among the Brothers of Holy Cross in America. They have worked and prayed to "the ring of the woodman's axe, the cling-clang of hammer and anvil, the thud and sputter of red-hot beaten iron, the buzz of the saw, the whiz and whirl of wheels, the murmur of imprisoned waters, the hiss of escaping steam, the rumble and

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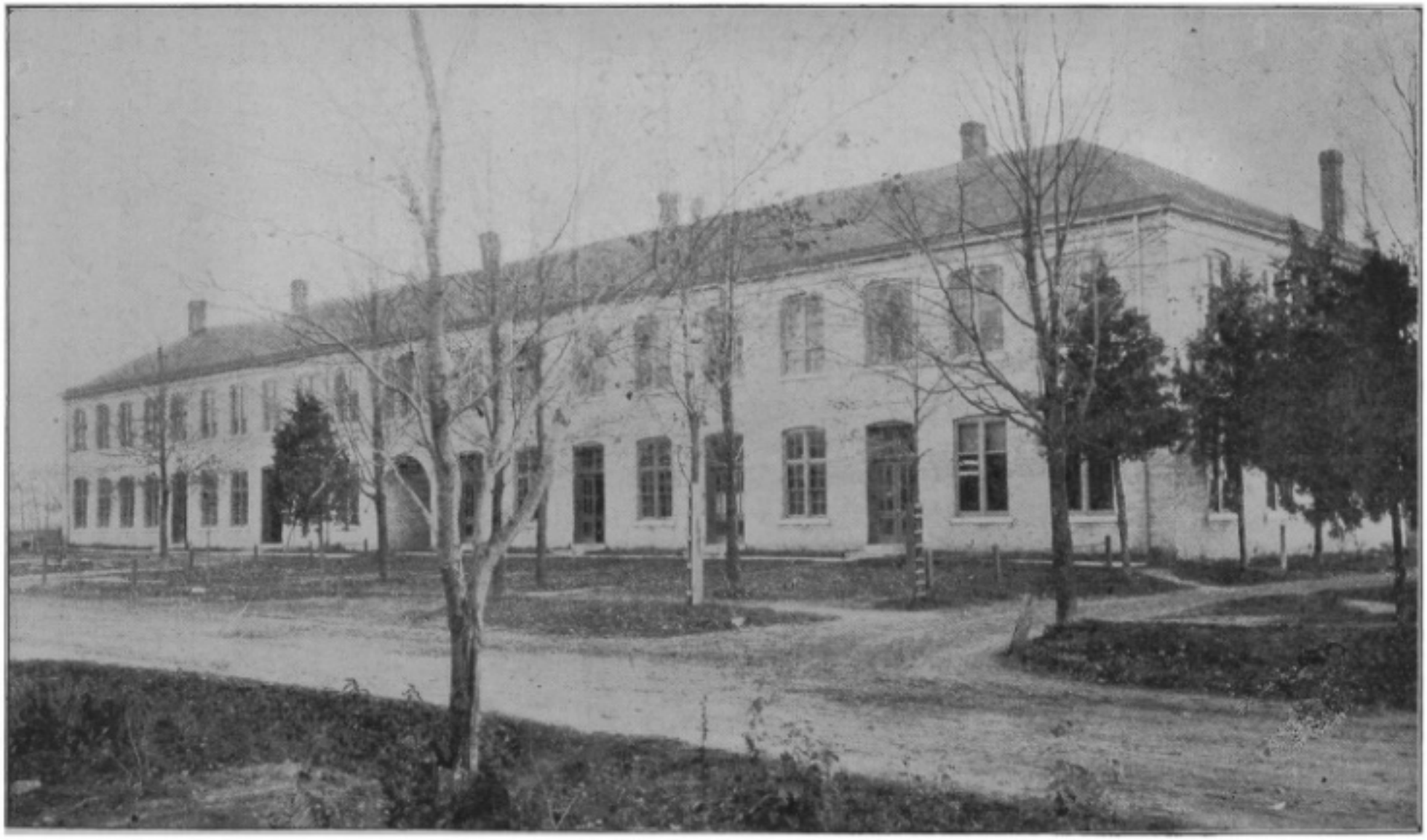

THE SHOPS.

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roar of machinery in motion." They wielded the axe at St. Peter's, and shortly after their arrival at Notre Dame, they were familiar with many of the tools and implements then used in the construction of houses or in the cultivation of the soil. Nearly every trade and craft has had and still has its worthy representative among the working Brothers of Holy Cross in this country. They have numbered and continue to number among their ranks: carpenters, cabinet-makers, painters, shoemakers, mechanics, steam-fitters, engineers, electricians, book-binders, press-men, typesetters, undertakers, blacksmiths, tin-smiths, plumbers, bakers, cooks, farmers, landscape gardeners, butchers, tailors, moulders, carriage-makers, stone-cutters and masons.

In the early days the Brothers did practically all the manual labor, whether of handi-craft or common work. We have seen Father Sorin's statement of 1842: "To-morrow I will give up my room to Brother Marie (Francis Xavier), to be used for his shop." We have also noted that the Industrial School, chartered together with the first College in 1844, was one of Father Sorin's favorite foundations.

The farms, quite naturally, have always been of special interest to the Community. The land about Notre Dame has increased during the past half century from a section to fourteen hundred acres. The Congregation has two other farms near Notre

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Dame, St. Joseph's farm eight miles east, which counts nineteen hundred acres, and St. Bernard's farm nine miles north-east, which contains one hundred and eighty acres. These tracts of field and forest are in charge of the Brothers, who carry on most of the agricultural work with hired help, owing to the scarcity of vocations.

At Notre Dame the farm-house and barns are situated at a becoming and convenient distance from the University. The main barn is really a livery-stable, where the buggy-horses of the Administration, and also the farm-horses are kept. This barn contains an average of forty head of horses. These barns, the fertile gardens that surround them, the green meadows in the distance and the undulating wheat and corn fields, come under the immediate supervision of the Director of the farm and the Steward of the University.

St. Joseph's farm represents no small part of the Working Brothers' activity. Several Brothers have charge of this immense stretch of land. There are forty horses, one hundred and twenty Holstein milch cows, and a large hennery to be looked after. Skilled dairymen and successful poulterers find ample scope for the exercise of their craft on St. Joseph's farm. The Brothers live in strict community life. One of the priests of the Congregation acts as Chaplain. Their meals are prepared and their house-work done at

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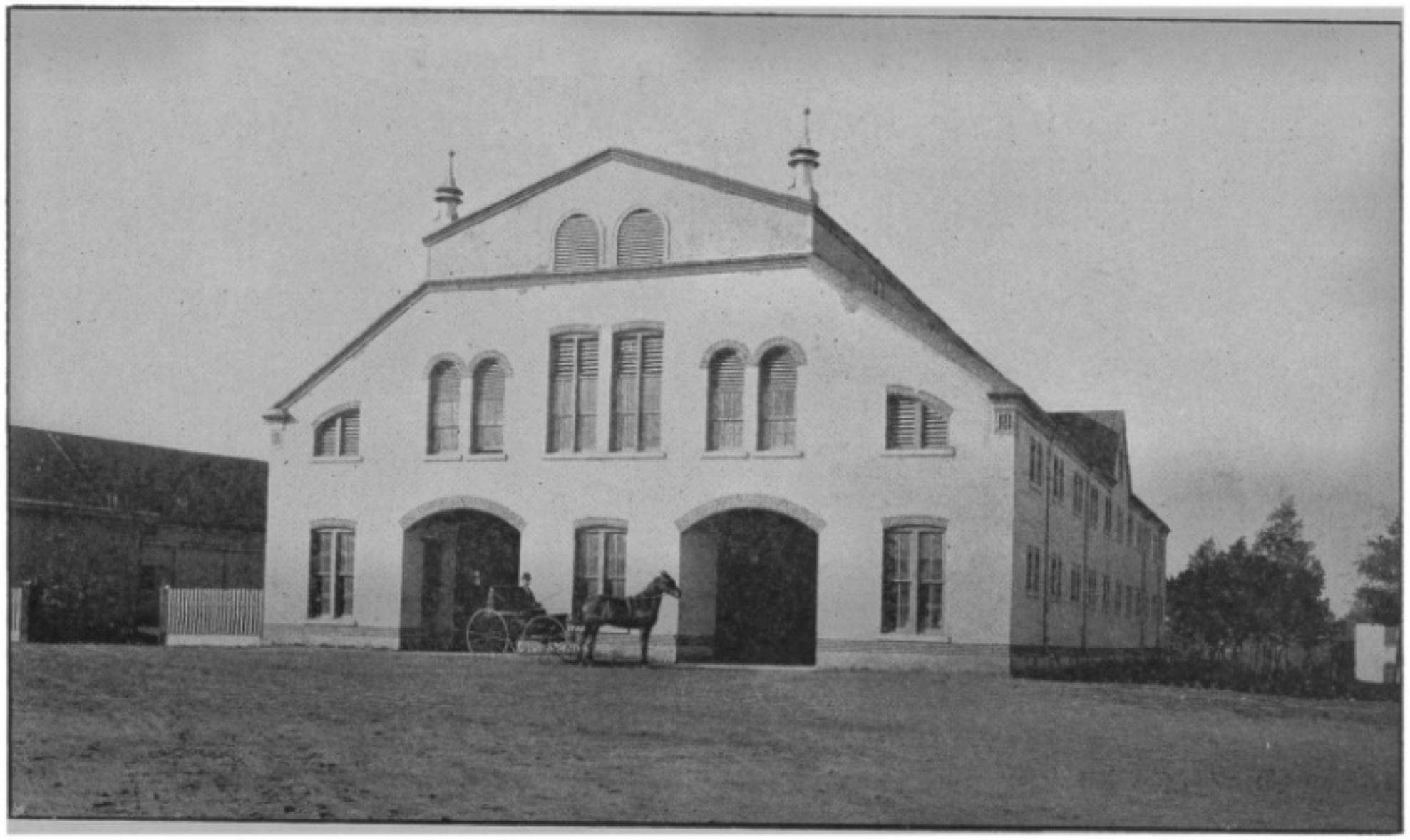

THE BARN.

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present by eight Sisters of the Presentation. St. Bernard's farm, one mile north of St. Joseph's farm, is cared for by those who are charged with the agricultural work at Notre Dame. Four Brothers of Holy Cross direct the work connected with the farms of several hundred acres belonging to St. Mary's.

The shops include a series of offices and working-apartments located south of the University grounds. In these buildings we find the shoemaker, the tailor, the carpenter, the tinsmith, the painter, the electrician, the blacksmith, and the undertaker duly represented. All the shops are directed by Brothers. Besides this particular series of buildings there are other shops at Notre Dame, such, for instance, as the butcher's shop, and the plumber's shop. These also are directed by Brothers. The butcher has charge of the two slaughter-houses, where forty head of cattle are killed monthly, and of the pig-pens, where some three hundred hogs are fattened and killed yearly.

The present steam-house is situated at the terminus of a branch of the Michigan Central Railroad that comes into the University Station. The new steam-house was built in 1899. The laden cars of coal are switched up beside the immense coal-bins, which have a capacity of six thousand tons. Eight thousand tons of soft coal are consumed annually. Ten large boilers in batteries of five are

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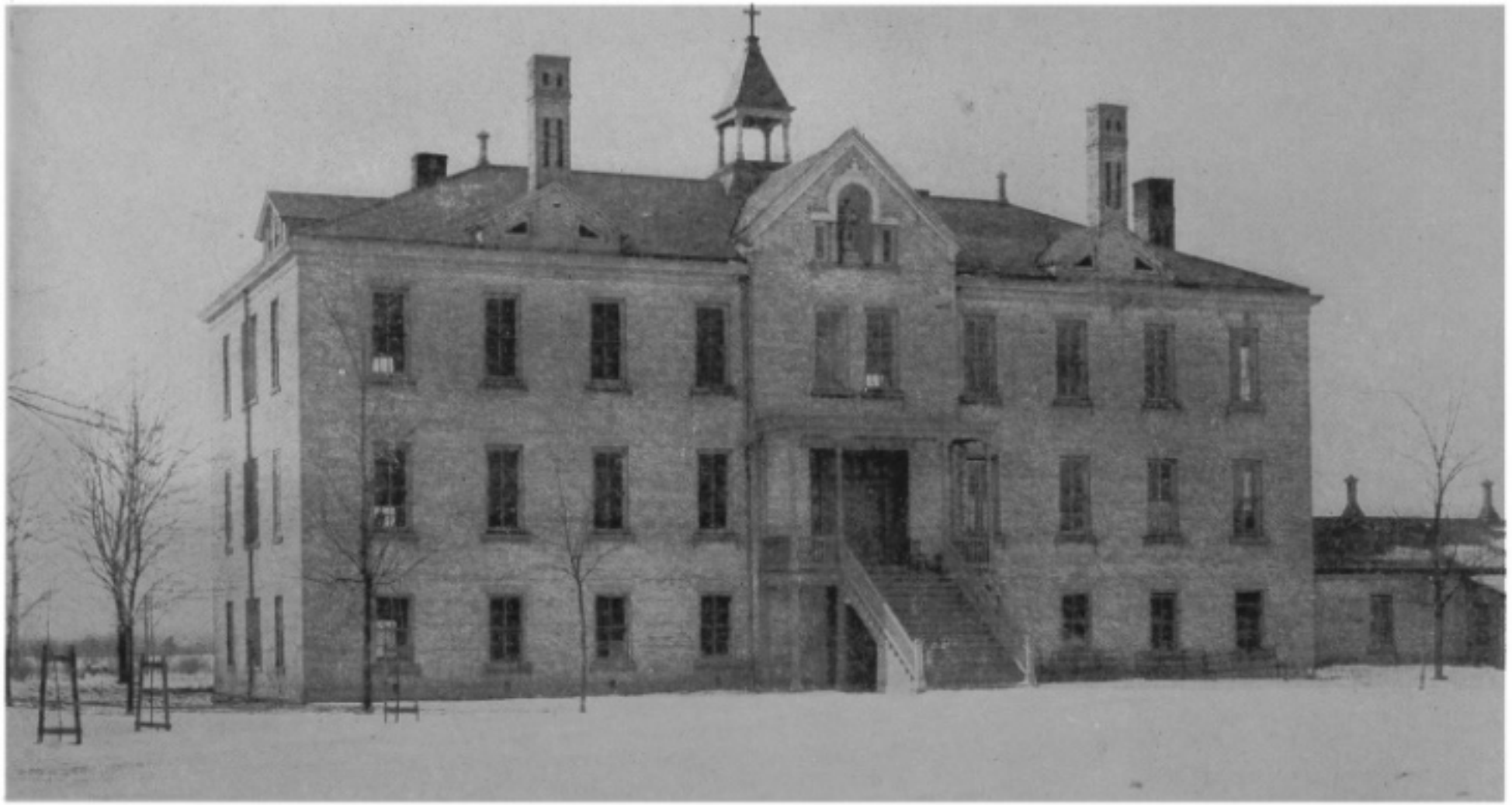

ST. JOSEPH'S HALL, NOTRE DAME, INDIANA.

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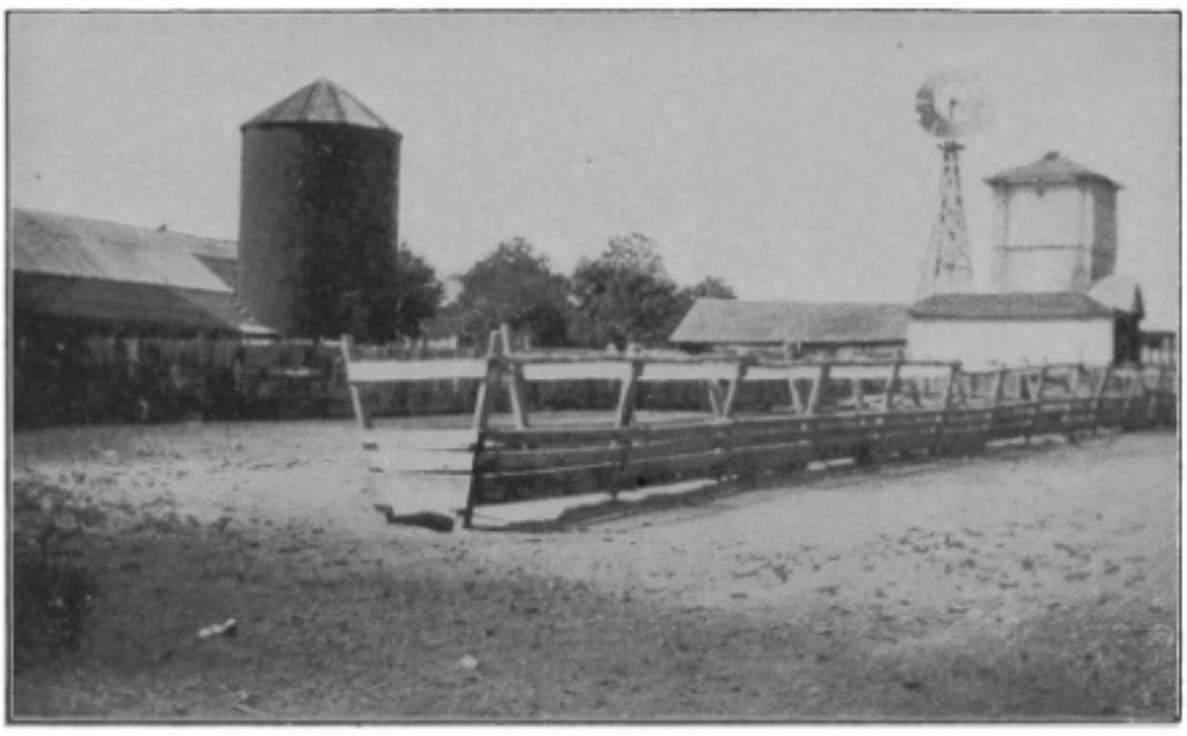

SCENES ON ST. JOSEPH'S FARM.

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kept constantly heated during the winter months. The heat is conveyed to the Main Building by a tunnel five feet in diameter, and by smaller connections to the halls occupied by the students of the University. Connected with the steam-house are three dynamos. The Chief Engineer and the Electrician are both Brothers.

St. Joseph's Industrial School is located north of "the shops" on a corner of the three hundred acres incorporated under the title of the Corporation of the Brothers of St. Joseph. The school was founded by Father Sorin with a view to giving poor boys an opportunity to learn a trade by serving for some time as apprentices in the various shops directed by the Brothers. Many a young man has left this School to make the Industrial World better by his having lived and worked in it.

The Ave Maria, published weekly at Notre Dame, was founded by Father Sorin in 1865. The Brothers of Holy Cross have always been identified with the publication of Our Lady's Journal as typesetters, press-men, binders, and office-men. At present nine Brothers are employed in these various positions. Eight Brothers travel during the year as agents for *The Ave Maria*. They visit nearly every state in the Union.

The Brothers have charge of the new bakery, where fifteen hundred loaves of bread and three thou-

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sand biscuit and cakes are baked daily for Notre Dame, St. Mary's and St. Joseph's Hospital; of the little confectionary for the students; of the music rooms; of the laboratory preparations in Science Hall and in Mechanics Hall; of the local mason-work; of the sacristry work in the Collegiate Church; of the house-keeping about the University; of the landscape gardening on lawn and campus. The Government Post-Office on the University grounds affords two Brothers constant employment. Finally, the students' refectories, private rooms, and dormitories are under the immediate supervision of the Brothers.

This cursory prospectus will give the reader an idea of the varied occupations of the Working Brothers of Holy Cross in America. What has been said with special reference to their activities at Notre Dame applies to the other establishments of the Congregation throughout the United States. The Industrial Arts have their worthy representatives among the Brothers in every foundation of the Community in this country. The Superiors recognize the economic value of allowing the Brother to follow in religion whatever trade or craft he may have learned in the world, and consequently the distribution of labor among the Working Brothers of Holy Cross, has long been the secret of their power.

The vocation of the Working Brother has its dignity and its reward. It will always be respected,

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THE AVE MARIA OFFICE

THE POST OFFICE

THE POST OFFICE

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and there will never be wanting generous souls, whose only earthly glory will be a Habit of sombre cloth and the silent recognition of a guardian angel. If it be true that no one is in a better position to conceal the glitter of his good work than the lay-religious, it can not be denied that few make more timely use of their opportunities than the lowly Working Brother. We hear the noise of his shoes upon the stair-way; we see his drooping figure passing down the corridor, or standing in the harvest field beneath a broiling sun. But this is all. For the actions of those who "live laborious lives" are better known to God than man. We look to the external, and we are seldom aware of the secret toil and struggles that enter into the life of the least among us. We may have watched such a one through curiosity or admiration. But the while we gazed we neither detected the moving lips nor heard the throbbing heart. An angel did, and straightway earth's alloy of prayer and work was cashed in heaven's purest gold. No wonder that a saintly Pope should have said when dying: "Would that I had always been charged with the keys of my monastery, and never with those of the kingdom of heaven."

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THE MEMBERS OF THE GENERAL CHAPTER, NOTRE DAME, INDIANA, 1906.

Brother Peter, Brother Cyprien, Brother Leonide, Brother Paul, Brother M. Auguste.
Father Morrissey, Brother Godefroy, Brother Albeus, Brother Victorien, Brother Cecilien
Brother Marcellinus, Father Dion, Father Labbe, Father Zahm, Father Spillard,
Father Linneborn, Father Guy, Father L' Etourneau, Father McGarry,
Rt. Rev. P. J. Hurth, C. S. C., Bishop of Dacca, Very Rev. G. Francais, Superior General

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THE BROTHER'S VOCATION.

"CALVARY"—NOTRE DAME.

WHILE we may not question the opinion that a vocation to the priesthood can often be inferred from a certain fitness and desire on the part of the aspirant to discharge properly the duties of a priest, we must never forget that the primary significance of the word vocation is 'call' or 'calling,' and no human hand shall ever be able to blot out the Apostle's prohibition: "Neither doth any man take the honor to himself, but he that is called by God, as Aaron was." The history of twenty centuries has confirmed the truth of St. Paul's warning. Many holy men have become priests only after being dragged from their hiding-places, urgently advised and even commanded by their Ecclesiastical Superiors in virtue of holy obedience to accept the responsibilities of the priesthood. But the sequel of their

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lives proved that they were divinely called to minister at the altar. Many men, on the other hand, have entered the Sanctuary through motives of personal gain and other purely human considerations. Their careers are known and give sufficient evidence of the fact that they were not "called by God, as Aaron was."

Besides the vocation to the priesthood, there is the life of the Evangelical Counsels—the religious state. Those who know and reverence and love the teachings of Christ, will always cherish the conviction that the religious is in a higher and more perfect state than the layman of the world. A vocation to the religious or monastic life is something more than a passing sensation, a pious inclination, a mere sentiment. It is a distinct call to a higher and holier existence, accompanied by the special grace necessary for the proper discharge of one's obligations. "Every one," says St. Paul, "hath his proper gift from God, one after this manner and another after that."

One day while our Blessed Lord was instructing the Pharisees, a young man drew near and whispered, "Good Master, what shall I do that I may enter life everlasting? . . . And Jesus said to him: Thou knowest the Commandments. Do not commit adultery, do not kill, do not steal, do not bear false witness, do no fraud, honor thy father and mother. And he answering said to Him: Master, all these things

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have I observed from my youth. And Jesus looking on him, loved him. Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

Why did Christ love this youth so spontaneously, so quickly, so passionately? Was the "Brightness of the Eternal Father and the Figure of His Substance" dazzled by the rays of earthly loveliness? Was the Son of God so suddenly enamored of the son of man? No. Jesus loved this handsome youth, not because of physical or intellectual attractiveness, not because of his great possessions, but because of the beauty of his soul. "Master, all these things I have observed from my youth. And Jesus looking on him, loved him." The young man's heart was good. His soul was upright and pure, without guile, without deceit, and adorned with the jewels of every virtue. And yet there have been holy men who doubted seriously concerning the salvation of this young man. For when Christ invited him to give up the joys of a worldly life and to follow Him along the narrow path, he walked away sad and sorrowful. He had immense possessions, and his heart refused to part with them. Here was a vocation, a call, a counsel, an invitation to become a disciple of the Cross. Jesus loved this fair soul and He wanted it. The sacrifice may be hard, but Christ

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seems to call more frequently for budding youth than withering old age. He will have the first fruits of spring and not the frost-bitten leaves of autumn. The ascetic Bishop Hedley has written something so apropos of the subject in question as to justify a brief quotation. He says: "I will not insist that monasticism is a refuge. This is a view which the world does not find it hard to admit. The novelists and the newspaper people tolerate the cloister as the resource of those for whom there is no more earthly joy,—as the haven of wrecked existences and broken hearts. But this we do not accept. The cloister may receive those whom the world has wounded, but it is the truth that it loves better to welcome the fresh, the young, the unspoiled, whose ideals are still intact and whose nervous energy is still unwasted."

There is, then, such a thing as a vocation to the religious state, to the life of self-renunciation, and there is, too, a something mysteriously enchanting about this call from God, this "come, follow Me." Its mystic beauty has been thus described: "There is something strange, I had almost said incomprehensible, in this thing that is going on around us day by day. We call it the religious vocation quite coolly, as though the words meant very little out of the common. Yet here is a man like to you and me called aside out of the crowd and bidden from

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THE MEMBERS OF THE GENERAL CHAPTER, MONTREAL, CANADA, 1898.

Brother Boniface, Brother Marcellinus, Father Burns, Father Labbe, Brother Evaristus, Brother Emmanuel, Father Guy, Brother Ernest. Father Dion, Father O'Keeffe, Father McGarry, Father Morrissey, Brother Engelbert. Brother Alexis, Brother Roch, Brother Augustus, Father L'Etourneau, Father Lemarie, Father Condon, Father Zahm, Brother Alderic, Brother Leontien
Very Rev. G. Francais, Superior General, Rt. Rev. P. J. Hurth, C. S. C., Bishop of Dacca, India.

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all earthly things. It may be the boy who sat beside you at school, the friend in whom you did not know this thought. The messenger you can not see touches him passing, and he rises and goes. You imagined that he was made of very much the same clay as you are: he could bat and bowl, and he stammered through his verbs, and behold he is called away from your youthful pursuits and your ambitions to the highest and most abstract of all loves! Whatsoever he be, however weak, he must rise when that call comes and say his 'Present.' Grace will be given for all that is required. And the miracle is not only that he goes, but that he goes in absolute willingness, in absolute joyfulness, and that henceforth he will watch over his eyes and his heart that no other love than God may enter." These were the thoughts uppermost in St. Bernard's mind when he said one day, "Is there a greater marvel than this, that so many young men, in the flower of their youth, should be detained without fetters in this open prison, chained only by the love of God?"

The foregoing considerations on the religious vocation represent the basic principles according to which the Congregation of Holy Cross (which is composed of Priests and lay Brothers*) regulates the

* We might note here that the Executive Administration of the Congregation is regulated by General and Provincial Chapters. In both of these the Priests and Brothers are equally represented.

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reception of new members. The Congregation recognizes a distinct vocation of priest and brother, and the latest legislation of the Congregation on this subject renders it impossible for a Brother of Holy Cross ever to become a Priest of Holy Cross. Once a Brother, always a Brother. With regard to the age of postulants for the Brotherhood, the Rule states that "no one shall be received before the age of twelve years completed," and "no one shall be received who is over forty-five, unless by a dispensation from the Provincial." Twenty-five years is the age determined by Rule in the Congregation of Holy Cross for the Religious Profession of a Brother.

The Brother lives in community life, whatever be his occupation, whether teaching or manual labor In every House of the Province there are the exercises in common prescribed by the Rule,—the spiritual exercises, the meals, the recreations. The Brother's religious existence is founded on the truth of the sweet canticle, which David sang to the music of his harp: "Behold how good and how pleasant it is for brethren to dwell together in unity."

I speak of the good Brother only, of the Brother who loves his vocation, who would die rather than barter it for worldly pleasure, whose most cherished anticipations are his spiritual conquests, whose favorite recollections are his victories over sin and self. Such a Brother appreciates the value of his

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ST. MARY'S LAKE, NOTRE DAME, INDIANA.

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Master's words. "If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven." He has sold all he had on earth in order to purchase heaven; he knows that the "kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all he had, and bought it." He is convinced that this 'pearl of great price is worth more than any man ever paid for it'; he sanctions the words of St. Bernard: "Oh! brilliant pearl, thou art wonderful, for thou remittest sin and openest heaven! O holy and immaculate life, thou art brighter than gold and more resplendent than the sun! O religious state, thou art the home of God and His angels! O happy life! O angelic life! O beautiful gate by which we enter into the holy city!"

The Brother of Holy Cross has his exercises of piety and the inspiring example of his brethren to animate his fervor and to sustain his good resolutions. He has the morning meditation, the daily Mass; the particular examination before dinner, the visit to the Blessed Sacrament before supper; the numerous Communions; the weekly Confession, hour of adoration, Way of the Cross, Chapter of accusation of faults; daily rosary and spiritual reading; morning and evening prayers,—all these in common; and last, though not least, the edification derived

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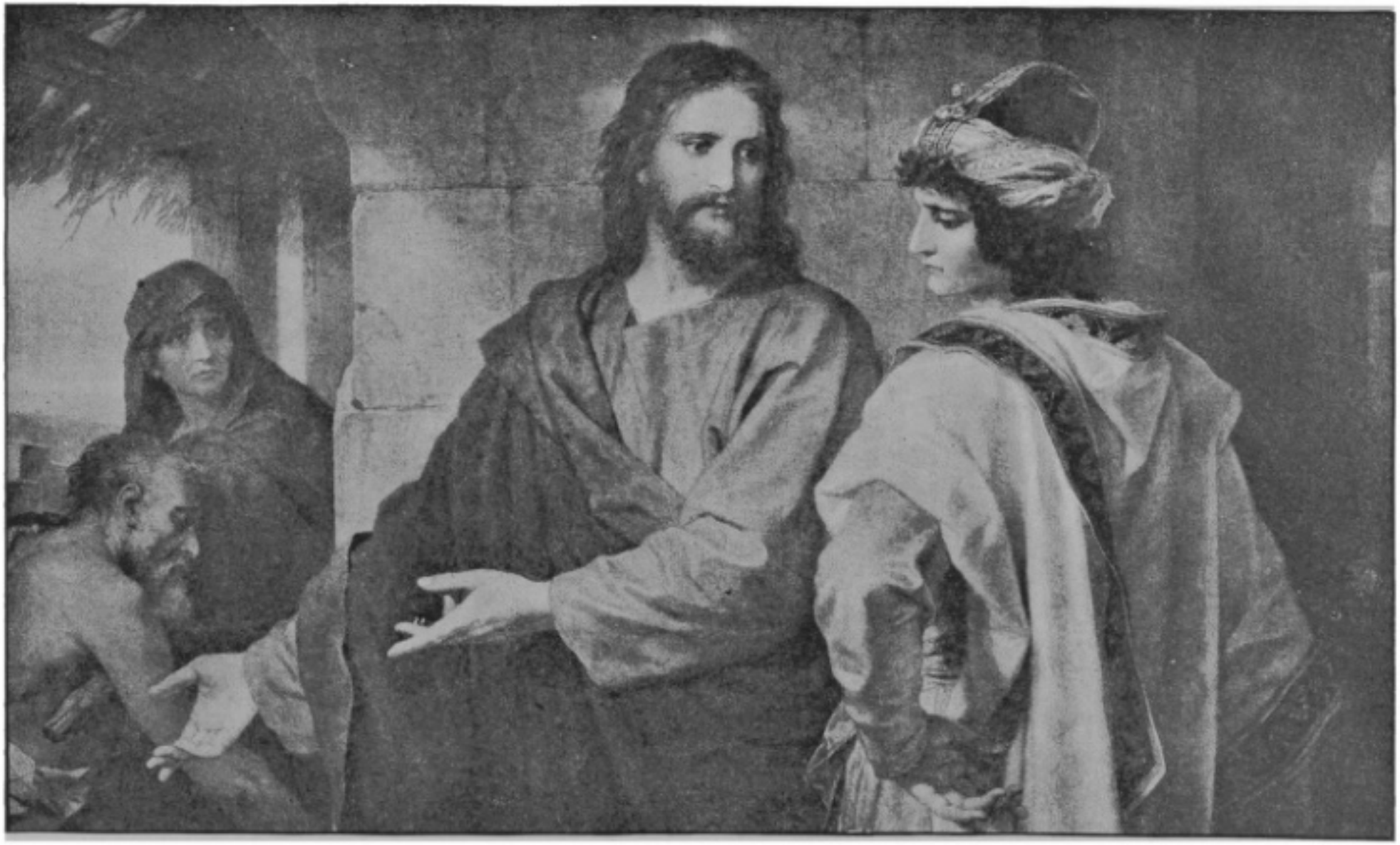

CHRIST AND THE YOUNG MAN

"If thou wilt be perfect, go, sell what thou hast, and give to the poor, and come, follow me."—*St. Matt. XIX:17.*

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from those around him. He feels their fervor, he sees their humility, he hears their kindly conversations. He is encouraged to bear his own trials and sufferings by the sight of their patient endurance; he is spurred on to perfection by their prompt attendance at all the spiritual exercises.

The Brother of Holy Cross does not attempt to live a superhuman or a preternatural existence. His vocation has nothing terrifying about it, nothing that any man of good will could not do and learn to love. His Rule has the sanction of Papal authority and is intended to lead to the formation of saints. If one may judge from its letter and spirit, it is based on the principle "that the saint does everything that any other decent person does, only somewhat better and with a totally different motive."

Devotion to the Blessed Virgin has always been a characteristic of the Brother of Holy Cross. It seems to be a distinctive note of his vocation. He and his rosary are inseparable. His Chaplet is the favorite companion of his silent hours.

St. Joseph is his special patron, his guide and model. The Brother of Holy Cross imitates St. Joseph by giving up even lawful gratifications, honors, and preferments. His Rule forbids him to seek ecclesiastical distinction; humility will not allow him the anticipation of being first among his

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THE COMMUNITY HOUSE.

THE NOVITIATE—FROM ST. JOSEPH'S LAKE.

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THE GROTTO, NOTRE DAME, INDIANA—WINTER SCENE.

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Brethren. He aims, therefore, at the total eclipse of self, and he rejoices in this only that his "name is written in heaven."

His old age is honorable. His Brothers care for him during the years of his infirmity, and when the shades of death close in upon him, he has the bright 'hope laid up in his bosom,'—the hope once so well expressed by the Venerable Father Sorin: "Sweet, indeed, and most consoling, must be to a dying Religious the assurance that as soon as he shall have breathed his last, hundreds of fervent friends will fall on their knees and approach the Holy Table, entreating the Divine Master to grant His faithful servant the reward He has promised to those who, for His sake, have left father and mother, brothers and sisters, to take up His Cross and follow Him!"

"GOD'S ACRE."

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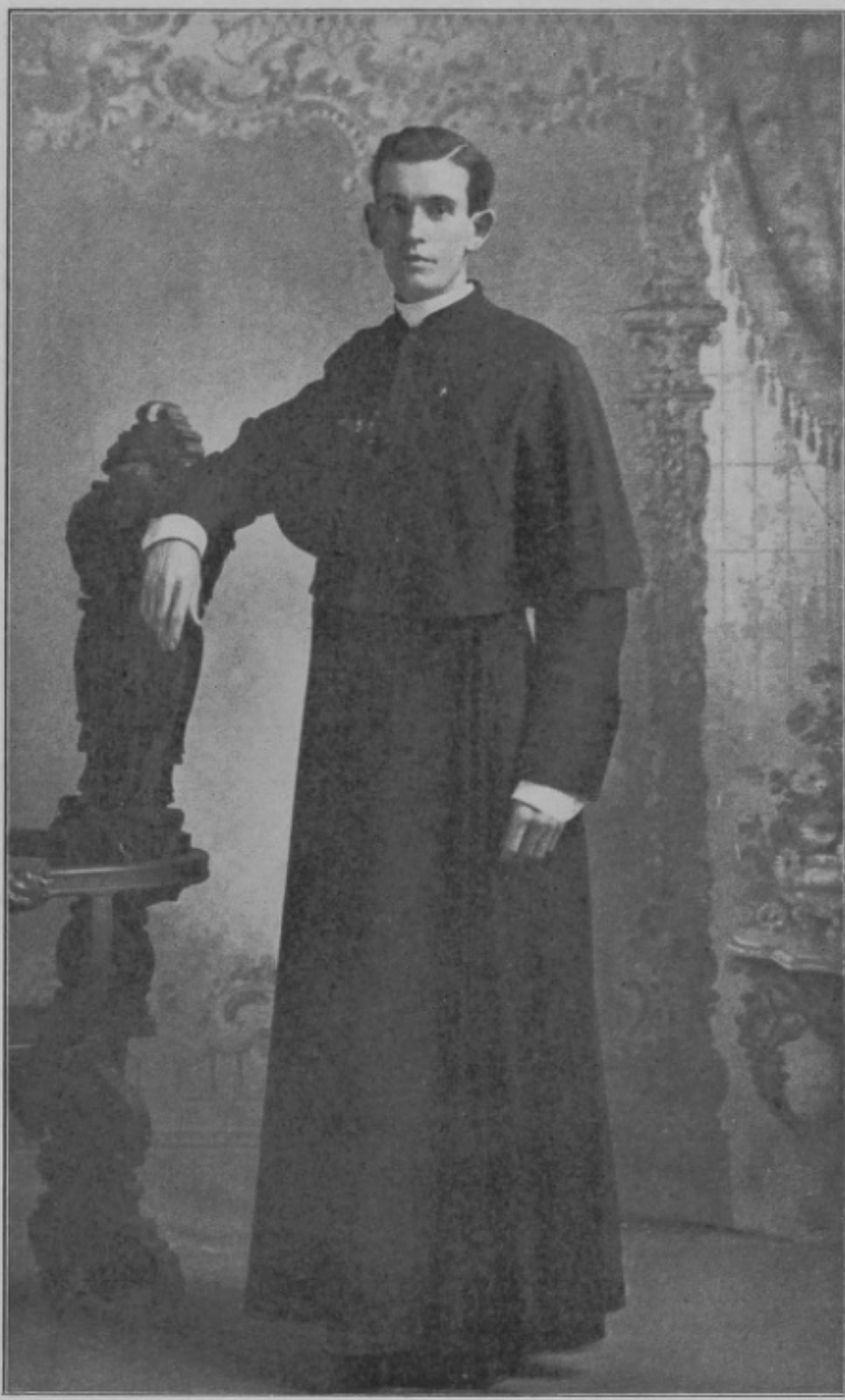

IN GRATEFUL MEMORY

REVEREND JAMES J. TRAHEY, C. S. C.

Born, February 3rd, 1875. Died, September 4th, 1906.

Being made perfect in a short space, he fulfilled a long time.—Wisdom, IV., 13.

MAY HE REST IN PEACE

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INDEX TO ILLUSTRATIONS.

Rev. James Francis Dujarié ..... Frontispiece

Mother House of the Sisters of Providence, Ruillé 14

Sister St. Francis Xavier 16

St.-Mary-of-the-Woods—Bird's Eye View 18

"Little Providence" 19

A Brother of St. Joseph 20

The Cradle of the Brotherhood of St. Joseph 27

Very Rev. Basil Moreau 32

Mother House, Le Mans, 1852 34

Chapel of the Mother House of the Sisters of Providence 36

First Novitiate, Brothers of St. Joseph 38

Interior of Mortuary Chapel, Ruillé 40

Cemetery of the Sisters of Providence, Ruillé 42

Father Dujarié's Tomb 43

Mother Mary Angela 46

St. Mary's, Bertrand, 1850 48

St. Mary's, Notre Dame, 1855 50

St. Mary's, Notre Dame, 1907 52

Very Rev. E. Sorin, C. S. C. 54

Digitized by UNIVERSITY OF NOTRE DAME

Original from UNIVERSITY OF NOTRE DAME

The Chapel at Bertrand 60

Very Rev. S. T. Badin 62

Rt. Rev. Bishop De Hailandiére 62

Death of Father De Seille 64

The Arrival at Notre Dame 67

The Founding of Notre Dame, 1842 69

The University of Notre Dame 73

"The Dome" 75

Monument and Statue of St. Joseph 77

The Log Chapel 79

"The Little White House" 81

Brother Celestine, C. S. C. 82

St. Edward's College, Austin, Tex. 84

Brother Philip, C. S. C. 86

Brother Benoit, C. S. C. 86

Holy Cross College, New Orleans, La. 89

The Portiuncula Chapel 90

Brother Paul of the Cross, C. S. C. 92

Brother Vincent, C. S. C. 93

Brother Francis Xavier, C. S. C. 95

Brother Francis de Sales, C. S. C. 95

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Original from UNIVERSITY OF NOTRE DAME

Superior General and Bishops 97

Brother Edward, C. S. C. 99

Sacred Heart College, Watertown, Wis. 101

St. Joseph's College, Cincinnati, O. 103

Very Rev. Gilbert Francais, C. S. C. 110

St. Joseph's Novitiate 115

Rev. W. R. Connor, C. S. C. 117

Brother John Chrysostom, C. S. C. 117

St. Joseph's River 120

A Brother and his Boys 121

Very Rev. Andrew Morrissey, C. S. C. 122

Dujarié Institute 125

Columbia University, Portland, Ore. 132

Directors of Halls, University of Notre Dame 135

The Shops 138

The Barn 141

St. Joseph's Hall 143

Scenes on St. Joseph's Farm 144

The Ave Maria Office 147

The Post Office 147

Members of the General Chapter, 1906 149

Digitized by UNIVERSITY OF NOTRE DAME

Original from UNIVERSITY OF NOTRE DAME

"Calvary," Notre Dame 150

Members of the General Chapter, 1898 154

St. Mary's Lake 157

Christ and the Young Man 159

The Community House 161

St. Joseph's Novitiate from the Lake 161

The Grotto, Notre Dame 162

"God's Acre" 163

Rev. J. J. Trahey, C. S. C. 164

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THE BROTHERS OF HOLY CROSS

BY

THE REV. JAMES J. TRAHEY, C. S. C.

SECOND EDITION.

UNIVERSITY PRESS
NOTRE DAME, INDIANA
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