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Disce quasi semper victurus; vive quasi cras moriturus.

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The Unseen Clock.

WILLIAM H. ARNOLD, '83.

Have you ever hearkened at dead of night,
When silence reigned around,
To the loud tick-tock
Of an unseen clock
With its slow and solemn sound?

Its voice seems to come from a far-off land,
But its tick is loud and clear,
And its silvery chime
Rings the hours of time
When no other sound is near.

Its pendulum swings with measured beat
As it hurries the minutes by,
And it marks the flight
Thro' day and night
Of time to eternity.

It rings in the ear when all else is still
And the weary world silently sleeps,
And its solemn beat
Speeds the swift retreat
Of the fleeting time it keeps.

So time with a hurrying pace moves on
And the hour of death draws nigh,
With the flight of years
From this vale of tears
Fades time in eternity.

Education.

Education, in its most general sense, is the development and cultivation of the resources with which God has endowed man for the better attainment of the object of his creation. That God, in creating man, endowed him with qualities such as to make him a little lower than the angels, we have the authority of Holy Writ. That man was created for some special end is equally true and manifest from God's wisdom in the creation of all things. It was the will of God to reveal this end to man and to exact of him that he accord with that line of conduct pointed out by Revelation, which rule of conduct is never inconsistent with man's nature. The object for which man was created is to honor and glorify

God, not simply with that passive tribute of praise and glory which he gives in common with the rest of creation, but as befits his position as an intelligent creature, with an active, voiceful homage, to endure not only through the present life but throughout an eternity. This, aside from revelation, is apparent from reason and natural justice. For the better attainment of the object of man's creation, God has not only endowed man with suitable powers and functions, but has also made them capable of high development and cultivation.

Since man's definite end is to honor and glorify God, his first duty, then, must be to know God. This knowledge can only be attained in two ways; namely, first, by a comprehension, as far as permitted by finite intelligence, of God's attributes; secondly, by Revelation. Having approximated to a knowledge of his Creator by these means, the next step is to ascertain the relation between God and man; in other words, to ascertain man's duty to God and how that duty is to be discharged.

By religious education is obtained, first, a knowledge of God; secondly, a knowledge of man's duty to God; thirdly, a knowledge of the way to discharge this duty. It follows, then, as plainly as day follows night, that religious education should take precedence over all other kinds.

Man's nature is essentially threefold: consisting of the body, the mind, and the soul. Hence, education is physical, mental and moral. All education which neglects either of these three essentials is deficient. The tendency of the age is to develop the mind, to the almost total neglect of the body and the soul, particularly the latter. Not only is mind to be developed in the great schools of science, literature and art; the body, in the gymnasiums and schools of health; but the heart, the seat of the passions and emotions, the guardian of the soul, is to be disciplined and developed in the school of Christian morality.

Says Horace: "Unless your cask is perfectly clean, whatever you put into it turns sour." All evil comes from the heart, not the mind. By the heart alone is the object of God's creation liable to be defeated; hence the necessity for a thorough education in those qualities which endear man to God and regulate his actions with his fellow-man. Society is the outgrowth of that nature with which God has endowed man, therefore it is God's will not only that society exist, but that man's training be such as will render him a worthy

member. He makes the best citizen whose mind not only has received a thorough education in the arts and sciences, but whose morals are stamped with the seal of virtue and whose conscience is enriched by religious development. Moral or religious education discloses, develops and defines the qualities of the soul. It regulates the habits and actions of man. It enables him, in the light of Christian truth, to discharge his duty to God and to his fellow-man. It is essential to all civilized governments. Without it no state can exist, and society is a mockery. In fact, in the proportion with which Christian morality and education form the foundation of a government, do we find the success and happiness of its people measured. History affords ample and apt illustrations of the truth of this proposition in the fall of the Roman Empire, the French Revolution, and, to come a little nearer home, the notorious corruption of the ballot in this country. It was not the lack of education that brought about these evils, but the lack of *true* education. The remedy lies with the people, but will be refused and pushed aside so long as

The passions of man uncurbed, rule the vigor of
his mind.

The education of the mind is next to be considered. The mind naturally seeks to acquire knowledge, and this desire is never satisfied. Through years of toil and study, men work to store their brains with theories and principles. Early manhood melts into old age, and the dark angel, Death, gathers them in, yet unsatisfied.

Education is the training of the intellect, and not the committing to memory of vast stores of other men's thoughts. Its object is to teach the mind to fathom the mighty depths of thought, and from the ocean caves to pluck the pearls of wisdom; to reason, to think, and, thinking, to unearth the whys and wherefores of life. Says a learned writer: "The mechanical operations of reading, writing and reckoning are most valuable acquirements, but they are not education; they are the means only, not the end; the tools, not the work in the education of man." To use the beautiful language of that prince of writers, Cardinal Newman, "Education is but unlearning the world's poetry and attaining to its prose. Its object is to remove the dimness of the mind's eye; to strengthen and perfect its vision; to enable it to look out into the world rightforward, steadily and truly; to give the mind clearness, accuracy, precision; to enable it to use words aright, to understand what it says, to conceive justly what it thinks about, to abstract, compare, analyze, divide, define and reason correctly."

It is not the object of this essay to decide as to the merits of the classical or the scientific education of the present day, but merely to point out the true object of education, leaving to the thoughtful student to choose the means which best serve his mind in the attainment of the ultimate object of education. The rich mines of literary wealth of Homer, of Sophocles, of Demosthenes, of Cicero, of Virgil, of Horace, or the

vast fields of scientific explorations presented by Faraday, by Huxley, by Tyndal, by Agassiz, by Mivart, and by Proctor are open to those whose minds are ready to enter into them.

The tendency of the present age is to slight the classics and the sciences. Minds are tuned with commercial lays. It has been said that the ruling passion of the men of to-day is to make money or to become spendthrift, and this more than anything else has had a tendency to bring about a disregard of learning. In place of the great authors are found the numerous sensational magazines and periodicals, corrupting the morals and the minds of youth.

Fortunately, the spirit of pride still lives in the hearts of the people and the desire or passion of emulating the spirit of the few whose minds are only satisfied with something more than superficial learning, is having the effect of stemming this tide of depravity in literary taste. The future promises a revival of the love for the classics and sciences proportionate to the neglect of them in the immediate past.

A word might well be said here concerning the great number of studies which compose the course of the school-children of to-day. With the velocity of a railroad train, they are rushed through vast numbers of books, wearing out the mind and the body, breaking down the system, and turning out on graduation day a number of pale, emaciated, sickly beings, whose best claim to their diplomas is the sacrifice of their health and a rapid perusal of their text-books. A thorough consideration of this question, however, is impossible at this time.

Much has been said anent the time and attention devoted to athletic exercises at the different colleges of the country. A number of antiquated, and, perhaps, dyspeptic country editors have, with unsparing severity, hauled the college authorities over the coals for this waste of time (?).

God has given man a figure of beauty and of strength, and it is a duty he owes to his Creator to educate it with proper discipline and exercise. Exercise is to the body what thought is to the mind. Both are essential.

Herbert Spencer, in his learned essay on education, says that this age is as exclusively devoted to mental culture as the primitive ages were, to physical training and development; "instead of ignoring the mind and developing the body, we ignore the body and develop the mind."

This should not be. The body and the mind are mutually dependent upon each other. The decline of the one necessarily affects the other. Nay, more, while the body can flourish without any culture whatever of the mind, the health and brilliancy of the mind are almost totally dependent upon the body. This is very clearly illustrated in the effect produced by a single headache. Why is it that among the school children of the present day one sees so many shrivelled-up little fellows, —large heads entirely out of proportion with their bodies, their limbs small, their shoulders "spiked," and a general appearance of debility? It is because the time allowed for physical exercise is so

short, compared with their hours for study, as to be insignificant in point of benefit.

Neglect of physical exercise debilitates the body, stagnates the blood, and in place of the ruddy glow of health, brings to the face a death-like pallor. It not only affects the mind but it ruins the disposition. Exercise and physical culture are as essentially a part of true education, as are the training and development of the mind or the cultivation of the morals. The three are parts of one grand whole, inseparable and as absolutely necessary to the enjoyment of life as are light, heat and air.

Having thus reviewed education in its various phases, the object of this essay will hardly have been accomplished without a few words touching the Public School System and the objections of the Catholic Church thereto.

Guizot, one of the ablest and most clear-sighted of Protestant statesmen, said, when speaking on the subject of education: "In order to make popular education truly good and useful to society, it must be fundamentally religious. It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain place and a certain hour; it is a faith and a law which ought to be felt everywhere, and which, after this manner alone, can exercise all its beneficial influence upon our minds and lives."

The Church regards religion not as a means for diverting the dull hours of Sunday, or of furnishing an occupation to fill in the time set apart from toil—one day in seven—but as a rule of life; nay, more, a very chart to map out the road to heaven, to be ever before us, to enter into all our thoughts, words and actions, to guide us in our dealings with God and man, and as essential as the multiplication table or the rule of three in business life. It shapes our morals, clears our way, maps out our course, and guides us in all things and at all times. Shall it, then, be set aside for lesser things? Shall we devote six days of the week to studying how much change our butcher or our baker ought to give us if we owe him ninety cents and pay him a dollar, while, to that science which leads our souls to God, we reluctantly lend one hour on Sundays?

Holding that the first duty of man is towards God, the Church seeks to instill into the youthful heart and mind principles of true education which shall lead the soul to Him who gave it, and thus fulfil the object of man's creation and discharge the duty of that stewardship with which God entrusted her. She does not object to public schools because they educate, but because they *do not educate perfectly* the mind and heart of the child in those things which are of the greatest importance to him. The public schools lose sight of the first object of education. The Church, ever a tender Mother, seeks to lead her children to those fountains of knowledge from which their souls may drink and be satisfied. Believing of youth that

Now 'tis the Spring, and weeds are shallow rooted;
Suffer them now and they'll o'ergrow the garden,

And choke the herbs for want of husbandry.

—SHAKESPEARE.

she seeks to train the young in paths of virtue and of truth; to weed the garden and watch the tender plantlets put forth their tiny leaves, unfold their delicate flowers and shed their fragrance on the stifling air of modern skepticism and infidelity; to guard them against the wintry frosts of error and false philosophy until, with age, their mighty trunks defy the winds of passion.

The authority for educating the children, usurped by the State, is an inalienable right of the parent existing before the foundation of Civil Society. It is one of those rights for the protection of which Civil Society was established. The very object of the creation of civil society is the protection of personal rights and rights of property. The tiny infant which comes helpless into the world in total dependence upon its parents for food, clothing and shelter is a sacred charge for which they are responsible in the sight of God. Any deprivation of control over the education of that child, whether by express laws or by indirect taxation for the support of schools to which a parent cannot conscientiously send his child, thereby depriving him of the means with which to educate it, is an unjust and unwarranted assumption of authority. Were such laws to affect a majority of the people of the country who prate of civil and religious liberty, instead of a peaceful, suffering, yet law-abiding minority, it would result in the repeal of such legislation or justifiable revolution.

Having reached the close of this essay, it remains but to say that the writer, far from attempting to cover this vast subject, has only aimed to give a general idea of the objects and essentials of a complete education as he conceives of it. If he has failed to do this satisfactorily, it may serve to stimulate his endeavors to do better; if he has sounded the chord of approval in but one reader's breast, it is a reward for the labor spent upon the essay.

WILLIAM H. ARNOLD, '83.

Human Liberty.*

The thesis we are about to consider may be thus briefly stated: There exists in man a true and real power of choosing, properly called *Liberty*. That this is an important question must be evident, for on it depends the truth of man's moral accountability, and therefore the right to his dignified position as lord of creation. The existence of human liberty is a truth so invincibly inherent in the mind that even those who seem to be *theoretically* opposed to liberty, show, by trying to establish the legitimacy of their statements, that they are not even *practically* consistent with themselves. Yes, indeed, Liberty is a first and primary truth, *essentially* inherent in human nature, and is as certain

* Thesis defended at the last meeting of the Academy, May 10th.

as the very existence of man himself, and, like all primary truths and first principles, it is incapable of direct demonstration. The process, therefore, by which we seek to establish this truth is not to be called a demonstration, but a mere statement of facts, which each one can verify by his own experience, and which can be accounted for in no other way than by admitting man to be a free being, that is, like God, *master of his own actions*.

The word liberty meaning "exemption," liberty in general is defined to be "a power of choosing, without being constrained either outwardly or inwardly." Hence philosophers distinguish two principal kinds of liberty, one of which is called *libertas a necessitate*, or "inner liberty," and the other, *libertas a coactione*, or "outward liberty." Inner liberty is nothing more than an exemption from any fatal determination, while outward liberty, which is merely physical, involves a thorough freedom from external force or compulsion. Accordingly, it would be absurd to say that vegetation is the liberty of plants, nor do we assert that infants who are still wanting in the use of reason perform free acts. Again, the will, in general, should be carefully distinguished from free-will; the will is defined as "that faculty by which the moral agent tends to good perceived by the intellect." Hence, like all faculties necessarily tending towards their own proper object, when the real true good is presented before the will, it does not act freely, but necessarily tends thereunto. Such, for instance, as is the case with the blessed in heaven, who necessarily love God, the only true Good. But as, in the present life, the intellect cannot perceive the perfect Good, that which it presents to the will is never the good, without, in some sense, an admixture of evil, it follows that this faculty is never necessarily determined to act. Hence we have that characteristic of the will denominated "Election": *i. e.*, the will is free or has the power of choosing one thing in preference to another. In other words, man possesses himself fully or has *self-dominion*, or *control*. Therefore it is that man's free will, called *liberum arbitrium* by the schoolmen, is defined to be "the moral power which the 'ego' possesses of resolving with complete knowledge and choice, without being compelled by any inward necessity." It is plain, thereby, that man's free will is neither to be identified with *physical liberty*, which bears upon the execution of that which has been previously resolved, by the free-will, nor is it to be confounded with *civil and political liberties* that are but practical consequences derived from the moral nature of man.

Although liberty in man is a fact as evident as that of life and existence, yet from antiquity down to our own day, it has met with most dreadful opponents. Fatalists, actuated by evil passions or led astray by erroneous systems, such as Pantheism, forcibly maintain that all things, both moral and physical, happen through *an inevitable necessity*. But before proceeding to establish the existence of human liberty, let us bear in mind that no objection, however forcible it may be, is as plain as lib-

erty itself; and that the same may be said of Fatalists as was said of the ancient Pyrrhonians, "they are not a sect of philosophers, but one of *liars*."

With these remarks, let us turn our attention to the proof of our proposition, which reads: there exists in man a true and real power of choosing, properly called Liberty. That dogma must be admitted which is evident by the testimony of consciousness, by the unanimous consent of mankind, and by the injurious consequences attendant upon its denial. But such is the case with human liberty. Therefore the existence of human liberty must be admitted. The major of this proposition is self-evident. I will prove the minor in its three parts. The first and most forcible argument in favor of man's free will is taken from the testimony of consciousness, which both common sense and philosophy consider to be quite undeniable, and, as it were, the most eloquent voice of nature. Indeed, to deny the testimony of consciousness would be to question nature herself, and no one but an idiot can help asserting and believing that the voice of nature is an infallible source of truth and certainty. However, the truth that the faculty of consciousness is a legitimate motive of certainty, has been demonstrated in Logic, and therefore we shall here assume it as a principle. Now, every man is conscious of being naturally capable of choosing either *before* acting, or *while resolving*, or when *executing his own resolutions*.

In the first place, *before acting*, every one is conscious of deliberating, that is to say, examining and pondering upon the motives *pro* and *con*. In vain are we powerfully attracted by sensible things; in vain do pleasant objects allure and charm our senses; reason *always* remains free to follow seductive impulses or to utterly reject them, so that, under all circumstances, we feel that we are free to withhold or give our consent.

Secondly, at the very moment when I take a resolution—whatever it may be—such as that of not gambling, or drinking liquors, I am conscious that I retain the power of giving myself up to these two vices; and therefore it is that in the very act of choosing, or taking a resolution, I feel, through my own consciousness, in an invincible manner, that I *do* possess inner moral liberty.

Thirdly, the same truth appears still more strikingly from two other facts, that, being of common occurrence, are closely united to the inward resolution. The first of them is the execution which is employed in bringing about, or putting in practice, that which has previously been resolved upon by the will. It very often happens that a person after taking a resolution, engages in thought and reflection upon it, and "changes his mind." Such, for instance, is the case when the soldier, instead of killing his enemy on the battle-field, embraces him; or, when the young man, after resolving to resist temptation, allows himself to be overcome, and falls a victim to what he had proposed to resist. Does not that sudden change of proposal, or apparent contradiction, show the existence of liberty? But, moreover, the human soul may ex-

perience one of two results, after performing a moral action. If the act which we had performed was good, noble and virtuous, we feel happy, and experience an unspeakable satisfaction; on the contrary, were the deed evil, base and shameful, we are tortured by the sting or remorse of conscience. Thus it is that honest souls, through the consciousness of the faithful performance of duty, rejoice even in the midst of tribulations. While animals, after tearing their prey to pieces, fall asleep, a man who kills a fellow-man, no matter how hardened he may be in crime, yet, sleeping or waking, his bloody deed is ever fearfully present to him. Then, is it possible to account for such contradictions in human nature if we deny man's liberty and responsibility?

Our second proof of the existence of moral liberty in man is made to rest upon the *unanimous consent of mankind*. It is a truth demonstrated in Logic that "the consent of the people is a legitimate motive of certainty, when the question with which it is concerned is of great importance, easily known, and not only free from all pernicious influence or desire, but opposed to evil passions." Now, as regards the question of human liberty, this unanimous consent of mankind exists, and all the required conditions are fully satisfied. Therefore man's freedom of will must be admitted. We have but to elucidate the minor of our syllogism, or set forth the fact that all men, at all times and places, have admitted this truth. This we shall proceed to do as briefly as possible.

In the first place, it is a fact that cannot be gainsaid that down through all succeeding ages, wherever and whenever men have been found gathered together, either in the family or society, admonitions, prayers, promises, rewards, threats, punishments have been employed and laws enacted, in order to incite others to do good or to deter them from the commission of evil. Now all this necessarily supposes an inherent persuasion in the minds of all, that men are free to perform either good or bad actions. If men believed that they were forced to act through an inevitable necessity, then the idea of employing prayers, promises, threats, etc., in order to determine a person to one action rather than another, would be as absurd as to suppose the same means could be employed in order to make, for instance, any of the inorganic objects in the mineral kingdom *refuse* to act in accordance with the chemical or physical laws of nature. These considerations present very strikingly the truth that there has ever been a unanimous consent among men on the question of liberty. *In the second place*, we regard the unanimous consent of mankind as a source of certainty when there is question of some weighty dogma.

It is clear that the dogma of liberty is one of vital importance, for by its admission man becomes capable of merit and demerit in this life, and the rewards or punishments which he will receive in the next world will be measured out to him according to the nature of his free acts. Finally, *liberty is opposed to depraved desires*, inasmuch as those who admit liberty, always have, so to

speak, as their guiding star, a fear of the Supreme Judge, and they tremble at the terrible punishments known to be in store for crime; and this tends to place a restraint upon man's desires in this life. But, on the other hand, when man's freedom is denied and his moral responsibility rejected, there no longer remains any check to the current of man's passions and indulgences with all their fearful and disastrous consequences.

In the third place, we prove the existence of moral liberty by showing *the pernicious effects attendant upon its rejection*. That doctrine is true, which, if denied, would shatter the firmest principles of morality, the foundations of civil society, and be opposed to divine sanctity itself; but such is the case with the truth of human liberty, therefore it must be admitted as true. *Firstly*, the denial of free-will overthrows the firmest principles of morality—because these principles are based upon a natural distinction between right and wrong, remorse of conscience, and a firm belief in a future life. To deny liberty is to deny the distinction between good and evil, inasmuch as it would be admitting that there is nothing morally bad in this world; and would be countenancing the virulent expression of a modern scientist who says that "*virtue and vice are merely mechanical products, such as sugar and vitriol.*"

Secondly, In what manner would *remorse of conscience* be destroyed? That feeling which is inconsistent with true reason should be disregarded; but on the hypothesis that liberty does not exist, remorse of conscience is contrary to true reason. For it is inconsistent with reason that a man should punish himself for committing a wrong action from which he was not capable of restraining himself, and this, *without doubt*, would be the inevitable consequence attendant upon the denial of liberty. *Thirdly*, we exclude all idea of *a future life*, inasmuch as the reason upon which we base our faith in the hereafter is taken from the fact that there is an All-wise and Just Providence, who will bring us to a life beyond this vale of tears in which those good deeds which have been without reward in this life will receive their merited compensation, and the unpunished infringements of God's law will meet with con-dign punishment; but the destruction of liberty removes from us these concessions, since it obliterates the distinction between good and evil, and scorns the future reward and the future punishment. *Fourthly*, the very foundations upon which the welfare and security of society rest are overthrown by the denial of liberty. The basis of civil society rests on the civil laws which bind us in conscience, but if there is no moral liberty, it is most unjust and contrary to reason to appeal to laws, since no greater absurdity can be imagined than to inflict punishment for the commission of a crime which could not be avoided. According to this doctrine, if I shoot a man with a pistol, I am not to be subjected to punishment but the pistol, inasmuch as it alone committed the deed. Finally, *Divine sanctity itself would be destroyed*. There is a fact, as plain as the light of the sun, viz.,

that evil exists, and ever has existed, throughout the world; whence does it come? In admitting that man, a free being, has the power of doing wrong, of violating the moral law, in a word, of committing sin, we find therein a satisfactory explanation, and can most easily account for the existence of evil. On the contrary, he who would call into question human liberty, thereby necessarily attributes to God Himself, as an *efficient cause*, the performance of all evil; God, therefore, would be at the same time the most perfect Being, and the author of all crimes and vices, which is both absurd and blasphemous. Hence, to deny man's free will, or moral liberty, is not only to renounce human reason, but to deny God's Holiness.

To these arguments, taken from consciousness, the universal consent of mankind, and from the consequences attendant upon the negation of liberty, we might have added other proofs not less forcible, such as that taken from the very idea of liberty itself, which necessarily implies the *existence* of liberty, or we might draw arguments from the simple fact, that the *human intellect* never apprehends anything upon *this* earth, as *infinitely perfect*, and, consequently, the *human will* must never *of necessity* follow any impulse however powerful it may be. But this would carry us beyond the limits of the thesis we proposed to defend. Let us rather conclude with the words of Fénelon that "by taking away man's free will, we would overthrow the whole fabric of human life and destroy the wonderful order of the universe." Or, with Bossuet, that "a man whose soul is not depraved needs no proof to believe liberty, because he feels it as clearly as he does his very existence." Or, last of all, that greatest of all *great* philosophers, St. Thomas, that "the Divine Wisdom has so well ordained all things as to make each of them happen according to its proper cause. Now man's natural propensity is such that he is acting freely, without any coercion. And thus it is that God, owing to His infallible foresight, has ordained human actions; and that human actions, far from being performed by, or doomed to, any necessity whatever, are effected from choice and deliberation, in a word, from man's free will."

M. E. DONOHUE, '83.

Exchanges.

—When we look at the immense pile of exchanges that pour in from all parts of the United States, from Canada, and from England, it is with a feeling of dismay, coupled with a regret that we cannot notice all, or at least the more deserving among them. Here we find reflected all the colors and shades of student opinion, with, occasionally, something more mature from members of the Faculty. The Harvard papers take Honors as a matter of course; Cornell, represented by the *Era* and *Daily Sun*, is decidedly opposed to Honors;

while the representative of Toronto's University and other of the Canadian papers push for them in their greatest extent, with Fellowships to boot. The almost universal cry lately raised, and re-echoed, for something light and spicy—"avaunt with the Essays!" has died out, and now a wholesome reaction has taken place in favor of the Essays—good Essays,—which, by the way, are a *rara avis*. The *Argonaut* wants Fellowships in the University of Michigan, arguing that in no way can a man develop a sound scholarship in himself better than by teaching others. The neglect of English is also descanted upon beneath its æsthetic covers. The *Niagara Index* is surging, boiling over, so to speak, and its utilitarian Exchange-editor wants to organize a vacation tour, to wind up with all parties being placed in Notre Dame's Roll of Honor, at which suggestion Notre Dame winces. The *Princetonian* feels altogether too big for its semi-monthly surroundings, and wants to become a weekly—thinks there is abundance of *sap.* at Princeton to stock a weekly, even though the *Tiger* should be sacrificed for provender. Vassar's dignified *Miscellany* has taken to "Bangs" and the "I. P. A."—*De Temp.*, and the essayists meanwhile pursuing the even tenor of their way. The *Virginia University Magazine* has joined the Skragshotum Quiz Club, and will probably be quizzing some of its visitors in the Exchange department. Our solid Southern friend, the *College Message*, is making arrangements with its tailor for a nobby new suit, in order to stop the clamoring of some of its friends who judge a man more by the cut and style and make up of his toggery than the amount of brains and good sense he may have at ready command. That rarity, a "gentleman and a scholar"—often found, however, among the much abused, and ill-paid members of our college Faculties—is as much a gentleman in homespun or threadbare garments as in broadcloth.

"Worth makes the man, and want of it the fellow:
The rest is all but leather and prunella."

Some of these friends, by the way, should secure for themselves a nice new suit of mahogany or black walnut, which—they can take our word for it—would suit them very well. We hope they shall not be non-suiting us for giving the hint. We don't care a fig if they do, though. We are right, and will go ahead, regardless of what they may do or think. We can say with Thackeray,

"Stranger, we never writ a flattery,
Nor signed the page that registered a lie;"

although, as we go through the pile of exchanges that cumber our desk, we have perforce to

"Condole, congratulate, invite, praise, scoff,
Day after day still dipping in our trough,
And scribbling pages after pages off."

—The best of our English college exchanges is *The Oscotian*—a quarterly magazine of 64 pages, published at St. Mary's College, Oscott. From a history of the College now appearing in the magazine we learn that from the time of its foundation, in 1794, Oscott can show a goodly list of men who

would have done credit to any college in the world. Notwithstanding the bar against Catholics rising to distinction in England, some thirteen or fourteen students of Oscott became members of Parliament, one became a Cardinal, twelve were made Bishops, and many have become distinguished as scientists and literary men. Others have gained distinction in the army and navy, in law, in medicine, etc. Some of the most noted Catholics in England were graduates of the home Catholic colleges. Among these, Ushaw boasts of Wiseman, Lingard and Shee; Stonyhurst, of Sheil and Waterton; Oscott, of Dr. Weedall, Dr. Meynell, St. George Mivart, F. R. S., and of Dr. Barry, the chief collaborator of the late Dr. Ward in the management of the celebrated *Dublin Review*; also of the historians Dr. Husenbeth and Canon Flanagan, and of Charles Kent, the author of *Alethia*, which elicited enthusiastic praise from Lamartine, and later distinguished as a poet and journalist. Mr. Kent edited the *London Register* in its palmiest days, and also *The Sun*, being connected with the latter paper at the time of the death of his friend, Charles Dickens. Dickens did not, as a rule, care to like Catholics, and held even High-Church Anglicanism in horror, but he was so devotedly attached to his "ever affectionately" Kent that when he saw him overworked he would, notwithstanding the pressure of his own affairs, ingeniously plan a holiday together—a tête-à-tête dinner, and a walk. It was to Mr. Kent that Dickens wrote his last letter, a few hours before his death, as Blanchard Jerrold relates in his memoir of Dickens. Among other men of note whose names are linked with Oscott are Augustus Welby Pugin, the great restorer of Christian art and Christian taste in English architecture, Charles Langdale, Bishop Amherst, Rev. Francis Martyn, Rev. John Perry, Dennis Shyne Lawlor, and Mgr. Thomas Sing, the author of the Derby Reprints and founder of the *Catholic Weekly Instructor*, for which Cardinal Wiseman used to write. The *Oscottian's* history is a very interesting one, and has awakened many reminiscences of hours with English Catholic writers.

—Several of our exchanges outside the college press adorn their advertising pages with a portrait of Mrs. Lydia Pinkham, giving with the portrait a brief review of the matron's labors for the benefit of mankind. The frequent recurrence of this familiar face and story reminds us of an interesting article we read in the *Vassar Miscellany* some time ago, but which, unfortunately, like many other good articles in the *Miscellany*, has been seen by only the privileged few who read that magazine. The article is entitled "Yankee Advertising and its Oddities," and is written by a graduate of '83. We have room for only one paragraph. Calling attention to the fact that the business of advertising quack medicines has grown into a nuisance, the writer adds:

"For are we not in cities, towns, and country by-ways, pursued by the sweet astringent smile of Lydia Pinkham; which, unlike that of the Cheshire cat in Alice's charming Wonderland, never fades away? In every newspaper, on rocks, on fences, we are confronted by this Franken-

stein horror, (by no means mitigated by the fact that the creation is only a head) claiming friendship with all the world by the signature, 'Yours for health, Lydia Pinkham,' in a handwriting as uncanny as the smile. This smile is like the 'Punch, punch, punch with care,' and those exasperating doggerel rhymes which haunt the brain, during sleeping and waking hours, and which, if once seen, can never be forgotten. This injury seems all the deeper when the solemn assertion is made by those high in authority that no Mrs. Lydia Pinkham exists; that her Vegetable Compound is the production of the fertile ingenuity of a Boston druggist, who, among his other bitter doses, has concocted this hideous apparition. To this same inventor the world is also indebted for the well-advised 'Sanford's Jamaica Ginger;' for Sanford, like Lydia, is a great unknown."

—An editorial in the *Delaware College Review* begins in this wise:

"Bob Ingersoll, America's foremost orator, has been elected by the societies of the Kansas University to speak for them at their next Commencement. The matter elicits considerable comment among our exchanges—some lauding, others denouncing the act. As Col. Ingersoll is invited to speak on educational, not religious questions, there is certainly no grounds for exception, if the speaker sticks to his text. As this is a country where civil and religious liberty abounds, and these rights are proclaimed through the freedom of speech and press, we can see no reason why any man is not allowed to make manifest his views, so long as they are the sober and earnest convictions of his own conscience."

"Bob Ingersoll" . . . "America's foremost orator" . . . "a country where civil and religious liberty abounds" . . . "these rights are proclaimed through the freedom of speech and press," Alas for the manners and culture of "colleges" if all were of the whitewashed Delaware stripe! The editor of a "college" paper, recognizing, according to his own admission, Col. Robert G. Ingersoll as one of the leading lights, "America's foremost orator," calls him "Bob Ingersoll"! We wonder if an ignoramus of this kind can have the least idea of the difference between the "educational" and "religious" questions of which he prates so glibly? It seems to us that the trite axiom, "A shoemaker should stick to his last," applies admirably well here.

—From England comes the March number of *Frondees Silvulae*, a little monthly magazine published at the Salford Grammar School. *Frondees Silvulae* is not, properly speaking, a school paper, but evidently a record of some of the literary work done at the school. There is, we regret to see, no space devoted to school news. The work shown, both in poetry and prose, evinces care, and is creditable to the writers, but we think our English friends would do well to copy some of the features of our American college papers and magazines.

MGR. FREPPEL, the learned Bishop of Angiers, once delivered an eloquent address in the chambers at Paris, protesting against the removal of the crucifixes from halls and courts of justice. "The Cross of Christ is in its place in front of the accused and above the head of the judge," said the prelate, "to inspire resignation in the former, impartiality in the other. Throughout the world the Cross is the immortal symbol of law, justice, truth, devotion, sacrifice and all the great things which are the honor and the force of civilization."

NOTRE DAME SCHOLASTIC.

Notre Dame, May 19, 1883.

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

THE NOTRE DAME SCHOLASTIC Contains:

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

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

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

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

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

OLD STUDENTS SHOULD TAKE IT.

Terms, \$1.50 per Annum. Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

Our Staff.

GEO. E. CLARKE, '83.	WM. H. ARNOLD, '83.
ALBERT F. ZAHM, '83.	R. M. ANDERSON, '83.
T. EWING STEELE, '84.	J. LARKIN (Law), '83.

—One word more about the "English" medal. The generous donor writes that he will make it more costly and elegant than at first contemplated; in fact, he intends it to be the great prize of the year. It will thus be intrinsically something well worth a struggle to obtain. Then, apart from its intrinsic value, the object for which the medal is given should stimulate active competition; for incalculable benefits may be derived from the time and labor spent in working for it.

—From a sensible article on college athletics in the *Racine College Mercury* we clip a few sentences that at first sight may astonish some of our readers. After asking the question, "Will college authorities never realize the fact that *to be a scholar is not the chief end of a college education*?" the editor answers: "We don't want *scholars* in this age and in this country half so much as we want *men*. If the aim of colleges is to produce scholars, then colleges are most miserable failures for not one graduate in fifty can lay claim to such title." Turn these sentences over in your minds, ye college wall-flowers! The writer in the *Mercury* truly says that young men should be trained in accordance with the plan on which God has made them, with attention to soul, brain, and muscle; or, more properly expressed, our education should be moral, mental, and physical.

The Columbians.

When it became known that the Columbian Literary and Dramatic Society of '83 had chosen Shakspeare's great historical drama of "Macbeth" for their first appearance, a general feeling of surprise, amounting almost to consternation, was manifested by many well-wishers of the Club, who had no idea of the stuff of which its members were composed. After the really superb personation of "Julius Cæsar" by the veterans of the Thespian Society a short time ago, a failure by the Columbians might be borne with a crumb of comfort, it is true; but it was by no means desirable; and why, it was asked, had they hit upon Shakspeare's heaviest play—his masterpiece—for their first histrionic effort, with so many other good plays to select from?

But "Macbeth" it was, and when Saturday evening came, and the opening scenes were presented, all in the audience who before had entertained doubts breathed more freely. The Columbians had evidently forecast the difficulties with which they had to contend, and the means at their command. In a word, the drama was successfully presented.

At the hour appointed, the hall was crowded, and the University Cornet Band opened the evening's entertainment with a choice selection. Many of the members of the band were absent, however, and the music was not quite up to the standard which the Cornet Band had established by its excellent playing on other occasions. The songs and chorus by the Orpheonics, which immediately followed, amply compensated for the brass band's drawbacks and restored the equilibrium. The music by the University Orchestra, too, which followed Mr. Tinley's address, was all that could be desired.

Mr. Charles A. Tinley, in his opening address on the part of the Columbians, stated that the entertainment was dedicated to Rev. Father J. M. Toohey, C. S. C., our worthy Prefect of Discipline, as a small token of the high esteem in which he is held by the Club and by the students generally, and hoped that he and the audience would condone any drawbacks in the effort about to be made for their entertainment. The historical drama which they were about to present, he said, was conceded by many to be the grandest production of the fertile genius of Shakspeare. It was one of the latest, and, undoubtedly, one of the greatest of that wizard's great dramatic achievements. Founded on fact, and with traditionary scenes at his hand that were said by a Scottish historian to be fitter for the stage than for the historian, Shakspeare's genius moulded a drama that stands unequalled. A chapter of horrors is here presented that would make a timid man's hair stand on end, and it has been said that no one could have the hardihood to read Shakspeare's "Macbeth" at midnight and alone. A deep moral is conveyed, and but few natures could be so callous or so steeped in crime that after seeing the drama enacted they would not quail at the thought of a

deed of blood. Macbeth, the valiant chieftain, and cousin to Scotland's King, has listened to the voice of the tempter and become the victim of ambition. Honored by his king for his valor on the field of battle, his noble impulses become vitiated, and he meditates the murder of the king, his kinsman, in order to satisfy the cravings of ambition,

"Vaulting ambition, which o'erleaps itself,
And falls on the other side."

The dramatist's pen sets before us in their strongest light the hopes and fears, the mighty workings of the inner man when once he suffered himself to become blinded to everything except the possession of the object of his unlawful desires. The voice of the tempter has sunk deep into his soul; he has become lost to every sense of honor. He yields

"—to that suggestion
Whose horrid image doth unfix his hair,
And make his seated heart knock at his ribs,
Against the use of nature."

He confides his secret to his ambitious wife, who, as the moment draws near, and his stern soldier's heart stands appalled, spurs him on to the commission of the wicked deed which would make her Queen of Scotland; and the king, their guest, is murdered in his bed. Macbeth, Thane of Cawdor, now a murderer, stands appalled at the sight of his hands red with the blood of his benefactor and kinsman, and henceforth his heart shall know no peace until he is slain by the avenging hand of Macduff.

"Ill deeds are seldom slow,
Nor single; following crimes on former wait.

Many murders must this one ensue;
Dread horrors still abound,
And every place surround,
As if in death were found
Propagation, too."

The personation of the leading characters in the drama was excellent, and bore high testimony to the elocutionary training of Prof. Lyons, as well as to talents of no mean order on the part of the personators. The part of Duncan, King of Scotland, was taken with apposite dignity and grace by Mr. W. J. Johnston. Mr. John B. O'Reilly as Macbeth, Delano C. Saviers as Lady Macbeth, J. F. Grever as Malcolm, and J. Marlette as Macduff, bore the brunt of the heavy drama with admirable skill, bringing into play fine oratorical powers and grace of action. Mr. O'Reilly possesses an excellent voice, and it showed to advantage in Macbeth; his gestures and movements, too, were easy and natural, and evinced careful training. There was no silly exuberance, no ranting or mouthing. His part in the banquet scene was, we think, a little too demonstrative; although not up to our ideal, it was still good, however.

Mr. Saviers' personation of Lady Macbeth was, for character painting, the gem of the play. There was a noted absence of the depth and hauteur one would expect from the passionate, ambitious woman painted in such dark colors by Shakspeare, but the elision of a few objectionable sentences in the drama gave us a new ideal, in accordance with

the personation. Shakspeare's character is too dark to be appreciated fully in these days. We had, therefore, in its stead, an ambitious woman the finer feelings of whose nature had become warped by her passion for rank and power,—a counterpart of whom we sometimes see in mothers who would barter the happiness of their children for the gratification of a selfish whim; conscience, though smothered, was not extinct. The scene before the murder was capitally done. When Macbeth remarks, "If we should fail," Lady Macbeth repeats the words "We fail!" . . . slowly and without emphasis; not as if contemning the idea of failure; not as if confident that they, of all others, should not fail, but the words were followed with a pause, as if, for the first time awaking from a dream, the dreadful thought of failure and its consequences did really occur to her; but it is only for a moment, her ambitious thoughts gain the ascendancy, and she adds in clear, emphatic tones, "But screw your courage to the sticking place, and we'll *not* fail." This was a fine piece of character painting on the part of Mr. Saviers. Light and shade were admirably blended.

Macduff, the burly Scottish chieftain, loyal to his king, was well personated throughout by Mr. Marlette. This gentleman's steadiness of nerve in the tableaux was especially remarkable. Mr. Joseph F. Grever possesses fine natural gifts that showed to advantage in the character of Malcolm. T. Kaufman's Donalbain and Jas. J. Conway's Banquo were unexceptionable.

Hecate and the witches were immense. They were weird to the highest degree as personated by Messrs. Cleary, Spencer and Witwer. Of the other parts we need only say that, with one or two exceptions, little more could be expected. Although not called into great prominence in action or declamation, there was that in the action, as well as the words, that left a favorable impression. This was especially the case with Mr. Chas. C. Kolars' personation of "Fleance," son of Banquo, Mr. T. Lally's "Siward," Earl of Northumberland, and Messrs. W. P. Ruger's and A. P. Coll's "Rosse" and "Lennox," Messrs. H. Fitzgerald, and K. Keller, who made fine-looking officers, and Mr. L. Mathers, who personated "Seyton." The parts taken by Messrs. J. Kleiber, F. Black, T. Ashford and A. Grout were unexceptionable. The closing tableau of the play was superb. The elocutionary training manifested throughout the entire play redounds greatly to the praise of Prof. J. A. Lyons, whose painstaking care and devoted zeal in the interests of the elocution classes is worthy of all commendation.

Botanical Report.

WEEK ENDING MAY 15, 1883.

May 9.—*Houstonia Carulea*, bluets; borders of Cottin's Creek. *Viola sagittata*; same locality. *Potentilla Canadensis*; woods north of College. This flower will bloom steadily until nipped by the frost next fall.

May 10.—*Pedicularis Canadensis*, lousewort; groves near the lake. *Syringa vulgaris*, lilac; gardens.

May 11.—*Vaccinium Pennsylvanicum*, dwarf whortleberry; border of woods. *Uvularia grandiflora*, bellwort; woods.

May 12.—*Persica vulgaris*, peach; gardens and orchards. *Prunus lanceolata*, double flowerings almond; gardens. *Geranium maculatum*; woods. *Euphorbia Cyparissias*, spurge; graveyard.

May 13.—*Veronica serpyllifolia*; woods east of College.

May 15.—*Trillium grandiflorum*; river bank. *Arabis Drummondii*; same locality. *Cornus florida*, flowering dogwood; woods. *Trifolium repens*, white clover; waste lands.

NEAL H. EWING,

Secretary.

Personal.

—John English, of '75, has returned to his home in Columbus. His numerous friends here are glad to learn of his continued improvement in health.

—James Norfleet, of '80, writes from the University of North Carolina, where he is engaged in the study of Law. He promises himself the pleasure of a visit to his *Alma Mater* in a short time. He will be welcome.

—Rev. Luke J. Evers, '79, will be ordained today, the 19th, at St. Joseph's Seminary, Troy, N. Y. We congratulate Father Evers on his elevation, and, in union with many friends here, wish him long years of usefulness in his sacred calling.

—The Rev. Edward Murphy, S. J., of Dublin, Ireland, is a welcome visitor to the College this week. Father Murphy is well known as an eloquent and zealous missionary priest, whose labors both in this country and in his native land have been attended with great success. He is also a prolific and pleasing writer.

—Joseph Homan (Com'l), '81, is the Senior member of the active and enterprising firm of Homan & Co., Manufacturers of Electro-Silver Plated Ware, etc., Nos. 12 and 14 East Seventh St., Cincinnati. Mr. Homan will attend the Commencement Exercises here next month, and hosts of old friends will give him a cordial greeting, especially one old friend whom he agreeably surprised lately.

Local Items.

—"Bring back dot pie!"

—The Philopatrians appear to-night.

—Let us count the "stars" this evening.

—The iron for the Dome is daily expected.

—Little Hüb is the boss of the bull-frog gang.

—One of the witches was immense, physically.

—There should have been music to the "Dance of the Witches."

—The Columbians, true to their motto, did not "give up the ship."

—Saviers' *Lady Macbeth* was a very creditable piece of impersonation.

—"Macbeth's" page, while on the stage, was all the rage, Saturday last.

—Zieg's "Burnsides" take the bakery. He is the envy of all the Juniors.

—Spencer's moustache was eminently *apropos* in that famous witch scene.

—They usually take the "cake": last Sunday, however, they took the pie.

—A commodious hat room has been added to the Juniors' reception-rooms.

—The new footlights work to perfection. The *supe's* "occupation is gone."

—John Boyle is a "Star," and let it be impressed deeply on the tablets of your memory.

—The Altar Society, Mr. Sullivan, Director, enjoyed an extra "rec." Tuesday afternoon.

—One hundred and fifty-thousand feet of lumber will be used in the building of the Dome.

—The costumes in "Macbeth" were the richest and most elegant ever seen at Notre Dame.

—John Boyle's personation of "Macbeth" is highly spoken of by all who were present at the drama.

—The Entertainment this evening is complimentary to Very Rev. A. Granger, C. S. C., Prefect of Religion.

—Rev. Vice-President Toohy left last Tuesday for Toledo, where he will preach a retreat in St. Patrick's Church.

—We have seen proofs of the first form of the libretto for the Greek play. The whole will be ready in about three weeks.

—Master Louis Nusbaum, of Pueblo, Colorado, who arrived last week, is the 81st Minim. Nineteen more, and the Parisian Centennial Dinner is secured.

—Will some charitably-disposed individual look to the surroundings of the sepulchre. That once beautiful shrine in St. Aloysius' grove is now in a sad state of ruin and decay.

—"Fearless," the once faithful watch-dog at Mt. St. Vincent's, turned up all right last Tuesday, after an absence of two years. The college canines will be more quiet and decorous henceforth.

—The Minims go forth on an expedition to the Farm, to-morrow. Rumor saith the primary object is to obtain "points" relative to the perfecting of the Park. More precise information in our next.

—Our local Temperance organization has received a notice from the State Temperance Union to send delegates to the Annual State Convention, to be held in Terre Haute, June 12th. Don't all go, please!

—To-morrow, Trinity Sunday, *Missa de Angelis* will be sung. Vespers, p. 96. Next Thurs-

day, the Feast of "Corpus Christi," *Missa Regia* will be sung. There will be a procession of the Blessed Sacrament after Mass. Vespers, p. 98.

—The classes in the Minim department were examined by Father Walsh on Tuesday. His visits afford pleasure to the young "Princes," who are always glad to have an opportunity of showing him how diligently they attend to their studies.

—Rev. President Walsh has presented to the Library an ancient and valuable edition of Plutarch's Lives, in the original Greek, with a Latin translation enriched with copious notes. The edition is in six quarto volumes, and is a much-prized acquisition.

—Several fine photographs of paintings of the Annunciation, by celebrated *maestros*, have been received by the Rev. editor of *The Ave Maria*. One of these will be selected as a design for the cover of *The Ave Maria*. One has been placed in the reception-room of the Minims' College.

—The article on "Human Liberty," which appears in our present number, has been highly praised. We regret that, owing to the hurry incident to preparing this number for the press, some errors have been made. But we may presume to think that our readers will overlook all deficiencies.

—Last Thursday afternoon an exciting game of football was played between the "Whites" and the "Reds" on the Juniors' Campus. The game was for a *barrel* of lemonade, and was closely contested for over two hours. It finally ended in a draw, both sides winning a goal. T. and J. McGrath were the energetic captains.

—Work on the Minims' Park progresses apace. This *parterre* promises to be a great point of attraction for all visiting Notre Dame. And in time when that "solitary edifice" shall have been removed or, at least, by means of æsthetic and artistic ornamentation, be transformed into "a thing of beauty," the very acme of perfection in landscape gardening will be reached.

—Two picked nines, named respectively the "Duffers" and "Bluffers," and captained by H. Metz and J. Henry, played a game of ball Sunday afternoon. Brice and Metz were the battery for the "Duffers," O'Connor and Nester acting in a like capacity for the "Bluffers." The latter proved too much for the "Duffers," winning the game by a score of 15 to 14. The batting on both sides was terrific; the "Duffers" receiving a total of 16 base hits, the "Bluffers" being credited with 11. Metz, Nester, O'Connor, and Schaeffer made home runs. Time of game, 2 hours and twenty minutes. Umpire, R. E. Fleming.

—Our friend John wants to know when the æsthetics are to hold their convention. There are other things, he says, besides the *place du Palais* which need to be submitted to the judgment of their *wise heads*. He hopes the SCHOLASTIC will give all necessary information as to the time and place of the meeting. We may say to John that the convention was held, but no definite conclusion was arrived at about the *place aux princes*. All

discussion on this subject has been postponed until further notice. It was, however, agreed, without a dissenting voice—and this is an important fact—that the statues in the front park should be repainted.

—The Hon. A. G. Porter, Governor of the State of Indiana, visited the College yesterday, in company with a party of distinguished gentlemen of the State. They were hospitably entertained by the authorities of the University, and shown all the points of interest throughout the premises. An impromptu reception was gotten up by the students, at which the Cornet Band furnished choice music. Among the gentlemen of the party, were: Gen. Wm. Grosse, New Castle, Ind.; Judge Robinson, Spencer, Ind.; Hon. De Foe Skinner, Valparaiso; Col. Gray, Nobleville; Senator Marion Campbell, James Oliver, Clem Studebaker, Judge T. S. Stanfield, Judge G. H. Alward, C. N. Fasset, of the *Register*, and R. H. Lyon, of the *Tribune*, South Bend.

—B. Auguste, the efficient Director of the tailoring establishment, has shown us a new and valuable work, entitled "*L'Art du Tailleur. Traité Pratique de la Coupe des Vêtements.*" It is a large folio volume of more than 200 pages, embodying the study of half a century in the tailoring art, by Ch. Compaing, Director of the *Journal des Tailleurs*, and L. Devere, Director of the *Gentleman's Magazine of Fashion*, Paris. The work is the most-complete of the kind ever published; beginning with anatomical and physiological studies, it treats of all possible styles of male garments, with rules and measurements to fit any figure of any shape and size. It is a very serviceable work, and must have the effect of enhancing the efficiency of the tailoring corps.

—The Seniors took advantage of the favorable weather on last Thursday afternoon to enjoy a game of baseball played between the first nines, captained by Messrs. Gallagher and Wheatly. Although not a championship game, it was closely contested and interesting to the end. Gallagher and Marlette formed the "Whites" battery, while Wheatly and Moneghan performed a like service for the "Blues." Marlette proved to be unable to stand the cannon-ball delivery of Gallagher and was replaced by Heffernan change catcher. Moneghan, catcher for the "Blues," stopped everything that came his way, and was much admired by the occupants of the "grand stand." The early part of the game was distinguished for its heavy batting and loose fielding, but, towards the end, both nines played a very creditable game. Among the good plays made, those of Marlette, Garret, Burns and Morse were the best. It is very evident more practice for both clubs would do no harm and accomplish much good. M. E. Donohue umpired the game, and gave universal satisfaction. The following is the score by

<i>Innings:</i> —	1	2	3	4	5	6	7	8	9
WHITES. . . .	2	2	1	0	2	2	1	1	—11
BLUES. . . .	0	1	0	1	6	0	0	2	—10

—In response to invitations sent out by the Professor of History a large party assembled in the Juniors' reception-rooms last Saturday evening to meet Signor Gregori, Director of the Art Department. Most of the guests appeared in full evening dress. The rooms were elaborately decorated with paintings from the brush of the distinguished artist in whose honor the reception was given and a hundred bouquets of cut roses, violets, heliotropes and fragrant lilies, procured from the conservatories of the South Bend Floral Company, gave a delicious perfume to the atmosphere. Numberless Japanese transparencies and wax tapers, artistically arranged, illuminated the apartments and served to give the rooms the appearance of a fairy bower. At the upper end of the largest *salon* stood a raised dais on which were seated Signor Gregori, President Walsh, and Father Zahm, Director of the Scientific Department. Mr. W. Jeannot, in behalf of the audience, read an Italian address to the honored guest after which each one present was presented to the *maestro* by the President of the College; the University Orchestra of eighteen pieces in the mean time executing some of its choicest *morceaux*. After an hour or two devoted to various amusements and social converse, a line of march was organized by Messrs. Foote and Dunn, and all filed into the refreshment room to the strains of Mendelssohn's march. This hall, under the supervision of Bro. Lawrence, had been decorated with the portraits of distinguished artists, conspicuous among which was a life-sized portrait of Gregori. The tables, laden with oranges, bananas, ices, creams, cakes, *boubons* and coffee, were arranged in the form of a large hollow square, and were well served under the direction of Messrs. Porter, Schillo, Bacon, Seegers, Fendrich and Taylor. The reception was, without doubt, the crowning event of the social season.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Armijo, Ashford, Anderson, Arnold, Bowers, Brady, Burns, Bolton, J. Burke, Browne, Buchanan, Bannigan, Cavanagh, Coll, J. Carroll, T. Carroll, Clarke, A. Coghlin, Conway, Campbell, Clements, Crawford, Claffey, Jno. Delaney, Jas. Delaney, Donohue, Drover, Eisenhauer, T. Flynn, J. Flynn, T. Fenlon, E. Fenlon, Fleming, Farrell, Freeze, Freeman, F. Gallagher, Gray, Golonski, Guthrie, Godfroy, Gooley, Grout, Harris, Kleiber, Kolars, Kimmell, Köhler, Kuhn, Kavanagh, Larkin, Molloy, W. J. McCarthy, W. H. McCarthy, Meyer, McCabe, McErlaine, Marlett, Mullen, C. Murdock, S. Murdock, Morse, T. McNamara, J. McNamara, Morris, Martin, Newman, Ott, O'Dea, Orchard, O'Connor, O'Neill, Otis, Porter, Pour, Parrött, Pillars, Quinn, Rogers, Ruger, W. Ryan, Rudge, T. Ryan, Scholfield, Spencer, C. Smith, Start, Saviers, Solon, Tinley, Terrazas, Twohig, Veale, Witwer, Whalen, Whitman, Yrisarri, Zahm, Zurbuch.

JUNIOR DEPARTMENT.

Masters Arnold, Arkins, Brice, Browne, Berthelet, Bacon, Brewster, Braunsdorf, Curtis, Cavaroc, Cain, Droste, Danielson, Dolan, Dorenberg, Dillon, De Haven, Dunn, Devin, W. Dennis, Eisenhauer, M. Foote, Fishel, Fehr,* Foster, Grothaus, Hagerty, W. Henry, Hess, Halligan, Hannavin, Hickey, Howard, W. Hetz, Handy,* Jeannot, Kahmann, Kerndt, Kengel, J. Kelly, Livingston, McCawley, Mug, McGordon, McDonnell, Mulkern, Miller,

Nester, M. O'Connor, Porter, Robb, Rhodus, Rothschild, J. Ryan, Reach, F. Ryan, Schott, Schillo, Smith, Seegers, Stark, Schaeffer, Subert, Talbot, Taylor, Terrazas, Wile, Wilkinson, Wright, Walsh, Wallace, Weber, Waixel, Warren, Zeigler, Dwenger, Leffingwell, Mason.

MINIM DEPARTMENT.

Masters Anglin, Ackerman, Adams, Beall, Bunker, Chaves, Colwell, Cummings, G. Costigan, E. Costigan, Coad, Dirksmeyer, Devereux, W. Devine, A. Devine, Delaplane, Dungan, Fix, Hopkins, Hynes, Huestis, Harris, Johnson, A. Kelly, Krause, Kellner, Kane, Keeffe, Luther, Landenwich, Lare, B. Lindsey, C. Lindsey, McNaughton, McKey, McGordon, E. McGrath, J. McGrath, J. J. McGrath, McGuire, McPhee, Morrison, Metz, Moss, Masi, F. Mullen, A. Mullen, Nester, Noonan, F. Otis, B. Otis, Papin, W. Prindiville, D. Prindiville, Quinlin, Rebori, Roberts, Spencer, Stange, Smith, Stewart, Sommers, Schmitz, Studebaker, F. Stamm, G. Stamm, Schmauss, Schicker, Thomas, W. Tomlinson, C. Tomlinson, W. Walsh, E. Walsh, Welch, Wright, Whitney, Warner, L. Young, C. Young, Nusbaum.

* Omitted last week by mistake.

Class Honors.

[In the following list may be found the names of those students who have given entire satisfaction in all their classes during the month past.]

COURSE OF MODERN LANGUAGES, FINE ARTS AND SPECIAL BRANCHES.

Messrs. Kahman, Saviers, Kerndt, Courtney, Hibbeler, Kaufman, Grothaus, Schillo, T. Carroll, Mullen McIntyre, F. Wheatley, Fishel, Freeman, Rothschild, Hess, O'Donnell, Seegers, Guthrie, Whalen, Gibert, Kolars, Robb, Campbell, Kavanagh, Wile, Jno. Heffernan, Zurbuch, Ashford, Schott, E. Fenlon, F. Flynn, W. Wright, Jas. Smith, W. O'Connor, Caveroc, A. Terrazas, Delgado, Wall, Curtis, W. Murphy, Violette, B. Arnold, Garrett, Brewster, Handy, Jas. Heffernan, Mason, Grever, J. Eisenhauer, Kengel, Whitman, Ruger, Magoffin, Drover, Mug, Berthelet, McErlaine, W. Ryan, Dickerson, D. Armijo, Gerlach, P. Yrisarri, Spencer, Cella, Ziegler, S. Murdock, C. Murdock, Coll, J. F. Carroll, Bush, C. Porter, H. Porter, Johnson, F. Ryan, J. Armijo, Schaeffer, Austin, H. Foote, D. O'Connor, Marlette.

List of Excellence.

MINIM DEPARTMENT.

Penmanship—Masters Hopkins, Kelly, Wright, Papin, J. J. McGrath, Costigan, Roberts, Dungan, W. Tomlinson, Beall, Otis, Cain, Anglin, Huestis, Coad, Dirksmeyer, Bunker, Rebori; German—Masters Metz, F. Stamm, Stange, Morrison, W. Walsh, Cain, Cummings, Masi, Devereux; Piano—Masters G. Costigan, Johnson, McPhee; Violin—C. Harris; Grammar—Masters Johnson, Chaves, Hopkins, Stange, Welch, F. Stamm, Schmauss, W. Prindiville, E. Costigan, Morrison, W. Walsh, E. Walsh; United States History—Masters G. Stamm, Rebori, Dirksmeyer, Whitney, Ackerman; Arithmetic—Masters Cain, Spencer, Colwell, Anglin, Bunker, McGrath, Lindsey, Morrison, Warner, Costigan, Roberts, Otis, Kellner, Studebaker, T. Tomlinson.

For the Dome.

Dr. John Cassidy, South Bend, Ind.....	\$50.00
Peter Baxter, " " ".....	25.00
Kizer & Woolverton, " " ".....	25.00
John A. Chockelt, " " ".....	25.00
Geo. Pfleger, " " ".....	25.00
Edward Buysse, " " ".....	25.00
Downs & Hoban, " " ".....	25.00
J. Seafer, " " ".....	15.00
Winkler Bros., " " ".....	15.00
A Friend, " " ".....	10.00
John Heaney.....	5.00

Saint Mary's Academy.

One Mile West of Notre Dame University.

—Lively competitions are in preparation for the coming week.

—An eloquent sermon was preached on the Feast of Pentecost by the Rev. Father Toohey, of the University.

—The badge for polite and lady-like deportment in the Junior department was won by Manuelita Chaves, of Belen, New Mexico. The little girls who share the honor with her are Josephine Spengler, Elizabeth Dignan, Mary Dillon, Clara Richmond, Ada Shephard, Effic Johnston, Leota Fritchman, Charlotte Alexander, Mary Hetz and Caroline Naylor.

—The members of the First Preparatory Composition Class are engaged in a discussion on the following question: Resolved, "That the Present is an Age of Buffoonery." Mary Dillon leads on the affirmative; and Miss Anna Murphy on the negative. Though remarkably respectful and careful to say nothing unkind of the opposite side, the contestants are very enthusiastic upon the points in question.

May Devotions.

The lovely month of May nears its close!
 A little while, and we shall see no more
 The tapers clustering round Our Lady's shrine;
 At nightfall we no more shall gather there
 To sing Her praises in majestic hymns,
 And to inhale the fragrant breath of flowers
 That give their sweet lives just to draw our love,
 And point our souls to where that love is due.
 Blest May Devotions! Beating like a heart
 All steeped in joy that Heaven alone can give;
 The organ's thrilling tones ascend on high,
 And tell our aspirations at His throne
 Who is all mercy, and all power as well.
 O Blessed Mother of the Incarnate Word!
 Thy flowers, thy tapers, and thy evening hymns
 Have won our senses! May they win our souls!
 So when earth's May-Days shall have passed away,
 And lights shall beam not, flowers no more shall glow,
 And organ tones at evening cease to swell,
 That we may know thee as the angels know:
 Then shall the blossoms of the "Month of May"
 Bear in our happy souls eternal fruit.

M.

True Music: In What Does it Consist?

When music and song have become the necessity of our people, the amusement of society and the charm of domestic life, why is it we seldom hear real songs, those which truly express the best thoughts of the mind and sweetest emotions of the heart? There is no lack of subject-matter—the music stores are full of it; from the

Lays of Sweden, Norway, Denmark, to the *Lied* of Germany, all of them beautiful, but none more so than our own Scotch and Irish melodies, in which exists true sentiment, accompanied by tones which express what words often fail to convey. Can it be that we do not feel their influence? No. Foreign prima donnas know this is not the case; they sing their wonderful bravuras to show their execution, but when a Patti, Lind, or Neilson desire to exhibit their real culture, and show how far they transcend ordinary singers, they take the simple songs of yore, and moistened eyes and breathless silence, ere the responsive burst of applause, give evidence of their triumph. Music is the language of the heart; and at such moments asserts her right. A real artist understands that the acme of art is to produce, intact, the beautiful.

Parents and teachers should guide the taste of our young singers who show an inclination towards that morbid craving for something else; the vapid trash music which is akin to the dime novel in literature, where tremendous subjects are sung to music, in style between a waltz and quadrille; the young look for novelty and contrast; pain even becomes agreeable; they must have tears, if not in *their eyes*, in the tremendous, so-called expressive tones, of the voice of a poor singer. This is all out of taste, and should be left where it belongs. Real songs require to be well sung, for beneath their simple exterior exists a secret life, and this is the spirit of song.

To be a singer, one must have the interior gift of appreciation; he must be aware of the composer's intention; he must study the words, and then breathe forth the musical spirit of both. A singer should not attempt a song with which he is not perfectly familiar, and to know a song, is to make it part of oneself.

Once, in a little reunion of friends, a young lady of fine musical ability had sung several songs, to the delight of the company, and was still pressed to sing again. She said, "I know but one more, and that is so hackneyed I do not like to offer it." The name of the song was asked; everyone knew it,—only two really cared for it,—but all begged for the song. The lady, under protest, sat down to the piano; while she played, half the company thought they had never heard the piece before. Was it really new? No: The music, words, and time were the same; where, then, was the new charm? The singer had found the *meaning of the poet's words*; she had discovered the composer's intention, and had done no more than to justly interpret the spirit of the song. The same may be said of playing on almost every instrument.

Let our musicians once learn what music really is, then they may assist in fulfilling its grand object, to make people better citizens and better Christians.

M. A.

A travelling printer, for want of employment at his trade, went to work on a farm. He came one day to ask his employer if a hen should be set solid.—*Danbury News*.

St. Francis of Assisium.

It was a matter of frequent surprise last year, to some, when a small model for a sculptured statue of St. Francis of Assisium was placed among the busts and portraits of artists and patrons of art in the Studio at St. Mary's. But the world is beginning to recognize what has long been patent to real *connoisseurs*, the immense benefit it has reaped, and is still receiving from this great patron of mediæval art.

We were pleased to see in the January number of the *American Quarterly Review* an article on this subject from the able pen of the late Arthur Waldon. We take the liberty to present a few of his beautiful ideas, that young artists who have not at hand—like those of St. Mary's—a reliable library of works on art, may enjoy their perusal. "Our Holy Father, Pope Leo XIII, writes: 'We owe to the mind of St. Francis that inspiration, nobler than human, which stirred the emulation of the greatest artists.' Our Saint was born at Assisium, in Umbria, in 1182, of wealthy, but pious, parents. Of him it may be said, 'he became once more a sinless child in the baptism of penance, in the strength of his Redeemer's Blood.' He was the founder of the Franciscan Order. From its annals we learn what the love of God in a single individual is able to accomplish. We see results which are out of all proportion to the source whence they appear to spring.

"In the Church is found the soil in which such souls ordinarily flourish; they keep the innocence which is akin to that of Adam before his fall. Through the seraphic soul of St. Francis nature spoke; and, like a child, he spoke to her, until both understood and loved each other in the same heavenly Father. It was this love of nature that made him a poet. In raptures of love he often poured forth the affections of his soul in verse. Two canticles are still extant—and may be found in Butler's 'Lives of the Saints'—expressing, with wonderful strength and sublimity of thought, the vehemence of Divine love in his breast. He would find no other comfort than the hope to die of love, that he might be forever united to the great Object of his love.

"His asceticism and his love of nature made him an artist, for there exists a close connection between true Art and Religion. Whether expressed in music, sculpture, or in painting, we have true art, in its higher sense, only when we find them united. St. Francis identified everything about him with the thought of his Creator. He loved beauty because it spoke to him of God; therefore he sought to beautify by his own hand whatever was, in an especial manner, to image forth that heavenly splendor, or to enhance its appreciation in the minds of others.

"When he reared altars, and built temples to the Most High, his zeal in their adornment knew no bounds. After giving his own large patrimony to the poor, he begged from the inhabitants of his native place for the means to build churches, and obtained sufficient to erect in that place a church

in honor of St. Damian, besides many others. One now exists, and is dear to all Christendom under the name of the Chapel of Our Lady of the Angels, or the *Portiuncula*. On these he lavished the donations he received; placing therein statues and paintings from artists whom he taught how to value their talents, how to return to their Maker those gifts, and to make the canvas glow, and the cold marble to speak of God.

"The world owes much to the children of St. Francis who imbibed his spirit, and produced from age to age noble works of art which still live and still bear the holy impress conveyed to the chisel or the pencil by the influence of their Seraphic Founder."

Why not link ourselves to this living chain, and keep alive that pure atmosphere around the world of art; portraying, through real art, the great mysteries of faith, and thus to draw the youth of the nineteenth century to know and adore God, the source and Creator of all things?

Roll of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, CORRECT DEPARTMENT, AND OBSERVANCE OF RULES.

SENIOR DEPARTMENT.

Par Excellence—Misses Adderly, Beal, M. Campbell, Chirhart, A. Dillon, C. Donnelly, Dunn, Dolan, Eldridge, Feehan, Fendrich, Fenlon, Gove, Ginz, Hunt, Harrigan, Johnson, Keenan, King, Kirkham, Kearns, Laffer, Lancaster, Mohl, Munger, Murphy, McCarten, Mooney, Maginn, Neu, O'Connell, A. Ryan, M. H. Ryan, Ramsey, Reiser, C. Sullivan, E. Slattery, T. Slattery, Schmidt, F. Schmauss, Todd, Taylor, Van Patten, Walsh. *2d Tablet*—Misses Gavan, M. Heneberry, Halter, Leach, V. Reilly, J. Reilly, Shickey.

JUNIOR DEPARTMENT.

Par Excellence—Misses Alexander, Chaves, Dignan, M. Dillon, B. Haney, T. Haney, Hetz, Johnston, Naylor, Richmond, Spengler, Shephard. *2d Tablet*—Misses Best, Fritchman, Hibben, Keifer, Moshier, M. Otis, Robinson, Schmidt, Barry, Snowhook.

MINIM DEPARTMENT.

Par Excellence—Misses Chapin, Ducey, Jessie English, Burtis, Lindsey, McGrath, McKennon, Prescott, Morley, Schmauss.

Class Honors.

[The following list includes the names of pupils best in class—according to Competitions held during the past month.]

Logic—Misses Johnson, M. A. Ryan, Wright, J. Duffield, Laffer; Literature—Misses C. Lancaster, C. Donnelly; History—Misses Keenan, Barlow, V. Reilly, E. Slattery, Ramsey, Leach; Astronomy—Misses Johnson, Wright, Fendrich, J. Duffield, Laffer, M. A. Ryan; Algebra—Misses Gove, Dunn, Keenan, Duffield, Crawford, Barlow, Ginz, E. Todd, Williams, Ramsey, Spengler, M. Heneberry, M. Walsh; French—Misses Call, L. Wallace, Shickey, Sullivan, A. Ryan, Malbœuf, Taylor, L. English, Campbell, Barlow, M. Clarke, Leydon, Morgan, Leach; Grammar—Misses M. Ducey, L. English, Danforth, Munger, Morrison, Heckard, Leydon, Hunt, Dignan, O'Connell, Black, Williams, Stackert, Campau, Robinson, Alexander, Mary Otis, T. Haney; Ancient History—Misses Danforth, K. Morrison, Fenlon, Munger, L. English, Williams, Dignan, Stackert; Mental Arithmetic—Misses M. Dillon, Lucas, Harris, E. Wallace, Mooney, McCauley, Legnard.

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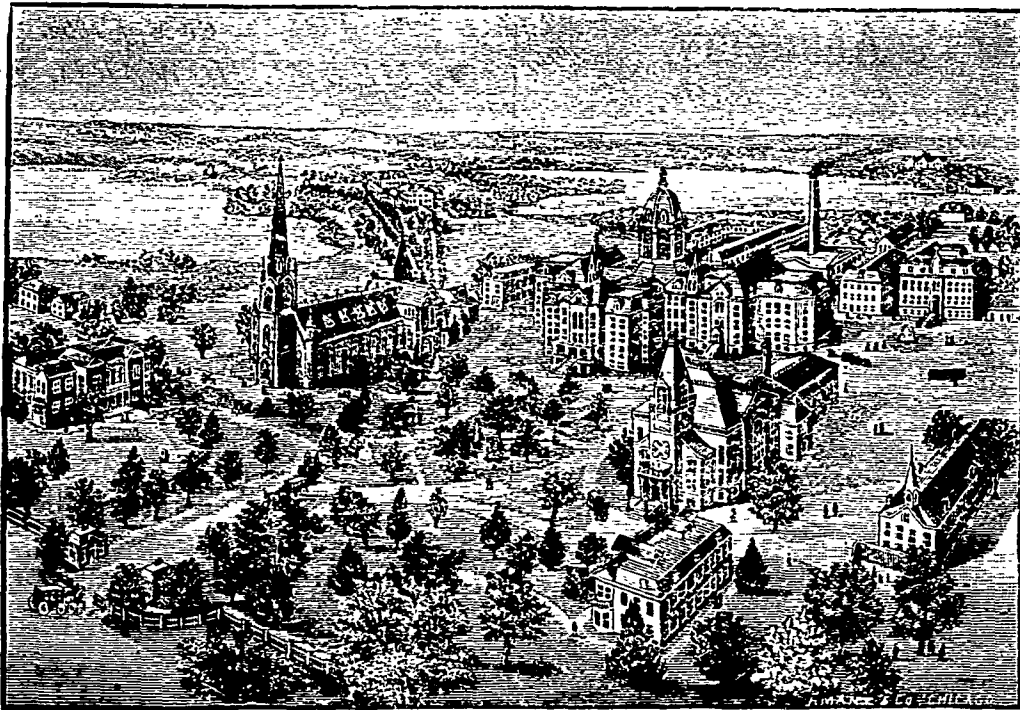
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2.32 a.m., Chicago and St. Louis Express, over Main Line, arrives at Toledo, 9.50 a.m.; Cleveland, 2.25 p.m.; Buffalo, 8.00 p.m.

11.23 a.m. Mail, over Main Line, arrives at Toledo, 5.35 p.m.; Cleveland, 10.10 p.m.; Buffalo, 3.55 a.m.

9.10 p.m., Atlantic Express, over Air Line. Arrives at Toledo, 2.45 a.m.; Cleveland, 7.05 a.m.; Buffalo, 1.10 p.m.

12.20 p.m., Special New York Express, over Air Line arrives at Toledo, 5.40 p.m. Cleveland, 10.10 p.m.; Buffalo 3.55 a.m.

6.21 p.m. Limited Express. Arrives at Toledo, 10.28 p.m.; Cleveland, 1.35 a.m.; Buffalo, 7.05 a.m.

GOING WEST:

2.32 a.m., Toledo Express. Arrives at Laporte, 3.25 a.m. Chicago, 5.50 a.m.

5.07 a.m. Pacific Express. Arrives at Laporte, 5.55 a.m. Chicago, 8.00 a.m.

8.05 a.m. Accommodation. Arrives at Laporte, 9.07 a.m. Chesterton, 9.57 a.m.; Chicago, 11.30 a.m.

1.30 p.m., Special Michigan Express. Arrives at Laporte, 2.30 p.m.; Chesterton, 3.15 p.m.; Chicago, 4.40 p.m.

4.35 p.m. Special Chicago Express. Arrives at Laporte, 5.22; p.m.; Chicago, 7.40 p.m.

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