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Disce quasi semper victurus; vive quasi cras moriturus.

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Cecilian Days.

READ BY MASTER CHARLES PORTER AT THE ANNUAL
CELEBRATION OF THE FESTIVAL OF ST. CECILIA.

Cecilian days! Cecilian days!
How many memories they raise!
Fond recollections of the scenes
And friends of days of yore—
Though many a season intervenes,
And we shall see no more
Those triumphs of an early day,
Those Fathers kind and comrades gay
That dreams to us restore.

Hark! through the woods the echoes ring.
And startled birds are on the wing,
To flee the clamor of the drums
And shrieking fifes that tell
A band of young Cecilians comes;
Behold their banners swell
And glitter, to the breezes spread!
Their uniforms of blue and red
Become the striplings well.

Whose is the well-known form they seek,
While each and all his praises speak?
To greet their Father and their guide
They hasten in their joy;
He welcomes them with worthy pride—
How soon can Time destroy!
Beyond the lake the cedars wave
Above that loving Father's grave,
While dreams our minds employ.

Cecilian days! Cecilian days!
How many pleasant hopes they raise,
When thinking of success achieved
By old associates since
They left our halls, and have received
The praises that evince
A merit, whose foundations laid
Amongst us, have the builder made
Beyond his peers a prince.

Some in the busy marts of trade
Have fortunes honorably made;
And some have sought forensic praise
In crowded courts to share;
While others, shunning worldly ways,
The way to Heav'n prepare
Both for themselves and comrades dear

Who once associated here
Should still be comrades there.

And some have passed the shrouded shore,
And we shall hear their voice no more
Till St. Cecilia's welcome falls
On our glad ears, while in amaze
We greet her in those heavenly halls;
And on that blessed Vision gaze—
The guerdon of an earthly strife.
Oh! may we seek that after-life
In these Cecilian days!

Classical Studies.

At a time when the study of the old classic languages, and of Greek in particular, is the object of so much discussion and violent attack in newspapers and magazines, it becomes almost the duty of those who see in the study of these languages the real foundation of a polite education, to state the reasons why they are still taught in our colleges and universities, and also why they should continue to be taught and studied.

Why do we study Latin and Greek? The first reason is an historical one. Our higher intellectual training has come from the Greeks, who created it themselves, then communicated it to the Romans, through whom it has been transmitted to us. Had our intellectual education come to us from India, no doubt our young men would now study Sanscrit instead of Latin and Greek. Three countries on the Mediterranean sea have contributed to the civilization of the Western world; Greece, Rome, and Palestine. Greece supplying the mental training and her literature, Rome her legislation, and Judea her religion. We shall not, however, now speak of the influence exercised by Greece on the intellectual training of the rest of Europe, nor even mention the salutary effects which the revival of the classics, and especially of Greek, produced on European literature in the days of Dante, Boccaccio and Petrarch, and which they have continued to produce from that time down to our present age of steam and electricity. Both these facts are granted us. The loudest adversaries of a classical training concede them, nor could they deny them without denying the most incontrovertible facts of history, or without denying the existence of those venerable and unique monuments

in literature of which each one is what the poet claims for his own—

".... Ære perennius,
Regalique situ Pyramidum altius,
Quod non imber edax, non Aquilo impotens.
Potest diruere aut innumerabilis
Annorum series et fuga temporum."

But we will proceed immediately to the common outcry: "What is the use to study Greek? Why do not our boys in colleges study something more useful, such as the French and German languages, domestic economy, tailoring, etc., instead of Latin and Greek, especially the latter, which they will never have an opportunity to speak and which they will perhaps never be able with an ordinary college course to master sufficiently to sit down and read a few pages of it with pleasure or even without a dictionary?"

Before answering this question, we must be allowed to inquire what those opposed to the study of Greek consider as useful. We hope we have not to do with those persons who have never learned to appreciate anything that is not material, and who will invariably ask, "How much money is there in this thing, or how much more money can you make with it than without it?" We take it for granted that they will not tell us that the wealthiest men in the country and the most successful business-men have perhaps never studied a word of Latin, have perhaps never heard of such a thing as Greek, and—we beg pardon to add—have perhaps never been inside a house of learning, and scarcely know how to write their own name. Were they to consider only that as useful which is likely to bring them the largest sum of money we would join them in their views and would advise them to discard not only Latin and Greek, but also Astronomy, Geology, Mineralogy and all the other ologies that are studied or not studied in colleges. We would be the first to advise them to travel for some dry-goods' firm or to secure some Government contract; for we allow that Greek is not directly useful in this respect. We never knew of a man that had become rich or fat directly from studying Greek.

But, then, our friend, Charles Francis Adams, Jr., by no means deserves the credit of having been the originator of an anti-Greek movement. It is nothing but natural for men to disregard to a certain extent anything that does not lead them directly and immediately to the end they propose to themselves. Many and striking illustrations of this natural tendency could be enumerated from the times of the Spartans and Romans, who prized nothing but bodily strength and military talent, down to our own days when the almighty dollar rules the minds of men. Now, if any class of people can be said to have been actuated by conscientious motives in this respect, it must have been the early Christians, who regarded the salvation of their souls as the only thing necessary, and looked upon the study of profane literature as a thing both useless and unworthy of, nay even directly opposed to, the aims of a follower of Christ. Even the Fathers of the Church are said to have shared

this aversion to the classics, and St. Augustin was certainly one of their greatest and most outspoken enemies. "They forgot," so Rollin justly and very judiciously remarks, "that in profane literature they had found the most powerful weapons wherewith to combat paganism itself."

But no matter how often these studies have been suspended in the course of time, they were suspended only to be soon afterwards the better appreciated and resumed with greater zeal. Was it reserved to our own Charles Francis Adams, Jr., to find out their worthlessness, and to have them definitely put out of colleges and universities? St. Basil, the learned Bishop of Cesarea, and one of the greatest luminaries of the Church, knew how to keep the golden mean, and how, after the manner of bees, to cull from profane literature the honey of their many excellencies, without either touching their poison or dreading the loss of time in their perusal, either for himself or for the young under his charge. In his admirable "Advice to the Young, with Regard to the Reading of Profane Authors" he states, as a well-established principle, that the salvation of our souls is, and always must remain, the object of all our desires and efforts. "But," he continues, "the study of profane authors is a most excellent preparation to the spiritual life,* and in after-life becomes to it an ornament and a shelter. And it was for this reason that Moses studied the science of the Egyptians before entering upon his holy mission; that the wise Daniel in Babylon studied the wisdom of the Chaldeans before beginning his divine instructions."† Now, as St. Basil claims that profane literature, though apparently for the Christian nothing but a loss of time and an obstacle to his sanctity, is the best preparation for it; so we also claim that a classical training is the best preparation for any special profession that a young man may intend to embrace. For what do we understand by a proper, or, if you

* "Εως γε μὴν ὑπὸ τῆς ἡλιζίας ἐπακούειν τοῦ βάνου τῆς διανοίας αὐτῶν (τῶν ἱερῶν λόγων) οὐχ οἶόν τε, ἐν ἑτέροις οὐ πάντῃ διεστηκόσιν, ὥσπερ ἐν σκιαῖς τισι καὶ κατόπτροις, τῷ τῆς ψυχῆς ὄμματι τέως προορμωζόμεθα. τοὺς ἐν τοῖς τακτικοῖς τὰς μελέτας ποιουμένους μιμούμενοι· οἱ γὰρ ἐν χειρονομίαις καὶ ὀρχήσεσι τὴν ἐμπειρίαν κτησάμενοι, ἐπὶ τῶν ἀγῶνων τοῦ ἐκ τῆς παιδείας ἀπολαύουσι κέρδους. καὶ ἡμῖν δὴ οὐδὲν ἀγῶνα προκείμεθα πάντων ἀγῶνων μέγιστον νομίζεν χροῶν, ὑπὲρ οὗ πάντα ποιητέον ἡμῖν καὶ ποιητέον εἰς δύναμιν, ἐπὶ τὴν τοῦτου παρασκευὴν καὶ ποιητέας καὶ λογοποιῶς καὶ ῥήτορας καὶ πᾶσιν ἀνθρώποις ὀμιλητέον; ὅθεν ἂν μέλλῃ πρὸς τὴν τῆς ψυχῆς ἐπιμέλειαν ὁφείλειά τις ἔσεσθαι.

† Ἰπποῦ καθάπερ φυτοῦ οἰκεία μὲν ἀρετὴ τῷ καρπῷ βρῶεν ὠραίῳ, φέρει δὲ τινα κόσμον καὶ φύλλα τοῖς κλάδοις περισειόμενα· οὕτω δὲ καὶ ψυχῇ προορμωμένως μὲν καρπὸς ἡ ἀλήθεια, οὐχ ἄχαρι γὰρ μὲν οὐδὲ τὴν θύραθεν σοφίαν περιβεβλησθαι, οἶόν τινα φύλλα σκέπην τε τῷ καρπῷ καὶ ὄψιν οὐχ ἄωρον παρεχόμενα. λέγεται τοίνυν καὶ Μουσῆς ἐξεῦνος ὁ πάνυ, οὗ μέγιστόν ἐστιν ἐπὶ σοφίᾳ παρὰ πᾶσιν ἀνθρώποις ὄνομα. τοῖς Αἰγυπτίων μαθήμασιν ἐγγυμασάμενος τὴν διάνοιαν, οὕτω προσελθεῖν τῇ θεωρίᾳ τοῦ ὄντος. Παραπλησίως δὲ τούτῳ, κὰν τοῖς κατὰ χρόνους, τὸν σοφὸν Δανιὴλ ἐπὶ Βαβυλῶνός φασὶ τὴν σοφίαν Χαλδαίων καταμαθόντα, τότε τῶν θεῶν ἀφάσθαι παιδευμάτων.

wish, *useful* education? Is it not to develop and bring out in proper harmony all the powers of man's nature? since only by the normal development of all the powers of the mind can a young man acquire that mental maturity which gives him the key to all special professions; that dignity which enables him to stand forth as the counselor and the guide of his fellow-men; that firmness of character with which he endures with calm and even mind the changes of fortune which he must be prepared to meet.

The classic languages are especially calculated to give the young such a general education. They have attained their full development, and form now one solid entirety. The Grammar rests, consequently, on principles which can no longer be shaken; whilst in modern languages the forms have not yet attained any precise definiteness, but change with every generation. The modern languages are as yet in the period of their development, and nobody knows whether they have already reached the highest perfection of which they are capable, or whether they are on their decline.

The Greek language possesses in its lexicology a wealth of forms which must be looked for in vain in any modern language. Now, the opponents of the study of Greek say that it is precisely these forms that cause the pupil an unenumerative and useless labor. But, then, is not that which is most difficult also the best suited to develop the talents of a young man? These very difficulties sharpen his faculties of discernment and strengthen his memory, especially when one single vowel, one single consonant—nay, often an accent—may change the meaning of a word. Whilst in modern languages most of the tenses of the verb are compound, the Greek has simple tenses, and this variety of endings furnishes the young mind with ample matter on which to increase its reflective powers. As the Greek has one mood more than the Latin and the modern languages, and as the various moods may be modified by a particle, the young man is forced to reflect seriously in order to seize exactly the thought of the author, and so he acquires the habit of thinking logically and of giving clearness to his expression. The richness of expressions, the preciseness of forms, the liveliness of the representation, the diversity of constructions, make a deep impression on the mind of the youth eager in the pursuit of knowledge, and call forth his powers of imitation. The young man grows to reason and maturity among the great men of antiquity. By the study of their works he appropriates the habit of bringing order and system into his literary work, and the facility which the Greek gives him is much more aimed at than the knowledge of the language itself.

Translating from the ancient into the modern languages obliges the pupil to compare word with word, and sentence with sentence. He has constantly to draw on his stock of words to find suitable expressions to render the author's thought clearly and faithfully. He finds no roundabout way to escape difficulties; he has to face them and overcome them, and even if he does not find in

his youthful mind either the power or the energy to reach the lofty tone of the original, still the very attempt brings a thousandfold fruit in forming his taste and enlivening his imagination. How can a young man acquire a better knowledge and a better command of his own language than by constantly comparing it with Latin and Greek? We ask this question, for we believe, with Gœthe, that a man who does not know at least one foreign language will never learn his own.

The reading of ancient writers improves not only the mind, it also exercises a most salutary influence over the heart and soul of the student, and that, too, at a time when he is most susceptible of being impressed by anything that is great, noble and sublime. How numerous are the examples of generosity, devotedness and love of country, firmness of character, disinterestedness, friendship, respect for old age, filial affection and submission to the laws! Youth is easily impressed by the deeds of great men; and in this very admiration lies the germ of the wish to imitate them. The young man feels that, besides this material life, there is something higher, something ideal; that wealth and abundance may gratify the senses, but cannot satisfy the heart; that the consciousness of a good deed gives more joy than any sensual enjoyment; that the acquirements of the mind are unchangeable and imperishable, whereas material ones depend on the whims of fortune. Shall it be of no advantage to the young to read and feel what the greatest minds of antiquity have thought and felt in their most enlightened moments?

The Greek language is not a dead language; it is always young and immortal, and the glory of the brave men who are celebrated in its masterpieces is imperishable, no matter how fast the mortalities of our own days may fade and pass away. The Greek language is not a dead language, because it continues to live in the languages of all civilized nations. From it science has drawn most of her terms, and from it science as yet takes the roots for the words whereby to express exactly and definitely the idea of new inventions. The Greek language is not a dead language, it continues to be spoken in Greece proper and on the shores of the eastern seas, and has been constantly gaining in importance since the Eastern Question has engaged the attention of European statesmen.

The Greek language is the language of the Gospel, and in it the religious documents of the first three centuries of the Church have been composed.

Were the present generation to drop Greek from their curriculum of studies, it would soon prove to be much inferior to the preceding ones, and the decline of taste and literature would perhaps be just as great and as marked as was its rise at the time of the revival of the classics in Europe. But were one country alone to make a similar attempt, its sons would, in a short time, take a rank inferior to those of the neighboring States, and the whole country would suffer for the error of some few men.

How is it that the educated of the various parts of the civilized world so easily and so readily understand one another in their mutual intercourse? It is because they have all received the same education,—that is, an education which is based upon the old classics,—and consequently they have all the same ideas about civilization, art, and literature. Remove this general basis, and, sooner or later, there will be a chasm between these single countries, and the inhabitants of these countries will be as distant from and as strange to each other as they are now to the inhabitants of Africa. Our own country especially, composed as it is of such a variety of elements, would feel the absence of the classics much more keenly than any other country in the world. Were we to form the mind and the heart of our young men by the study of modern writers, all the burning questions which divide the minds and excite the hearts, would find an easy entrance into our schools, and could not but exercise a most fatal influence over the susceptible and tender minds and hearts of the pupils. Would antagonistic parties ever agree in the selection of the authors to be read and studied? In our own country, we can fairly say, they never would, and the old classics are the only studies common to all, and the only studies that give uniformity to our system of education. How happy, joyful and united do our young men pass their college-days, because they receive their education in a literature which is, as it were, a neutral ground for all parties, nations and religions.

And even if a classical education is a luxury that can be indulged in only by a comparatively small number, it nevertheless exercises a considerable influence over the public and material life of the whole nation; because it is to the advantage of all, even of the lowest and most uneducated class, that the State be as rich as possible in knowledge and intelligence, that it command as great resources as possible, and that the men that are to be at the head of public affairs be general in their knowledge and broad in their views. The common welfare of the Republic is certainly also the welfare of the individual members thereof. Nor can the study of Greek be separated from a classical education or declared an elective study. A classical education without Greek would be like a course of mechanics without Geometry. The very fact of its being an elective study would render it unimportant in the eyes of the student, and would endanger its very existence. An elective system in any course is a cancer, gnawing and eating into the very vitals of the institution.

In Greece have sprung up the sources of education and civilization, and in thousandfold streams they have spread over the rest of the world, continuing to give it freshness and fertility; and even if men have to show deference to the constantly changing exigencies of time in their exterior institutions, still, the principles of their higher mental life remain always the same, and they cannot change them according to the fickle opinions of the multitude.

As then there is no general education without

Greece and Rome, we must respect the principles of a humane education which have proved so useful for so many centuries; we must send forth young men that will be able to pursue any one of the higher studies or professions,—young men that will aim at expressing their thoughts clearly and correctly; young men who will keep holy the principles of morality and honor; young men who will be faithful to their God and to their country; young men who will in their latter days excel in firmness of character, who will show integrity and devotedness in their duties, who will

“In adverse hours an equal mind maintain
Nor let their spirit rise too high,
Though fortune kindly change the scene.”

A POST-GRADUATE.

The Man-Taught Sage.

T. E. STEELE, '84.

A book-learned sage—they called him Optimist—
Who ever talked a jargon of his own:
That men were brothers, and all men, though base
In outward seeming to the careless gaze,
Did all things for the best; and that their hearts—
Deep-hid, perhaps, beneath a load of care,
And hard to find—once reached, would e'er be found
To be truth-loyal, yearning for the good;
Thus brought his belief, book-born, fancy bred,
To that cruel test we call experiment.

A tramp—

Great, lazy Hercules, with thief-stamped brow—
Came to his house with oft-told, piteous tale
Of starving wife and children, in the East.
To him the sage, conforming life to belief
(A thing most rare in our philosophers),
Spoke kindly thus:

“My brother-man, myself
To-night will be your host. For you and I
Will eat in common, and together sleep;
And I will start thee, all refreshed and glad,
Thy journey's way upon the morrow morn,”
He said. And they that night together supped
(Perhaps they drank to show good fellowship);
Then, tired by long talk, together slept.
But on the morrow, when the host arose,
His guest, his brawny “brother-man,” was gone,—
Had risen long before; nor he, nor all
He took—no trifle that—were seen again.

Then that great sage, in anger at himself,
Nor reading clearly what was plain to see,
Became a hater of mankind; and thought
All men were base, and every action base
That came from man.

But as it happened, one night,
His sister, dearly-loved, whom in his heart
He had excepted, cursing all mankind;
In some great fire—crazed by that wild fear
Which drives the horse just rescued from the flames
Back to the barn to meet a fiery death;

And choked beside with the all-darkening smoke—
By some brave fellow, at the risk of life,
Was rescued; and all-pale, though breathing still,
Was carried drooping to her brother's arms.
But he who brought her from the fiery death,
Giving his life that others might be saved,
From cold and wounds upon the morrow died.

But it was whispered of the humbled sage,
That in the mangled corpse of that brave man
He saw the beggar-thief of former years.

Intolerance.*

The subject which I am about to treat this evening is "Intolerance of Catholicity." The reproach frequently brought against the Catholic Church is, that it is intolerant. This accusation, made in olden times, has become more violent since the pretended Reformation. It is in the name of Liberty that the Church has been accused of Intolerance.

In order to answer more plainly and easily this accusation, it is well to make a distinction between doctrinal or religious intolerance, and civil or practical intolerance. Doctrinal intolerance signifies the obligation of believing in one only true religion. Practical intolerance means an external coercion or violence in religious matters. Now, we hold that the accusation in both cases is unjust. First, in regard to doctrinal intolerance—this is but the logical consequence of the following reasoning:—There is but one God; there must of necessity be one only religion, therefore all men are obliged to admit and follow it. Moreover, since the Catholic Church asserts that she represents this religion, which is the only true one, it follows necessarily that she must declare all others false. Consequently they should not be tolerated as a matter of principle. Indeed, if all religions were tolerated from a doctrinal point of view, it would be the same as preaching religious indifference, or, in other words, it would be maintaining that all religions are equally good. This is absurd and impious. In fact it would be the same as saying that the Catholic, the Mahometan, and the Jewish worships are equally good and pleasing to God—although the two latter worships blaspheme Him, while the former adores Him. Can anything be more nonsensical or impious? Let us, however, make an impartial restriction, while declaring that all other religions, since they are false, should not be dogmatically tolerated.

The Catholic Church does not say that it is impossible to be saved outside of her bosom. For although many do not in fact belong to what is styled the body of the Church, since they have not been baptized, yet they may pertain to what is called the soul of the Church. For instance, those heretics who are in good faith, or even pagans and infidels

who observe the natural law to the best of their ability. The formal teaching of St. Thomas on this point, and approved by the Church, is that if a savage would be faithful to all the dictates of a pure and incorrupt conscience, Almighty God would send down an angel from Heaven to instruct him rather than allow him to be lost. From this we must conclude, first, that the accusation of doctrinal intolerance made against the Church is entirely unfounded, and second that her opponents would do well to follow the footsteps of Henry IV who took the surest way when coming back to the old Mother Church.

A more delicate question now presents itself in regard to civil or practical intolerance, which, as stated above, consists in restraining legally the liberty of worship. On this point, let us distinguish a double point of view. First, in regard to the question of right, we assert that civil tolerance, far from being good in itself, is contrary to the natural and divine right. Because the truth has a strict right to be protected against error, as well as virtue against vice, order against disorder, etc. Besides, as the Christian revelation is Catholic—that is, universal, it has been made not only for every private individual, but for all nations and political societies as well. Hence it is that, to establish as a principle the separation of Church and State, is contrary to the divine law. For the State is obliged to protect religious interests as the most powerful element of order and morality. Secondly, as a matter-of-fact, we know that everywhere the Catholic religion is surrounded by religions quite different from itself. Since such is the case what is to be done? First of all, violence or material persecution is never allowed against any religion, provided its partizans are inoffensive. If a religion becomes dangerous to the interests of society, it can be repressed like any other crime; and this will not be a persecution but a chastisement. Again, what has been the custom of the Catholic Church? She has always made use of persuasive methods without any material coercion. She never persecuted, but, on the contrary, she has been more or less persecuted in all times. In vain do Her enemies object that some Christian princes, actuated by excessive zeal, employed severe and even barbarous means to convert infidels. This was never approved of by the Church, who, on more than one occasion, protested against the abuses of a blind zeal. In fine, as regards her own children, when they were misled or rebellious, and when she thought proper to chastise them, she always behaved like a tender mother, who, even when punishing her children, endeavors to make them better and preserve them from evil.

In conclusion, although the Church is, and ought to be, absolutely intolerant for evil doctrines and erroneous principles, she nevertheless shows always a wonderful indulgence and mercy for persons and souls. As Almighty God detests and hates sin, and yet never refuses to receive sinners when they sincerely repent, so is the Church intolerant for vices, but full of mercy to those who have become their unhappy slaves.

* Paper read before the Archconfraternity, Sunday, Nov. 18th, by W. H. BAILEY, '84.

Books and Periodicals.

MAPLEWOOD; OR, BESSIE, CORA AND OTTO AT HOME By "Sister Aloysia." Baltimore: John B. Murphy & Co.

The above is a very interesting story for children. The publishers present it in an elegant and attractive form.

MONEY AND MECHANISM OF EXCHANGE. By Prof. W. Stanley Jevons, F. R. S. In two Parts, Part First. Price, post free, 15 cents. J. Fitzgerald, Publisher, 20 Lafayette Place, New York.

The many weighty questions of Currency and Banking which are now agitating the body politic make such a work as this exceedingly valuable at the present time. The author possessed a rare combination of advantages for the performance of his task, having been for five years connected with the Sidney (Australia) mint, and from 1866 until his death last year, Professor of Political Economy in Owens College, Manchester, and in University College, London. The subjects treated in this first part of the work are: barter, exchange, the functions of money, early history of money, qualities of the material of money, the metals, as money, coins, the principles of circulation, systems of metallic money, fractional currency, money standards.

—No intelligent reader can fail to be interested in the contents of the *North American Review* for December. The question of the telegraph has the place of honor in the number, Gardiner G. Hubbard pointing out the great advantages that would result from the proposed "Government Control of the Telegraph." Prof. J. Laurence Laughlin, of Harvard University, shows the "Evils of the Sub-Treasury System" in its absorbing and withholding from circulation the specie that is constantly needed to insure stability in the world of finance. Henry George writes of "Overproduction," an idea which he declares to be preposterous, unless more wealth is produced than is wanted. Gen. W. B. Franklin sets forth the views of naval and military experts, as to what is absolutely needed, in the way of organization, forts, ships, and war material, to insure the "National Defense." An article on "Railroad and Public Time," by Prof. Leonard Waldo, of Yale College Observatory, explains the system of uniform time standards now being introduced into the railroad service of the United States. Finally, there is a discussion of the question of "Morality without Religion," by F. A. Kidder and Prof. A. A. Hodge, of Princeton College. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

—We are pleased to see that sterling favorite in light literature, *The Catholic Fireside*, come to us this month greatly improved in appearance. *The Catholic Fireside* is a monthly magazine of forty large pages, filled from cover to cover with interesting stories, original and selected, but for the most part original, written specially for the magazine,—choice poetry, and miscellaneous items containing a great deal of information. First-class writers are engaged for the *Fireside*, and a more attractive publication in light literature it would be

hard to find. It is just the thing to while away a spare hour pleasantly and profitably. It leaves the average novel at a discount for attractive reading; and we have here, in each number, for a dime, more and infinitely better reading-matter than can be had in any dime novel. "How they Proved an Alibi," by a well-known author, is an interesting story in three chapters in which two Notre Dame boys take a leading part—one of them is, in fact, the hero of the story. We wish we had space to speak at length of some of the many interesting sketches in this number of the magazine, but it were better the reader should subscribe and examine it himself. The price of subscription is \$1 a year. Address, 5 Barclay St., New York.

—*Latine* is the title of a magazine published by the Appletons, of New York, and edited by Prof. Edgar S. Shumway, of the State Normal School, Potsdam, N. Y. Its design is to "afford entertainment, as well as practical assistance, to all teachers, students and readers of the Latin language in every land." Judging from the number before us, it bids fair to accomplish fully its object. It is now entering upon the second year of its existence, and, we understand, has a large circulation in both continents. The numbers contain: I. A course of object and inductive lessons, for use with beginners in Latin. A series of inductive lessons in preparatory and college Latin. II. Latin dialogues on Roman antiquities, history, geography, etc. III. Selections from—or exercises in Latin upon—rare or specially interesting Latin books. IV. Ecclesiastical Latin. V. Latin correspondence; a series of brief letters from Latinists on important and interesting subjects. VI. An English supplement: Notes and queries on Latin subjects, methods, etc.; condensations and translations of the best articles on Latin in the current foreign philological and pedagogical journals; criticisms of books relating to Latin. We think it a work in every way deserving of the patronage of the lover of the classics. It is published by D. Appleton & Co., New York. Price, \$3.00 per annum. Single numbers, 35 cents each.

Exchanges.

—*The Concordiensis* (by the way, *Concord.*, isn't there something out of gear in that title?) presents its greeting and asks, "How do you like our appearance?" First rate, *Concord.*, you present quite a "nobby" appearance; few papers on our table look better. The Law School and Medical classes are well represented in the paper and are evidently enjoying strength and vigor. The matter of the paper generally is good, but we are especially pleased with its "Bishop" who writes poetry.

—The current number of *The Vassar Miscellany* opens with an article on "The Belles-Lettres of Positivism" that shows a wide field of reading and no little discernment on the part of the writer. Few who read George Eliot and Matthew Arnold care to trouble themselves about the philosophical

tendencies of their works, and very often fail to see that they are skirmishers of the advanced guard of positivism, of which Herbert Spencer is the chief. But little discernment is required to see this in Arnold's works, but in George Eliot's it is not so clear. For want of space we find ourselves compelled to forego further comment on the article for the present. The other contributions in this number of the *Miscellany* are in pleasing variety, prose and verse alternating. "Jane Shepherd," with Aunt Polly's "circassian gown and gradduwated sugar"; "The Widow Marvin," and "Joseph" our gardener with his idiosyncrasies, in the charming "De Temporibus," winding up with the metrical story of "The Lost Molar," are all of that sketchy, readable kind that are acceptable even after a hearty mid-day meal, and scarcely need a cigar to give them flavor. The Vassar girls may well congratulate themselves on the successful editing of their piquant little magazine.

—We are indebted to our handsome contemporary *The Chronicle*, of the University of Michigan, for the following item, which contains something entirely new to us, and throws light upon recent "dark" doings of the editors of *The Badger*:

"The NOTRE DAME SCHOLASTIC has aroused a sleeping lion. It has presumed to criticize a recent work of Dr. John Bascom's, and, far worse, to never have heard of the gentleman himself. Hence, a scathing rebuke in the columns of the *Badger*, and the consequent non-appearance here of the SCHOLASTIC."

What *The Chronicle* means by "the consequent non-appearance here of the SCHOLASTIC" we are at a loss to imagine, for we have sent the SCHOLASTIC right along, week after week without intermitting a single issue, to both the *Chronicle* and *The Badger*. One thing now seems clear, however: the *Badger* fellows were afraid to let us see what they had written about us, and so stopped their paper with the issue containing the "scathing rebuke." Such conduct is unmanly, to say the least of it; and, perhaps, no better proof of the weakness of the point *The Badger* seeks to defend, and the groundlessness of any charges it may have trumped up against us, could be desired on our part or asked for by others, than the fact of its seeking to keep the charges from our sight. We do not know Dr. John Bascom. We simply criticized an article over the signature of "John Bascom" in a late number of *The Dial*, of Chicago, as we would an article from any one else, upon its merits, and recollect having said that if "John Bascom," whoever he was, knew anything of philosophy—the subject of his paper—he had a very poor way of expressing it. If somebody will kindly send us a copy of *The Badger* containing the "scathing rebuke" he will confer a favor upon the SCHOLASTIC.

—The *University Monthly*, from the University of New Brunswick, and *The King's College Record*, from King's College University, Windsor, Nova Scotia, give a fair and creditable representation of college life and work in the far Northeast. The *Monthly*, we believe, we have already noticed. The *Record* now makes its first appear-

ance this year, handsomely printed, and freighted with excellent matter. R. B. C. gives us a finely-written sketch of the author of "The Faery Queene," with a review of the poem itself,—a poem that to-day draws praise from nearly every one, but which was formerly so little appreciated that Macaulay made it his boast that he had drawn it from obscurity and brushed the cobwebs from it. In "English Literature,"—published without a signature,—Cowper and Samuel Taylor Coleridge are paid special attention, but are not dwelt with to any great length. The writer tells us that Coleridge "never did any great work." Not in poetry—at least nothing that could be called great; but only a small portion of Coleridge's time was devoted to the Muse. But when he says that Coleridge's "genius was great, but he lacked industry, and consequently we have little of his work now," the statement is at least a doubtful one. Coleridge was too poor to devote his time to such great works as the writer speaks of; his time was much occupied on the press—the *Morning Chronicle*, if we mistake not—writing parliamentary reports and such like work, for Coleridge was a reporter for the press, and could devote but little time to literary work that required extra time and thought. He had to earn a living—at least during a part of his literary career. And yet Coleridge is supposed by some good judges to stand at the head of the Lake School of Poets. Prof. Wilson says that "Coleridge is the alchemist that in his crucible melts down hours to moments—and lo! diamonds sprinkled on a plate of gold." "It is easy to talk," says Wilson, "not very difficult to speechify—hard to speak; but to 'discourse' is a gift rarely bestowed by Heaven on mortal man. Coleridge has it, in perfection. While he is discoursing, the world loses all its commonplaces, and you and your wife imagine yourselves Adam and Eve listening to the affable Archangel Raphael in the garden of Eden: You would no more dream of wishing him to be mute for awhile than you would a river that 'imposes silence with a stilly sound.' Whether you understand two consecutive sentences [Coleridge was accused of being obscure and turgid] we shall not stop too curiously to inquire; but you do something better, you feel the whole just like any other divine music; and 'tis your own fault if you do not 'A wiser and a better man arise to-morrow's morn.'"

Such a testimonial from a critic like Wilson is not to be slighted. But, after all, the writer in the *Record* is but one of many, and very eminent men, who have taken Coleridge severely to task for his style, and the alleged obscurity of his writings. We are much pleased with the high literary tone aimed at in *The King's College Record*, and sincerely wish that the NOTRE DAME SCHOLASTIC deserved the praise given it by the able exchange-editor of the *Record*, as being "one of the best, if not the best, exchange" which he receives from over the border. In any case, such a compliment should be a strong encouragement to our writers, hampered with a variety of college duties and with but little time left for writing, to continue their work and elevate the standard of the paper.

NOTRE DAME SCHOLASTIC.

Notre Dame, November 24, 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 SEVENTEENTH 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:

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Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

Our Staff.

T. EWING STEELE, '84.	W. H. BAILEY, '84.
JNO. A. MCINTYRE, '84.	ELMER A. OTIS, '84.
JAMES A. SOLON, '84.	C. A. TINLEY, '84.
C. F. PORTER, '85.	

—Very Rev. Father General Sorin celebrates to-day the anniversary of his arrival at Notre Dame forty-one years ago. It is a long time to look back upon, and no doubt many have been the cares and anxieties, since that eventful day, attending upon the completion and perfection of the work which Father Sorin then marked out for himself. But under the protection of the Mother of God, to whom he dedicated his work and the scene of his labors, all his efforts have been crowned with success. To the joy of all, the venerable Founder still bears his advancing years with undiminished vigor, and we all fondly hope that he may live to see many happy recurrences of this auspicious day.

—A very pleasing entertainment was given on Wednesday evening by representatives of the St. Cecilia Philomathean and Euglossian Associations. The exercises were held in the Rotunda of the University, and consisted of speeches and declamations interspersed with music, instrumental and vocal. The occasion was the annual celebration of the festival of St. Cecilia, the patron of one of the oldest literary and dramatic associations in the College. A severe rain-storm prevented many invited friends from being present, but the members of the Faculty and the students formed a large and appreciative audience.

The College Orchestra opened the programme with Boieldieu's overture, *La Dame Blanche*, which was rendered with good effect. This organization—which, by the way, consists of twenty-five pieces—is now in a fair way to prove a complete success. After the overture, Master J. Hagenbarth stepped forward and delivered, with good voice and expressive gesture, Dryden's famous "Ode on St. Cecilia's Day." He was followed by Mr. J. J. Conway in an oration entitled "Chief Justice Taney." Mr. Conway treated, in an able manner, of the life and character of the distinguished jurist who had deserved so well of his country, and yet whose merits were fully recognized but by few. The speech was well delivered, the speaker at times displaying great eloquence. Next on the programme came the song, "Above We Meet Again," which was given by Messrs. W. Murphy, L. Gibert, and W. Ramsey. The rendition of this *morceau* was excellent, and was received with enthusiastic and well-merited applause. There were loud calls for an *encore*, but—perhaps owing to the length of the programme—they were not responded to. As a rule, we are opposed to *encores*, but on this occasion we could have wished to hear the beautiful song repeated. Messrs. Ramsey and Gibert have fine tenor voices, and W. Murphy a good bass. We hope to have the pleasure of hearing them often. Master D. G. Taylor delivered a declamation entitled "The Chieftain's Revenge." This well-known piece is intensely dramatic, but Master Taylor answered its demands, even beyond what was expected of him. Mr. E. A. Otis appeared in a selection entitled "The Painter of Seville"; a piece descriptive of an incident in the life of Sebastian Gomez, the slave of the famous painter Murillo. Its delivery requires a good command of voice and gesture to meet the varying phases of expression, and Mr. Elmer Otis was fully equal to the emergency. Mr. Delano C. Saviers delivered the address of Regulus, the famous Roman General, to the Carthaginians, and never appeared to better advantage. His selection, though the heaviest of the evening, was given with fine effort, and in a manner such as to number him among the best elocutionists in the College.

Messrs. Steis and Kleiber delivered with good voice and action the two selections which followed. A beautiful *morceau* for 2 violins, viola, 'cello and flute, with piano accompaniment, was presented with great skill and pleasing effect. A "Recitation" was given by Master J. Devine, followed by two humorous selections, by Messrs. A. P. Coll and C. Henderson, whose efforts elicited great applause. Mr. J. Hyde—whose appearance was received with manifest enthusiasm—distinguished himself in a burlesque selection, and was obliged to respond to repeated calls for an *encore*. The impersonation of the evening, in the humorous line, was that given by Mr. W. Ramsey, who appeared in the character of "Lord Dundreary," with appropriate costume. His representation would do credit to a professional.

The exercises closed with the "Oration of the

Day," which was delivered by Mr. James Solon, '84. His speech was an able and eloquent description of the life and virtues of St. Cecilia, and set forth the influence which the consideration of the character of this Saint must ever exercise upon the thoughtful mind. "Were the tradition untrue," said the speaker, "that St. Cecilia was not herself a skilful musician, yet it will ever remain true that she possessed the three great constituents of the artist—grandeur, purity, love—and therefore is she rightly the patroness of art." He concluded with an exhortation to the St. Cecilians in particular and his fellow-students in general to strive to create and perfect within themselves those three great qualities of the artist, and thus be enabled to fulfil their work in life.

Rev. President Walsh then arose, and in a few remarks expressed his satisfaction at the manner in which everything had been presented, and announced that, owing to the lateness of the hour, many selections on the programme had to be omitted, but an opportunity would be afforded at an early day for their production.

The failure of the electric light at an early part of the proceedings marred what would no doubt have been a very interesting number of the programme, namely, the delivery of the "Address from the St. Cecilia Society." Master Charles F. Porter had begun the reading of the address, but darkness intervening, he was obliged to stop. Apart from this defect, which was soon remedied, everything passed off smoothly. On the whole, the entertainment was very successful, and reflected the greatest credit upon the worthy director of the two Associations, PROF. JOSEPH A. LYONS. Judging from the exhibition of Wednesday evening, we are led to entertain the highest hopes of the character of the great celebrations of February 22 and March 17.

A Temporizing Policy.

As far as time is concerned, we may, in future, consider ourselves as living in the city of New Orleans. The 90th meridian which passes through the Crescent City is henceforth to give laws unto the Mississippi Valley, more or less,—that is, all west of Pittsburg and east of Topeka,—or thereabouts. Everything within this rather indefinite area is to be exactly six hours slow of Greenwich time, and everything between Pittsburg and the Atlantic seaboard is to be exactly five hours slow of the aforesaid standard. Minutes and seconds are to be the same all the world over; so that in happy Pittsburg and some other favored localities you can jump abruptly from twenty minutes and forty-three seconds past eleven to twenty minutes and forty-three seconds past twelve, thereby reducing the dinner hour to an infinitesimal, and doing away with the degrading necessity of supplying a mere animal craving. If this were one of the favored localities, how convenient it would be sometimes to obliterate a class-hour! but, alas! be-

ing in longitude $86^{\circ} 14' 19''.3$ we differ only by fifteen (15) minutes two and three-quarters ($2\frac{3}{4}$) seconds from the time on the nearest standard meridian, and we shall have to conform to it: that is, all the railroads and factories in the neighborhood will, but the curator of the College clock will probably continue his old tricks with that venerable but unreliable time-piece till time shall be no more.

The ceremony of setting back the time in New York to that of the 75th meridian, which passes between New York and Philadelphia, was performed on the 18th inst., at noon, amid widespread and deeply-felt, but silent, excitement. It was the first set-back New York ever got, and only three minutes and fifty-eight and a half seconds at that.

Railroad men have the credit of this widespread reform, which is to prevent the occurrence of accidents and enable people always to be in time for the trains. When you go East in future you may put your chronometer on exactly an hour as you enter the state of Pennsylvania; and when you go West put it back an hour while crossing the plains. The sun will catch up with the cars just as they roll into Denver on the 105th meridian. But you must lose another hour among the Mormons somewhere to get right on the Pacific seaboard. I suspect Salt Lake City is one of the favored localities where a great deal of time will be lost. San Francisco will be always, as we should expect, a little ahead of time, going by that of the 120th meridian, which divides California from Nevada where the latter State runs furthest West. The names to be given to the different sorts of time are as follows: "Intercolonial" for the time of the 60th meridian—this will be Halifax time, 4 hours slow of Greenwich; "Eastern" time, for the 75th meridian 5 hours slow—New York time; "Central" time for the 90th meridian 6 hours slow,—our own or Chicago time; "Mountain" for the 105th and "Pacific" for the 120th meridians.

A. J. S.

(Communicated.)

In Re—De Omni Re Scibili, etc.

"If there be one fact more mortifying than another to cultured Americans, it is the superficiality of their countrymen." So declares our philosopher in the opening of one of his late productions, on which we would squander a few moments, to encourage, by opposition, the further exertion of his fertile mind in investigating such subjects as "Camp-meetings" and "College poetry."

We cannot but applaud his choice of subjects, and far be it from us to attempt to criticize the able manner in which he sets them forth, though it may have occurred to us that his arguments in certain respects resemble those of the famed Ingersoll. But, should this, by chance, come before the eye of the worthy Robert, we would beg him not consider it as insinuating any lack of real argument in his discourse, but rather impute the careless expression to our lack of judgment.

But our object is not to praise the production, but rather in our disconnected way to reflect upon the matter therein. Let us look first to the quotation which heads these remarks. We admire, of course, the idea, but we can't quite appreciate it. The prevalence of superficiality among us, who have not the advantage of scientific or classical education, we do not attempt to deny. But the question presents itself, "Who is likely to feel the mortification?" Not many, it seems to us, and we are indeed proud if in these halls there walk those troubled by such philosophic mortifications. But, perchance, we misunderstand the writer. The expression may have been quoted, and through error of the printer the suitable punctuation omitted; and, fearing such mistake, we forbear further remark, confining ourselves for the present to the examples brought forth by the learned gentleman.

On perusing the article, the portion relating to "Protective Tariff" and "Ohio Prohibition" conveyed to us the idea that there are usually two sides to a question, and what further inference he wished us to draw, we were unable to determine. But although we would not presume to pass an opinion on these subjects, we must remark that from an active member of the T. A. U., a more energetic advocate of prohibition—in his own State—might have been expected. But perhaps he prefers the Scott Law to prohibition? If so, we have nothing more to say, and will pass on to the next subject, which, if we remember aright, was "Camp-meetings." Under this head he treated, in a masterly manner, of the average Methodist camp-meeting. But although camp-meetings may be good food for amusement, they were not intended for such, and we think it would have perhaps been as well had he chosen a less solemn subject; for we hold that a man is a man if sincere in a belief differing from ours. But enough. Let us pass briefly to "College poetry"—or rather let us meditate quietly for a moment on the production and the incentive. The former, "A November Day," speaks for itself. This we noticed by a sleepy sensation crawling slowly over us after reading the first stanza; and as to the incentive, of course, we can only conjecture. That which most probably suggested the weary idea was the tiresome journey of the writer upwards to his peaceful roost after the oyster supper—or, perhaps the failure to make due connections with his breakfast. It, at any rate, seems the outgrowth of dyspepsia. But here let us conclude. We submit this with due appreciation of our insignificance, and the magnitude of the subjects upon which we comment, and with a feeling of uncertainty as to the approval of Moor A. Non we subscribe ourselves, the

SUPERFICIAL.

Personal.

—John Herman (Com'l), of '81, was a welcome visitor to the College during the past week. He is now a prosperous merchant in Des Moines, Iowa.

—W. B. McGorrisk, Valedictorian of '82, after

travelling extensively in New Mexico, the last two months, has arrived at his home, Des Moines, Iowa, in good health and spirits.

—Thomas Kavanagh (Com'l), of '82, is succeeding well as a Railroad Contractor in company with his father. Tom is never tired speaking in praise of his *Alma Mater*, and ever has a hearty welcome for old friends from Notre Dame.

—R. J. Downey (Com'l), '75, holds a responsible position in connection with a prominent firm in New Orleans, La. During his college days, he was one of the foremost among the Cecilian boys, and distinguished himself by his varied talents. He often thinks of his *Alma Mater*, for which he has ever entertained a sincere affection. We are glad to hear of his success, and wish him a long continuance of the same.

—On Wednesday last, the sad news reached us of the death of one of Notre Dame's oldest and best friends—GENERAL A. C. DODGE—at Burlington, Iowa. The deceased was born in St. Genevieve, Mo., Jan. 2, 1812. Early in life, he immigrated to the State of Iowa, and his life is, it may be said, a history of that State for the last fifty years. He was a delegate in Congress when Iowa was still a territory; he was the first United States Senator from Iowa after its admission into the Union; he was once a candidate for Governor, and at its recent semi-centennial at Burlington he was one of the very few persons present whose residence in the State covered half a century. He was also, under President Pierce, Minister Plenipotentiary to the Court of Spain.

General Dodge was always a firm and true friend to Notre Dame, and during the college days of his two sons, Charles and William (both of the Class of '74), was a frequent and a welcome visitor, and often delivered to the students kind and instructive addresses.

His death occurred on Tuesday, the 20th inst., after an illness of but four days. The sincere sympathy of all here are extended to the family in their hour of affliction. At the same time, it is a great consolation to them to have the assurance that he who was so near and dear to them had lived a long and useful life, and departed from their midst in peace and union with his God.

May he rest in peace!

Local Items.

—Rain for a change.

—Send in your locals.

—"Look at my client 'ere!"

—"When ith a jar not a jar?"

—Utica lunch last Wednesday.

—Lord Dundreary takes the cake.

—The electric light needs reformation.

—The Juniors have the finest ball alley.

—"That swallow tail-coat is immense!"

—"The pen is mightier than the sword."

—"The "Muggletonians" seem to have died out.

—The SCHOLASTIC is issued to-day at 15 o'clock.

—The Utica lunch "set up" the first turkey of the season.

—The grand Parisian Banquet will be spread this p. m. at 4 o'clock.

—Skaters were seen for the first time this season, last Sunday afternoon.

—"Now, isn't Grace just too good for anything to send that box of candy!"

—The plats enclosed by the cement walks in front of the College have been beautifully sodded.

—A feature of the entertainment last Wednesday was the clear, distinct articulation of the speakers.

—The Seniors use the *standard* time to rise in the morning, and the *local* time to retire. They're sharp!

—The St. Cecilians' play is the next on the programme. It will probably take place on or about Dec. 14th.

—Our friend John wants to know if they are going to make the sun rise later, according to the standard time.

—Great preparations have been made for the Minim celebration this afternoon. The play begins at 2 sharp. Let the audience be assembled on time.

—The Juniors give a grand *bal masque* this evening in their reception-rooms. Music by Elbel's Orchestra. Tickets can be procured of C. Porter and T. McGill.

—A brick pavement, 12 feet square, has been placed around the stove in the Juniors' Gymnasium. Pulverized real estate, like the Republican party, has got to go.

—The fellows in one of the upper Senior dormitories inaugurated the "Standard Time" on Wednesday by getting up an hour late. Luckily, the "Standard" let them down in time for breakfast.

—A grand *soirée musicale* was given in the rooms of the Crescent Club last Saturday evening. The famous Elbel Bros' Orchestra discoursed choice music with their wonted skill and brilliancy.

—Prof. Gregori has painted a beautiful tableau in the vestibule of the Minims' College. The names of the 100 princes are inscribed, and encircle a fine copy by the Professor of Raphael's *Madonna and Child*.

—Some 80 Juniors took a very long walk last Sunday afternoon, but managed to reach the College just in time for supper! They report a good crop of nuts this season. According to weather-prophets, this is a sign of a mild winter.

—Rt. Rev. Bishop Dwenger will lecture in the Rotunda, to-morrow evening. The subject is "The Spanish Inquisition." The well-known historical acquirements of the eloquent prelate prom-

ise an interesting and instructive evening. We are informed that many from our neighboring city of South Bend will attend.

—The St. Cecilians, with their genial Director, Prof. Lyons, gave their annual "collation" on last Wednesday afternoon. Rev. President Walsh, members of the Faculty, the Class of '84, the representatives of the various societies in the College, and other invited guests attended. Everything was *en règle*, and a most enjoyable time was had.

—A small cabinet of beautifully-mounted insect preparations has been placed in the Museum. The whole is the work of Signor Leo Gregori—son of the artist—who for a number of years held the position of "Microscopic Designator of Comparative Anatomy, Physiology and Osteology" in the University of Bologna, Italy. He has the thanks of the Curator for his valuable donation.

—An exciting and interesting Moot Court was held before Judge Farrell, on the afternoon of the 22d inst. It was a suit on an indictment for Grand Larceny. State of Indiana, vs., H. M. Lannan and G. E. Jones. Messrs. J. J. Conway and J. D. Wilson were the Prosecuting Attorneys, while Messrs. W. H. Johnston and H. Steis defended the accused. The prosecuting witnesses were "Jas. B. Craig" and "John Smith," represented respectively by Messrs Callaghan and Geiser. "H. M. Lannan" was represented by C. C. Kolars, and "G. E. Jones" by V. Burke. The accused were indicted on suspicion, and after a well-conducted trial, they were acquitted by a jury of Messrs. Callan, Fitzgerald, and Ancheta.

—A Moot Court was held on Nov. 19th, before Judge Hoynes, to try a case of replevin; Brooks, Rivers & Co., being plaintiff, and Dudley, English & Co., defendant. One Harrison having bought goods of defendant on partial credit by misrepresentation of his liability, proving insolvent, had the goods seized by plaintiff, from whom they were recovered by replevin issued by defendant; and suit was also begun against Harrison for recovery of balance due for goods to plaintiff. The attorney for plaintiff was R. V. Callan, and for defence, C. C. Kolars. The case was well argued before a jury consisting of Messrs. Geiser, Callaghan and Wilson, the only testimony introduced being that of Harrison, represented by W. H. Johnston. After a charge by the judge, the jury found for plaintiff.

—The 4th regular meeting of the Orpheonic Association was held Thursday evening, Nov. 12th. The various reports were read and approved. The President in a few words commended the members on the success of their entertainment, at the same time pointing out defects which care and attention would remedy. They were informed that a handsome gold medal had been presented the Society by Mrs. P. L. Garrity, of Chicago; for which they desire to express their sincere thanks. The following were elected to membership: W. Breen, T. Cassilly, M. Fierro, J. Garrity, M. Löscher, T. McGill, W. Mahon, J.

Shea, and J. Uranga. The 8th of December—Feast of the Immaculate Conception—was chosen as the *Society festival*; the next entertainment will take place on that occasion.

—The Senior Archconfraternity held their regular meeting last Sunday evening, Rev. T. E. Walsh in the chair. Among the visitors present were Rev. Fathers Granger, Fitte, Kirsch, and Stoffel. Master Schott was organist for the evening. Messrs. McIntyre and Bailey read papers, the former on the "Authority of the New Testament," and the latter on "Intolerance of Catholicity." Both papers were very creditable productions and were received with merited attention. Father Fitte favored the Society with a ten minutes' instruction on the Gospel of the day. Messrs. Tinley and Farrell were appointed to prepare papers for the next meeting. It has been said that too much praise cannot be bestowed upon the members of this Society for the earnestness and attention with which they engage in works which may make their meetings interesting.

—Yesterday afternoon the students were treated to a concert by the New York Philharmonic Club composed of the following members: RICHARD ARNOLD, Violin; FRIEDHOLD HEMMANN, Viola; EMIL SCHENK, Violoncello; EUGENE WEINER, Flute; PHILIP FARBER, Violin; AUGUST KALKHOF, Double Bass. These gentlemen are all well-known artists, and, needless to say, the audience were well pleased with the *morceaux* presented. The following is the

PROGRAMME:

Symphonie No. 3 in G Major.....	Haydn
<i>a</i> Adagio—Allegro Assai.	
<i>b</i> Andante.	
<i>(Expressly arranged by HAYDN for Chamber Music Concerts in London.)</i>	
	Philharmonic Club.
Violoncello Solo	
<i>a</i> Adagio.....	Gottmann
<i>b</i> Gavotte.....	Popper
	Mr. Emil Schenk.
Suite Algerienne— <i>Reverie</i>	Saint-Saëns
Serenata.....	Moszkowski
	Philharmonic Club.
Violin Solo—"Fairy Dance".....	Bazzini
	Mr. Richard Arnold.
<i>a</i> The Poet Speaks.....	Schumann
<i>b</i> Frightening.....	Schumann
<i>c</i> Menuetto.....	Schubert
	Philharmonic Club.
Gavotte.....	Arditi
	Philharmonic Club.

Two-marked features of the concert were the violoncello-solo by Mr. Emil Schenk, and the violin solo by Mr. Richard Arnold. Both displayed a perfect command of their respective instruments, and during the rendition of their selections held their auditors spell-bound by their power and nicety of expression, and the wonderful facility with which the most difficult passages were executed. The other numbers in the programme were given by the Club with that accuracy and expression only to be expected from true musicians. The Philharmonics deserve crowded houses wherever they appear.

—The grand celebration in honor of the anniversary of Father General's arrival at Notre Dame, and in commemoration of the 100 Minims now in attendance, will commence this p. m., at two sharp. The following is the

PROGRAMME:

PART FIRST.

Overture—"La Gazza Ladra".....	Rossini
	String Quartette.
Address,	{ J. M. Studebaker B. B. Lindsey W. Wright
"Lo! We Hail Our Father Dear!".....	F. Wiegand
	Chorus by the Minims' Orpheonics.
Prologue.....	R. V. Papin

PART SECOND.

"THE NEW ARTS."

A DRAMA IN THREE ACTS.

(Written by Very Rev. Edward Sorin, Superior-General of the Congregation of the Holy Cross.)

Dramatis Personæ.

Master William (a smart and lively youth)	Ryan Devereux
Master John Smyth (a Student of the Graduating Class)	B. B. Lindsey
Mr. Wright (Prof. of Philosophy, an accomplished scholar, and a gentleman).....	R. A. Morrison	
Mr. Fairbanks (a rich banker of the East)....	M. O'Kane	
Capt. Jones (a friend of Prof. Wright's).....	C. West	
Master Richard (a boy full of fun).....	F. I. Otis	
" Julius (an exceptionally polite boy).....	R. Papin	
" Edward,	J. Wright	
" Charles,	J. Devereux	
" Pierre,	W. McPhee	
" Otto,	J. M. Studebaker	
" Louis,	W. P. Devine	
" Joseph,	G. Landenwich	
Sam,	{	W. Welch
Joe,	Colored Servants.	J. Kraus,
Country Boys—W. Prindiville, F. Nester, W. Stange, H. Schmitz, J. McGrath, V. Rebori.		
Song—"Gently, Lord! oh, Lead our Minims!" <i>H. Danks</i>		
Solo, Duet, and Three-Part Chorus by the Minims:		
W. P. Devine, Francis I. Otis, R. V. Papin, C. Harris, J. McGrath, J. Sokup, J. Fitzgerald, A. McVeigh, F. T. Garrity, F. Salman.		
Song—"Welcome to our Beloved Parents!" <i>F. Wiegand</i>		
	Chorus by the Minims' Orpheonics.	

TABLEAUX:

VISION OF ST. JOHN DE MATHA.

ST. LOUIS RECEIVING THE CROWN OF THORNS FROM THE EMPEROR BALDWIN.

Closing Remarks.....

Music..... String Quartette

Roll of Honor.

[The following list includes the names of those students whose conduct during the past week has given entire satisfaction to the Faculty.]

SENIOR DEPARTMENT.

Messrs. Anchando, Ancheta, Aguilera, Bowers, Burns, Barron, Buchanan, Becerra, Bailey, J. Burke, F. Burke, W. Cavanaugh, D. Cavanaugh, Coll, Carbajal, Callan, Jas. Cusack, Jno. Cusack, Callaghan, Connell, De Groot, De Wolf, Dolan, A. Dennis, Ewing, Fishel, Fogerty, Farrell, Gooley, Gonsor, Gandrup, Goulding, Gonzalez, Geiser, Gutierrez, F. Gallagher, J. Gallagher, Hyde, Henderson, Howard, Hofstetter, Hopkins, Hellebush, Kerndt, Kimmel, Kolars, Lucas, Larkin, McErlaine, Mahon, McKinnery, Mathers, Marquez, C. Murdock, Mittendorf, T. McNamara, J. McNamara, G. O'Brien, Ott, O'Kane, O'Dea, O'Rourke, Orchard, Otis, H. Paschel, C. Paschel, Pour, Quinlan,

Rogers, Reach, Ramsey, Shea, Steis, Scholfield, Spencer, Steele, Solon, E. Smith, Tinley, Teasdale, F. Uranga, J. Uranga, Warner, Wilson, Whalen, Wagoner, Wheatley, Zähle.

JUNIOR DEPARTMENT.

Masters Arnold, Anchando, Aikens, Adler, Borgschulze, Barella, F. Brown, Baur, Barclay, Breen, A. Chirhart, E. Chirhart, Curtis, Chaves, Cavaroc, Cleary, Clarke, Costigan, Cassilly, F. Combe, Dwenger, Devereux, J. Devine, Deaderick, Dexter, C. Dennis, Eisenhauer, Fitzgerald, Fehr, Fendrich, H. Foote, Finckh, Garrity, Gerlach, Grot-haus, Grunsfeld, Hagenbarth, Halligan, A. Howard, B. Henry, Houlihan, Houck, Holman, Hagerty, Jensch, P. Johnson, King, J. Kelly, Letcher, G. Lewis, R. Lewis, Löscher, Lake, Mulkern, Monschein, Mullane, Miller, McGill, Mason, Mahon, J. McGordon, C. McGordon, Mage, McDonnell, Marcott, C. Metz, Mug, Muhler, McCawley, S. O'Brien, J. P. O'Donnell, C. Porter, E. Porter, Pohl, Perley, Quill, Rogers, Rothschilds, Reynolds, E. Ryan, Sedberry, Schmauss, L. Schenerman, M. Scheurman, Schott, Schaefer, Stumer, J. Smith, C. Stubb, Saunders, Talbot, D. Taylor, Terrazas, Trepanier, Uranga, Wile, P. Wagoner, Wabrauschek, Weber, Whitman, Wright, Williamson, Waixel, P. Yrisarri.

MINIM DEPARTMENT.

Masters Ackerman, Amoretti, Adams, J. Addington, H. Addington, Bailey, Boos, Bunker, Butterfield, Benner, Brown, Crawford, Curtis, Crotty, Cole, E. Costigan, Cummings, F. Coad, W. Coad, Dirksmeyer, Delaplane, W. Devine, A. Devine, Dungan, Devereux, Ernest, E. Ewing, Fitzgerald, Fulwiler, Garrity, Grunsfeld, W. Henry, C. Harris, Johns, J. Kelly, E. Kelly, Krause, Keefe, La Tour-ette, Löwenstein, Landenwich, Lewis, B. Lindsey, C. Lindsey, Loya, McNally, F. McGuire, W. McGuire, J. McGrath, E. McGrath, McGill, McPhee, McVeigh, Morgan, Morrison, F. Mullen, A. Mullen, Moye, Meehan, F. Nester, A. Nester, Nusbaum, Noonan, B. O'Kane, M. O'Kane, Otis, O'Connor, W. Prindiville, D. Prindiville, R. Papin, V. Papin, Padden, Quinlin, Quiggle, Quill, Rebori, Studebaker, Stange, Schmitz, Spencer, Schöneman, Sal-man, Sokup, Steele, L. Scherrer, C. Scherrer, E. Scherrer, Smith, Stewart, Tarrant, Thomas, W. Tomlinson, C. Tomlinson, Uranga, West, Welch, Weston, Wright, L. Young, C. Young.

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.]

COLLEGIATE COURSE.

Messrs. Ancheta, Bannigan, Courtney, Callaghan, Callan, V. Burke, F. Burke, G. Smith, Jas. Heffernan, Jno. Heffernan, A. Browne, Reach, F. Fenlon, T. Fenlon, McIntyre, Larkin, C. Murdock, S. Murdock, A. Coghlin, Farrell, Otis, Saviers, Bailey, Tinley, Steele, Kolars, H. Porter, Mathers, Steis, Johnston, McKinnery, Gray, Ewing, Goulding, Solon, W. H. McCarthy, D. Taylor, Fendrich, C. Porter, Mug, J. Smith, McErlaine.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the courses named—according to the competitions, which are held monthly.]

COLLEGIATE COURSE.

Latin—Messrs. Ewing, Gray, Otis, McIntyre, T. Fenlon, W. H. McCarthy; Greek—Messrs. Bailey, Steele, Otis, Gray, Schott; Philosophy—Messrs. Quinn, Steele; English Composition—Messrs. Ancheta, Cella, Reach, O'Dea, Whalen, Hausberg; Rhetoric—F. Dexter; English Literature—Messrs. Jas. Heffernan, C. Porter, W. H. McCarthy, C. Murdock; Criticism—A. Coghlin; Algebra—Messrs. Callan, Mulkern, Reach, Bailey; Geometry—Messrs. Courtney, Taylor, Rogers, Reach, Dolan, Banigan; Trigonometry—T. Fenlon; Calculus—Messrs. Kolars, Johnston; Mechanics—J. McIntyre; Astronomy—C. C. Kolars; Descriptive Geometry—E. Otis; Physiology—Messrs. Farrell, Garnett, Cella;—Mineralogy—H. Porter.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—On Saturday afternoon, at half-past five, a most delightful orchestra concert was given in the study-hall by the accomplished musicians of South Bend, the Elbel brothers. The young ladies beg leave to tender their most respectful and grateful acknowledgments to their generous friend who provided the concert, and thereby afforded them the unexpected but most welcome treat.

—On Sunday, at the regular Academic reunion—presided over by Very Rev. Father General—*St. Mary's Chimes* Vol. IX, No. 1, was read. Editresses—the Misses Martha Munger, Lora Williams, Nettie Danforth, Hattie Hunt and Caroline Udall. The Rev. Chaplain, who was present on the occasion, commended the paper, pronouncing the grave articles as worthy of publication, and passed a very flattering compliment upon the wit that interspersed the pages of the *Chimes*.

—From a beautiful letter received by his daughter from J. H. Reilly, esq., of Savannah, Ga., we are permitted to extract the following. Speaking of the invitation soliciting his presence on the occasion of the Parisian dinner for the 100 Minims, and the anniversary of the arrival, forty-one years ago, of Very Rev. Father General at Notre Dame, he says:

“... I can imagine how delighted the good Father is—and he has a right to be proud of his glorious work. It is the lot of few to achieve so much, and to be spared forty-one long years. Our dear Lord and His holy Mother have blessed his work, and, I trust, will spare him to accomplish much more. . . .”

A letter to be read at the dinner was also enclosed:

Elegant Manners.

Webster, the *sine qua non* of the composition pupil, in giving the synonymes of elegance, cites grace, and says: “Grace, as the term is here used, refers to bodily movements, and is a lower order of beauty. It may be a natural gift: thus, the manners of a peasant girl may be *graceful*, but can hardly be called elegant.”

The first lady of the White House, forty years ago—if history informs us correctly, and history is responsible, and not ourselves if we be wrong—was very graceful; so much so, that she employed her childlike charms in a manner to deeply chagrin her wise and graver consort, the chief magistrate of a “free and enlightened people”—made so by the death of the President. But had she elegance of manners? No: one of elegant manners never turns another into ridicule, and she did so by her affected mimicry of the ambassadors. Nobody could blame her. She was not educated up to the standard of elegant manners. No doubt she had a kind heart, but she was thoughtless and did not nicely discriminate.

So of many of our modern young candidates for society. They forget that delicacy of feeling which prompts one to observe the "golden rule." They mean no harm, and nevertheless do much.

Now, elegant manners may be defined as the legitimate results of a close and careful study of the "golden rule," and the unfailing observance of that rule. Graceful deportment may be the gilded tinsel which covers an empty heart, while the other must be the pure gold which crowns the brow of nature's nobleman or noble woman. The first *may be despised*—not necessarily, however, for it is a grand accessory to virtue, since it renders it attractive—but the last *must be cherished as an invaluable treasure*, for it is the *stamp* which marks the soul made to the image of its Creator.

Elegance of manners—to make free use of our *sine qua non*—arise from the complete absence of that which deforms, or impresses unpleasantly; furthermore, it is grace given by art or practice. It is that which pleases by its nicety, symmetry, purity or beauty, and, we will add, its perfect propriety.

We look at a damask rose; we are sure that it is fragrant before we come near enough to inhale its perfume. We would be shocked upon approaching it, to find that its pure petals exhaled the narcotic breath of the deadly Night Shade. Now, elegance of manners is to the Christian soul what the perfume is to the flower—the natural outflow of its interior purity.

What exterior quality could be more desirable? The tell-tale of selfishness is rudeness of manner. This may be set down as a fixed rule. Consideration for others is evinced by a pleasing, graceful, and cordial bearing in their presence; studied, it may be, but it is sincere, withal, and conduces to the virtue no less than to the happiness of those with whom we are thrown in contact.

Self-sacrifice and punctiliously polite deportment are almost synonymous terms; for one who is strictly thoughtful of others must be forgetful of himself. Elegance of manner and a gloomy brow have parted company forever. We do not commend the weak morals of Charles II of England, but we must admire his delicate regard for those who had stood for days around his death-bed awaiting the last breath when he begged their "pardon for being such an unconscionable long time dying."

But of our own times and of our own land let us recall a memory dear to every American heart—one upon which the seal of heroism has been set. Forgetful of self, regardless that the death wound had already pierced his noble heart, the grandeur of the principle in question—and which in this case constituted the perfection of patriotism, found expression in the memorable words addressed by the late Col. Mulligan to his companions on the battlefield: *Lay me down, and save the flag!*

There is something in bravery that commands the respect of all; but what requires more bravery than to be always on the alert to do the very best thing under the circumstances? This is what elegance of manners require. If one would stand,

let her stand well—according to the laws approved by physiology and calisthenics; then she will offend no one by her disrespectful, lounging attitude. The same of sitting, walking, and all that appertains to the common movements we must make in the presence of others. Trifles make up the sum of human life, and if trifles are well performed, the sum total of our existence will be worthy of the Divine Source from whence our immortal being has sprung.

Roll of Honor.*

SENIOR DEPARTMENT.

1st Tablet—Misses Adderly, Ashton, A. Babcock, C. Babcock, Beal, Billings, Bruhn, Burgher, Call, Campbell, Carney, M. Cummings, Danforth, Dowling, Dunn, J. Duffield, L. English, Everts, Fendrich, Fitzpatrick, Fogerty, Fisk, Gavan, Gage, Ginz, Gove, Addie Gordon, Alice Gordon, Hale, Hart, B. Haney, Heneberry, Helpling, Heckard, Hetz, Hoyt, Hunt, Johnson, Keenan, Kearney, Keating, Kearns, King, Leahigh, Legnard, Lintner, McCarthy, Mohl, Mooney, Munger, A. Murphy, M. Murphy, Neu, E. O'Connell, L. Priestman, M. Priestman, Papin, Platte, Quill, Ramsey, Reilly, Reynolds, C. Rosing, Rorer, Russell, Ryan, Sear, Scully, Schmaltz, Sheridan, L. Sheekey, Spotwood, S. St. Clair, Stackerl, M. Steele, Todd, Tynan, Udall, Vandebogart, Weckler, Williams, Wilson. 2d Tablet—Misses A. Allen, Horn, Kearsy, L. St. Clair.

MINIM DEPARTMENT.

1st Tablet—Misses Chapin, Ducey, English, L. Johns, V. Johns, Lindsey, Murray, G. Papin, Paul, M. Reynolds, A. Schmauss, F. Steele, Van Fleet.

* No report handed in from the Junior department.

Class Honors.

HONORABLY MENTIONED.

1ST SENIOR CLASS—Misses Call, Gove, Dunn, Papin, Duffield, Ginz, Mohl, Keenan, Ramsey, Reilly, Campbell, Ashton, Holt.

2D SR. CLASS—Misses Heckard, Munger, Danforth, M. Ducey, S. St. Clair, Carney, Hunt, Williams, Black, Bruhn, L. English, Udall.

3D SR. CLASS—Misses O'Connell, Horn, Wilson, Sheridan, Dillon, Kearney, Hale, Shephard, Adderly, Sheekey, A. Murphy, Morrison, Quill, C. Ducey, Legnard, Hart, A. Duffield.

1ST PREPARATORY CLASS—Misses Kearns, Richmond, Mooney, Schmidt, Fehr, Moshier, Van Horn, Snowhook, Regan, Ryan, Wolvin, Spotwood, Lintner, B. English, Fisk, Halsey, E. Jackson, I. Allen, Addie Gordon, Alice Gordon, B. Haney, Bailey, Lucas, Durlacher, H. Jackson.

2D PREP. CLASS—Misses Naylor, Roddin, S. Jackson, Leahigh, Chaves, Turpie, Campeau, C. Lord, McCarthy, King, Barth, Otis, Steele, A. English, Fogerty, Brown, Cummings, Eldred, Stumer, Burgher, Murphy, Dowling, Russell, Hetz.

JUNIOR PREP. CLASS—Misses Barry, Papin, Schmauss, English, M. Ducey, L. Johns.

1ST JR. CLASS—Misses McEwen, Scott, Lindsey, Paul.

FRENCH.

2D CLASS—Misses Call, Bruhn, Sheekey, Castanedo.

3D CLASS—Misses O'Connell, Dunn, Mohl, Rosing, Adderly, Malbœuf, Morrison, English.

5TH CLASS—Misses Duffield, B. Gove, Holt, Ashton, Kearns, Spotwood, Van Horn, M. Papin, Steele.

6TH CLASS—Misses Naylor, McEwen, Roddin, Eldred, I. Cummings, Stumer, M. Ducey, Murray, G. Papin, L. Chapin, Reynolds, Scott.

GERMAN.

1ST CLASS—Misses C. Ginz, E. Mohl.

2D DIV.—Misses Horn, Keenan, Allen, Fehr.

3D CLASS—Misses Shephard, Sheridan, Heckard, Black, Munger, Mooney, Danforth, Williams, Stackerl, Haney.

4TH CLASS—Misses Kearney, Lintner, Wilson, Priestman, Wolvin, Reynolds, Ryan, Weckler.

THE CENTURY

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"Life in the Thirteen Colonies," by EDWARD EGGLESTON, separate illustrated papers on subjects connected with the early history of this country.

Three Stories by Henry James, of varying lengths, to appear through the year.

The New Astronomy, untechnical articles, by PROF. S. P. LANGLEY, describing the most interesting of recent discoveries in the sun and stars.

A Novelette by H. H. Boyesen, author of "Gunnar," etc. A vivid and sparkling story.

The New Era in American Architecture, a series of papers descriptive of the best work of American architects in Public Buildings, City and Country Houses, etc. To be profusely illustrated.

A Novelette by Robert Grant, author of "Confessions of a Frivolous Girl," etc., entitled "An Average Man,"—a story of New-York.

The Bread-winners, one of the most remarkable novels of the day, to be completed in January.

"Christianity and Wealth," with other essays, by the author of "The Christian League of Connecticut," etc., on the application of Christian morals to the present phases of modern life.

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