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Disce quasi semper victurus; vive quasi cras moriturus.

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No. II.

To One Who Favors the Phonetic.

You sing with delight the amendment in store
For ills that orthography vex;
Saying: "Why should *q* cumber the alphabet more,
Or Algebra boast of an *x*?"
Of the *o-u-g-h*, that embarrassing form,
Your system would banish the trace;
And to you will the heart of the foreigner warm,
If your vaunted improvement take place.

But think of the sweet recollections entwined
With letters in infancy learned—
Blest age when a marvel acceptance could find
And souls for the wonderful yearned.
When fair Cinderella and truculent Jack,
Of Giants the-bane, were believed
The *k* that begins knuckle, knowledge and knack
Was with perfect composure received.

And later in life our attachments increase
As thought in its symbol we view;
By phthisic distressed, with a comfort one sees
Distresses in spelling it too.
The pursing of lips when in debt or in doubt
Our mental perplexity shows,
And the *b*, though unuttered, is felt, when about
Our care to a friend to disclose.

Mark the undertone faint of the *u* in our hymn,
Suggestive, though deaf to the ear,
Of echoes angelic that fill to the brim
With joy the celestial sphere—
But you would this heavenly chorus suppress—
Oh! where are your feelings of shame?—
And make it a pronoun, objective—no less—
Which Tom, Dick or Harry might claim.

The eminent physicist shrinks in dismay,
As a fizzesist doomed to appear,
Whose least reprehensible hint will convey
An aroma of pop or root-beer.
And soon will the apophthegm cease to impress,
Bereft of its literal plumes;
For wisdom itself in a commonplace dress
A commonplace value assumes.

Think, too, what a rigid result you will find
Pronouncing, to spelling when pinned;
For the zephyr that blows is in poetry wind,
Though in prose we reduce it to wind.

And many a word unremembered, no doubt,
The same incongruity shows,
Where we, like the French, make a syllable out
Of the *e* that is silent in prose.

'Tis mute, but without it, the infinite brought
To an end most abrupt we deplore;
As we smother a sigh with the *h* at the thought
Of hours to be ours evermore.
Ye fields over which ideality ranged,
Green pastures of fancy, farewell!
Where notions for words were so aptly exchanged—
Rash man! you have broken the spell.

ARTHUR J. STACE.

The Age of Pericles.

This was the time when the Greek Republics were in close rivalry one with another, and, as a natural result, all the pursuits of art and mechanics were practised with unceasing diligence in order to embellish the respective states. Intellectual development was the most striking characteristic of the age. It was the epoch of unsurpassed creative genius. Athens had then attained her greatest glory; and when we consider that she was the centre of the intellectual life of Greece—the home of art, literature and eloquence—queen of the Hellenic world—we cannot call this other than the brightest age of antiquity. Greece had then won for herself that reputation which, even to the present time, has ever placed her foremost among the nations while paganism cast its baneful shadow over the world.

Pericles, the greatest statesman of olden times, reigned supreme in power over the public affairs at Athens. He was a man of taste, of education and talent, and under his protection assembled all the cultivated intellects of Greece. He did not see fit to set himself above the laws of his country like a tyrant, but preferred rather as a simple citizen to rule the people through his wisdom and eloquence, and, above all, by the nobleness of his character. No man ever spent his life more high-mindedly and with less of selfishness in the service of his country; and it is this fact, together with his noble exertions in raising the people of Athens to intelligence and good taste, that has caused Pericles to be regarded as the ablest of Greek statesmen. It was he more than any other who gave

to the Athenians that intense love of poetry, literature and art which remained to them when their military greatness was a thing of the past, and which were of more service to mankind than all their feats of war on land and sea. Book-learning was not what he wished to give his people; under the circumstances of the time, this was impossible. He therefore endeavored to arouse all the faculties of their minds, the aspirations of their souls, by giving to their everyday life that activity which banishes all sloth, and incites to glorious deeds. Under his rule, temples of religion were erected or embellished; the statues in them being executed as finely as sculptor's art could chisel them—grand, beautiful and calm as the idea which gave them birth. Pictures were painted depicting the glories of the nation, and placed in public, that the people might know of the heroic actions attributed to the gods and the great events in Athenian history. The most eminent artists were the bosom friends of him who held complete sway over the Republic. Phidias, the sculptor, than whom there has never been a greater, unless we except Michael Angelo, finished the crowning touches of art. The Parthenon and Odeon, although in ruins, stand, even to our day beautiful in their ruins, as monuments of his genius.

But the glory of his age rests not on art alone. Plays, written by poets whose genius was sublime, in which the great actions of the people's forefathers were told in majestic numbers, were performed at the expense of the state, in a large, open building, before immense multitudes of the populace, not only giving to the audience great pleasure and creating in them a dislike for the coarse, bloody sports of other nations, but diverting their minds into deeper channels of thought and preparing them to act wisely and patriotically in affairs of state.

Under Euripides, and the poets Æschylus and Sophocles, whose works were stamped with the seal of immortality, Greek literature reached its culminating height in the Attic drama. Aristophanes vented his humor in the New Comedy, while history was rendered glorious by Herodotus and Thucydides. Other illustrious names, as Cimon, son of Miltiades and rival to Pericles, Aristides, Pausanias and Lysander, go to make illustrious the age of Pericles. With such men and under such circumstances, how can we wonder at the glory of Athens? She was free in her institutions, and her independence prompted the people to great deeds.

The protection of their country, greed of conquest and love of fame acted as a common incentive to works of merit. But whilst we admire their energy and strength of intellect, we must deplore the moral condition of the people. They entered without restraint into every social vice. Their principle was, "Greatness in public affairs and depravity in private." To a philosopher, these terms seem incompatible: and it may be of some assistance to remember that after the age of Pericles, when Athens was so richly endowed with intellectual culture and all the advantages of refinement, she fell from her proud position to the lowest moral degradation. B.

Valiant Women of the Church.

A clever French novelist has described, with a certain keen, if cruel, satire the character of a person of well-ordered devotional life who considered religion as "a sort of insurance against the risks of hell." The point of this peculiarly French epigram could be well used to prick the bubble of the self-opinion of a rather large class of us Christians who at first take it up—as we are apt to take up all epigrams—with the point turned outwardly. Of course, we are innocent of any cold-blooded weighing of possibilities; and yet have we not, at certain times, felt the consciousness that in any future circumstance we will have been on the safer side? In practice, if not in theory, we are willing to sacrifice each year only so small a portion of our present comfort as will purchase security; and we expect, even according to the endowment policy, that the price we pay should give us a certain percentage of reward in this life. Happily, for humanity, however, the level of devotion has been here and there raised by a purer faith to a height which the blue of heaven seems almost to envelop. Looking back at their history we can distinguish among these higher souls those who were *in* the world and yet not *of* it; whose eyes seem always to have been turned towards another land, as well as others who, with one hand grasping the Everlasting Love, with the other tried to draw mankind up to their height. These last have been distinguished people of action as well as of contemplation, with strong characters which would have necessarily made their impress for evil or for good. Reading of those great ones, who have with patient hands moulded the world to better things, we find the names of women associated with every movement, involving danger to themselves and benefit for others; brave souls, like Solomon's "valiant woman" who *hath put out her hand to strong things*.

Indeed, Christianity seems to have been peculiarly fitted to bring forth the strength as well as the beauty of woman's character. It is the New Testament which first taught that *in Christ there is neither male nor female*. From its first page we see her entering into active work in the world; beginning by faithfulness in loving, following Christ at different times—when, we are told, *the Apostles were full of fear*—and alone remaining with Him to the end.

"Last at the cross and earliest at the grave."

Christianity in Europe began with women, the first who listened to the Gospel, being we are told in the Acts, a woman of the city of Thyatira, named Lydia, a seller of purple, who afterwards remained a helper to the Apostles in the great cause. And again, at Athens, when St. Paul, preaching to those who had erected the altar to the "Unknown God," was mocked by many, among the few who adhered to him the name of only one is mentioned—that of the Roman, Damaris. St. Paul, who alone of the sacred writers is at times severe concerning the privileges of women, seemed

always to associate them very intimately in his work. Among the many friends he had among them he mentioned Phœbe with the greatest affection. She was a woman of rank and wealth, who labored with him in all things, and was a constant friend, *laying down her life* for his sake. In one of his epistles, to convey which she took a long and disheartening sea-journey, he says: *I commit to you Phœbe, our sister, who is in the ministry of the Church in Cenchrea, that you receive her in the Lord, and that you assist her in whatever business she shall have need of you; for she also hath assisted many and myself also.* Many other women who, he adds, *have labored with me in the Gospel* are mentioned by St. Paul.

Also associated with the name of St. Paul is the beautiful story of Thecla, who in the early ages of Christianity was the favorite subject of Christian art and poetry and the ideal of womanly perfection; comparing a woman to Thecla being the highest praise to be offered her. Once, when St. Paul was preaching at Anconium, the maiden Thecla, then eighteen years old, chanced to be seated at a window where she could hear his sermon, which so enraptured her that she would not move from her position to eat, drink, or sleep, lest she should lose any of his words. Her mother, alarmed, sent for her betrothed to persuade her not to heed the new doctrines, but she would not even glance towards him. She was condemned to be burnt; but, escaping sentence, went from city to city in search of St. Paul who continued to teach her the Christian dogma. From this time until her death, when ninety years old, she spent her days in imparting to others the light she had obtained. The ancient Fathers speak in glowing terms of her knowledge of profane literature and philosophy, and her touching eloquence. The Cathedral of Milan is dedicated to her.

Alexandria, the very name of which recalls the many learned men it produced and the schools for which it was so famous, is also associated with the lives of many women of the Church, who, under Origin and other Christian teachers, combined the studies of profane sciences and religion. Of these, one of the most famous was Catharine of Alexandria, whose history has been so enveloped within varying legends that it is difficult to distinguish fact from fancy. Catharine was the daughter of King Costes, of Egypt, and afterwards queen of that country. While still very young, the study of Plato and Socrates prepared her for the higher teaching of religious morality. One day, the story goes, seeing a picture of the Redeemer for the first time, she forgot all else and only thought of Him. She confronted Maximin, the great persecutor, on the steps of her palace to plead for her fellow-Christians, and confounded him by her arguments. The legend is well known of her victory over the fifty philosophers before whom she was brought, by her arguments on their own grounds, citing Socrates, Plato, and the Books of the Sibyls. Condemned to death, she was torn to pieces on wheels. Dryden has founded one of his tragedies on her story and dedicated it to Queen Catharine of Braganza,

whose patroness she was. Saint Catharine is the patroness of learned men and schools, and the symbol of the wheel throughout Christian pictorial art shows how highly in more fervent days her example and memory were esteemed.

St. Apollonia of Alexandria was the daughter of a magistrate of that city, and of great beauty and riches, which, after her conversion, she devoted to God, preaching the Christian doctrines to thousands attracted by her eloquence. Her father, incensed by her determination, caused her to be arrested and put to death, all her beautiful teeth being torn out before her martyrdom as a special and significant vengeance. In those early ages, when Christianity was young, women in high positions who embraced it were called upon to do and suffer much for its sake, and they valiantly responded to every sacrifice. Many are the names of noble women who gave example to thousands of their people; such are Helena, the mother of Constantine, and Pulcheria, the empress and saint, of whom historians say that she was the only descendant of the great Theodosius who inherited his abilities. When only fifteen, her brother declared her "Augusta," and after his death she ruled alone. She consecrated herself to God, and, in the midst of power and splendor, led a life of ascetic rigor; educating the people to virtue by her example, and aiding religion with her strong arm. She supported the Church in suppressing the heresies of Nestorius and Eutyches.

Olympias was the daughter of a noble of the court of Theodosius, and a widow of immense wealth which she devoted to the poor, living herself in penury and dying in poverty and sadness. She was a deaconess. For years the most tender friendship existed between her and St. John Chrysostom, who after his exile addressed to her no less than seventeen epistles. Another friendship, famous for its beauty, constancy and holiness, was that between St. Jerome and Paula, in whom he found his most powerful auxiliary against heresy, who inspired him to undertake his most important work, a Latin translation of the Bible, and also to write his commentaries upon the Prophets. She was of noble family, her father boasting of descent from the Agamemnon and her mother from the Scipios. Her husband, Foxotius, was of the family which produced Cæsar. After his death and that of her two daughters, she, with her remaining daughter, Eustochium, went to the Holy Land and founded two monasteries in Bethlehem, in one of which, for women, they dwelt; and in the other, for men, St. Jerome took up his abode. She built houses to shelter strangers in the places where Joseph and Mary had once in vain sought a place to rest. Her life was serene and beautiful, and at her death her body was carried by bishops to the spot where, says tradition, stood the stable in which Christ was born. St. Jerome wrote an account of her life, a task often interrupted by his grief. "Her faults," he writes, "were the virtues of others, and she was worthy of all love." Marcella and Albina were also life-long friends of St. Jerome, who was their instructor. Albina was

critical and more of a judge than a pupil. Marcella, celebrated for her beauty, became the first nun in Rome, and formed there a community. She was reckoned a great authority in learned matters, having studied the original Hebrew, and was esteemed as highly as a doctor of the Church, being constantly consulted. St. Jerome corresponded with her on Scriptural matters. The end of her life was singularly pathetic. When Alaric's Goths plundered Rome, in 410, her house was entered and she was cruelly beaten. It is said that she thanked God that the loss of the city found her poor and had not made her so.

Fabiola, a maiden of the Fabian family, deserves the credit of first originating a charity of which the ancients were totally neglectful;—she founded the first hospital in Rome.

The women noted for their learning, who have in all ages adorned the Church, are so many that it is impossible to enumerate them. Elpicia, the wife of Boëthus, composed many hymns adopted in the Liturgy. Radegonde, Queen of France, and afterwards abbess of a convent, made her monastery famous for the learning of its nuns. St. Gertrude also brought her convent to a high degree of erudition, having her religious taught the profounder sciences as well as music and the arts. The treatises written by St. Hildegardis are said to have anticipated much in modern science. St. Catharine of Bologna improved musical instruments, and composed sacred music. Hilda, the grand-niece of Edwin King of Northumbria, was the Abbess of Whitby, and governed two of the most flourishing monasteries in England. She was esteemed throughout the whole English Church for her learning, and her advice was craved by all high in authority. More than once she assisted at a synod or council hidden behind a veil. She was the friend of all the eminent men of her day, such as Hedda, and Cædom the poet. Historians speak with admiration of her success in the conversion of the pagans.

Lioba, called "the beloved one," on account of her surpassing beauty, is another famous abbess. She belonged to an illustrious family and was a niece of the great St. Boniface, whom she joined in Germany to assist him in his missionary labors, accompanied by her cousin Thecla, Walburga and thirty nuns. She was extremely learned, familiar with the writings of the fathers, understanding Greek and Latin, and cultivating poetry and the liberal arts. Her quiet cloister was the centre of great power and was resorted to by learned men and the bishops of the Church to consult with her. Charlemagne and his wife Hildegardis entertained the greatest love for her and invited her to their court. St. Boniface requested to be laid by this holy abbess after his death, saying, that those who labored together for Christ, should together receive their reward. Lioba's companion Walburga went to Thuringia where she labored many years and wrote several books.

Concerning St. Bega—or, as she is called in English song and story, St. Bees,—the first nun in Northumbria, there are different legends. It is

said that she was an Irish princess whose parents insisted on her marriage to a son of the king of Norway, in spite of her resistance. Finding entreaties in vain, the night before the wedding she left the castle, took a boat and sailed until she reached the Cumberland coast, where the point at which she landed received the name of "The Headland of St. Bees" by which it is still known. Here she begged land to found a monastery from the lord of Copeland, who satirically offered her as much as would be covered by the snow on the following morning. Although it was in midsummer, during the night the snow fell as far as the eye could reach; and this, the legend says, explains the irregular boundaries of the parish of St. Bees which comprises even some fields of the Isle of Man. St. Bees and her nuns helped with their own hands to build the convent. Down to the Middle Ages she was invoked as patroness of English laborers, and farmers also had recourse to her.

St. Genevieve and Joan d'Arc were two valiant women of the Church whose duties led them to deeds outside the ordinary path of woman's life, supported by a power which gives courage to the most timid. The well-known history of Joan d'Arc—too full of stirring events to recount here—reads more like a picturesque romance of some shadowy, legendary age than an historical fact. Genevieve, the patroness of the city of Paris, was a shepherd girl of Nanterre, who, by her courage and constancy, twice saved France from the ravages of the hordes of barbarians under Attila and Childeric. She obtained such ascendancy over the savage Childeric that he refused her nothing. It was through her influence that King Clovis founded the Christian church erected on the eminence which has been consecrated to Genevieve and known by her name. She was buried beside Clovis and Clotilda.

Bathildes was an Anglo-Saxon girl, a slave in the palace of Clovis II, who married her. After his death, she became regent of the kingdom. In spite of determined opposition she succeeded in eradicating the great evils of slavery and simony. After her work was done she retired to a convent. It has been said of her: "Queen, she never forgot she had been a slave; nun, she never remembered she had been a queen."

St. Margaret, Queen of Scotland, accomplished much the same work in her country: reformed numerous Church abuses, freeing debtors and ransoming captives. Her piety, like that of all those women who have improved the world, was combined with the most practical sense and judgment. Her body was removed by Philip to the Escorial, where her shrine can still be seen.

Matilda, Margravine of Tuscany, has been called the second Deborah. She was a woman of strong and determined character, and one of the most steadfast and loyal supporters of the Church during one of the periods of its greatest trouble. The great Pope Hildebrand, Gregory VII, found in her his most constant friend, who placed her influence and her wealth at his command. Her

castle of Canossa was always a secure retreat for him, and it was at its gates that Henry IV, of Germany, waited three days and nights to sue for the pardon of the Pope, which was at last granted him the intercession of Matilda.

Saint-Beuve has said: "The perfect moral being, if it is ever formed in us, is formed early; it exists at twenty, in all its integrity and in all its grace." This has been true at least of one perfect moral being—Catharine of Sienna,—one of those extraordinary souls who seem to have been sent into the world to accomplish some great purpose, and, when the work is done, to be called away. She died when but thirty-three, her years full of deeds. She was the Joan d'Arc of the Church of the 14th century—the apostle of that age. God called her from her cloister to a more active life in the world, where, in the centre of tumult, her heart remained with Him. She was an important figure in the politics of the time, and mediated between popes, emperors and republics. The people of Florence, who had entered the league against the Holy See, wishing to return to their allegiance, the magistrates sent to Sienna to beg Catharine to become their mediatrix, leaving the conditions of the peace entirely to her management, and promising to sign whatever she would do. This woman, skilled in the science of the human heart, the Florentines called "the dove with the olive branch in her beak." It was Catharine's influence that induced the popes to return from Avignon, where she appeared before Gregory XI, to implore him to remedy the crying evils of the Church, using the strong expression: "I dare to say, Holy Father, that while yet in my native city the loathsome hell-stench of Avignon was wafted to my nostrils." The Pope desired her to speak before the whole Sacred College, which she did with modesty and success. One more great work remained for her to accomplish, that of interceding between Urban VI and his people, who, partly through his own injudicious severity, had raised a schism against him. It has been said of him: "He was ready to draw the sword with Peter against evil-doers, but not to offer the erring cardinals and prelates the kiss of peace that Christ bestowed upon the traitor apostle." Catharine did all in her power to put an end to the schism, and was the chief support of the Papacy. Throughout her life she was as well a solace in lesser troubles, and multitudes of all classes came to consult her, from the erring soul, or the poor mother in some home-difficulty, to the high dignitary of the Church.

St. Teresa's greatest work was the reformation of the Carmelite Order, and the impetus she gave to the religious life of her time. Dupanloup has called her "one of the greatest, if not the greatest, prose writer of Spain. In her, genius was combined with the strongest common sense, and the combination made her one of the most powerful agents for good that her century produced. The story of her life is a very beautiful one, and full of thrilling incident and awesome fact.

Queen Isabella is another light of Spanish history, of whom the name given her, "The Cath-

olic," is the most beautiful and comprehensive description. She labored for the interests of the Church, and thought of nothing else through all the years of her reign. She reformed religious orders, founded institutions, and aided Cardinal Ximenes in his labors for the good of religion. She even fought with her own hand in a cause which she considered a holy one—the war against the Moors—and her armor is still preserved in Madrid. Any mistakes into which she was led were due to the influence of others, or of the times in which she lived, and not to her own gentle but strong nature.

Marie Guyard—or, Mary of the Incarnation—was an Ursuline nun, who came to Quebec in 1639, and founded the first convent. She is called the "St. Teresa of New France." She learned the Huron and Algonquin languages, writing two dictionaries and a volume of Bible stories in the latter; also an Iroquois catechism, and for years taught and civilized the Indians. She was the first to show the necessity of the French securing the mouth of the Hudson from the Dutch, if they desired to hold Canada. Her life was written by F. Charlevoix, and her letters are very valuable, if only for the contemporaneous information they contain.

Mme. Legras was a co-laborer with St. Vincent de Paul, and the head of the first convent of the Sisters of Charity. It was she who first suggested to St. Vincent to form a foundlings' home, and she also co-operated with him in his labors among the convicts. During the civil wars in France, she and her Sisters fed fourteen thousand persons. She added to her other works the charge of a lunatic asylum, and a refuge for old men and women. As an emblem and reward of years of toil she desired that a simple cross should be placed over her tomb with the words "*Spes mea*."

Mme. de Maramion, a friend and correspondent of Bossuet, established during her life one hundred schools, and founded, from her own resources, two hundred missions. She caused the king, who, it was said, could refuse her nothing, to aid her in her work.

Mme. de Maintenon might also well be named as a valiant woman of the Church, one who took advantage of her power to improve the morality of society in France, and to change the atmosphere of the whole country, making religion the fashion where before license reigned. Like all strong characters, she had enemies; but even with them ridicule of her austerity and of her unbending principles was the only weapon they could use against her reputation.

Mary Magdalene of Combé was a native of Leyden, the child of noble parents. Born a Calvinist, she became a Catholic, and after her husband's death went to France, where, alone and not being able to speak the language of the country, she founded an asylum for unfortunate girls, called the "Asylum of the Good Shepherd." Her work still lives after her.

Anne Biget, known as Sister Martha, was a Visitation nun, who during the French Revolu-

tion made herself famous by her heroic deeds in attending the soldiers and prisoners both friends and foes. She was on every battle-field, at the constant risk of life, and many anecdotes are told of her wonderful courage. The day after peace was declared, the inmates of the military prisons gave her a *fête* to show their love and gratitude. A cross of honor was sent her by the French Government, and medals from the Emperor of Russia, and the kings of Prussia, Austria and Spain.

Montaigne tells a story in one of his essays of two Athenians, who were each trying to obtain the contract for a public building about to be erected. One made an elaborate oration concerning his possibilities of the enterprise; but the other, at the close, simply stood up and said: "My Lords of Athens, what this man has said, I will do." What idealists have dreamed, and political economists have discussed, these valiant women have done;—relieved poverty, diminished crime, reduced ignorance, and alleviated every form of misery the world knows. Their noble race is not wholly at an end, and the Church still has her Marthas serving in the heat of the day. These brave souls, as well as those famous ones of historic times, deserve to have said of each of them: *Give her of the fruit of her hands, and let her works praise her in the gates.*

A. McLAUGHLIN.

Art, Music and Literature.

—Signor Pasquale Brignoli, the celebrated Italian tenor, died in New York, on the 30th ult.

—The death is announced of M. A. Regnier, the French philologist and editor of the magnificent series of "Grands Ecrivains de la France," published by MM. Hachette.

—A clean and perfect copy of John Bunyan's "Pilgrim's Progress," 1678, has just been added to the British Museum Library. Only three other copies are known, and but two of these are perfect.

—"As you grow in your art," said Gounod to a young poet, "you will judge the great masters of the past as I now judge the great musicians of former times. At your age, I used to say 'I;' at twenty-five I said, 'I and Mozart;' at forty, 'Mozart and I;' now I say 'Mozart.'"

—The Paris *Voltaire* tells a young man: "If your *fiancée* shows a marked predilection for Strauss, you may set her down as frivolous; for Beethoven, as cross; Liszt, as ambitious; Verdi, sentimental; Mozart, prudent; Offenbach, giddy; Wagner, crankish."

—It is reported that, at the end of the year, a letter will be published in England giving a description of the execution of Queen Mary, written by an eye-witness. The letter was found among the papers of Lord Eliock, a judge, who died in 1793. Lord Eliock's father managed the affairs of several families who were devoted to the Stuart cause.

—A "universal language" has been invented at last. The Rev. J. M. Schleyer, who has invented Volapük, is the Catholic priest of Litzelstetten, near Constance. He studied twenty languages in order to construct one that should be of service to the whole world. The rules of this language, it is claimed, are few and simple, and have no exceptions; any person of ordinary intelligence may master it in three or four months. The knowledge of Valapük would enable educated people to express their thoughts intelligibly to each other on every subject, just as they now understand music and arithmetic by signs all can read.—*Pilot*.

—The bronze statue of Garfield, executed at Nüremberg, on an order from San Francisco, is completed, and has been placed on exhibition at Hamburg. It is of heroic size, the figure being ten feet high. It represents the late President standing erect, with his head uncovered, and clothed in ordinary civilian dress. On the sides of the pedestal are figures representing war trophies and the American eagle. The front face of the pedestal bears in large, raised letters the name "Garfield." The model of the statue was made by Herr Happersberger, an American sculptor now residing in Munich. The statue will soon be shipped to San Francisco.

—The following eulogium of Christian Reid, by a reader of *The Home Journal*, is such as very few popular writers deserve nowadays. It is a pity there are not more writers of the stamp of Mrs. Anna H. Dorsey and Christian Reid (Miss Frances Fisher):

"The influence of one of Christian Reid's books, with its pure diction, its refined culture, its ethical, artistic tone, is as refreshing, after a certain style of the modern novel, as the stepping from an over-heated, gas-lit room into the fragrant, dewy light of the early morning. The most careful mother need not fear to introduce the most delicately nurtured girl into the society of her sweet, gracious heroines, her manly, chivalrous heroes. The scenes of the present story, 'Heart of Steel,' are laid partly in Paris and partly in Rome. The author's descriptive powers, always good, have here an ample scope. Her words seem to sparkle with the brightness and brilliance of the gay capital of France; to grow tender and musical as she brings before her readers pictures from that mystic dreamland of poetry and song, Italy."

Scientific Notes.

—Mr. Shaw, a Colorado surveyor, reports the discovery of almost a solid mountain of alum over a mile square, some of the cliffs of which rise to an elevation of 700 feet above the bed of the Gilla River.

—M. Charcot has communicated a paper by M. Mairat to the *Academie des Sciences* on the associations said to exist between mental action and the use of phosphorus. The drug is believed to be concerned with both the action and nutrition of the brain. In working, the cerebrum is supposed to absorb sodic and potassic phosphates, and to give out phosphoric acid combined with a base. Intellectual work retards nutrition, because it diminishes

the proportion of acid combined with alkalies and increases the earthly phosphates.

—An ancient pit dwelling has been found near Devizes, England, consisting of two intersecting circular holes about five feet in diameter sunk into the chalk. In height they are a little less than six feet, and bone ornaments, spindle whorls, loom weights, and several objects, supposed to have been used superstitiously as helps to make water boil, were discovered on the floor. Three stones formed a hearth; the ashes were still in place and on them fragments of an earthenware vessel. The pit is said to have looked as if just abandoned.

—A German student at Heidelberg University has discovered a new anæsthetic in cocoa. It is believed to have the quality of rendering a particular part of the human body without sensation, thus avoiding the necessity of using chloroform or ether, which affect the whole body. An experiment was made with a woman in Mt. Sinai Hospital, New York. Twelve drops of the new anæsthetic were placed in one of her eyes, and in less than ten minutes she had lost all sensation in that organ, though otherwise conscious and fully sensitive. The eye was operated upon, giving no pain whatever to the patient.

—The phenomenon of the combustion of oily refuse in factories, spontaneously, has been the subject of thorough investigation by one of the technical societies of France, including a series of experiments upon fragments of cotton, linen, jute, and woolen waste, saturated with oils of different natures. In this case, the materials were placed in a tin box, having a double bottom, in which steam entered, so that the part which received the refuse could be maintained at a temperature of 180 degrees F.; and a thermometer was inserted in the oily substance, so that the variation of temperature occurring therein could be noted. The results obtained show—first, that any vegetable or animal oil inevitably takes fire after a few hours, under the above conditions; on employing cotton-waste, the mass burns quickly and with flame, in contact with the air, while wool refuse is slowly transformed into a black, carbonaceous mass. In the second place, the addition of mineral oil, known as lubricating mineral oil, serves to retard the spontaneous combustion of vegetable or animal oil, if mixed in small quantities, but if a large amount be added inflammation is entirely prevented.

College Gossip.

—The Latin salutatory at Yale has been such a failure for the past two years that it has been decided to discontinue it.—*Argonaut*.

—An estimate was given in the *New York Herald* that between \$2,000 and \$3,000 worth of apparel was destroyed in the recent cane rush at the Scientific School at Yale.—*Heidelberg Monthly*.

—A chair of biology is about to be founded in connection with University College, Dundee. The

college, which has just begun its second winter session, had over 370 students last summer.

—PROFESSOR IN ZOÖLOGY: "The tail of a lobster is so constructed that when it is thrust out backward it is fan-shaped, and when it is drawn in again it—" TOO PREVIOUS SENIOR (prompting him): "It shuts up." "Yes," the Professor continues, "it shuts up, and, by the way, it is a very good thing to do occasionally." [Grand whoop-up by the Class.]—*Ex*.

—It is stated that there are one hundred and thirty-nine medical schools in the United States and Canada, containing about twelve thousand students, namely, ten thousand regulars, one thousand two hundred homeopathic, seven hundred and fifty eclectic, and fifty physio-medical students. The total number of doctors is about one hundred thousand, or on an average of one to every five hundred inhabitants.

—Says Dr. Sargent, of Harvard:—"The object of muscular exercise is not to develop muscle only, but to increase the functional capacity of the organs of respiration, circulation and nutrition; not to gain in physical endurance merely, but to augment the working power of the brain; not to attain bodily health and beauty alone, but to break up morbid mental tendencies, to dispel the gloomy shadows of despondency, and to insure serenity of spirit."

—A holiday was to have been given lately to the students of Suwanee College, Tennessee. The afternoon before the day one of the Scientific Professors noticed alarming changes in his barometer. The sensite instrument clouded up, showed great depression, and was in a terrible state altogether. The Professor foresaw cyclones, and rescinded the order giving the boys a holiday the next day, postponing their proposed excursion. The next morning the sun rose on a cloudless day, balmy and mild. The boys, appreciating the situation, put on their rubber coats, boots, and attended recitations with umbrellas raised. They rushed through the soft sunshine as if pursued by howling winds, and shook themselves on entering the lecture-rooms as if emerging from drenching rains. The Faculty let the boys off, and the Scientific Professor overhauled his barometer.

—The following quotation from Dr. Brownson's essay on "The Conflict of Science and Religion" is well worth reproducing:

"Nearly all the celebrated universities of Europe were founded by Catholics before Protestantism was born, and their most eminent professors—far more eminent than are to be found in non-Catholic colleges and universities—were monks, religious men vowed to Christian perfection. The Church has only encouragement for the physical sciences—for Mathematics, Astronomy, Geography, History, Geology, Philology, Palæontology, Zoölogy, Botany, Chemistry, Electricity, etc. She does not, indeed, teach that proficiency in these sciences is the end of man, or that they are worth anything without proficiency in the practice of the moral and Christian virtues. She teaches us to value them only as they redound to the glory of God in a better knowledge of His works, and in honoring Him serve His creature man either for time or eternity; but so far as they are true—are really science, not merely theories of science—and aid the real progress of man, she approves and encourages their cultivation, and presents the strongest motives for cultivating them."

NOTRE DAME SCHOLASTIC.

Notre Dame, November 8, 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.

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

—We have been obliged to defer until our next issue the publication of the synopsis of the excellent lecture delivered last week by Gen. Rosecrans. Some omissions in our report requiring connection have necessitated this delay.

—A letter has been received from Baltimore, informing us that the Very Rev. Father General and his companion, Rev. P. P. Cooney, Miss. Ap., arrived safe at their destination last Saturday morning, in time to be present at the preliminary session of the Council held on the same day. The solemn public opening of the Plenary Council on Sunday last is described as the most solemn and imposing event of modern times, outside the city of Rome. The grand array of the prelates of the Church, in mitre and cope, and the heads of religious orders, in cope and surplice, and ecclesiastics of all grades, fully one thousand in number, presented a sight never to be forgotten as they wended their way processionally to the cathedral, and occupied the sanctuary and aisles of the sacred edifice. The proceedings attendant upon this formal open-

ing, together with the celebration of Pontifical Mass by Archbishop Kenrick, of St. Louis, and the sermon by Archbishop Ryan, of Philadelphia, occupied five hours. The former of these prelates, who, we believe, is the senior Bishop in the United States, was present at the first National Council, held 1852, and also the second, held in 1866. It is expected that the deliberations of the present Council will extend over the greater part of the month.

—Good breeding is not to be despised, although it would seem that some are of the opinion that polished manners are assumed only by rogues, confidence men and the like, for the sake of beguiling their neighbors and taking them in; and that rough manners are a sign of honesty and right-heartedness. We admit that rogues sometimes affect polished manners, and that sometimes excellent-hearted persons are rather rough in their ways. But the rogues are making a bad use of a good thing, and the excellent-hearted persons have so many good qualities that the defect of bad manners is overlooked by their friends, and there is no doubt that, were good manners added to the other good qualities of those excellent persons, intercourse with them would be more agreeable, their influence would be greater, and they themselves would be improved some fifty per cent.

In all circles of society, politeness is indispensable. True politeness is the exterior manifestation of Christian charity. There is no doubt a great deal of the article counterfeit, concealing the impulses of hearts moved by vicious instincts! Yet this base article is easily discovered, for it has not the ring of the true metal; and, moreover, in a very short time this burnish will rub off, and the falseness of the heart which is for a time concealed by false politeness will be discovered.

To have true politeness, then, it is necessary to have the heart imbued with Christian charity; it is necessary to have a right idea of the dignity of man—a being created by God, and redeemed by the Blood of the God-Man; and to bear in mind that, as all are brethren as the descendants of Adam, so we are still more closely united as brethren in the Incarnation, where we are all brethren of our Elder Brother, Christ, our Lord.

It is evident that any one who has thought seriously on these truths must be a polite man, must have good manners; not that he will be thoroughly posted in the etiquette of a higher social circle than the one in which he moves, but, in all his communications with his fellow-beings, the effect of

those great truths in his heart will appear in his words and actions. He will never wound by his tongue, he will never insult by his actions, he will please all in his speech, and will never neglect the observance of those outward marks of politeness and respect that are in common use in the community of which he is a member.

If rogues use politeness to deceive, let honest men be polite, at least to render their intercourse more agreeable, if they have no higher motive. If some otherwise good and irreproachable men are boorish in their manners, bear in mind, they are respected *in spite* of their uncouth manners, and would be much more agreeable members of society had they more agreeable ways.

—We are glad to note that the Philodemic Society—the oldest literary and debating organization in the College—has been reorganized. Another is thus added to the various debating societies already organized for the year, and is evidence of the interest taken by the students in availing themselves of the many advantages offered for improving in eloquence. Evident though it may be that exercise in public speaking is the chief means of improving in oratory, yet there are not a few who think that nothing is gained by joining a debating society wherein this much-needed exercise is precisely to be found.

It is a very erroneous impression that debating societies are of little or no benefit to their members, and those who are misled by it often lose opportunities which, if profited by, would be of incalculable benefit to them in after life. This, we think, will apply to such organizations wherever they may exist, provided they be under proper restrictions. But here at Notre Dame the remark applies with particular force, because ready access can be had to the libraries and information obtained that will not only make the debates interesting but will help to enrich the student's mind with useful knowledge.

Besides the fund of information which comes to the young man from the study necessary for debating a question before a society, the spirit of emulation which is excited in him will nerve him for greater triumphs than those in academic halls. He will also be enabled to acquire that fluency of speech, that wished-for facility of saying happy things in a happy manner which comes only after long practice in public speaking.

That membership in a debating society may be of benefit to the student, he must see that what he

does is done in a proper manner. We have seen faults in opposite extremes displayed in meetings. We have seen young men attempt to debate questions, and sometimes very important ones, without having given any serious thought to the subject before rising to speak. Again, we have seen others well prepared—almost too well prepared, some of the audience thought,—who on arising produced a long manuscript from which they read all that they had to say on the subject. Of the two faults, the reading from a manuscript is the least, for the writer has at all events added to his knowledge by the study he has given his subject. Nevertheless, in a debating society it is a fault, since it retards the debater in the acquisition of fluency of expression and elegance of delivery. Still, as we said before, he who attempts to speak on any subject without having given it serious thought is guilty of the greater fault. The want of serious thought, of due preparation by previous thorough study of the subject, will lead one rather to frothy declamation and low personalities—things always avoided by the real orator—than to true eloquence and sound reasoning. They will lead him to false ideas of what public speaking really is, and will thus do him more harm than good.

Exchanges.

—Under the heading "English Hostility to American Views," Prof. A. S. Zerbe, Ph. D., lately presented a very able article in the *Heidelberg Monthly Journal*. The learned Professor tries to show that while England—after the thousand years of protection which enabled her to surpass all other countries in manufacturing facilities—preaches free-trade, she practises it only in regard to such things as no longer need protection, at the same time granting enormous subsidies to her steamship lines and other interests, and aiding other of her industries by Acts of Parliament.

—*The Archive*, an eight-page monthly, edited by members of the Union Catholic Library Association of Chicago, published last month a prize story written by Harry B. Smith. The editors of *The Archive* now offer a second prize of \$10 for the next story, open only to such as are members of the Library or are in some way connected with the paper. The editor says, and very truly, "We never know what we can do in the literary way till we have tried. There may be a Lytton, a Dickens or a Lever amongst us, and if *The Archive* should be the means of discovering him, or her, it will have well performed its mission." Its mis-

sion is a praiseworthy one, and we wish *The Archive* success.

—We congratulate the new editors of *The Varsity* (from University College, Toronto,) on the decided improvement in the paper since they took the management. The firmness of grip shown in the "Salutatory" bespoke a self-confidence and a determination to succeed that augured well for the enterprise:

"The establishment of a journal that will be an authority to all on our University affairs, in which each of us will make known his literary work to all his fellows, that will bear the imprint of a thorough *esprit de corps*, which shall have a circulation sufficiently large to make financial failure impossible—this is what we dream of in the editorial sanctum."

That meant work, and the initial numbers of *The Varsity* have already shown some very fair samples of what the editors and contributors can do. In appearance *The Varsity* has undergone little change except the dismissal from the front page of the young man and maiden with the mortar-boards.

—The *Vanderbilt Observer* for November comes nearer our ideal of what a monthly ought to be than do most of the other college monthlies. Instead of stuffing their paper with goody-goody "stories" and nonsensical "Facetiæ" clipped from patent-inside newspapers, the editors and contributors have gone manfully to work with their pens. It is true the articles do not possess a high order of merit, but they at least show praiseworthy industry. We clip the following corner-piece:

"Speaking of the swarm of so-called colleges and universities in the South, a recent writer says. 'All these institutions are doing good work in education, and many young men are thus taught who could not afford to go to a true college or university. But I do not object to the education, though I have no doubt an investigation would disclose equal absurdities here. . . . But I do object to lowering the ideals of the youth of the country. Let them know that they are attending a school, and not a university; and let them know that above them comes the college, and above that the university. . . . In other words, let them be taught the truth.'"

—The *Bethany Collegian* (West Virginia), the *Student's Journal* (Illinois Wesleyan University), the *Indiana Student* (Indiana State University), the *Merom College Record*, the *Lantern* (Ohio State University), the *Cap and Gown* (University of the South), the *College Review* (Shurtleff), the *College Rambler* (Illinois College), the *College Index* (Kalamazoo), the *Literary Gem* (Southwestern Presbyterian University), the *Delaware College Review*, the *Wooster Collegian*, the *College Courier*, the *Dickinson Liberal*, the *College Transcript*, and the *Ariel* (University of Minnesota), are recent callers, and are named in the order in which they happen to meet our hand. We give them all a cordial welcome and shall be glad to see them often. We regret that in the hurry of the hour we cannot have a chat with each of them. A passing glance shows various grades of merit—from good to indifferent—in these new visitors, but we presume that like ourselves each of them is doing the best it can under the difficulties attending college journalism.

—The Exchange-editor of *The Cap and Gown* (University of the South), gives the following criticism of our paper:

"The last two issues of the NOTRE DAME SCHOLASTIC are full of Commencement news. The oration at this institution was delivered by Rt. Rev. Ignacio Montes de Oca y Obregon, D. D.—(Whew, what a name!) This little paper deserves great credit for its enterprise and push, but it would be more readable if so much was not said about the Pope and other Bishops. When we want church news we go to church papers and not college papers."

This was in the August number of the *Cap and Gown*—the only one received up to the time of writing—which we have just happened to pick up from a pile of exchanges. As the Southern Dives has offered us the crumb of comfort that he thought he could spare from his store without risk of impoverishing himself, we should perhaps excuse his vulgarity and look only at his good intentions; but, really, his patronizing air is too much for our equanimity. If there be one thing that we despise more than another it is a patronizing air; but when this patronizing air is shown by inferiors, it is insufferable. This 15-page Southern *monthly* calls our 16-page *weekly* a "little paper," even though one number of the SCHOLASTIC is larger and contains a great deal more matter than the monthly issue of the *Cap and Gown*. As to the vulgar allusion to the learned Mexican prelate who honored us with an excellent Commencement oration, there is no need for comment; it bears self-condemnation on its face. An editorial in the same number of the *Cap and Gown* speaks of medals given by Bishops Quintard and Elliott for Greek and New Testament History respectively; from the tenor of *Cap and Gown's* criticism we think a medal for politeness and etiquette would not be misplaced at the University of the South. We hope our Southern contemporary has sense enough to see the point and take our rebuke in good temper.

—When starting out with the Exchange department we resolved to let the readers of the SCHOLASTIC know, as occasion offered, what our *confrères* of the college press thought of the paper and its contributors, and thus give the latter an opportunity of seeing themselves as others see them. We have therefore published, and intend to publish in future, the comments of our Exchanges, whether favorable or otherwise. *Apropos* comes the following, from *The College Speculum*:

"The NOTRE DAME SCHOLASTIC appears regularly among our exchanges. We think, however, that it would be more generally admired if it gave less space to sectarian ideas and Catholic news, and instead favored us with more literary articles on live topics."

Now, that is the question—"live" topics,—what is a "live" topic? Perhaps the Exchange-editor of the *Speculum* would favor us with a definition,—or it may be that some of the many scribes around the College here already know what a "live topic" is and will write it up for the SCHOLASTIC. Anent the charge of sectarianism we print the following notice from the *Indiana Student*, published at the State University:

"NOTRE DAME SCHOLASTIC is deservedly receiving the highest compliments from our State press. It least de-

serves the stigma of 'sectarian organ' and 'bigotry' of all the denominational publications that have come under our observation, notwithstanding it is on the side of Romanism."

Since writing the above, a copy of the *King's College Record* has come to hand. It contains a notice of the SCHOLASTIC, which we will append for the sake of contrast, and for the benefit of all whom it may concern. Those who have an opportunity of comparing the *Record* and the *Speculum* will, we think, not be long in deciding which is the abler paper. The *Record* says:

"The NOTRE DAME SCHOLASTIC, as usual, is full of good things. The latest No. opens with a clever and thoughtful paper on "The IVth Eclogue of Virgil." The writer shows that the Hebrew books, or at least the doctrines and beauties they contain, were familiar to the wise men of Rome, and more particularly to Virgil, and concludes by saying: "We cannot but concur in acknowledging that this Eclogue of Virgil is the most beautiful, the most stately and the most enduring monument ever conceived by pagan mind and erected by pagan hands to extend and perpetuate that great and soothing tradition which announced the coming of the Messiah."

Books and Periodicals.

THE ILLUSTRATED CATHOLIC FAMILY ANNUAL for 1885. New York: The Catholic Publication Society Co. No. 9 Barclay St.

It is now seventeen years since the publication of this interesting *Annual* was begun, and with each succeeding year it has not only held but increased the popularity which marked its inception. Apart from the usual information to be found in all good annuals—such as astronomical calculations, the various divisions of "Church days," rates of postage, the calendar, etc.—this little book possesses a feature, distinctively its own, in the literary articles with which it abounds and the artistic illustrations accompanying. It is this feature, we venture to say, which has made the *Annual* so popular, and which will secure for it still greater popularity if the present careful editorial work is continued. We cannot give all the contents of the *Annual* for 1885, but we would mention that, in addition to other interesting and instructive matter, it contains well-written sketches, with portraits, of "Father Junipero Serra," "The Two Abbés De Ratisbonne," "The Rev. Henry Formby," "The Rt. Rev. John Henry McMullen, D. D., First Bishop of Davenport, Ia.," "The Most Rev. Roger Bede Vaughan, Archbishop of Sydney," etc., etc. The *Annual* is sold at 25 cents a copy.

—The oldest illustrated musical monthly in this country—the *Musical World*—comes to hand this month with fine selections of both music and miscellany. Every musical person should read the *World*, as it always contains a vast amount of information and interesting gossip concerning musical matters. The November number contains some beautiful illustrations, and is otherwise as perfect as possible. The vocal and instrumental selections are—"Later on," a ballad by Bucalossi; "Rosebuds in the Garden," a song by Vernor; "Coon Schottische," and the beautiful "Pizzicati,"

from Delibes' "Sylvia." The *World* is only \$1.50 per year, or 15 cents per copy. Address S. Brainard's Sons, Euclid avenue, Cleveland, Ohio.

—*St. Nicholas* for November, the first number of the new volume, contains a heaping magazineful of the good things promised for the coming year, and opens with a beautiful frontispiece in colors, from a painting by A. M. Turner. J. T. Trowbridge contributes the opening chapters of "His One Fault," in which the hero, through "his one fault" of heedlessness, sets in motion the train of consequences which will follow him and interest the reader through the entire volume; and in another serial, "Among the Law-makers," the author, Edmund Alton, relates his often amusing experiences; while a page in the U. S. Senate, tells many new anecdotes of public men, and gives a graphic and easily understood account of the organization of the national government. An instructive paper by Charles G. Leland, on "Metallic Bandwork and Nails in Decoration"; the usual (and some unusual) departments, including the "Cartoon Page," a new feature, close a number of which the foregoing are but the leading features.

—THE "AVE MARIA" SERIES.—Notre Dame is adding another to its many noble works for Catholicity. Under the title of the "Ave Maria" series, it has commenced the publication of a series of pure, entertaining and cheap little books (so cheap, indeed, that they are within the reach of the poorest), as an antidote to the poisonous literature that floods the land. This is a most laudable undertaking, and one that should receive every encouragement from the Catholic public. Indiana, especially, to which the University of Notre Dame is a pride and an honor, should take the lead in helping along this good work and in showing its appreciation thereof. But while we would wish to see Indiana in the fore front generously supporting the good Fathers of Notre Dame in issuing a cheap Catholic library, we hope there is not a Catholic community in the United States that will not do its part in the matter.

Since the destinies of the Republic and of the Church are to a great extent dependent on the rising generation, parents should see to it that their children are supplied with good, wholesome, ennobling and elevating literature. This is a duty which they owe to God, to the Republic, to themselves and to their children. If at any time they pleaded that Catholic publications were so costly as to be beyond their reach, they cannot advance that excuse any longer.

Catholic societies which have heretofore pleaded meagre financial prosperity as a reason why they could not establish Catholic libraries amongst them have now an opportunity of laying the basis of one. They will show a want of sincerity in their professions if they do not avail themselves of it.

To-day, when the enemies of religion and of society are active in spreading pernicious literature, it behooves us to use every means of placing good books in the hands of our young men and women to counteract the evil teachings of wicked men.

To one and all we recommend the "Ave Maria" series, of which two numbers are already issued. Considering their admirable typography and general get up, they are a marvel of cheapness, being only ten cents each. Is there a Catholic parent, is there a Catholic society in this broad land that cannot afford to invest ten cents in these splendid publications, as they are issued at intervals? How many Catholics are there who could not afford to subscribe these few cents for this series as regularly as its numbers are issued? We know there are but very, very few. A young man has only to deny himself a cigar once a month, or perhaps not so often, and send the price of it to the *Ave Maria* office, Notre Dame, Indiana, in order to secure sound, entertaining literature and accumulate a splendid library, a perfect gem, ere he can realize it.

The first number of this series is "Francis Macary, the Cabinet-maker of Lavour," by Henry Lass  re. It is a charmingly-related narrative of a miraculous cure performed through the Water of Lourdes, where, after thirty years of suffering from varicose ulcers, Francis Macary, who, from carelessness, had been led to unbelief, was restored to spiritual as well as physical strength and health.

"Rosa Ferrucci, a Memoir and Letters," by Henry Perreyve, the second number of the series now lies on our table. It is the beautiful disclosure of a beautiful life. Rosa Ferrucci was an accomplished young lady of extraordinary natural gifts. She knew best of all, however, "how many things nature says; how it speaks to the heart; how, above all, it can tell of God." The little book contains a number of letters from Rosa to her lover, "in which shines forth in a marvellous manner the beauty of Christian love." We hope that the Fathers of Notre Dame in this enterprise will receive the aid and encouragement which they deserve. —*The New Record (Indianapolis)*.

The "Protection" Question.

DEAR SCHOLASTIC:

I was considerably amused last week, on the perusal of the SCHOLASTIC, in finding a criticism on my article, "Protective Tariff." My first thought was to make some reply to the astounding arguments (?) of my worthy friend, but after a second and more careful perusal of the article, I found nothing in it to refute. The writer makes assertions, and saves me the trouble of refuting them by contradicting himself in the next paragraph. But although nothing further need be said, I will remark that while I am sorry there are no points in the article worth taking up in detail, I am really glad to see that my Democratic friends stand forth so bravely in defense of their free-trade principles, and think they deserve all encouragement.

C. F. PORTER.

Local Items.

- Hurrah for everybody!
- When shall we have a *soir  e*?
- "Those pictures are just too lovely!"
- "There was no collision on the road!"
- Who complains about this kind of weather?
- The Juniors have a Cleveland in their ranks.

—Our friend John rejoiceth at the opening of the oyster season.

—"Pap" is effective when he gets warmed up to his subject.

—The Seniors are now talking about an Athletic Club. Why not?

—Competitions next week will be held in the Commercial Course.

—The double windows still maintain their benign effect upon the weather.

—Chicago presents unusual attractions at this time of the year as a summer resort.

—Cecil has applied to the weather-prophet to find out what are the prospects for snow.

—The ex-friend is a man to his word. When he shakes hands to confirm a compact he means it.

—Henry is over his convalescence. It looks like old times to see him wrestling with the sphere.

—During the coming week the Rev. J. A. Zahm will deliver a scientific lecture, illustrated by stereopticon views.

—The score will soon be published of the standing of the competitors for the Mason, Regan and Ernest medals.

—Though the season has ended, yet the continued fine weather permits of an occasional good game of baseball.

—The paintings in the Notre Dame Series on exhibition at the Cincinnati Exposition were returned last Wednesday.

—One of our successful nimrods keeps his table well supplied with pheasant, rabbit, and other relics of the hunter's skill.

—What's the matter with our local punsters? Have they fallen through their own weakness or have they been suppressed?

—The variety and beauty of the fine collection of plants in St. Edward's Hall give it the appearance of a conservatory.

—"Dick" is an acknowledged orator, but sometimes his emotions choke his utterance—as was the case at the great blow-out.

—A very exciting game of football was played on the Seniors' Campus, last Thursday. All hands joined in and made things lively.

—If anyone is particularly anxious to test his skill as a chess-player, he will find his man in John Dorenberg. Johnnie is a good player.

—The Junior reading-room resounds with the merriment of happy youths these cool days. Billiards and chess seem to be the favorite games.

—Signor Gregori has finished a beautiful oil portrait of the little daughter of Mr. Raff, Ticket Agent of the L. S. & M. S. R.R., South Bend.

—We have heard it remarked that there are many who would like to see the electric crown burning for at least an hour every night. Say from eight until nine.

—The college cheer, 'Rah! 'Rah! 'Rah! *Nostra Domina*, should be assiduously practised,

so that it may be used with good effect whenever occasion may require.

—Next Saturday evening the Euglossians and St. Cecilians will combine in the celebration of St. Cecilia's day. The various musical organizations will also participate, and it is expected that a very pleasing entertainment will be presented.

—CHEMISTRY CLASS—Smart young Soph. to ancient Prof.:—"What relation does the day rate of gold bear to the nitrate of silver?" Ancient Prof.:—"Sir?—Ahem! No, it relates to ox(h)ide (after class) an-ti-mony." (Collapse of s. y. s.)

—Judging from the many reports in the SCHOLASTIC, of foot and baseball games, these games seem to be more in favor with the students than ever before. Why could not two picked elevens in the Seniors give an exhibition game some Thursday?

—Rev. President Walsh and Rev. Father O'Reilly, of Valparaiso, Ind., visited the Minim department on Wednesday. President Walsh gave the Minims some problems in Arithmetic, which, Father O'Reilly said, were rather difficult for boys of their age; but the Minims worked out the answers with a promptitude and accuracy that greatly pleased the Rev. visitors.

—The 8th regular meeting of the St. Cecilia Philomathean Association took place Nov. 12. After reading of essays by W. Daly, F. Hagenbarth, C. Mason and C. Stubbs, the Moot Court opened. A full report of the proceedings will be given in the next issue of the SCHOLASTIC. Public readers for this week are: Masters Berthelet, Harris, Mason, Stubbs, Garrity, and Cleary.

—On the afternoon of the 9th inst., the Juniors' first nine and the Apprentices played an interesting game of baseball. J. Dorenberg captained the Juniors, Jno. Moran the Apprentices. In the ninth inning the score stood 11 to 8 in favor of the Apprentices. The game lasted one hour and ten minutes, during which time Masters Dorenberg, Weiler and Courtney, of the Juniors, and Hoben, McHenry and Burns, of the Apprentices, had ample time to distinguish themselves.

—The 4th regular meeting of the Junior Archconfraternity was held Thursday evening. Rev. Fathers Hudson and Kirsch, C.S.C.; Bros. Leander, Philip, Stanislaus, Francis, Lawrence and Anselm were among the visitors present. A very interesting instruction on St. Stanislaus was given by Father Hudson. Master M. Mulkern read an essay on the life of St. Stanislaus, and Master F. Hagenbarth defined the word "Adoration." Masters Clarke, Courtney, Stubbs and Cleary were appointed as essayists for the next meeting.

—The 6th regular meeting of the Sorin Literary and Dramatic Association (Minim dep't) was held on Monday, Nov. 10th. Masters J. Ernest, of Deer Trail, Col.; P. Comins, Chicago, Ill.; F. Piel, Racine, Wis.; C. Mitchel, Harrisburgh, Ill.; and F. Peck, of Denver, Col., were admitted to membership by a unanimous vote of the members. Original compositions were read by Masters J. Gruns-

feld, F. Rugee, J. Blakeslee, F. Noonan, J. Boos, E. Berry, W. O'Kane, and J. Kelly. The President proposed a subject for debate at the next meeting, and closed the proceedings with an interesting speech.

—One of the most exciting and long contested games of football of the season was played last Sunday. Sixteen Juniors, mostly ex-Minims, captained by F. Benner, challenged the whole Minim department. The challenge was accepted by the Minims, who chose C. V. Inderrieden as captain. The game commenced at 3.40, and was terminated at 4.55, by the bell for ranks, thus making the time of the game 1 hour and 15 minutes, during which time neither side won a goal. Some fine playing was done by J. and E. Kelly, F. Weston, I. Bunker, W. McGill, and Piero, of the Minims; while of the Juniors, P. Mullane, P. Waggoner, H. Warner, D. Tewksbury, and Geo. Tarrant, distinguished themselves in many brilliant plays.

—The Philodemic Society was reorganized last Wednesday evening. Several new members were elected, and officers chosen for the ensuing term. The officers are as follows: Director, Prof. W. J. Hoynes; President, H. A. Steis; Vice-President, T. Callaghan; Recording-Secretary, James Conway; Corresponding Secretary, F. H. Dexter; Treasurer, P. J. Goulding; 1st Censor, D. Reach; 2d Censor, M. Dolan; Sergeant-at-Arms, T. Mathers. The following programme was arranged for the next meeting, Wednesday evening next: Debate—"Resolved that in our Day a Scientific Course is more Beneficial than a Classical Course." For the affirmative, Messrs. Dexter and Callaghan were appointed and for the negative Messrs. Goulding and Mathers: Alternates, Messrs. Reach and Kavanaugh. Mr. V. Burke will read an essay on the "Roots of Commerce" and Messrs. Browne and Conway are to appear with declamations. "Free Trade as Opposed to Protection" is under consideration for a subsequent meeting.

—THE GREAT POW-WOW.—Six moons have passed since the Great Chief, the wise man of the tribe Demok-rasie, was placed in the White Wigwam; in the wigwam of the grey-beards and bald-heads—the sages of the tribe. Great was the joy among the braves, and loud were their voices for the mighty Groveronikaya, from the land of the rising sun and the bison, was to pass the wampum, smoke the pipe of peace, and sit in the Big Chair at the council. There were camp-fires, war-dances, hullaballos, and many big talks in all the hamlets and lodges. In the country of the Indianas, near the hamlet Mishawaka, is the great Wigwam of the Wise, the lodge where the young braves and chiefs of the nation receive wisdom from the sages, and contest in feats of strength and skill.

Here it was, six moons ago, that there was a noble war-dance; the young chiefs buried the hatchet and smoked the pipe of peace. In this war-dance were as many braves as there are feathers on a shanghai rooster, or so many as might be counted on the hand twice ten times. In the

middle of the *campus* was a great pile of boards and branches and straw. When the braves came out of the lodge, the sun having gone down in the big Western Water to cool his face, they smeared on the red paint (the red paint brushes were in the neighboring village), and, headed by Medicine-Man-Sykes, who beat the tom-tom, and Canoe-chief-Guthrie, who blew into the brass horn, they marched in serpent file across the field. A flint was struck into the pile of brush, and quickly rose the forked tongues of fire.

"Cackle-crackle-swish-h!" sang the flames: "Hurray!—hurray!—'rah-for—Cleveland!" cried the braves.

They grasped paws and then danced the war-dance around the roaring fire, while the red flame lit up their nodding crests and the deadly paper tomahawks which they brandished. Then they called on the great chiefs of the lodge to talk to them and give them wisdom; and soon stepped forward the noble MacKinnerie, the Dearfoot of the tribe, and who paddles the big oar in the end of the long canoe, Minnehaha. He spoke wisely to the braves, and they drank in his words with pleasure. He said that they had placed their chief, Groveronikaya in the White Lodge, and that now they would bury the tomahawk for about four winters and smoke the mere-sham pipe and good old cabbage-leaf cheroots.

"Hi-yi!" yelled the braves, and clapped their hands, and then called for Big-Brave-Peqot-Gouling, from the land of Massasoit and baked beans. He spoke with the spirit of the warrior and stirred up the blood of his listeners. After him spoke Little-Bigman-Dickie-Political-Encyclopædia, of the country of the Big Muddy and the Wyandottes, and the subtle Cal-a-han, deep in thought and tremendous on the war path. Then the braves yelled and, after dancing around the fire, filed into the lodge. *They had done!* OWEGO.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Ancheta, Alvarez, Barbabosa, Bustillos, Felix Baca, Becerra, J. Baca, F. J. Baca, Burns, F. Burke, V. Burke, Breen, Callaghan, Conlon, Crilly, Walter Collins, Chapin, Crawford, Creel, C. Combe, Cusack, Dory, De Groot, Donohue, Dwan, Dexter, Dolan, Estrado, Goulding, Gordon, Guthrie, Garcia, Hamlyn, Harless, Halligan, Howard, Hausberg, Jess, Kavanaugh, Kleiber, Kolars, J. Lechuga, M. Lechuga, McMillian, McKinnery, G. Miller, McGuire, Meyer, McErlaine, McCartney, Marquez, A. Miller, O'Kane, O'Connell, Perley, C. Paschel, H. Paschel, Pattison, Padilla, P. Proudhomme, J. Proudhomme, C. Porter, Rothert, Reach, Rice, Rul, Riley, Rivard, Ruppe, T. Ryan, Sheridan, Saviers, Steis, Schaefer, Sanchez, Triplett, Tully, Troy, W. Williams, J. Wagoner, Willard, A. Williams, White, J. Wilson, Zeitler.

JUNIOR DEPARTMENT.

Masters Aikins, Arnold, Arts, Amoretti, Adams, Borgschulze, Byerly, Baur, Berthelet, Congdon, Cummings, G. Cartier, Cavaroc, E. Dillon, O. Dillon, Dempsey, Dorenberg, Dougherty, Donnellan, Daly, Darragh, Day, Eppstein, Emmons, Ewing, Flood, Finckh, Frain, Fehr, Grunsfeld, L. Grever, Hoyer, Howard, Haring, Hieronimus, Hibbeler, Holman, Houlihan, Hagenbarth, Johnson, Knisely, Kenny, Leoni, Luther, H. Long, F. Long,

Mulkern, McCourt, Menig, Myers, Mullane, J. McGordon, C. McGordon, Meehan, Oxnard, O'Brien, O'Kane, Proudhomme, Regan, Real, Rose, Ratighan, Ruffing, Remish, Reynolds, Rogers, Robinson, Soden, Smith, Spencer, Stange, Sheuerman, Shaw, Sedberry, Tewksbury Talbot, Tarrant, Vandercar, Wabraushek, P. Wagoner, West, Weiler.

MINIM DEPARTMENT.

Masters Ackerman, Boos, Bunker, Berry, Bull, Barger, Blakeslee, Crotty, Cobbs, F. Dunford, G. Dunford, L. Doss, Ernest, T. Falvey, F. Falvey, E. Falvey, Grunsfeld, Haney, Henry, Hopkins, C. Inderrieden, Johns, J. Kelly, E. Kelly, Kellner, McPhee, McVeigh, McGill, McCourt, McNulty, McGuire, Morgan, C. Mitchell, J. Mitchell, Moncada, Mahon, Mason, Mooney, Nusbaum, Nester, O'Kane, F. Peck, J. Peck, Piel, Piero, Paul, Quill, Ramsey, Sweet, Scherrer, Stone, Shöneman, Williamson, Zozaya.

Class Honors.

PREPARATORY COURSE.

Messrs. A. Smith, Tully, Ruppe, F. Baca, Loomis, Triplett, D. Baca, White, Ashton, Sykes, Ferguson, O'Connell, J. P. O'Donnell, A. S. Williams, McArdle, McMillian, Dwan, Schaefer, Perley, Bates, E. Crawford, Rul, Felix Baca, Bustillos, J. Lechuga, M. Lechuga, Spangler, Wm. Collins, Walter Collins, McErlaine, McCartney, Carbajal, F. Waggoner, Harless, De Groot, W. Williams, Zeitler, W. Jess, Wiley, G. Miller, L. Kegel, C. Combe, Maguire, P. Proudhomme, Casavantes, Sanchez, Alvarez, Padilla, Becerra, Marquez, E. Dillon, E. Proudhomme, Martinez, Hoyer, Regan, Tewksbury, Dempsey, Butterfield, S. Nusbaum, Senn, Congdon, Rose, W. Morrison, W. Wagoner, Haring, Cummings Vandercarr, Arnold, Hieronimus, Rebori, P. Wagoner, Baur, Finckh, Soden, Dougherty, R. Morrison, Tarrant, Oxnard, Arts, F. Smith, G. Cartier, Donnellan, Fisher, D. Cartier, Schmauss, M. O'Kane, Reynolds, Fehr, West, E. Ewing, C. Brown, Lewis, Kinney, Amoretti, O. Dillon, Adams, Meehan, Troy, Rietz.

MINIM DEPARTMENT.

Masters E. Kelly, Scherrer, Henry, O'Kane, McPhee, Cobbs, McGuire, Berry, Bunker, Smith, McVeigh, Rugee, C. Mitchell, Ernest, Mahon, J. Piero, Murphy, Salman, Crotty, Sweet, J. Doss, Jones, Mooney, McGill, Baker, Johns, Quinlin, Grimes, Nester, G. Dunford, Perkins, Hopkins, J. Mitchell, Quill, T. Falvey, Barger.

List of Excellence.

COURSE OF MODERN LANGUAGES, FINE ARTS AND SPECIAL BRANCHES.

German—Messrs. Courtney, Miller, Berthelet, Callaghan, Harris, Hibbeler, S. Myers, C. West, J. Grunsfeld, Dexter, Rogers, Donahue, Daly; Spanish—Messrs. Dexter, Parres; French—Messrs. J. Smith, McKinnery, Cusack, Oxnard, Cavaroc; Instrumental Music—Messrs. N. Ewing, Reynolds, Dolan, M. O'Kane, L. Grever, Padilla, C. Porter, H. Porter, Congdon, S. Myers, Shaw, Schaefer, Remish, Hausberg, Ruffing, Leoni, Pohl; Vocal Music—Messrs. Ramsay, Stephens, G. O'Kane, Macke, F. Garrity, Arnold, W. Grimes; Linear Drawing—Messrs. Marquez, Goulding, Becerra, F. Combe, Wabraushek, Real, F. Garrity, J. Zozaya; Figure Drawing—Messrs. E. Crawford, F. Long; Telegraphy—Messrs. Clarke, J. Lechuga, T. Ryan, Dougherty, Bustillos; Phonography—Messrs. Reynolds, J. P. O'Donnell, Chapin, C. Paschel, H. Paschel; Elocution—Messrs. D. Saviers, Ramsay, Steis, Callaghan, Dexter, F. Hagenbarth, Garrity, Reach, Wiley, Hotaling, Mason, Conway, Ancheta, A. Browne, N. Ewing, Monschein, Kleiber, Reynolds, Stephens, Harris, Mathers.

For the Dome.

Mr. Rugee, Milwaukee.....\$2.00

Saint Mary's Academy.

One Mile West of Notre Dame University.

—The Bulletins have been sent out this week.

—The politeness badge of the Minims was won by Alice Schmauss.

—Thanks from the Seniors are due to the Prefect of Discipline for a large basket of apples.

—Father Lambert's "Notes on Ingersoll" are engaging the rapt attention of St. Teresa's Literary Society.

—Mrs. Ducey, of Muskegon, Mich., was a welcome visitor. Thanks are due to the kind lady for a donation to St. Edward's Reading-Room.

—The genial chaplain kindly instructed the Graduates in the intricate Philosophy of Hoyle, in St. Edward's Reading-Room, on Tuesday last.

—In the ornamental needle-work room there are many beautiful pieces. The Misses Alice and Addie Gordon have wrought some very pretty specimens.

—A *requiem* Mass was sung in the Convent chapel, November 12, for the repose of the soul of Rev. Father Gillespie, late editor of *The Ave Maria*, and chaplain at St. Mary's.

—The First Senior History note-books are models of neatness and skill. Those deserving special praise belong to the Misses Munger, Barlow, Carney, Danforth, Cummins, and Heckard.

—Near the close of the meeting of St. Agnes' Literary Society, Lilly Johns, Lola Chapin, Alice Schmauss, Dotty Lee and Virginia Johns recited, greatly to the entertainment of the members.

—In St. Catharine's Literary Society, Miss Wolvin gave an exhaustive and clear account of the "War of the Roses." The Misses Lauer, Walsh and Hale entertained the members with sweet singing.

—On Sunday evening, at the regular Academic reunion, *St. Mary's Chimes*, Vol. X, No. 1, was read. Editresses, the Misses Mary Dillon, Estelle Horn, Grace Wolvin and Angela Donnelly. The Rev. Chaplain expressed his unqualified admiration of the paper; the elocution of the readers, and the contents.

—The award of prizes in the Junior department, mentioned in last week's report, took place on the 10th inst. The prize for prompt attendance at the morning study fell to Lilly Van Horn. It is a handsomely-painted cluster of violets and roses on a white velvet plaque. A beautiful book is the prize which all were entitled to draw for who had not forfeited their good notes this session. Grace Searls was the fortunate winner. The award was made by Mother Superior. Grace Regan drew the Roman mosaic cross, but waived her right in favor of Belle Snowhook.

—The highly-appreciated honor of a visit from Major Gen. Rosecrans of the United States Army fell to the lot of the Academy on Thursday after-

noon. Accompanied by the Rev. Father Fitte, of the University, and the Rev. Father Saulnier, the General visited the Art Gallery, Museum and Library, and other places of interest in the building, and at about four o'clock p. m., entered the study-hall where the pupils were assembled. After the introduction by the Rev. Father Fitte, Miss Anna Murphy recited a poetical greeting of welcome in which was mentioned the visit in former years of Bishop Rosecrans, the eminent and saintly brother of General Rosecrans. This allusion called forth from the General a very touching tribute to the grand character of the late Bishop of Columbus, filled with edifying memories and reflections. From the study-hall the party was invited to the parlor where they were entertained with music by Miss Belle Gove, and the Misses Bruhn and Hale. So many old associations were aroused by the genial and delightful visit that many, even among those who had not met him personally before, felt as if they were entertaining one they had known for years.

The Lingering Glories of Autumn.*

How the gentle sprite of beauty
Lingers o'er the Autumn land!
Waving over cloud and wild-wood
Her triumphant magic wand;
Tinting roof, and bower, and meadow
With soft hues that melt and glow
With a grace that Spring and Summer
At their brightest could not show!

How we love the tranquil Autumn!
Like a well-spent life's decline,
In its glories all the seasons
Joyfully their gifts combine.
May it be our lot to mingle—
When old age shall come at last—
In our lives all gifts, all merits,
Of their Springs and Summers past!

* From *St. Mary's Chimes*.

The Great Park of San Francisco.†

Golden Gate Park is one of the most favored and beautiful resorts in the great sea-port city of San Francisco. One might wander for hours and hours over the green sward of this endless park, and then not one-half of its tropical beauty would he have seen. Near the centre of the park the land rises, and a gentle acclivity forming, not what could be properly called a hill, but an imposing undulation, presents to the eye a truly magnificent appearance; for disposed, tier above tier in every imaginable graceful and beautiful form, are the most gorgeous and delicate flowers of every possible variety.

Ascending the broad, marble stairs on either side, we arrive at the top, where a most picturesque little pond is found, along the banks of which statues

† From *St. Mary's Chimes*, Vol. X, No. 1.

of water-nymphs are arranged in fanciful groups. But these are far from being the principal attractions. Looking off from this elevation to the south-east, the vision is met by the view of the great metropolis of the Pacific Coast; while in the west, the Bay of San Francisco may be seen, covered with a perfect net-work of shipping of every possible description. Beyond, at the entrance of the Bay, the Golden Gate, as it is called, is plainly visible.

This resplendent "Gate," through which the vast commerce of the broad Pacific passes to and fro, is one of Nature's grandest works. One might suppose, should he view it on a bright, sunny day, that this "Portal" was studded thickly with sparkling gold; whence its name, "The Golden Gate." But we must return to the park which extends for miles in every direction. The avenues winding among the trees are broad, and so smooth that the carriage wheels roll noiselessly along, and only the ringing sound of the horses' hoofs can be heard.

Descending the knoll, we take a graceful, flower-bordered path, which leads to a large and handsome monument raised in the year 1883, by the Knights Templars of California, to the memory of the late President Garfield.

After wandering on, under the shade of the eucalyptus, camphor, citron, orange and other tropical trees, of the most graceful and fragrant foliage for perhaps a mile or more, we find ourselves nearing the "Cliffs," below which the beach stretches from north to south as far as the eye can reach. In the cliffs and rocks along the border of the park are caves, grottoes and arches of artistic formation. In some of these caves are gushing springs of water, cold as ice, and over the rocks fall cascades without number, some of them beautiful beyond description.

One of the most delightful drives in San Francisco extends for about three or four miles along the charming and picturesque border of this fairy-like Park. This road is built up of marble, and is one of the most expensive in the city. Here, at all hours of the day, may be seen carriages, some containing invalids who are out to profit by the invigorating sea-breezes; others filled with pleasure-seekers. After driving the length of the road, we arrive at a charming summer-house, large and airy, and covered with a profusion of the trailing fuchsia, passion-flower, and sweet pea. This is one of the loveliest of bowers for rest and refreshment to the pleasure-weary excursionist. Here we turn our eyes to the broad ocean and listen to the mournful cry of the seals taking their daily sun-bath on a large and mountainous rock which rises up from the ocean about one-half mile from the beach. We can also hear the roar of the treacherous breakers, as they come heaving along up the cliffs, the scream of the eagle, and, above all, the constant hum of voices.

Wending our way reluctantly out of the great park by the south-east entrance, there looms up before us a hill at the top of which gleams an immense cross. Proceeding for perhaps three quarters of a mile, we find ourselves at the entrance of

"Lone Mountain Cemetery." Every Californian is well acquainted with the name "Lone Mountain," and it is well known that this great Catholic cemetery is the largest and grandest west of the Rocky Mountains.

Our excursion here ends in sight of the boundless Pacific—in sight of the last resting-place of man on earth. So, from the tumultuous grandeurs of the ocean of life we pass on through the "Valley of the shadow of death" to the eternal happy future which awaits him who hath served God faithfully.

MARIE FULLER.

Roll of Honor.

SENIOR DEPARTMENT.

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

JUNIOR DEPARTMENT.

Par Excellence—Misses N. Brown, O. Boyen, A. High, F. Hertzog, A. Malbœuf, L. Norris, E. Preston, C. Proudhomme, C. Richmond, G. Regan, N. Sheekey, B. Snowhook, G. Stadler, M. Smith, Margaret Smith, L. Van Horn. *2d Tablet*—Misses M. Barr, S. Campeau, M. McEwen, N. Quill, G. Searls, L. Trask.

MINIM DEPARTMENT.

Par Excellence—Misses E. Blaine, E. Chapin, F. Johnson, V. Johns, M. Lindsey, B. Murray, F. Spencer, A. Schmaus, S. Van Fleet. *2d Tablet*—Misses Burtis, L. Johns, Lee.

ART DEPARTMENT.

HONORABLY MENTIONED.

DRAWING—CRAYON.

2D CLASS—Misses A. English, Williams, Fuller, Fehr.

ELEMENTARY PERSPECTIVE.

3D CLASS, 2D DIV.—Misses Munger, Eisenstadt, Fuller, Stadler, Trask, Kearney, E. Walsh, C. Scully, Keyes, McHale, Alcott, Reinhold, Lang, Addie Gordon, Alice Gordon, T. McSorley, O. Griffith, M. Hawkins.

PAINTING IN WATER-COLORS.

Miss C. Richmond.

PAINTING ON CHINA.

Miss L. Van Horn.

OIL-PAINTING.

2D CLASS—Misses Sheekey, Dunne, Heckard, Williams.

3D CLASS—Misses M. Hale, A. Shephard.

GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses O. Griffith, C. Griffith, T. McSorley, A. McSorley, E. Donnelly, A. Donnelly, M. Kearsy, C. Cox, A. Dwan, G. Faxon, L. Ryan, M. Shea, L. Blaine, M. Blair, E. Schulze, E. Taylor, A. White, N. Myler, A. Schidler, D. Reynolds, Murdock, C. Congdon, E. Rose, Walsh.

JUNIOR DEPARTMENT.

Misses High, Stadler, E. Sheekey, Trask, Snowhook, Keyes, Lindsey, Schmaus, Allen, Barry, M. Cox, Murphy, Malbœuf, Johnson, Searls, Hagen, McEwen, Campeau, Boyes, Preston, Quill, Hertzog, Proudhomme, Stumer, Richmond, Lee, Chapin, Van Fleet, Murray, Spencer, Burtis, L. Johns, V. Johns, E. Blaine, Barr.