

THE NOTRE DAME SCHOLASTIC.



Disce quasi semper victurus; vive quasi eras moriturus.

VOL. XVIII.

NOTRE DAME, INDIANA, SEPTEMBER 27, 1884.

No. 4.

Twilight.

BY MARION MUIR.

Large in the rosy air above the pines
The stars come forth, and warm September's glow
Fades on the purple heights where chill winds blow.
No Sage for us can read yon heaven's signs,
For you, O friend, no happy fireside shines;
Alone you face the breadths of barren snow,
The shaken crags, the hatred of the foe
That clings to worth as death-damp to the mines.

But through the sorrow and the doubt I see
The steadfast courage that subdues despair,
The stern content that only heroes wear—
Types of a faith whose veiled divinity
Breaks through the clouds that darken life below,
The White Christ's pity for all woman's woe!

Secret Societies.*

The position assumed by the Catholic Church in reference to secret societies justly commands respect; and the more carefully it is considered by impartial men, the more inclined they will be to pronounce it correct. It is in keeping with the wisdom and justice that unfailingly distinguish her decrees as teacher of divine revelation and guardian of sound morals. Her admonitions in this respect exercise a salutary restraint upon the license of secret societies, and deter millions from being drawn into the power and subjected to the vicious influences of such organizations. These admonitions are wisely calculated to make people hesitate and think before proceeding to the perilous extreme of becoming members of oath-bound associations. And it is perfectly safe to assert that the more they reflect, the more strongly they will feel inclined to withhold their sanction and encouragement from such bodies, and to have nothing to do with them.

In spirit, purpose, and practical operation, secret societies are incompatible with the genius of our institutions, and opposed to the better tendencies

of our civilization. They rest upon selfishness, and have their inspiration in sordid motives. They are designed to promote the interests of members solely, and by means to which, unfortunately, the light of day is less friendly than the darkness of night. Narrow views and unscrupulous plotting naturally shun the candor of honest expression and open-handed action, and seek shelter behind the mask of secrecy.

The sympathy, charity and generosity inspired by true philanthropy encircle the whole human race, and cannot be restricted to the members of a particular society. Were it otherwise, philanthropy would be a misnomer, and its best promptings a hollow mockery. If not world-wide in its scope, it must degenerate to the level of common traffic, resting upon the assumption that acts of benevolence are to be restricted to the members of a certain body, in consideration of the return of like acts whenever occasion may require. True Christianity recommends a broader charity than that which vainly seeks to gratify the natural impulses of benevolence by making it a merchantable commodity, and confining its scope to persons who meet in oath-bound associations and under cover of secrecy. And, as before remarked, the genius of our institutions, as well as true Christianity, is opposed to such associations and to such secrecy. Our courts and legislative bodies, as all know, transact public business with open doors. We have constitutional guaranties that look to publicity in connection with all proceedings affecting the public interests; and wherever a contrary rule prevails it is generally and properly regarded as exceptional and obsolescent.

Under cover of darkness and pledge of secrecy schemes unfriendly to public order and social security almost invariably have birth. The whole black history of conspiracies, riots, rebellions, massacres and assassinations offers but few exceptions to the rule. So generally recognized is this fact that in times of public danger and national peril even the strongest governments feel constrained to forbid men to assemble in large bodies under cover of night or behind the mask of secrecy. It is taken for granted that they would not seek to meet under such circumstances if their motives were honest—if they aimed to preserve order and promote the public good. And, as a matter of fact, it is generally necessary to meet in that manner when men combine to plot treason and foment

* We are indebted to the Rev. Editor of *The Ave Maria* for advance sheets of this excellent article from the pen of PROF. WILLIAM HOYNES, of the Law Department of the University. We have no doubt it will be read with attention and interest by our readers.—Ed. SCHOL.

rebellion. We may be inclined to look with some indulgence upon such proceedings in the despotic countries of the Old World, but we are bound unsparingly to condemn them when they look to the subversion of free governments, or even threaten danger to them.

The whole human race has an interest in maintaining the welfare and contributing to the perpetuity of each and every independent nation. The destruction of a free government disheartens all who look forward to the gradual spread of independence throughout the world. It increases the number of those who cravenly apprehend that popular governments must eventually give rise to unrestrained license, lead to numberless and flagrant abuses, and necessarily culminate in political disorganization and ruin. It tends to strengthen the fastnesses of hereditary rule and oppression, and to abridge the rights and liberties of the people.

Here we have a government that is justly regarded as entitled to rank first among the best and freest nations of the globe. Nobody can plot against it without doing a positive wrong to every American citizen, and incidentally inflicting harm upon mankind. The beacon light of Liberty glows in world-wide acknowledgment, not only from the chief gateway of its commerce, in New York harbor, but also from its mountains and valleys, forests and plains, lakes and rivers, and is the "pillar of hope" for the peoples of the earth. We cannot be patient or indulgent with any man, or combination of men, whose methods threaten danger to our institutions, or tend to arrest the progress and undermine the freedom of the Republic. But, fortunately, there is no occasion for turbulent spirits or plotters to raise a hand or say a word against our institutions or government; and, if plotters there were, the severest measures to suppress them and render their machinations fruitless, would be justifiable. In such particulars there is no analogy whatever between the United States and despotic countries. Consequently, secret societies cannot here be viewed with any indulgence whatever, when they undertake to promote political schemes, to interfere with the laws, or to intermeddle with affairs of state.

Such being the case, it becomes pertinent to inquire, "Why do secret societies exist in the United States? Why do they increase in number and flourish?" Briefly stated, the correct answer probably is, "Because they serve to promote the special aims and interests of the members, giving them in public and social affairs a power disproportionate to their numbers." A regiment of men carefully disciplined and accustomed to war is far more effective in battle than a mob large enough to comprise several regiments. And in the struggle for life, combination and discipline frequently enable a minority to exert a more potent influence in directing and controlling public affairs and social matters than the unwieldy and discordant masses can exercise. Viewed in this light, it is almost unnecessary to add that a large and powerful association, acting in secret and under cover of darkness, can confidently expect to exercise a power in

political and social concerns wholly out of proportion to its numbers. It is not claimed that secret societies purposely aim to subvert or undermine the institutions of the Republic; but, nevertheless, it must be admitted that efforts to divest these institutions of their popular character, making them contribute to further the special interests of those who comprise such bodies, must necessarily have the evil effect indicated—must tend to the destruction of liberty.

As there is no need whatever of secrecy in reference to public or governmental affairs, it does no violence to probability to suppose that such revolutionary or iconoclastic schemes as are entertained by secret orders have particular reference to customs, social concerns, and the like. Assuming such to be the case, it will not be denied that if there be anything specially objectionable in these matters it should be freely pointed out; it should be attacked openly and honorably; and, if incongruous and indefensible, the judgment of popular disfavor will undoubtedly be entered against it, and its removal decreed. This would be far more creditable than to proceed against it under cover of secrecy, thereby appealing to methods for which sanction must be sought in the darkness and mystery associated with plots and criminal schemes. Of course, it is less objectionable to contend in secret against customs, opinions, etc., deemed objectionable, than against the government itself; but, nevertheless, to do so is at variance with the genius of our institutions. It promotes discord, and introduces into matters social and public an element of change and instability.

But let us be a little more explicit in regard to the selfish side of the subject. Added to the motives already indicated for joining secret societies, the desire to get acquainted, to secure friends, to be on familiar terms with persons of influence, and to have claims upon the aid of brother members, not to mention the expectation of hearty accord and action on their part in furthering the business interests and political fortunes of one another, may also be regarded as having great weight. It is believed that if a brother is travelling, or has lost his situation, or is out of money, or desires to be recommended for a place of trust, or aspires to political preferment, or seeks to escape with light punishment for an infraction of the laws, he can rely upon the assistance of his society brethren, sworn as they are to assist one another whenever occasion may demand. Many of them apparently act upon the belief that they have a first lien upon the charity and generosity of all members of their order. In some instances they even go so far as to count upon their power to influence, by the mysterious tie of brotherhood, jurors under oath, judges on the bench, delegates in conventions, voters at the polls, and representatives of the people in the Legislature and Congress. Undoubtedly there is much exaggeration in this view. Expression is given to it merely because it is popularly supposed that members of certain organizations can count upon many of these favors and advantages, if not upon all of them. In fact, this is a consideration

that strongly actuates not a few to become members of these associations. It is hardly necessary to add that, so far as this view is correct, it testifies to the existence of a selfish, sordid and degraded spirit—a spirit at once mean, grovelling, inimical to society, and dangerous to free institutions.

It is undeniably hostile to the best interests of the nation to have within its jurisdiction, and strongly intrenched in prescription, an organization that estimates its secrets as more valuable than human life, and feels free to take life—as in the case of William Morgan—rather than have them divulged. It is not pleasant to reflect that there are in the country hundreds of thousands of persons who do not share the noble courage that inspires high-minded men to rely solely upon themselves, and to spurn the thought of being dependent upon secret societies for the progress to be made or the success to be achieved.

Inasmuch as a person cannot become a member of any oath-bound order or association without in some measure parting with his independence, and forfeiting his claim to personal liberty, it is hardly necessary to argue that he loses so large a share of it by passing into the mysterious precincts of a secret society that thereafter he can hardly be regarded as a free man. The spirit born on the mountains and in the forests and on the prairies of this great country naturally and properly prefers a crust and independence to a feast and a collar.

Selfishness being so manifestly the basis of secret societies, we submit that it does not do credit to the manliness and self-reliance of any person to belong to them. Their secrecy is virtually tantamount to an acknowledgment that they aim to promote their own special advantages independently of the common good, or, at any rate, without reference to the public interests in general. Some of them openly and zealously strive to secure for their representative members all the public honors they can succeed in wresting from the unorganized competition of the masses.

Besides all that, the most dangerous political and social heresies may grow and flourish in the secrecy of these oath-bound associations. The Know-Nothings afford an example in point. They surprised and startled the country by extending their order into all parts of the Union, everywhere establishing their lodges, and acquiring great power, in the space of a few short months. They planned and acted in secret, and the material upon which they worked comprised the most ignorant and bigoted classes. Under such circumstances, their views were naturally one-sided. Impartial discussion was foreign to such an atmosphere, and the injustice and absurdity of their proscriptive opinions could not there be exposed. They spread, and increased, and flourished as a political party, until they had the balance of power in Congress. But then they were required to come forth from their hiding-places and seek to justify the views they entertained. And in the light of day—the domain of reason, the temple of justice—their wicked heresies, bigoted measures and odious principles were exposed to public execration, made the sub-

ject of general ridicule, demolished by the indignant voice of patriotism and national honor, and forever buried in disgrace and obloquy by the public sense of right and duty.

Proscription can certainly find no defence in this great country—a country discovered and made known to the world by Catholic zeal and enterprise—a country which was claimed in the name of the Catholic Faith and settled under the patronage of the Cross more than a century before non-Catholics established here a permanent abode. But let us not enlarge upon the subject. It is enough to call attention to the fact that less than thirty years ago an oath-bound secret order sought to deprive Catholics of their constitutional rights in this country. That of itself goes far to show how unjust and unreasonable may become opinions and purposes cherished in bigotry, exchanged in secrecy, and discussed under oath. Danger lurks in the secret proceedings of oath-bound orders. Such associations are, it may be repeated, foreign to the genius of our institutions. And it is safe to maintain that, from whatever standpoint we may view them, we must look in vain for good cause or valid reason for their growth, or even existence, in the United States.

Thoughts on Nature.

This is a so-called age of science; we call it, too, an age of advancement and intelligence. We boast of our discoverers and their researches, feeling a complacent satisfaction in our knowledge, and almost forgetting that around us still reigns in all we see the most profound mystery. Science lifts carefully the enshrouding veil, until her eager eye catches but one hasty glimpse of the wonders within, when, dropping it again, she gazes with awe-struck face on the imposing exterior; and contenting herself with noting its graceful and magnificent lineaments, she hastily ejaculates: "Patience! patience! all in due time!" Philosophy steps forward, and, with her colored glasses adjusted, attempts to peer in at the top; with grave face, she seeks an opening at which to place her eye, and, finding none, she sagely remarks: "I know not." Poetry passes by with a careless glance, and, learning nothing, supplies from fancy the place of the unknown fact, murmuring the while: "It is as well." Art stands at a respectful distance, and, with untiring hand, seeks to record by lifeless imitation such parts of the complete and essentially active whole as it pleases Nature herself to exhibit to the observant eye, saying while working, "'Tis beautiful!" Religion looks on with the eyes of faith, and noting, with bowed head, every revealed particular of outline—observing not the motley crowd around, with reverence, says: "My God is there!"

Centuries have rolled by, and are forgotten; age after age has passed, whose record is no longer found on earth; nation has succeeded nation, leaving, perhaps, here and there, the imperfect record of an event but now remembered only as a necessary link in

the chain of existence. Ages—recent, indeed, compared to these,—have handed down to us information of inestimable value: they have laid the foundation of nearly every great work which we to-day are pushing forward with so much pride and boasting;—and yet, through all these centuries has Nature stood, as now, veiled from human understanding; a beautiful mystery, contemplated then with no greater feelings of wonder than at the present time. What, therefore, has our boasted science or our philosophy taught us? What, except mere detail, is clearer to the student of the nineteenth century than to him of centuries past?

It is a fact that the tendencies of the present day are toward the scientific and exact; the grand discoveries on which the glory of our age rests are chiefly in the department of practical science, while it may well be said that we excel in mathematics,—so much so that it has been remarked that “the aim of the present day is to reduce the entire universe to a mathematical expression.”

This marked tendency, though in itself of the highest good, is, in a certain sense, to be regretted. Not but that those noble minds who have so materially promoted our advancement and temporal welfare deserve our most heartfelt thanks and esteem; not but that their work has been the grandest and most praiseworthy; but it is the exclusiveness of the labors in the exact sciences—the neglect of other studies in their pursuit—which is exerting a harmful influence, the effects of which may be seen in the people at large.

Perhaps this assertion may appear too general, or, at a first glance, even without foundation. But, looking calmly around us, we may readily admit that our manners and customs are truly characteristic of our period, and, also, that they are mostly such as promote the individual welfare of the mighty *ego*. There is, too, among other features, a certain fixedness in the mind of to-day,—a peculiar aversion to overstepping particular boundaries, and a willingness and content to move in well-worn grooves of thought and manner. Briefly stated, these are what it is claimed may be called the less salutary effects of too exclusive labors in exact science.

It seems unnecessary to dwell on this point. That our progress is mainly in science is a fact too apparent to need substantiation; that the people at large ever did, and do still, follow in the path of leading minds, history and observation prove to us. Hence, nothing is more natural than that a nation or age should be characterized by a particular manner of thought, emanating from that of its ablest thinkers; and we can scarcely name a genius of the present day whose labors have been carried on outside the department of science.

Everyone will admit that the end of science is to account by a law for every phenomenon, and to classify and arrange in order everything within its reach. This end constantly in view, cannot but influence the general mode of thought of the scientist, which mode instills itself, to some extent, into the mind of each one who is brought into contact with him, either directly or through his

pen. This may, it will be seen, account for our “fixedness” before spoken of. And a cause to which may be attributed our conspicuously self-interested manners might be pointed to in our practical habits and scant appreciation of Nature and her lofty inspirations;—and her truths which, from their sacred beauty, cannot but soften the heart and temper the actions of him who labors to understand them.

But let us turn from stern science and her disciples,—from her student whose every faculty is engrossed with those deep and perplexing problems which he considers it his privilege and duty to solve; from the masses of people, who, imbued with his principles, think as he thinks, and who, troubling themselves but little with the subject, unconsciously neglect that knowledge within their reach and listen apathetically to his precise and studied niceties with, at best, but a hopeless desire for deeper learning, until they lose interest in research generally and at last content themselves with what little may be gleaned from a book or newspaper. From these let us turn, and without further remark, bring this brief and incomplete article to a close by casting our eyes for a moment in another direction; to where, it is the aim to suggest, were they more often turned, might be found the incentive to actions more noble, and the birth of thoughts more pure.

Let us, then, turn from the chemist at work in his laboratory, and the mathematician engaged at his table, and in watchfulness walk for a moment beside him who wanders amidst the wild beauty of Nature in her ever-changing forms and eternal youth. Here we find one whose simplicity, truth and knowledge, withal, attracts us. To him is life a pleasure and study a delight. He wanders at chance through the by-ways of Nature, and stops here and there to listen to the story of an opening bud or a falling leaf. Philosopher, poet and student, his thoughts, words and knowledge are Nature’s own; his one pleasure, the study of her. How lovely is Nature to such a one!—one who can read something of the wonderful truths written on her pages in the beautiful characters the poet loves to copy! he yearns for power to translate her every word into language his soul can understand and store away for hours of dreaming,—lacking which, he perforce contents himself with contemplating her magnificent and mysterious beauty. To such a one, indeed, does Nature reveal herself far more fully than to the cold scientist or the staid philosopher; to him alone does she reveal her rarer gems, and the full extent and beauty of her mystery.

In this mystery mainly consists the charm of Nature for the human eye. Mystery is the voice which speaks to the heart in language the most sublime; it is the bane of the scientist, the stumbling-block of the philosopher, the muse of the poet, and the altar of the religious; it is as a mighty hand, which, stretching across the sea from an unseen shore, points out for us our ignorance and our insignificance.

Nature, herself one vast mystery, surrounds us

and holds up before our eyes the grandest lessons which it is permitted man to understand; she holds open the book, inviting us to read and learn from the peerless characters her sacred truths. But few, indeed, profiting by the invitation, attempt to peruse those pages with care; more are satisfied with contemplating only the beauty and symmetry of the characters; while still more content themselves with looking at the closed book—feeling a certain sense of pleasure in admiring the matchless exterior. The first of these is the student of Nature; the second, the student of natural science; the third, the ordinary observer. These three are the disciples of Nature. The casual observer of her phenomena intuitively feels something of the magnitude of the secrets hidden in that wondrous volume; the natural scientist appreciates them more fully, but, turning aside, busies himself with the separate tangible parts,—the characters in which the book is written; while the student of Nature—man in his truth—realizes far more fully still the grandeur of the entire work: appreciating to the utmost the book itself, in the author he sees a divine power; seeking to read the sacred truths by a correct understanding of the beautiful characters in which they are recorded, he recognizes in those characters the indestructible handwriting of the Author—God.

W. H. JOHNSTON.

Life.

BY E. R.

From off the mountains of eternal time
 The days and years roll down like shifting sands;
 Though we may build up works of art sublime,
 Naught of our handiwork forever stands;
 For nothing of this earth will always bide—
 Even life itself is but a slow decay—
 And, borne along on Time's resistless tide,
 All things we know and love shall pass away.
 Then when the brimming cup of life is drained,
 And Death, in grim derision, cries, "No more!"
 Shall retrospection show a soul so stained
 'Twill meet no welcome on the Heavenly shore?
 Or shall we answer Death with happy heart:—
 "Thou hast been long in coming! do thy part!"
 —*Ave Maria.*

Borgo Fontana and Saint-Cyr.

Borgo Fontana was the name of a Cistercian monastery which, two centuries ago, arose in the midst of the forest of Villers-Cotterets, not over twenty leagues distant from Paris. This monastery became celebrated, and the name of Borgo Fontana has become historical. Its celebrity came to it from that worst enemy of the Church of Christ, whose name is derived from Jansenius, one of its principal founders. This Jansenius was a bishop. Borgo Fontana was the place where those sectarians used to meet at the beginning,—it

was the cradle of Jansenism, and, as it were, the school where were laid the foundations, and the adepts were assembled to be initiated in the mysterious and diabolical teachings which led so many souls to perdition.

The first founders of this sect were Jean du Verger de Hauranne, Abbot of Saint-Cyr; Cornelius Jansenius, Bishop of Ypres; Philip Carpeau, Bishop of Nantes, and afterwards of Lisieux; Peter Camus, Bishop of Belley; Anthony Arnold, and Simon Vigor.

Jean du Verger de Hauranne, Abbot of Saint-Cyr, was born in Bayonne, in 1581. He was sent to study Theology in Louvain, where he became acquainted with Jansenius. The two friends parted here, and did not meet again till 1604, when they renewed their ancient friendship in Paris. Jansenius remained at Paris as professor, whilst du Verger returned to Bayonne, and retired to a villa belonging to his father, where for two years he occupied himself in study. During those two years du Verger and Jansenius kept up a correspondence, and then the former prevailed on his friend to come and share with him the quiet of his retreat. Jansenius went, and there together they laid the first foundations of Jansenism.

The first fruit of the studies of du Verger was his book entitled "*Question Real*," in which, besides many other errors, that one is particularly prominent which was taught by the ancient Gnostics, and which is expressed in the words, *Omnia munda mundis*,—"To the clean all things are clean."

Leaving his solitude, du Verger went to Poitiers and found means to ingratiate himself into the friendship of the Bishop of that city, Mgr. Louis de la Rocheposay. By his duplicity and hypocrisy he gained so far upon the Bishop that the latter promoted him to the abbacy of Saint-Cyr in the diocese of Bourges, a benefice which was at his disposal, whence du Verger is known as the Abbot of Saint-Cyr. The Bishop discovered, when it was too late, that he had been mistaken in his man, and, not being able to recover the abbacy which he had ceded to him, he could do no more than break off with one whom he knew to be an intriguer, an ambitious man, a dangerous character.

But the Abbot of Saint-Cyr had not lost his time. He had made proselytes, and even gained over to his interests some saintly persons. The celebrated Father de Goudren, of the Congregation of the Oratory, was a man of this description, who became a friend of the sectarian; but afterwards, discovering his duplicity, he broke off from him. On his death-bed he declared that he had scruples of conscience for not having unmasked the hypocrisy of the Abbot of Saint-Cyr.

Saint-Cyr was, we might say, even more successful with Father de Berulle, whom he deceived, gained, and kept in his party for a long time. He also gained over the superioress of the convent of the Visitation, and Robert Arnold d'Andilly, as well as the entire family of the Arnolds, who at that day were very numerous and influential. Having removed to Paris, the Arnolds enabled him to enter Port Royal, where two sisters of the

Arnolds were Religious. Of this convent the Abbot made, as it were, his stronghold, into which he introduced all his errors, and where he held frequent and numerous-attended meetings.

We will not follow all the wanderings of this wretched man, who died at last of a stroke of apoplexy without being able to receive the Sacraments of the Church, although during his life he used often to repeat: "Do not let me die without the Sacraments, because if I were to die unprepared, my enemies would not fail to comment on it and would say that it was a judgment of God, or that I died like a Huguenot." He did die like one, for the Huguenots, Jurieu and Desmarests claimed the Abbot of Saint-Cyr as one of their sect, in the same manner as in our days the liberals lay claim to certain men who are by others considered almost as saints. M.

Art, Music and Literature.

—Rubenstein has completed his new opera, entitled the "Parrot," the libretto being founded on an Oriental legend. It will be produced at Hamburg, in November.

—The late composer, Friedrich von Flotow, when he was already nearly blind, wrote the music to George Leopold Mohr's song, "The Blind Musician," which his widow is now publishing at Darmstadt.

—The Irish National Portrait Gallery has been opened in Dublin with a large collection of portraits of distinguished Irishmen, collected by the director, Henry Doyle, C. B. There are three galleries, devoted respectively to sculptures, pictures and portraits.

—W. D. Howells is writing a novel for the coming year of the *Century*, under the title of "The Rise of Silas Lapham." In the first chapter, which will be printed in the November number, Mr. Howells returns to the life of Bartley and Marcia Hubbard, the much discussed hero and heroine of "A Modern Instance."

—A novel idea has been introduced into the new church which the Paulist Fathers are erecting in New York. The interior of the magnificent dome is to be an exact imitation of the canopy of heaven as it appeared on the night of the dedication of the building to God's worship. The celestial map was planned from nature by a distinguished astronomer, who is a member of the Order. Every star and cluster of stars is in its own silvery place in the over-arching blue.

—Turgeneff is generally supposed to have been the first to have used the word nihilist, but a writer in the *Vossische Zeitung* points out that it is fully 1,500 years old. In the year 382 Saint Augustine, Bishop of Hippo—the modern Bonna in Algeria—wrote: *Nihilisti appellantur, quia nihil credunt et nihil docent*. The nihilists referred to were a society whose object, like that of their namesakes of the present day, was the destruction or negation of everything existing.

—A portrait of George Washington, painted from life, it is said, by Gilbert Stuart, was sent to Washington a short time ago by Colonel Robert Alexander Jenkins. Accompanying the portrait are autograph letters of Thomas Sully, William Thackeray and — Pennington, of Philadelphia, vouching for the genuineness of the portrait. It has been packed away in a garret in North Carolina for several years, perhaps since the commencement of the war, in order to conceal it from the federal army, and has not been re-hung since.

—According to *The Academy*, the "Chroniques de Normandie," which brought the sum of 51,000 francs at the first Didot sale in 1878, has come into the market again. Mr. Quaritch became the fortunate possessor of this splendid manuscript at a comparatively low price (£980), at the salesroom of Messrs. Sotheby, Wilkinson & Hodge, on July 9. The miniatures display rare beauty and delicacy of execution, and eight of them depict scenes of English historical interest in events of the lives of Harold and William the Conqueror, and in the death of Cœur de Leon.

—Under the conditions of an act of Parliament the National Gallery of England recently yielded to the National Gallery of Ireland four pictures painted by Landseer, Wilkie, Mulready, and Etty, and now has parted with five from the brush of Turner. Whoever in the future desires to see the celebrated "Venice," which gives in a soft haze the Canal of the Giudecca, the Dogana and the Church of Santa Maria della Salute, must make a pilgrimage to Merrion Square, Dublin. With it have gone the same master's "Richmond Bridge," "Regulus Leaving Home," "Lake Avernue" and "Walhalla."

Scientific Notes.

—Chemistry begins to play havoc with the mother tongue. The latest compound announced is monochlorodibromoparadinitrobenzol. The discoverer's name is not given.—*Ex.*

—One of the greatest curiosities in Japan is the wonderful variety of coins that are used daily. In some instances it takes 1,000 pieces to make a dollar. These are called "cash," and are seldom received by foreigners.

—A prize of \$10,000, open to all nationalities, is offered in France, in December, 1887, for a discovery enabling electricity to be applied economically either as a source of heat, light, chemical action, mechanical power, or a means of transmitting intelligence.

—Skeleton coral is produced by steeping ordinary coral in dilute muriatic acid for a long time. The lime is dissolved and a delicate framework of silica left. Some of these skeletons are so delicate that they break in drying. All should be kept under glass.

—Some time ago we published in this column a simple remedy against intermittent fever, prepared from lemon-juice. The efficacy of the rem-

edy was based on three cases of cure effected by Dr. Maglieri. Since then Dr. Marcos Albern de Tarovillas has experimented on 25 cases and succeeded with 18 cures, two of which had baffled the power of sulphate of quinine.

—The eminent chemist Wurtz died at Paris, May 12th. He was born at Strasburg, and had made some very important discoveries in organic chemistry. Wurtz was an ardent defender of the atomic theory against the theory of equivalences; and was one of the founders of the "French Association for the Advancement of Science." In an address to that society at Lille he defended the doctrine of Dumas and Le Verrier.

—Prof. J. P. Van Beneden, of the Catholic University of Louvain, lately presented before the Royal Academy of Belgium a very interesting report on the maritime station of Edinburgh, the object of which is the study of marine forms of life. Prof. Van Beneden visited the station and speaks in the highest terms, not only of its general arrangement, but especially of the excellent work done in the laboratories. Prof. Mill is in charge of the department of Physics and Chemistry; the department of Zoölogy is under the guidance of Prof. Cunningham, of Oxford University, and that of Botany is presided over by Prof. Rattray. Everyone bearing a scientific title is admitted free to work in the laboratories. Prof. Van Beneden expects valuable information for the scientific world from the Edinburgh Scientific Station.

ZOÖLOGICAL LABORATORIES.—Every well-organized university possesses a Zoölogical Laboratory; those of Wurzburg and Vienna have a world-wide renown. Among the maritime laboratories of zoölogy, the one established at Naples, under the direction of Dr. Dohrn, is the most famous. The Austrian Government has one established at Trieste; in America, Prof. Agassiz is at the head of the one at Newport. France has seven such stations; those best known are at Concarneau, at Villefranche and Roscoffe, the latter under the direction of de Lacaze-Duthiers. Holland has shifted its station from Helder to Flissingen and to Berg-op-Zoom. In Belgium, Prof. Van Beneden, of the University of Louvain, some thirty years ago, founded a private Zoölogical Laboratory at Ostende, and he has had visits there, for the purpose of study, from Ehrenberg, Joannes Müller, Max Schulze, Greef and Lacaze-Duthiers.

College Gossip.

—The Franciscan Brothers of New York give instruction to 5,000 children.

—The University of Heidelberg refused \$10,000 offered on condition that it should admit women.

—The Presbyterian seminary for young ladies at Monroe, Mich., has been purchased by the Catholics. They intend it for a college for the higher education of young men.

—The New Haven *Register* of the 18th says: "Two car-loads of cigarettes and a bundle of text

books were switched off on a side track at the depot yesterday; college begins to-day."

—Mr. E. F. Freel, of Brooklyn, N. Y., lately surprised the Faculty of Our Lady of the Angels by presenting them with a handsome top buggy, made according to the latest style.

—The rigor of Prussia towards the Catholics is still relaxing, a fresh sign of which is the fact that the Catholic Faculty of the University of Marburg is about to be restored.—*The Monitor* (San Francisco).

—At the solicitation of the Rt. Rev. Bishop of Denver, the Sisters of the Holy Cross, from St. Mary's, Notre Dame, Ind., have sent five members of their Order to found an Academy at Grand Junction, Colorado.

—A magnificent new school building is in course of erection at Germantown, a suburb of Philadelphia. Archbishop Ryan lately laid the cornerstone. The dimensions are 147 x 65 feet, and 50 feet high. Cost, \$40,000.

—Rt. Rev. Lord Petrie, a Catholic priest who conducts a college in England, inherits from his father, exclusive of vast entailed estates, \$1,000,000, which will be devoted to Catholic educational work. He is also the first Catholic priest to sit in the House of Lords since the so-called Reformation.

—The number of years a medical student must study before he receives a degree is, in Sweden, 10; Norway, 8; Denmark, 7; Belgium, Holland, Italy and Switzerland, 6; Russia, Portugal, Austria and Hungary, 5; France, England and Canada, 4; United States, 3 or 2; Spain, 2.—*University Press*.

—A circular recently issued by Cornell College says:—"Young women bear the strain of mental work quite as well as young men, and there is no more sickness among them; moreover, a large percentage of them complete the course and graduate, and the average of scholarship among them is higher than among young men. This fact does not necessarily imply mental superiority; it results, doubtless, from the greater regularity with which they apply themselves to their tasks."

"DEAR! dear! where have you been, girls?" said a Boston mother to her daughters, who returned late from an entertainment.

"We've been carmining the municipality,"* giggled the eldest.

"And observing the pachyderm,"† laughed the second.

"And vociferating the female to an extraordinary elevation,"‡ chimed in the third.

"Dear! dear! dear!" exclaimed the mother, in expostulatory terms.

"There's no harm done, mamma," pouted the fourth; "everything is amiable, and the fowl, whose cackling was the salvation of Rome, is suspended at an altitude hitherto unknown in our experience."§

EXPLANATORY CHART.—*Painting the town red. †Seeing the elephant. ‡Whooping her up. §Everything is lovely, and the goose hangs high.—*Somerville Journal*.

NOTRE DAME SCHOLASTIC.

Notre Dame, September 27, 1884.

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 EIGHTEENTH 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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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.

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If a subscriber fails to receive the SCHOLASTIC regularly he will confer a favor by sending us notice immediately, each time. Those who may have missed a number, or numbers, and wish to have the volume complete for binding, can have back numbers of the current volume by applying for them. In all such cases, early application should be made at the office of publication, as, usually, but few copies in excess of the subscription list are printed.

The Editors of the SCHOLASTIC will always be glad to receive information concerning former students and graduates of the University.

—Congregational singing, as it exists at Notre Dame,—wherein all the students have the privilege of joining in the musical service of the church—will, it is hoped, awaken the interest of all possessed of voices. Everyone who can sing should join his voice in praising God. The effect will be that the services will be made grander and more devotional.

—The students of the Senior department will find an additional incentive to study in the contest for the new grand Gold Medal to be awarded in June. This medal, generously donated by Mrs. Regan, of Indianola, Texas, will be gained on the same conditions as characterize the awarding of the grand prizes already existing in the other two departments. That is to say, the medalist must have shown the best record for class and conduct during the year. The competition is open to all, irrespective of gradation of class or courses followed.

—Increased interest has been awakened this year in the study of Drawing. This is as it should be. Such a study, while recreative in itself, is, at the same time, of great utility. Especially can this be said of Linear Drawing, an acquaintance with which is of immense practical service to persons in every profession of life. The College authorities have spared no effort to make the study of this branch convenient and agreeable for all, as may be seen by a visit to the spacious, well-ventilated Studio. The beautiful and tasteful decorations develop in the student a *sentiment esthetique*, while throughout all there pervades a spirit of regularity, order and neatness. The drawing desks are models in their way, and afford accommodations for a class of 50. Along the walls are glass cases which contain specimens of drawing—the work of the students. While adorning the room, they mark the progress made by the student from small beginnings to more elaborate efforts in projection, perspective, architecture, surveying, figure drawing, etc.

Such resources placed within the reach of the student have been to some extent profited by; and we have reason to hope in the near future for great results from a department which, when materially completed, will not be inferior to any other.

—The following letter from the Rev. Father Oechtering, of Mishawaka, relative to the Course of Church History, speaks for itself. We are confident that the instructive words of the Rev. writer will excite renewed interest in the Course.

“EDITOR, ‘NOTRE DAME SCHOLASTIC’:

“From the last issue of your SCHOLASTIC I learned that a special course of lectures on Church History will be given by the Rev. S. Fitte, Professor of Philosophy, to the most advanced students. This gives me special pleasure, and I will say right here that the medal which for some years past I have given to the Christian Doctrine Class I will give this year, *D. v.*, to the best student in Church History, or to the one of whom the Rev. Professor can testify as the best student in that class and branch. I have always considered Church History as a study necessary for students, and, at the same time, not only useful but of great advantage in life. Would to God, people would read the History of God’s holy ‘Child,’ *His Church!* How many would turn in gratitude from this study to our Mother ‘the Church!’ Once I asked a Protestant: ‘Why do you not study Church History?’ ‘O yes,’ he answered, ‘then we would be obliged to acknowledge the truth and become Catholics!’ Is not this the universal verdict of all learned men, converts to our holy Church? Let, then, the study in Church History be pursued with care and vigor, and the blessings will be great. God speed Notre Dame in this new field of labor!

“Yours truly,

“A. B. OECHTERING.”

—Nothing can be of greater importance in life than our associations. The books we read, the places we frequent, the company we keep, are unfailing indications of what we are or what we are fast becoming. It is folly to say that we can hold out against the influences which surround us; we must either succumb or break their spell. Lord Peterborough was certainly a very pronounced infidel, but after passing some time in the society of Fenelon, he exclaimed, on parting: "If I were to remain with you much longer, I should become a Christian in spite of myself." Unfortunately we are more easily influenced by what is debasing than by what appeals to our better selves; hence the importance, the necessity, of offering a firm resistance to the beginnings of any kind of evil; and it is because so few realize how small they can be that the number of those leading dishonorable lives is so great.

We are not worse at once, the course of evil
Begins so slowly, and from such slight source,
An infant's hand might stop the breach with clay;
But let the stream grow wider, and Philosophy
Aye, and Religion, too, may strive in vain
To stem the headlong current.

Many a man whose name is a synonym of crime might have led a life of highest rectitude had he only realized the danger of contact with what at first he loathed. Familiarity gets us used to persons as well as to things, and we end by taking delight in what at one time was repulsive to us. It is as natural to deteriorate amidst vicious surroundings as for a stream to seek a lower level. The only men whose lives are blameless, who are upright in all their dealings, whose record will bear scrutiny, are those who are scrupulous in their avoidance of the companionship of such as are devoid of principle. In fact, to judge of one's worth by his associates is so natural,—a man is so sure to think and act like those whose society he frequents—that we have a saying, "Tell me your companions and I will tell you what you are." Can anything in life, therefore, be more momentous than our associations?

—We hope that Father Oechtering's generous offer, which we print elsewhere,—to present a Gold Medal for the newly-established Course of Church History—will have the effect which it is intended to secure. There is no branch of studies in the College curriculum more useful and interesting, or in which a livelier interest ought to be taken. No well-informed man is ignorant of the history of his own country, and no Christian wor-

thy of the name can afford to neglect the story of the establishment and preservation of God's Church on earth. We trust, therefore, that the Medal for Church History will be the means of exciting a laudable emulation among the young men who follow the Course, and that the winner will succeed in carrying it off only after a lively competition.

* * *

While referring to the subject, might it not be well to suggest that a livelier competition for some, at least, of the Class Medals would be extremely desirable? A student has reason to be proud of a class prize only when it is a testimonial, which none can question, of work nobly performed and of distinction really won. That nearly all our medals are now testimonials of this character cannot be denied. The English, Mason, Ernest, and Regan Medals, for each of which a whole department of the institution is free to compete; and the Commercial Medal—the only one given in a large and growing course—are certificates of merit which any student might be proud to win and to wear. But can the same always be said of the Class Medals—seven in number—in the Collegiate Course? Here, as at most other institutions, some of the higher classes are at times not so numerous as the Faculty would desire, and the Medal may become, not so much a proof of real merit, as an evidence of the lack of keen competition.

A suggestion that the SCHOLASTIC begs leave respectfully to make is, not that the number of these "Class Honors" be diminished, but that some means may be found by which a greater number of students may be free to compete for them.

Exchanges.

With a very long list of college exchanges from the leading educational institutions of the United States and Canada, and a few from England, it need not be a matter for surprise that the Exchange Editor of the SCHOLASTIC could not find time—even if he had the space, which we believe he had not—to notice the many excellent Catholic papers that favored the SCHOLASTIC with their welcome weekly call. This year, however, Notre Dame opened early, and as many of the colleges have not yet begun work we have but two or three college papers on our table. We will, therefore, venture a few remarks upon the Catholic papers that come to hand as we write. These are not many; others than those mentioned may be more

deserving of notice, or give more salient points for criticism, but we take the papers as they come, hoping to pay our respects to the rest in due time, before the college papers crowd in upon us. James Russell Lowell somewhere says that the art of writing well consists largely in knowing what to leave in the ink-pot; we believe this remark especially applicable to criticism, so we will try to leave as much as we can in the ink-pot, to be conjured thence through the imagination of our readers abroad. Those at the University see the papers weekly, and can judge of their merits for themselves.

—The *Catholic Telegraph*, of Cincinnati, is, we believe, the oldest—now in its 53d year,—the next in order of seniority being the *Freeman's Journal*, of New York,—in its 45th year.

—The *New York Freeman's Journal* has long ranked among the ablest and most fearless champions of the Catholic cause in America, and is well known both in this country and in Europe. The senior editor, Mr. James A. McMaster,—a convert from Presbyterianism—has been connected with the paper for nearly half a century, and is sometimes called "the Louis Veuillot of America." A war-scarred veteran, his haughty spirit yields to no man, by right or by force, in the use of the editorial lance, though personally as genial, sociable, and warm-hearted a man as one could wish to meet. His associate editor, Maurice F. Egan, is yet a young man; finely cultured, he possesses excellent literary taste and judgment. Mr. Egan has already acquired fame both as a poet and a miscellaneous writer, and needs no further introduction to the public. The name of the author of "Preludes" is even now a household word wherever the English language is spoken. Under such joint management it should not be a matter for surprise that the *Freeman's Journal* has grown strong, has prospered, and is rapidly extending its circulation and influence.

—If there is one paper above all others in whose praise we would wish to draw largely from our ink-pot it is *The Catholic Review*, of New York, under the able editorial management of the Chevalier P. V. Hickey. The crisp editorials of the *Review*, its interesting foreign and local correspondence, its able articles original and selected, and its firm, well-chosen position on matters affecting the Catholic community at large make the *Catholic Review* one of the ablest and most welcome of exchanges, and, undoubtedly, a valued friend and adviser to those who patronize it. The managing editor of the *Review* issues also the only Catholic illustrated weekly in the English language,—at least in America, and we know of none elsewhere,—*The Illustrated Catholic American*, and a religious monthly entitled *The Holy Family*. He is, besides, the originator and publisher of The "Vatican Library Series" of standard publications, the first attempt in America to reduce the price of Catholic books, to popularize Catholic literature and place it within the reach of everyone, even the poorest. We regret to learn that

the "Vatican Library Series" is not nearly so well patronized as it ought to be, although it enjoys a moderate share of success. Circulating libraries, pastors, teachers, and the heads of families, as well as those who are wealthy and can aid the poor by furnishing wholesome and interesting reading-matter, have here a duty to fulfil.

—The contributions of that eminent *littérateur* the Rev. Dr. O'Reilly, and its Roman and Dublin correspondence, are marked features in the *Catholic Herald*, of Boston. The work of able pens is evident throughout the paper, and especially in the editorial department, where quiet humor alternates with solid argument. The *Catholic Herald* yields to few, if any, of its *confrères* in ability.

—How Mr. Manly Tello manages to collect such a fund of miscellaneous matter of an excellent character for his paper—*The Catholic Universe*—in addition to his editorial matter weekly, is somewhat of a mystery. He probably writes during the day, and reads and culls at night—or *vice versa*—for change of employment. Whichever may be the case, he manages to edit an interesting paper. In the article on "The Evils of the Tariff," republished from the *North American Review*, we find no reference to the fact that the three greatest panics ever witnessed in this country occurred under a free-trade *régime*, followed by a speedy return of prosperity under a high tariff. When he undertook the task of writing upon the tariff the writer in the *Review* should have taken the bull by the horns.

—The *Catholic Chronicle*, of Bay City, Mich., is a paper that it is a pleasure to read. The editors show great journalistic ability on all manner of topics. At present they are on the fence between the two great political parties and give their readers the benefit of their observations on both sides. We regret that the *Chronicle* places a rather low estimate on the merits of General Butler and the new People's Party,—a party which we think destined for a great future in the history of the country. The old moss-backed politicians have had things their way long enough; we need a new element in politics.

—And, now, what shall we draw from our ink-pot for *The Catholic Columbian*, edited by that genial young son of old Notre Dame, the Rev. Dennis A. Clarke? It has been said that it is difficult for a witty man to get credit for anything except his wit. That this is but a surface criticism is plainly evident in the case of the *Columbian*. The genial editor seems to act upon Holmes's advice,—keeping his wit in the background until he has made a reputation by his more solid qualities. The great Cardinal Wiseman was eminently witty, and even Cardinal Newman, "the greatest living master of English," doesn't disdain a play upon words occasionally. The fact that *The Catholic Columbian* has been more extensively quoted than any other Catholic paper should be sufficient evidence of its sterling, solid qualities. If you don't believe this, subscribe for the paper and judge for yourself. We will not say anything more about it; the edi-

tor might turn one of his "Columbiads" upon us if we did, and we don't want to be a target for his Greek fire.

—We will close with a welcome to *The New Record*, of Indianapolis,—a paper that in a short time has established an enviable reputation, and, we hope, obtained the large circulation it richly deserves. We are glad to see the *Record* taking advanced ground and devoting a fair proportion of its space to the important subject of Catholic education. Taken all in all, *The New Record* is an excellent newspaper, and has a strong claim upon the Catholics of Indiana especially.

—J. B. Carnoy, Professor of Botany and General Biology in the University of Louvain, has lately published the first part of a work which marks an epoch in the history of Biology. He has entitled his book "Cellular Biology; or, Comparative Study of the Cell in the Two Kingdoms of Nature." We intend to present to our readers an extensive article on this work in a future number of the SCHOLASTIC.

—We have received from the publisher R. A. Saalfeld, 12 Bible House, N. Y., the following new music: "You Ask me to Forget the Past"—Song; "Amatori Waltzes," by Frank Conway; "Better Luck To-Morrow"—Song, by Frank L. Martyn; "With Cleveland we will Win the Day"—Campaign Song, by J. P. Skelly; "Cleveland and Hendricks Grand Victory March," by J. J. Freeman.

[From the "Catholic Columbian."]

Art at Notre Dame,—Signor Gregori.

The numerous advantages conferred by Providence upon the University of Notre Dame, St. Joseph's county, Indiana, and the wide popularity which it has for so long a time and so justly enjoyed, have rendered the institution, in no small or narrow sense, an umpire in many disputed questions; but on no point is her judgment more to be respected or relied upon than in whatever appertains to the beautiful arts, and especially is this true of the "divine art of painting."

That Signor Gregori was selected for, and assigned the delicate task of decorating with his brush the Church of the Fathers of the Holy Cross, erected at Notre Dame under the invocation of "Our Lady of the Sacred Heart," that his recommendations were from the best circles in the Eternal City, and that he was accepted by a Faculty conversant with the highest standards in the Old World and the New, is sufficient to commend him to the favor of artists and connoisseurs everywhere; but that he has so nobly fulfilled the main object for which he crossed the sea and settled in America is a source of congratulation to all lovers of the fine arts, especially those possessed of Christian tastes and sentiments.

Those best qualified to appreciate the works of the old masters are warmest in their esteem for, and their praises of, Signor Gregori. Born under

the same warm sky, and reared among the scenes to which most of them were accustomed, we find that he delights in the same ardent hues; the same life-like and vivid portraiture; and, better still, in the same grand, Christian subjects—those worthy to live beyond a day; those which appeal to the superior part of our being, and not to the senses alone; those which lift the heart to God and lead the thoughts from earth.

The colder natures of more northern climates, the obtuse interior vision of the materialist and the skeptic may fail to perceive the perfections or apprehend the spirit of our artist, but their want of appreciation cannot detract from his merit, acknowledged as it is on both sides of the Atlantic.

Let a pure-hearted man with any degree of culture view the scene of the Nativity of our Lord as portrayed on the walls of the Church at Notre Dame; let him look at the beautiful stations of the Way of the Cross in the same Church; at the "Dead Christ," in the pastoral residence; or at the face of the "Magdalen,"—which has been the pride of our Art Expositions for years—and we are sure that his religious senses will bear us out in our remarks.

Of all the finest portraits in the land, four, executed by Signor Gregori, must rank as masterpieces. Two were fortunately rescued from the fire which laid Notre Dame in ashes in the spring of 1879. They now adorn the magnificent building. One painted from life is of Pope Pius IX, of holy memory; the other—also from life—is of the venerable Founder of Notre Dame—Very Rev. Edward Sorin, Superior-General of the Congregation of the Holy Cross. They are full-length, life-sized portraits, and of matchless beauty.

The others alluded to were painted for the University during the past year. One is of Cardinal Newman, the first of living English writers; the other is of the late Dr. Orestes Brownson, the greatest reviewer of the present century. Both are, beyond all criticism, works of which any institution might justly be proud.

But it is to the mural painting scenes in the life of Columbus in the main hall of the University (in union with the exquisite frescoes in the Church) that Gregori owes his reputation in America. Would time and space permit, we would gladly draw attention to the perfections of each, from the touching picture of Columbus at the gates of La Rabida to the mournful scene of his death in the Spanish Monastery at Valladolid. Suffice it to say that we know of no other educational establishment where such treasures may be found, nor do we know of any painter who has laid posterity under a deeper debt of gratitude than Signor Gregori.

As Americans, we should heartily welcome the artist who has paid so noble a tribute at once to his fellow-countrymen, and to the land of his adoption—the land rescued by the daring Genoese from the darkness of Paganism, and which, by his enlightened zeal, was introduced to all the blessings of Christian civilization and enlightenment.

Next to the Christian educator and the Christian author, all honor is due to the Christian artist!

Local Items.

- Send in your locals.
- Oh! that Sign-Board!
- We all went to the Fair.
- The Philopatians are select.
- The Thespians are now very numerous.
- That speech *Will-'ardly* do. Another, please.
- "A celebrated case" will be tried on the 13th.
- Blue glass was utterly "two-too" at the Fair.
- The A Junior came out third in the bicycle race.
- Our friend John says his best *nap*-sack is his *pillow*.
- A copy of "Deacon's" speech should be circulated.
- Why doesn't somebody offer a prize for the boat race?
- Bro. Anselm has begun the drilling of the Vocal Classes.
- Henry says he has a coxswain this year who will steer straight.
- Among the questions "before the house" is a roller-skating rink.
- We hope ere long to hear of the reorganization of the Philodemics.
- The Class of '85 claims to have the best standing of any previous one.
- The devotions for the month of October will be conducted as last year.
- There's a musical prodigy among the Minims, though "he doth mouth it."
- The "Gladiator" engages to make a public political speech on short notice.
- Lost—A First Honor Medal. The finder will please leave it at our office.
- "Oh, where! oh, where has that second nine gone? Oh, where! oh, where can it be?"
- Church hymns are taught twice a week. Let as many students be present as possible.
- An order for copies of the *Scholastic Annual* was received this week from Singapore, India.
- Shade trees have been planted along the road through the field back of St. Aloysius' Grove.
- What has become of the chimes? Their silvery tones have not been heard for a long time.
- The last game demonstrates the fact that, in matters of baseball, we are not behind this year.
- Doc., Jep., Willie, Sommy and Moike are the champion handball players of the Junior department.
- The Seniors have another "Bun." He can be distinguished by his auburn locks and Roman features.
- A reward of one hundred dollars (\$100) is offered to the one who catches the last rat in this locality.
- Some cantankerous chaps maintain that the

Bishops' Hall should be called the "Rocky Mountain Hall."

—The grading of the Juniors' Campus has been completed, thus making it possible to hold the customary St. Edward Day sports.

—The result of a short hunt in the country by Bro. Marcellinus was the slaughter of a dozen or more prairie-chickens.

—The Vocal Classes are now regularly organized in the three departments. Rehearsals have begun for their first musical treat.

—The esthetic eye received a rude shock last Thursday morning by the sudden apparition of that little sign-board. "'Twas ever thus."

—That hot-house has been taken off the *tapis* and is now in course of erection. The structure is designed to foster *flora* for St. Edward's Park.

—The secretaries of the various societies should be more prompt in handing in their reports, none of which should be sent later than Thursday noon.

—The last traces of the late map of the United States, as at one time laid out in the near neighborhood, have been obliterated by the layer-out.

—Lost—A black lace shawl. Between the College and St. Mary's. The finder will confer a favor by returning it to Miss S. Mulhall, St. Mary's Academy, Notre Dame, Ind.

—The bi-ennial retreat for the Clergy of the Diocese will begin on next Monday. The exercises will be conducted at St. Joseph's Novitiate, by the Rev. F. Wayrich, C. SS. R.

—The NOTRE DAME SCHOLASTIC began its 18th volume this week. It has long held its place in the front rank of college journals of the country, and continues to improve with each volume.—*South-Bend Tribune*.

—Tuesday evening, the Juniors held a monster political meeting. After order had been called, "The Lily" and "Gladiator" briefly addressed the audience; but they stirred up such a hub-bub among the democratic part of the audience that the Prefects dissolved the meeting.

—The Class of Civil Engineering visited the South Bend Cement Works on last Thursday. Mr. Millan, Jr., the gentlemanly son of the Proprietor, very courteously showed the visitors through the buildings and explained interestingly the various processes in the manufacture of cement.

—The shock felt the other day, and supposed to have been an earthquake, has since been attributed to the *basso-profundo* of the "Evening Glee Club," who was at the time actively engaged in practising his part. We hope that in future he will moderate his exertions in this particular.

—A few days ago, Messrs. Barger, Felt and Hunt, of Elkhart, rode down to the College on their bicycles, covering the distance of twenty-five miles in two hours and a half. On the occasion of their visit, Messrs. Ashton and Barger gave an exhibition of fancy riding, in the Gymnasium, before a crowd of admiring students.

—The plank-walk in front of the Presbytery

and leading to the church has been torn up and, we learn, will be replaced by a cement walk. This is an indication that no "ancient eye-sore" can be allowed to exist upon the premises, and points, among other signs, to the speedy demolition of old Science Hall, which has been a long-standing affliction upon the vision both of the stranger and the inhabitant.

—The Archconfraternity of the Blessed Virgin Mary was reorganized in the Senior department last Sunday evening. The following officers were elected for the first session: Director, Rev. T. E. Walsh, C. S. C.; President, Neal H. Ewing; Vice-President, T. McKinnery; Recording Secretary, Henry Porter; Corresponding Secretary, Charles Murdock; Treasurer, —; Censors, Henry Steis and J. Guthrie.

—The second regular meeting of the Sorin Literary and Dramatic Association (Minim department) was held on Tuesday, September 23d. The following new members were elected: Masters J. Kelly, G. Landenwich, W. Blakeslee, F. Weston and J. Boos. Master W. McPhee read an original composition, the subject of which was "A Trip from Denver to Notre Dame on the Palace Cars"; J. Kelly read an essay on "San Francisco." After an address from the chair, the meeting adjourned.

—The Curator of the Museum requests us to return thanks to F. C. Shaw, of Marengo, Iowa, for an Indian flute; to Valeriano Lechuga, for a miniature yoke of oxen and plow, made by the Indians of Mexico, Mexican sandals, guaraches, raincoat, pachora, mat made of tepatati, and a sombrero; to Signor Arrache, for forty photographic views of Mexico; to Rev. Father Kirsch, for eighteen coins of the last century; to Rev. Father Cooney, for an autograph letter of the late Chief-Justice Taney.

—The following are the crews chosen for the race on October 13:

MINNEHAHA.	EVANGELINE.
D. C. Saviers, bow;	J. Ryan, bow;
P. Chapin, 2d;	G. Harless, 2d;
E. F. Hotaling, 3d;	P. Howard, 3d;
W. Cartier, 4th;	C. C. Kolars, 4th;
P. J. Goulding, 5th;	T. L. Mathers, 5th;
T. J. McKinnery, stroke;	C. Murdock, stroke;
A. McNulty, coxswain.	H. Steis, coxswain.

The Captains are respectively D. C. Saviers and H. Steis. The average weight of the crews is 158, and as they are almost evenly divided, an exciting race may be expected.

—Professor Gregori, on his return from Italy and Germany, brought to Notre Dame several *souvenirs* of the cities he visited during the past three months. Among the most valuable are several pieces of ancient pottery from the ruins of Pompei; a beautiful mosaic cross, embedded in nickel, with a well-executed figure of our Lord, of the same metal, attached to it; specimens of mosaic embedded in a precious marble which resem-

bles sparkling gold; a collection of German coins; a rare rabbinical pamphlet; Guiciardini's History of Italy in 6 volumes; an Italian Biographical Dictionary in several volumes; besides a number of articles made of sea-foam, articles of jewelry set with pearls, bronze statues, and other articles of vertu.

—The Senior Branch of the Notre Dame Total Abstinence Union was reorganized on the evening of Monday the 22d inst. The following officers were elected: Director, Rev. T. E. Walsh, C. S. C.; President, T. McKinnery; Vice-President, Frank Dexter; Recording Secretary, Charles Porter; Corresponding Secretary, M. Dolan; Treasurer, D. Reach. Messrs. Porter, Mahoney and Dexter were appointed a committee to engage the attendance of distinguished lecturers at intervals during the year, in order to still further propagate the good cause.

N. B.—This committee have proved the earnestness with which they enter upon the work assigned them. They have engaged the Rev. Father Cooney,—the specially appointed Temperance Missionary of the National T. A. U.—to deliver a lecture before the students some time during the winter.

—A local mechanical genius has furnished the printing-office with a gazometer of his own invention which gives better light, and far cheaper, than that furnished the College by the costly mechanism put in for the purpose. He is also at work on an improved book and news folding machine and a wire-stitcher that promise to eclipse the results of anything of the kind yet brought out. The same inventor some time ago succeeded in overcoming a difficulty experienced by printers, and which has been the subject of discussion for some time in *The Scientific American* and other papers,—namely the presence of electricity in printing paper and presses, causing difficulty in the delivery. By a simple contrivance of his own, he has solved the vexing question and succeeded in preventing all trouble from the above mentioned cause. His mechanical genius deserves encouragement.

—A pleasant diversion from the usual round of exercises took place at Prof. Lyons's Elocution Class on Friday last, occasioned by a visit, through the Professor's invitation, of the Rev. Timothy O'Sullivan, of Chicago—a student of '56. Father O'Sullivan was accompanied by Prof. Hoynes and others of the Faculty. After a few recitations by the students, in which Messrs. Hagenbarth, Dexter and Saviers distinguished themselves, Prof. Lyons asked the Rev. visitor to favor the class with a few remarks. Rather reluctant at first, the whisper had been noticed and applauded, and there was no avenue of escape. We give the substance of his remarks from an imperfect stenographic report.

Father O'Sullivan said he came to see and not be seen, to hear and not to be heard, but at Prof. Lyons's urgent solicitation he supposed he would have to say something. It was a long time since he had before walked the halls of

Alma Mater or visited her class-rooms. Coming here was like coming into a delightful shade from the burning sands of a desert. The exercises that he had listened to to-day, and the surroundings, brought back the old times, the hours so pleasantly spent at *Alma Mater*—times that are now but a memory—when with so many others he was himself a student in these halls, and with them looked forward to the time when they should tread the thorny pathway that leads to fame. He was proud to behold Notre Dame one of the most famous institutions in the world to-day—and not only in the New but in the Old World,—famous not only in her Catholic work, in the training of her young men in solid religious principles, but also in all that pertains to a thoroughly practical education for the various walks of life. The students that had succeeded him here enjoyed great advantages over those of his day, and he was glad to see them making a good use of those advantages.

He was glad to see them, especially, cultivating that noble branch of learning, oratory—one of the most important in our day. The obscure editors of country sheets attempt to make light of it by saying that the oratory of to-day is not to be compared with that of ancient times, with the oratory of Demosthenes and Cicero, for instance. Even if this be true—and he believed it was not, for those same editors to-day advocated the spending of hundreds of thousands of dollars in sending orators throughout the country—even if this be true, the power of oratory in those times was an eloquent plea for its cultivation and practice, as the statuary of Praxiteles and the painting of Apelles were incentives to the modern artist. Go back to Greece, and see what one man has done by the power of his oratory, and what oratory can do. Cataline had his foot on the neck of the empire, and what stopped him from pushing his schemes to a conclusion but the power of the orator.

What but oratory raised the Irish people after three hundred years of conquest from the most abject slavery! Ignorant peasants walked up to the cannon's mouth under the influence of the oratory of O'Connell, one of the grandest speakers that ever lived. Without the grace and power of oratory the deepest thoughts and the finest language are shorn of much of their effect. You may take the greatest man in the world, put him on the rostrum, and without oratorical effect his efforts are nugatory. He had heard one of the ablest men of Europe, a professor in one of the great universities, but who was not an orator, preach a grand religious sermon. The afternoon was warm, and before he had got half through his discourse the audience were nearly all asleep. He went on and talked the finest language in the world, gave expression to the most sublime thoughts, but he had only one gesture. Just so, also, another able professor. One of the best logicians in Europe, he gave lectures with similar effect. But on occasion, when lecturing on Constitutional Law, he was carried out of himself and became an orator. He saw the Constitution in all its grandeur confronted by danger,—he saw the peasants arming, and warriors buckling on the sword in defence of the palladium of their rights,—the speaker became excited, and commenced to pound the chair and work his arms, and the audience jumped to their feet under the force of his eloquence.

But, my friends, continued Father O'Sullivan, mere mechanical action alone does not suffice. You must have truth and justice on your side,—you must be in earnest from the force of conviction in order to be truly eloquent. Mere mechanical genius alone will not move an audience. The speaker cited the answer of Booth to the divine who asked why he succeeded so well in securing the attention of his audience for what was false, while he, a more learned man, failed in convincing his hearers of what was true. "Because," answered the tragedian, "I throw myself into the character I represent, and endure it with life for the time being." So you also must be in earnest; you must throw your soul into what you say if you would succeed in the councils of the nation or at the bar.

Oratory is a valuable acquisition—a noble gift,—but many things are necessary to its perfection. What has made Gladstone the man he is to-day? What was it that made Beaconsfield? Not oratory alone. They studied the classics also; they owed their brilliancy to the classics, the model of all literature. The great Cardinal Manning

says that the study of Latin Grammar is the best training in the world. It gives method to the mind. You want to learn to control the mental faculties and the moral faculties too. This can be only by logic. Discernment is a prime necessity, therefore don't give up your studies too soon. People are getting more material every day,—they are getting below the pagan level for want of proper training, of a proper discernment of things. Now that is a grand mistake, even from a common point of view. A moral and religious education will not prevent your advancement in the world at all. By no means. It will, on the contrary, aid you very materially.

I hope, young gentlemen, that you will continue to cultivate this branch of oratory—one of the most useful studies in the house,—and that you will cultivate and practise it in such a manner as to do honor to yourselves, to Prof. Lyons, and to your *Alma Mater*.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Ancheta, Alvarez, A. Browne, A. Barbabosa, J. Barbabosa, Bustillos, Felix Baca, Becerra, F. Baca, Burns, V. Burke, F. Burke, F. Brown, Breen, J. Baca, F. J. Baca, Callaghan, Conlin, Crilly, Wm. Collins, W. Collins, Cartier, Chapin, Crawford, Casavantes, Creel, F. Combe, De Groot, Donohue, Dwan, Dexter, Dolan, Estrado, Ewing, Jno. Fox, Ferguson, Goulding, Garcia, Hamlyn, Harless, Halligan, Howard, Hotaling, Johnson, Johnston, King, Kolars, J. Lechuga, M. Lechuga, Livingston, Loomis, McMillian,* McKinnery, McNulty, Miller, Maguire, Meyer, McErlaine, McCartney, Mahon, Marion, McArdle, Marquez, Murphy, Mathers, McGill, C. Murdock, J. V. O'Donnell, O'Kane, J. P. O'Donnell, O'Connell, Noonan, Pohl, H. Paschel, C. Paschel, Pattison, Padilla, P. Proudhomme, Quill, H. Porter, C. Porter, J. Peifer, P. Peifer, Rothert, J. Ryan, O. Ryan, Reach, Rul, Riley, Rivaud, Ramsay, Rahilly, Sheridan, Saviers, Stephens, Steis, Schaefer, Sanchez, Hausberg, Thomas, Triplett, J. Wagoner, W. Williams, Wiley, C. Williams, Willard, A. Williams, White, Wilson.

JUNIOR DEPARTMENT.

Masters Arnold, Arts, Ackerman, Amoretti, Borgschulze, Bearss, Baur, Berthelet, Congdon, G. Cartier, Calina, Cavaroc, Cleary, O. Dillon, E. Dillon, Dempsey, Dorenberg, Dougherty, Donnellan, Daly, Emmons, Ewing, Finckh, Fehr, Grunsfeld, L. Grever, E. Grever, J. Garrity, F. Garrity, G. Hasson, J. Hasson, Hoye, Howard, Harring, Hieronimus, Hibbeler, Holman, Houlihan, Hagenbarth, Henry, Johnson, Kelly, Kenny, Knisely, Leoni, Luther, H. Long, F. Long, Loya, Lewis, Moye, Martinez, Mulkern, McCourt, W. Morrison, B. Morrison, Monschein, Menig, C. McGordon, Myers, Mullane, J. McGordon, Nusbau, Oxnard, O'Brien, M. O'Kane, Portillo, E. Porter, Proudhomme, Parris, Ruger, Regan, Real, Rose, Rateghan, Rebori, Ruffing, Remish, Reynolds, Rogers, Stubbs, Senn, Soden, Smith, Stange, Spencer, Shaw, L. Sheuerman, M. Sheuerman, Sedberry, Thurston, Tarrant, Vandercar, Wabraushek, W. Wagoner, P. Wagoner, Willard, Williamson, West, Weiler, Zollers, Zozaya, R. Morrison.

MINIM DEPARTMENT.

Masters J. Addington, H. Addington, Ackerman, Boos, Berry, Bull, Bunker, Barger, Blakeslee, Crotty, Comins, Cobbs, F. Dunford, G. Dunford, J. Doss, G. Doss, Day, L. Doss, Ernest, T. Falvey, F. Falvey, G. Falvey, Grimes, Grunsfeld, Henry, Haney, B. Inderrieden, Jones, Kellner, J. Kelly, E. Kelly, Landenwich, C. Mitchell, J. Mitchell, Morgan, Murphy, McPhee, McGill, McCourt, Mahon, Mason, McNulty, Moncada, Mooney, Nusbau, Noonan, Jno. Peck, Jas. Peck, Piel, Piero, Paul, Perkins, Quill, Quinlin, Rugee, Salman, Zozaya, Sweet, Scherrer, Shöneman, Smith, Stone, Weston, A. McVeigh, Johnus, McGuire.

* Omitted last week by mistake.

For the Dome.

Charles Brown, St. Paul, Minn.....\$6.00

Saint Mary's Academy.

One Mile West of Notre Dame University.

—Active preparations for the feast of St. Edward are in progress.

—In the Junior department, three Graces and two Lillies are to be found. This augurs well for the future.

—On Wednesday, Rt. Rev. P. M. Osouf, Bishop of Arsinoe, Japan, offered the Holy Sacrifice of Mass in the Convent chapel.

—With but very few exceptions, the entire Junior department had the honor of drawing for the Roman mosaic cross. The fortunate winner was Grace Stadtler.

—The selection of officers in St. Agnes' Literary Society resulted as follows: President, Sadie Campeau; Vice-President, Mary McEwen; Secretary, Hannah Stumer; Treasurer, Nora Brown.

—The officers for the scholastic session in the Society of the Children of the Holy Angels are as follows: Ellen Sheekey, President; Belle Snowhook, Vice-President; Sadie Campeau, Secretary; Grace Regan, Librarian.

—In St. Catharine's Literary Society the following offices are chosen: President, Miss Bertha Kearney; Vice-President, Miss Augusta Legnard; Treasurer, Miss Marie Fuller; Secretary, Miss Estelle Horn; Assistants, the Misses Ellen O'Connell and May Adderly.

—The choice of officers in St. Teresa's Literary Society was made on Tuesday, resulting as follows: President, Miss Belle Gove; Vice-President, Miss Lizzie Carney; Treasurer, Miss Nettie Danforth; Secretary, Miss Etta Call; Librarian, Miss Sarah Dunne; Miss Munger acted as Secretary *pro tem*.

—At the regular Academic reunion, presided over by Father General, Miss Munger recited a selection from Miss Proctor, and Miss Murphy one from St. Mary's favorite—Eleanor C. Donnelly. Rev. Fathers Shortis and Saulnier, Mr. Tricou, Mrs. Blaine, Mrs. Walthew, Mrs. Williams and Mrs. Atkinson were present.

—The Children of Mary held their first regular meeting on the evening of the 18th. The following officers were appointed to act until the regular election, which takes place the 8th of December: President, Miss Dunne; Vice-President, Miss Bruhn; Secretary, Miss A. Murphy; Treasurer, Miss L. Sheekey; Librarian, Miss A. Heckard; Sacristan, Miss M. Adderly.

—Among the visitors of the past week were: Mrs. P. S. Steiner, Mrs. A. D. Joy, Elkhart, Ind.; Mrs. W. P. Johnson, Miss Edith Johnson, Mr. Solomon Eisenstaedt, Mr. H. Haas, Chicago, Ill.; Mr. Thomson, Denver, Col.; Mr. and Mrs. P. F. Tricou and daughters, New Orleans, La.; Mr. J. H. Burt, Detroit, Mich.; Mrs. J. M. Walthew and daughter, Galveston, Texas; Mr. A. Bruhn, Tex-

arkana, Texas; Mrs. Howard Stanfield, Mrs. Calvert, Mrs. S. R. Thomas, South Bend.

—In the presence of a somewhat partial audience, gathered in the bright little study-hall of St. Mary's "Princesses," an elocutionary tilt, or tournament, took place the other day. Invitations, preparation, programme,—all were completely informal. The entertainment was complimentary to Mrs. Tricou and her little daughters, and proved very pleasant. Those who engaged in the tilt, if we may make this comparison, were Clara Richmond, Hannah Stumer, and Margaret Ducey, of the Juniors, and Alice Schmauss, Mary Lindsey, Eulalie Chapin, and Dotty Lee, of the "Princesses"; Lola and Marie Tricou kindly tendered their services, the last-named reciting portions of Tennyson's "If you're Waking, Call me Early," very prettily. The "Princesses" hope some day to count their little visitors among their number.

Criticism—its Province, its Advantages, its Abuse.

Strictly speaking, criticism is the art of judging correctly of a literary work. In a broader sense, it applies to other things—as to art, science, morals, religion, and the like. This word is often misapplied, and used for cavilling, which is the true appellation of much that passes current under the name of criticism. Cavilling is very common, criticism very rare.

Our object is, first, to draw attention to the province of what is so necessary to a solid education. Were we living in Paradise, we might find no need to employ this art, yet even there, our first parents with their unfallen natures were not secure. How, then, can we hope to find ourselves safe while independent of a wise censorship? So long as there is error, so long must we be called upon to exercise our judgment, and to discriminate between right and wrong, good and evil. If we are not ourselves sufficiently well informed, the only prudent, the only reasonable course for us to pursue is to seek and find, and, more important still, to follow an umpire who is prepared to decide for us in our doubts. The shallow draughts of knowledge which we are able to receive in the few years devoted to our education at school are not enough to render us invincible. It is simply ridiculous for one to deem himself a reliable critic of books who has not proved able to even write his own vernacular properly, much less with freedom and ease; and yet many who cannot carry on a conversation of twenty minutes without resorting to slang or gossip will read at random, choose associates in the same reckless way, and, if remonstrated with, they become indignant. But since there are so many of this class—since the world is full of smatterers, of pretenders, of even wilfully erring people, we see the necessity of a tribunal composed of minds capable of judging and separating the true from the false. To such a tribunal true critics belong. In their ex-

posure of pretension, of error, of falsehood, the safety of society is ensured. But as the pupil derives much of his information from books, it is natural that in the province of criticism we find literature taking precedence of other things, since in books more danger may lurk than elsewhere. However, to point out blemishes is far from being the only object of the critic. His nobler office is to draw attention to perfections. Many a genius, who might have perished in obscurity but for an appreciative critic, has owed a wide range of usefulness to the timely recommendations of one who had studied his style and discovered its beauties. The advantages of criticism are numberless.

A wide field of the most pure and exalting mental enjoyment is shut out from the person who does not cultivate a true literary taste. Not to speak of the danger of being imposed upon by what is unfit for his perusal, he is unable to participate in the conversation of the learned and refined. He must therefore be satisfied to remain a silent listener, and perhaps be exposed to the mortification of betraying his ignorance when questioned, where it would be greatly to his advantage at least to appear as if well informed. Taking the skilful judgment of the critic, we cultivate a taste for what is best; we learn to avoid that which is against good taste, and are not deceived by the pretender.

There is a tribunal of which many know very little, but one with which every Christian should be familiar. It is the "Index," or list of publication the reading of which is prohibited by the Church.

Those who have established this commendable guide have done just what a wise apothecary does: he labels poisons. Competent judges have examined the prohibited works, and after their examination have been obliged to condemn them.

Cavilling is a disposition which does more harm in society than can be well calculated. It is the work of ignorant minds. Nothing is safe from their ridicule and blame. Envy, jealousy, spite, or an idle love of fault-finding is sufficient incentive to set their pens to moving, or their tongues in motion. The physical deformities of others are to them a provocation. Those they fancy to be inferior to themselves are at the mercy of their sneers, their mockery, their innuendoes, or their no less impertinent condescension. Merit, worth of the highest order, is despised by them, and even the vital truths of Christianity are made the subjects of their jest and scorn. But we will not dwell upon this disagreeable picture, for it is not one with which young, pure hearts should become familiar. However, let it be the object of all to avoid the last-named dangerous habit, and to always fly to the safe shelter of true criticism where there is doubt of propriety in literature, art or morals.

NEW YORKER, to intellectual young lady from Boston: "You say that you despise New York men. Then why do you come to New York, and why do you go to New York parties?" Young lady: "For a complete intellectual rest."

Roll of Honor.

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

SENIOR DEPARTMENT.

Par Excellence—Misses M. Adderly, I. Alcott, J. Barlow, M. Bruhn, L. Blaine, N. Brady, M. Blair, L. Carney, F. Castenado, C. Congdon, E. Call, F. Carmien, C. Cox, S. Dunne, N. Donnelly, A. Donnelly, M. Dillon, A. Dwan, B. English, A. English, M. Fuller, D. Fitzpatrick, C. Fehr, J. Foster, G. Faxon, M. Fisk, C. Ginz, B. Gove, A. Gordon, A. Gordon, M. Griffith, C. Griffith, M. Hale, M. Helpling, A. Heckard, L. Hutchinson, N. Kearns, B. Kearney, C. Lang, B. Lauer, M. Munger, A. Murphy, J. McHale, T. McSorley, A. McSorley, N. Myler, E. O'Connell, Pierson, H. Ramsey, D. Reynolds, M. Reinholdt, E. Rose, L. Sheekey, S. St. Clair, M. Schmidt, K. Smith, M. Shea, M. Scully, C. Scully, A. Schidler, C. Torrent, L. Williams, L. Walsh, A. White. *2d Tablet*—Misses R. Eisenstaedt, B. Heckard, M. Hawkins, G. Legnard, M. Morse, L. St. Clair, E. Taylor.

JUNIOR DEPARTMENT.

Par Excellence—Misses M. Barry, Brown, Bayer, S. Campeau, M. Cox, F. Hertzog, T. Haney, A. High, A. Malbœuf, M. Mulhall, M. McEwen, M. Murphy, L. Norris, M. Paul, C. Proudhomme, E. Preston, C. Richmond, G. Regan, N. Quill, M. Smith, Margaret Smith, G. Stadtler, N. Sheekey, B. Snowhook, G. Searls, H. Stumer, L. Trask, L. Van Horn. *2d Tablet*—Misses M. Allen, M. Ducey, E. Hagan, A. Keyes.

MINIM DEPARTMENT.

Par Excellence—Misses E. Blaine, E. Burtis, F. Johnson, M. Lindsey, D. Lee, B. Murray, F. Spencer, A. Schmaus, S. Van Fleet.

Class Honors.

GRADUATING CLASS—Misses Dunne, Ginz, Gove, E. Sheekey, Ramsey, Call.

1ST SENIOR CLASS—Misses Barlow, Cummins, Danforth, Heckard, Carney, Munger, Williams.

2D SR. CLASS—Misses Myler, Fuller, Horn, Kearney, O'Connell, C. Griffith, Adderly, Congdon, Kearsey, Murphy, McHale, C. Scully, I. Alcott, A. Griffith, Hale, Wolvin, Legnard, Sheekey, Helpling, A. Donnelly, Shephard, Keyes, Lang, Morrison.

3D SR. CLASS—Misses F. Carmien, E. Kearns, A. High, B. Snowhook, T. McSorley, Walsh, Regan, Fehr, Richmond, Van Horn, Trask, Faxon, M. Scully, Taylor, C. Cox, Eisenstaedt, A. Gordon, A. Gordon, B. Heckard, Schidler, Reinholdt, Schmidt.

1ST PREPARATORY CLASS—Misses M. Cox, A. McSorley, Smith, Barry, Malbœuf, Lauer, Reynolds, Blair, Hutchinson, Mulhall, Stadtler, Campeau, Hertzog, M. Ducey.

2D PREP. CLASS—Misses Shea, Torrent, Quill, Searls, White, M. Murphy, Norris, Schmaus, Murray.

JR. PREP. CLASS—Misses Allen, Hagen, Spencer, Paul, Burtis.

1ST JR. CLASS—Misses Johnson, Van Fleet, Boyn, Lee, Blaine, Preston.

LATIN.

Misses Trask, C. Scully, Keyes, Lang, L. Blaine.

GERMAN.

1ST CLASS—Miss Ginz.

2D CLASS—Miss Horn.

2D CLASS, 2D DIV.—Misses Fehr, Reinholdt, Eisenstaedt.

3D CLASS—Misses Kearney, Danforth, Taylor, McHale, Wolvin, M. Cox, Lauer, C. Cox, Stadtler.

4TH CLASS—Misses Myler, Lang, Carmien, N. Donnelly, A. Donnelly, Schidler, Congdon, Dwan, E. Blaine, Blair.