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Disce quasi semper victurus; vive quasi cras moriturus.

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The Hidden Star.

I.

The patient gaze brings out the star,
That, like an eye,
Set in the sky,
Its sweet light shedding from afar,
At morning dawn and still at even,
The night away,
And live-long day,
Bright twinkles ever, deep in heaven.

II.

Thy steadfast prayer so reacheth Love,
That, like the star,
Seeming so far,
Its glad help sending from above,
In Youth's fair dream and memory's smart,
In grief's sad moan,
And joy's sweet tone,
Aye burns for us, deep in God's Heart.

T. E. H.

What the Church Has Done for Science.

(CONTINUED.)

Mersenne, to whom I have referred as a mathematician, but who also made many discoveries in acoustics, was a religious of the Order of Minims. Grimaldi, known for his experiments on the interference of light, to which phenomena he was the first to direct attention; and Secchi, the inventor of the automatic meteorograph, so important to meteorologists, were members of the Society of Jesus. The first to use a convex lens in the telescope was Schyrle de Rheita, a Capuchin. He was also the inventor of the double telescope, better known as the opera-glass. Castelli, already mentioned as the learned pupil of Galileo; Nollet, famous for his experiments in static electricity; and Caselli, the inventor of the wonderful pantelegraph, were also ecclesiastics. The Archbishop Spalatro de Dominis was the first to give a true explanation of the rainbow. Away back in 1626, a hundred and fifty years before Watt's time, Father Leurochon published a work, entitled "*Récréations Mathématiques*," in which he treated at length of the power of steam, and of the practical application of steam-motors. About fifty years later, the Abbé Hautefeuille took up the same sub-

ject, and discussed also a machine to be actuated by explosives,—a machine that afterwards so much engaged the attention of Papin, and which has culminated in our modern gas engine. Fathers Galien and Lana were the first to tackle experimentally the subject of aerial navigation; and the Abbé Moüger, Desforges, and the learned Benedictine, Oliver of Malmesbury, were the first to construct what are now considered as matters of recent invention, and what are likewise attracting considerable notice, especially in Europe—flying machines.

Of more recent investigators among the clergy who have distinguished themselves for their original work I might mention Fathers Panceni, Zantedeschi, and Carbonelle, who are known for their researches on heat and light; Canon Lalande, celebrated for his experiments in static electricity; and that prodigy of science, the late lamented Abbé Moigno, of Paris. But the list of ecclesiastics who have made a name for themselves by their contributions to physical science is already sufficiently long.

If we turn to the laity, we find that the number of those whom the Church as well as Science counts as her own is still greater. Of these, however, I can name only a few; and I call attention to them especially, because it is so rarely that justice is done them, or that their contributions to the advance of physical science are recognized. In many cases, indeed, they are comparatively unknown, and their discoveries and inventions are credited to others. It is asserted, for instance, that the microscope was invented by a German, Jansen of Middlebury, in 1619; and yet it is a fact of history that Galileo had presented one of his own inventions to the King of Poland seven years before. Of course, as you may well understand, the microscope, as then constructed, was far from being comparable with those noble instruments that the microscopist can have to-day. But still the principle of the instrument was the same, and the glory of the invention belongs without question to Galileo.

J. B. Fourier, who spent some years in a Benedictine monastery, and who entertained serious thoughts of donning the habit of St. Benedict, is famous among scientists for his great work on "*The Mathematical Theory of Heat*,"—a work that still serves as a guide to the most eminent physicists and mathematicians of the day in their

investigations concerning the properties and laws of heat, especially as manifested in the phenomena of radiation and conduction. Fourier, together with his countrymen and contemporaries, Regnault, Dulong, and Petit, have probably contributed more than any four men of the present century towards establishing the laws of heat, and placing the subject on a scientific basis.

Descartes was the first to discover the laws of the refraction of light, and, according to French writers, was also the first to show the composition of the solar ray. Malus and Fresnel were the first to discover and develop the subject of the polarization of light, as Fizeau and Foucault were the first to determine, by apparatus constructed for that purpose, the velocity of light. It was Foucault also, one of the greatest of modern mechanicians, who invented many appliances now deemed indispensable in the study of astronomy and physics. He was the inventor of those wonders of mechanical ingenuity, the heliostat, siderostat, automatic regulator, and silvered reflectors; he was also the first to show, in a palpable manner, the rotation of the earth on its axis by his wonderful experiment with the pendulum, which he suspended from the dome of the Pantheon in Paris; and by that beautiful instrument he afterwards invented, in illustration of the same fact, the gyroscope.

We are indebted to Galvani for the discovery of dynamical electricity; to Volta for the first battery, and to Nobili and Melloni for some of the most important and delicate instruments to be found in our modern laboratories—viz., the galvanometer, the thermo-electric multiplier, and accessory apparatus. But the one to raise electricity to the dignity of a science was Ampère, a man as remarkable for his ardent faith as he was for his great knowledge in science. Nearly all the apparatus now used for the illustration of the laws of electro-magnetism were devised by Ampère. Indeed so thoroughly did he accomplish his work that he left little to be done by those who came after him. And the torsion balance—an instrument that is indispensable in all accurate and delicate measurements of slight forces, especially of magnetism and electricity—is the invention of the French physicist Coulomb, who, according to Whewell, was one of the most eminent physical philosophers of the last century.

After having told what the Church has done for physics, it would be superfluous to state that she has done the same in

CHEMISTRY.

These two branches of science are, in some respects, so intimately associated that their progress must be more or less uniform and simultaneous. During the Middle Ages, and even subsequently, its most successful and assiduous cultivators were members of the monastic orders. Any one at all conversant with the history of chemistry knows that it is to the alchemists of the Middle Ages that we owe many of the appliances still used in our laboratories. Some of the most important acids, bases and salts

were the results of their researches and the products of their experiments, while seeking for the universal solvent, the philosopher's stone and the elixir of life. We are now disposed to underrate their work, because they were searching for what we would deem chimeras; but we must remember that they had to enter upon an entirely unexplored field, and were at the outset entirely ignorant of even the most simple properties of matter. They were the pioneers in chemistry and, although often on the wrong track, we must give them credit for faithful and persistent, if not always successful, work.

Amongst those of the Middle Ages who attract most attention for their researches in chemistry are Roger Bacon and Albertus Magnus, both of whom I have already mentioned. The latter was undoubtedly acquainted with the composition of gunpowder, although its discovery is usually attributed to another monk of a later date—Schwartz, of Cologne. And, strange as it may seem to you, one that had quite a reputation at this period as an alchemist—the name then used for chemist—was no less a personage than the great philosopher and theologian, St. Thomas Aquinas. He not only studied alchemy, but also wrote a work on it, entitled "Treatise on the Essence of Minerals." He is said to have coined the word amalgam, as it is found for the first time in his work. Philologists, I fancy, would scarcely expect to trace the word to such a source.

Another monk who was in some respects the most remarkable man of his time, and who was certainly the first alchemist of his age, was Raymond Lully, a Spanish Franciscan. He was the first to prepare carbonate of potash, essential oils, and to rectify spirits of wine. He likewise introduced an improved method for the cupellation of silver and the preparation of mercury. Later on, Basil Valentine, a German Benedictine, distinguished himself by his many discoveries, and by his introduction of qualitative analysis into the study of chemistry. Agricola (born 1490, died 1555) was the first clearly to describe processes of assaying and smelting ores, and for this reason he is considered the founder of that branch of chemistry known as metallurgy. Van Helmont, one of the distinguished alumni of the University of Louvain, was also celebrated for his investigations and for the originality of his work. He was the author of what Louis Figuier declares was "the most important chemical discovery of his age," the discovery of existence of gases—a word coined by Van Helmont—"the capital fact on which the theories of positive chemistry were at a later period to be based." He and Basil Valentine were among the last of the alchemists of any note, and both of them contributed much to usher in the era of chemistry, as distinguished from that of alchemy.

The late Prof. C. A. Wurtz said that chemistry is a French science. We might go further, and say that it is a Catholic science. Of course, I make the same claim for all the sciences, but I think it can be made of chemistry in a special way. Lavoisier, of *la belle France*, is acknowledged to be

the father of modern chemistry. He was the first to introduce the balance in chemical experimentation, and was consequently the originator of quantitative analysis. He also discovered oxygen, although independently made known by two other chemists,—Priestly and Scheele—and first made a thorough study of its properties and the part it performs in combustion and respiration. One can name his most important discoveries in a few words, and yet these same discoveries were destined to effect a complete revolution in all the methods and appliances of chemical research. Since Lavoisier's time, the French seem to claim chemistry as their science by right of discovery, and as such have made greater advances in its extensive domain than any other people. The Germans have done much, especially in the field of organic chemistry, and in the discovery of new elements and compounds; the English have contributed their quota, at least in certain branches of chemistry; but the working theories of the science, and its philosophy, together with numberless important discoveries bearing on these theories and elucidating the philosophy mentioned, have given to the French a prestige and a position as chemical investigators that place them far in advance of their competitors.

In this case it is unnecessary to mention names to show what the work of the Church has been, as she counts all, or nearly all, who have distinguished themselves by their researches in chemistry, as her children. Two of the most distinguished chemists—lately deceased—of modern times were sons of Rome as well as of France. I refer to the lamented Henri Victoire Dumas and Antoine César Becquerel. Should I run over the list in other countries, I would still find many of the most learned and expert investigators in chemical science following the teachings of the same faith as their co-laborers in France. But time forbids, and I hasten on.

And what about

MEDICINE?

What about anatomy, physiology, surgery, and clinics? What has the Church done towards the advancement of these branches of knowledge?

History tells us that she was the foremost in the field, and that she has the first claim on our gratitude for what she has done to ameliorate the ailments and sufferings of poor humanity. She tells us that, for upward of a thousand years, priests, as a rule, were physicians of the body as well as of the soul, and that, for centuries, the ablest physicians to kings and princes were from the ranks of the clergy.

It was not, however, until the middle of the 16th century that anatomy and physiology were put on anything like a scientific basis. Then the work was accomplished by the great professors of the Universities of Padua, Pisa, Bologna and Rome. The most eminent among these professors were Vesalius, Fallopius and Eustachius, Realdus Columbus and Fabricius of Aquapendente. The first three named are called, by the great naturalist Cuvier, "the fathers of modern anatomy."

Vesalius was the first to cast aside the *ipse dixit* of Galen, the celebrated Greek physician, whose authority had been regarded as almost supreme for over a thousand years. In spite of the opposition of contemporary physicians, who regarded Galen with the same admiration as philosophers did Aristotle, Vesalius, then only a young man, insisted that the master—as Galen was called—was wrong in many particulars, and that the time had come for a revision of what was then held regarding anatomy and physiology. Before his time, little was known about the human frame or about the functions of its various organs. The bones composing the skeleton, the muscles, and some of the nerves had been studied and described, but little had been done beyond this. But Vesalius, with the intuition of genius, appealed to nature, and showed, by a study of the human frame, that Galen had fallen into many and great errors. The latter had studied human anatomy only analogically, by the dissection of apes and lower animals, whilst Vesalius introduced the method of studying the same science by the dissection of human subjects, and with a result that exceeded his most sanguine expectations.

From this period, medicine and the cognate branches made rapid strides onward. And here I would call your attention to an observation of Hallam, that "the best physicians of the century were either Italian or French." Nay, more: in order to better evince how the Church patronized those who had signalized themselves in the study of the branches of which I have been speaking, I would tell you how Cesalpino, the forerunner of Harvey in the

DISCOVERY OF THE CIRCULATION OF THE BLOOD

(some claiming for the former the merit of the actual discovery), was called to Rome by Clement VIII, who made him his physician, and appointed him as a lecturer of medicine in the College of the Sapienza. I would adduce, too, the case of the great naturalist Malpighi, the father of microscopic anatomy and of vegetable physiology. He was the first to apply the microscope in anatomical and physiological inquiries, and with an accuracy and a success that are little short of marvellous. It was he who supplemented the discovery of Harvey regarding the circulation of the blood. Harvey showed experimentally that the blood flowed from the heart through the arteries, and returned to the heart through the veins, but he was unable to tell how the blood passed from the arteries to the veins. This Malpighi did by the application of the microscope, when he saw that the transfer was made through those small veins, invisible to unaided vision, called capillaries. In recognition of his eminent merits he was called to Rome by Innocent XII, by whom he was made his chief physician and chamberlain.

I have spoken of Harvey and of his discovery of the circulation of the blood. But how much of this discovery was in reality due him? Harvey was a pupil of Fabricius of Aquapendente, a professor in Padua. Fabricius had discovered that

the valves of the veins open towards the heart, and consequently that the blood can not flow back through the veins from the heart. Harvey went one step farther and showed that the valves of the arteries open from the heart, and therefore that the blood must flow from the heart through the arteries, and return to the heart through the veins. Now, observe what was done before him. His master had made the discovery regarding the valves of the veins; Cesalpino had shown the circulation of the blood in the lungs, and, it would seem, understood the nature of the larger circulation also. Harvey supplemented their work by extending what Fabricius had done, and demonstrating what Cesalpino had stated regarding the greater circulation but had not proved. Add to this that it required Malpighi's discovery before the nature of the circulation was fully known, and you will see how much the Italians are entitled to what is justly considered one of the greatest discoveries in physiological science. May it not, after all, be that it is the Italian physicians who deserve the credit of the discovery, and that, as has been wittily remarked, Harvey's merit consists rather in "the circulation of the circulation of the blood,"—that is, of publishing it to the world? It would seem so. But no matter. Even on the assumption of Harvey's being the actual discoverer, the glory of the masters is not diminished by the success of their pupil.

Besides the eminent investigators just mentioned, the Church points to others equally renowned. Among these we note the great Morgagni, the founder of pathological anatomy; Spallanzani, the first to trace experimentally the origin of infusoria to atmospheric germs, in opposition to those who maintained the theory of spontaneous generation; the brilliant Bichat, "who instituted and almost originated the study of systematic anatomy." Conspicuous, too, are Paré, the first to introduce a simple and successful treatment of gunshot and other wounds (the same is now employed); Desault, the originator of clinical and surgical instruction, and the learned Johannes Müller, the reformer of the study of medicine and the founder of the physico-chemical school of physiology, which he raised from a speculative to a positive science. And, then, I must not forget the eminent French *savant*, Claude Bernard, the first to institute a laboratory of physiology—the model of the many biological laboratories now found throughout the world.

One more department of knowledge remains to be considered, and then my brief, although, I fear, tedious review will be at an end. I refer to

THE NATURAL SCIENCES.

You are surely prepared, from what I have already said regarding the other sciences, to hear it stated that it was the Church, too, which was the first to take the initiative in the study of nature. Botany, zoölogy, geology, mineralogy, seem always to have exerted a peculiar fascination over the minds of the children of holy Church. You may recall the rapturous delight and the impassioned elo-

quence of a St. Francis of Assisi, or of a St. Bernard, or of a Father Faber, when discoursing on the beauties and grandeur of the works of God as displayed in the natural world. Their sentiments are characteristic in an eminent degree, if you will, of those which control, more or less, all truly religious minds. In revelation, they study God in His word; in nature, they study Him in His work. And this study of God in His work has engaged the attention of Christian minds from the earliest times. We have already seen to what an extent it was the case in astronomy and physical science. We have likewise seen how devoted a student of nature was Albert the Great. It is almost superfluous to say that his successors trod in his footsteps. Many of the scholars of the Middle Ages devoted themselves to the study of natural history, as well as to that of philosophy and theology, and, with the revival of learning at the period of the *Renaissance*, Catholic naturalists were the first to make their influence felt wherever science was cultivated. Italy seems to have contributed most to the early development of the natural sciences, especially of botany and geology. France and Germany are probably entitled to the glory of being the first countries to give a special impetus to the study of zoölogy and mineralogy.

The illustrious Cesalpino, whom I have spoken of before, has always been held in high esteem for his contributions to the science of

BOTANY.

Cuvier designates his book "*De Plantis*" as a "work of genius," and he is called by Linnæus—who was indebted to him for his system of classification—as the first orthodox and systematic botanist. His method is as exact and as logical as that of the best-trained botanist of our own day. "Since all science," says he, "consists in the collection of similar and the distribution of dissimilar things, and since the consequence of this is a distribution into genera and species, which are to be natural classes, governed by real differences, I have attempted to execute this task in the whole range of plants." How like is this definition of science by Cesalpino unto that given three hundred years later by one of England's most applauded scientists, Prof. Stanley Jevons, according to whom "Science arises from the discovery of Identity amidst Diversity"?

But, although the learned physician of Clement VIII knew what should be done, he was not able to accomplish the work himself. Still he laid the foundations so well that he most materially assisted those who were to complete the superstructure. This great work was reserved for Antoine Jussieu, of the famous "botanical dynasty" of France. True, Linnæus had contributed towards the advance of the science of botany by his "Artificial System," which so much simplified its study, but no one knew better than he its deficiencies. During his whole life he worked at the natural system pointed out by Cesalpino, and declared it to be the "first and last *desideratum*" towards placing botany on a scientific basis. Bernard Jussieu tackled

the problem in the arrangement of the plants of the garden of the Trianon, but died leaving his method unpublished. This, however, was accomplished by his nephew Antoine, who gave to the world, and in a wonderfully developed state, the first natural system, described in his "*Genera Plantarum*," in 1789. "This work," says Cuvier, "perhaps forms as important an epoch in the science of observation as the 'Chemistry' of Lavoisier does in the sciences of experiment."

As in geography so in botany, a great deal of our knowledge is due to

CATHOLIC MISSIONARIES,

especially those of the various religious orders. While laboring for the salvation of souls, these learned men were not oblivious of the beauties of the vegetable world with which they everywhere came in contact. Father F. Lopez de Gomara was the first to make known the remarkable *flora* of Mexico. Father C. Plumier, of the Order of Minims, by command of Louis XIV, visited America and the West India islands in the interests of botany. An idea of the magnitude of his work may be inferred from the fact that he designed over 6,000 figures of American plants, and that a part of his manuscripts, preserved in the Museum of Paris, makes twenty-two volumes in folio. Father Louis Feuillée, of the same Order, and about the same time, published his history of the medicinal plants of Peru and Chili. Father Michel Boym, a Polish Jesuit, published in 1659 the first outline of the *flora* of China. F. X. Charlevoix, S. J., made known the plants of Canada, whilst his *confères*, Fathers Acosta Kamel, Gui Tachard, de Beze, and de Loureiro did the same respectively for the *floræ* of the Indies, the Philippine Islands, Siam, Malacca, and Cochin China.

And here let me tell you of the origin of the name of those beautiful flowers that everyone admires—I mean Camellias. Did it ever occur to any of you that they take their name from that of a Jesuit priest? And yet it is so. They were introduced into Europe by the Father Kamel just spoken of, and the great botanist Linnæus gracefully called them Camellias,—a name they have since borne. That is one of many similar instances that might be cited. Those familiar with the history and nomenclature of botany will readily recall others.

In speaking of chemistry I had occasion to tell you of Agricola, and what he did for

MINERALOGY

and mining. There is one, however, who did most to advance the science of mineralogy, and the one to create the science of crystallography as it is now studied, was René-Just Haüy, professor of the Institute of France, and a man of such renown that Lavoisier, Berthollet, La Place, Lagrange, and others, of the ablest scientists of France, were counted among those who attended his lecture. But who was Haüy? An humble French priest, and a Canon of the Cathedral of Notre Dame in Paris.

Says Mr. Buckle in his "History of Civilization

in England," in speaking of Haüy: "This remarkable man achieved a complete union between mineralogy and geometry; and, bringing the laws of space to bear on the molecular arrangements of matter, he was able to penetrate into the intimate structure of crystals." Continuing the same subject, he observes: "To ascertain that violations of symmetry are susceptible of mathematical calculation was to make a vast addition to our knowledge; but what seems to me still more important is that it indicates an approach to the magnificent idea that everything which occurs is regulated by law, and that confusion and disorder are impossible."

GEOLOGY,

like botany, found, as I have remarked, its cradle in Italy, and to the same country it owes nearly all of its early development. The first to entertain sound views regarding geological phenomena was the famous painter Leonardo da Vinci, who died in 1519. Hallam regards Da Vinci as occupying the foremost rank among the illustrious men of the 15th century, and considers "his anticipations of the great discoveries in astronomy, geology, and other sciences, as almost preternatural." He was succeeded by Fracastoro, Vallisneri, Scilla, Moro; Generelli, a Carmelite friar; Steno, Danish Bishop of Heliopolis in *partibus infidelium*, who spent a great part of his life in Italy; and Spada, a priest of Grezzana. To these earnest students of Nature belongs the glory of laying, almost alone, the foundations of the science of geology. In the introduction to his admirable "Principles of Geology," Sir Charles Lyell says, in referring to the work of these investigators: "I return with pleasure to the geologists of Italy, who preceded, as has already been shown, the naturalists of other countries in their investigations into the ancient history of the earth, and who still maintained a decided pre-eminence. They refuted and ridiculed the physico-theological systems of Burnet, Whiston, and Woodward; while Vallisneri, in his commentary on the Woodwardian theory, remarked how much the interests of religion, as well as those of sound philosophy, had suffered by perpetually mixing up the sacred writings with questions in physical science." In speaking of Vallisneri, he says: "The works of this author were not in original observations. He attempted the first general sketch of the marine deposits of Italy, their geographical extent, and most characteristic organic remains." In a word, Vallisneri was the first to make anything approaching a geological survey. The same learned author pronounces Friar Generelli's work "an admirable essay," and considers that of Bishop Steno, published in 1669, as "the most remarkable work of that period."

It would take too long to tell how perfectly the children of the Church continued the work which they began so well. Suffice it to say they have never allowed their interest in geological investigation to relax, and some of the ablest work accomplished by contemporary geologists is to be credited to ecclesiastics. In evidence of the truth of my statement I will only mention among the

many the names of the Abbés Delanuy and Bourgeois; Hamar, of the Oratory, and Mgr. Castracane, of Rome,—all known as occupying positions in the front rank of European geologists.

After what I have said of the various natural sciences, it is scarcely necessary to delay on the subject of zoölogy. The earliest and most successful cultivators of this science—taking it up pretty much as old Aristotle had left it—were the Italians and French. Aldrovandus' "*Storia Naturale*," in thirteen volumes, published in the latter part of the 16th century, and the great "*Histoire Naturelle*" of Buffon and Daubenton, must ever be regarded of such importance towards the development of zoölogy as to entitle their authors to be ranked with Aristotle as founders of the science.

So much for the

DIFFERENT SCIENCES

which we have been considering. But the Church has contributed to the advancement of science in many other ways besides those I have mentioned. I have already told you of some eminent scientists—among them Galileo—who were pensioners of the Pope; but it is a matter of history that there have been as many as fifty or more at a time who were granted an annuity by the Popes, both as a reward for their labors, and that they might the more easily continue their researches.

Besides, the means of successfully studying science were first afforded where the influence of the Church was most felt—I mean in Italy. She was celebrated, not only for her universities—of which she possessed a greater number than any other country, and of such reputation that students flocked to them from all parts of Europe—but also as being the first country to establish museums of natural history, botanic gardens, and to organize scientific societies—the forerunners of those learned scientific bodies which are now found in every civilized country.

The first museum of any consequence, and noted at the time for the number and variety of its minerals and fossils, was that of the Vatican in Rome. There were others in the various universities of Italy, but their establishment was of a subsequent date. Those of other countries came afterwards.

The first botanical garden instituted in Europe was that of Pisa, in 1543. The next was established in Padua in 1545; then the one in Florence in 1556, and that of Bologna in 1568. That of the Vatican dates from the same year. The first established north of the Alps came several years later; whilst those of Upsala, Amsterdam, and Oxford were not thought of until the last quarter of the 17th century.

The first scientific society was that founded by Porta in Naples, in 1560, and called *Academia dei Segreti*. The *Academia dei Lincei* followed in Rome in 1609. The celebrated *Academia del Cimento* was founded in Florence in 1657, and ten years later it published its first collection of experiments,—a publication that served as a model of the reports published by similar societies afterwards.

(CONCLUSION NEXT WEEK.)

(Selected.)

The Washington Monument.

In still, unstudied majesty!
Speak not the name that shall endure,
O silent orator! Stand pure
And proud and silent, white as he.

Point upward, through the purple dome!
Point upward! Aye, point ever to
The imperial stars, the imperial blue,
The imperial splendors of his home!

Man's path is upward. Youth or age.
From far about the land shall trace
Thy finger, pointing to his place
Of proud, eternal heritage.

—Foaquin Miller.

John Dryden.

John Dryden, the son of Erasmus and Mary, daughter of Rev. Henry Pickering, was born at Oldwinkle, All Saints', in 1631. Although a Puritan by birth, still his sympathies were not with that sect. He received the rudiments of his education at Tickmarsh, and, while still young, entered Westminster under the celebrated Dr. Bushby. He made rapid progress in the classical branches, and during his stay translated the third satire of "Perseus." He afterwards entered Trinity College, Cambridge; and in 1651 received the degree of Bachelor of Arts. His father's sudden death slightly interrupted his studies. He left the university to take possession of the estate to which he had become an heir, but returned again, and remained until 1657. His poetical talents shone forth at a very early age. At eighteen, he wrote his first poem, called forth by the death of Lord Hasting. In this poem his similes are overdrawn, and he attaches too much importance to earthly endowments. After leaving the university, the death of Lord Cromwell, the Protector of the Commonwealth of England, furnished a theme for another elegy. Like his former monodies, it is far-fetched.

When the Restoration took place, he quietly turned around and was ready to present the king with a congratulatory poem on the happy return of His Majesty. He was now as zealous a partisan of Charles as he had ever been of Cromwell. During the reign of the king the old drama was renewed, and Dryden made a contract with the king to present him with three plays annually. His dramas were tragic, comic and romantic. His comedies are characterized by a grossness, and in their merits and faults give a striking picture of the taste of the people at that time. Of the twenty-seven plays he wrote, the one most admired is the "Spanish Friars."

His dramatic career came to an abrupt termination when the great fire in London broke out. This great event he commemorated the following year in his famous "Annus Mirabilis." The poem evinces great care and labor, and may justly be

considered one of his best productions. It describes, in glowing colors, the events of the preceding year, the principal of which were the war with the Dutch and the London fire.

The very wretched condition of literary society during the time of Dryden led him to defile his writings with bitter sarcasm. There was a multitude of writers, many of whom were mere mercenary scribblers, full of empty pretension, and always on the alert to attack writers of note in order to supply the press and so gain a livelihood in the easiest possible way. These attacks led to his "Absalom" and "Achitophel," the "Medal" and "Mac Flecknor."

"Religio Laici," written to defend the Church of England, was his next production. Though written in defense of the Church, still it evinces a sceptical spirit throughout with regard to revealed religion. He was already evidently aware of the fact that there was no such thing as a choice between the Church of Rome and the revealed religion. The opening lines, so clear and beautiful, are in universal favor:

"Dim, as the borrowed beams of moon and stars
To lonely, weary wandering travellers,
Is Reason to the Soul; and as on high
Those rolling fires discover but the sky,
Not light us here, so Reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day;
And, as those nightly tapers disappear
When day's bright lord ascends our hemisphere,
So pale grows Reason and Religion's sight;
So dies, and so dissolves in supernatural light."

Here he compares the light of Reason to the borrowed beams of the moon and stars, whose dim light fades away when the glorious sun, Religion, mounts the sky. The simile could not have been more happily chosen nor more beautifully expressed. Had he preserved this clear and concise manner of reasoning through the whole poem, we would have been spared the trouble of brooding over the many, obscure passages in order to gather some meaning from them. We also find him guilty of contradiction. What he asserts in one instance he denies in the next. Thus, while he argues for freedom of judgment in the use of the Bible in one case, he strenuously opposes it in the next. Throughout the poem we meet with many gross and degrading figures and many inelegant expressions. He concludes with "I have made my doctrine clear," etc., but he leaves us in doubt what his doctrine is.

We have now reached an important event in the life of our author, namely, his conversion to the Catholic Faith. His sincerity has been doubted; some attributing this act to mere policy, others to meaner motives. As a proof of his sincerity, he wrote his famous controversial poem, entitled "The Hind and Panther." His reasoning is acute, intermingled with considerable wit, and his versification highly musical. The hind, an immaculate animal, was, according to his idea, the best type of the purity of the Catholic Church; while the spotted Panther might represent the Protestant. The other sects are introduced by means of the

various other beasts,—wolf, bear, etc. It is certainly degrading to represent the Church by means of a hind, or any other animal, no matter how pure and spotless they may appear. The allegory is entirely out of place, and it is surprising that he failed to find a more appropriate one. The opening lines, so beautiful and so musical, are universally admired:

"A milk-white hind, immortal and unchanged,
Fed on the lawns and in the forest ranged;
Without unspotted, innocent within,
She feared no danger, for she knew no sin.
Yet had she oft been chased with horns and hounds,
And Scythian shafts, and many-winged wounds
Aimed at her heart; was often forced to fly,
And doomed to death, though fated not to die."

Here he speaks beautifully of the persecutions which raged against the Church during the early ages, and through which she passed pure and spotless. Throughout the poem we meet with many such beautiful lines, some of them ranking among the most musical in the English language. In the following couplet,

"Let those remember that she cannot die
Till rolling time is lost in eternity,"

Dryden commits a notable error, for the Church will and can never die. She will continue to flourish in heaven more gloriously than upon earth. The poem becomes weak as it draws to its close. This appears to be his principal fault; for in all his works he begins so extremely well, and wavers as he advances to the conclusion. Still, the poem is very striking and interests even the most careless reader. His conversion, though doubted by many persons, was certainly very sincere. Satisfied that the Church is an Infallible Guide, he exclaimed:

"Good life, be now my task—my doubts are done!"

The lofty poem entitled the "Ode to St. Cecilia" was his last production. Its theme is the occasion when Philip was celebrating the victory of his son Alexander the Great, and shows the power of music upon the mind. At first Timotheus, the musician, inspired the king with thoughts of pride, who in his imagination fought his battles again; seeing the effect, the tune was immediately changed to a mournful strain, which had the opposite effect. He continues in this manner, awakening pride, love, etc. The poem concludes with the beautiful lines—

"Let old Time thus yield the prize,
Or both divide the crown;
He raised a mortal to the skies,
She drew an angel down."

Dryden stands at the head of English poets of the second rank, and his works have elicited high praise and eulogy from such men as Pope, Scott, Macaulay, and Broughman. He died in 1700.

G. H. S.

—TAKEN AT HIS WORD.—A student of the University of Texas, being short of funds, wrote to his father in Galveston: "Send me \$100 by return mail. He who gives quickly gives double." The old gentleman replied by the next mail, enclosing \$50, with the remark that, as he had responded promptly, the fifty dollars enclosed were equivalent to the desired \$100.—*Texas Siftings*:

NOTRE DAME SCHOLASTIC.

Notre Dame, March 14, 1885.

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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Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

—To-morrow—Lætare Sunday—will witness the presentation of the "Lætare Medal" from the University of Notre Dame to MISS ELIZA ALLEN STARR, of Chicago. All true lovers of literature and art will say that the honor is right worthily bestowed. We shall give next week the poem accompanying the medal, written by Mr. Maurice F. Egan, of the *Freeman's Journal*, New York.

—Our valued contemporary, the *Irish Monthly* (Dublin), for March, contains a brief but highly complimentary notice of Notre Dame and its literary work, with a special mention of the *Scholastic Annual*. It says:

"How many of our readers have heard of South Bend? It would never have had the honor of being mentioned to them now, if it were not the nearest town to the University College of Notre Dame, in the State of Indiana. The very obscurity of the nearest town makes this great establishment of the Fathers of the Holy Cross more self-concentrated. A tall tree that stands alone in the middle of a field is most likely to attract the electric fluid when the air is charged with it; and, somewhat in the same way, this rural and secluded seat of learning is the centre and focus of intellectual activity. A new proof-sheet is quite an event in such a studious, peaceful, out-of-the-way place. It is thus that we may account for the patient zeal which keeps up so many literary undertakings—for instance, the excellent *Scholastic Annual*, of which the tenth volume has just been sent to us."

With all due appreciation of the generous and flattering compliment which the *Monthly* pays our *Alma Mater*, we may be permitted a word in regard to our neighboring live and progressive city. Here, in the United States, it need not be said that South Bend is by no means an "obscure town." The close proximity of two noted educational in-

stitutions has done much towards its reputation and advancement. But apart from this it has internal advantages of its own, which tend to insure its material prosperity and development. Representative men have given it a prominence in our country, and the possession of some of the most extensive manufacturing establishments in the world has gained for it a more than national reputation. Notwithstanding its comparatively small size, it is compact and solid, abreast of the progress of the times, and bids fair, not to live in obscurity, but to hold a high position among the cities of our Republic.

Influence of Confidence.

A potent factor in human affairs is confidence. It serves to stimulate men to extraordinary zeal, courage and activity. The person who feels assured that he will succeed in an undertaking approaches the work of accomplishing it with an energy and enthusiasm quite foreign to him who questions its feasibility or doubts its success. In ancient times, the oracles and augurs were consulted in the interest of persons who had important ventures in contemplation; for in this way it was sought to learn whether the Fates were propitious to them—whether Fortune promised a favorable issue of their enterprise. If unfavorable, they commonly refrained from proceeding with their plans or projected ventures; but if favorable, indecision was at once cast aside, and they became confident of success, and pushed forward with an energy almost amazing to realize it. Thousands of persons in modern times have founded their confidence upon predictions, indications and circumstances as precarious as those relied upon by the ancients. There is something almost superstitious in the reliance they place upon the virtues of certain signs and things, and the confidence thereby inspired. It is said even of so great a man as Napoleon Bonaparte that he frequently consulted the aspects of his natal star in connection with his campaigns and battles, and that when these aspects seemed propitious, his confidence in the favorable issue of the enterprise to which they pointed redoubled his zeal and made him almost invincible.

Gamblers are generally regarded as very superstitious; and so they usually are. Some of them have charms or other like trinkets constantly upon their persons, with a view to influencing "luck" or "fortune." Not a few of them positively refuse to play for money unless these mysterious phylacteries are at hand. And it is a fact that the players are most "lucky" when they have them. This is constantly pointed out, and most people find it no easy matter to account for it. Of course, there is a cause; but to determine what that cause really is may be regarded as the perplexing feature of the matter. The gambler himself ascribes it to some inherent virtue in the amulet; but people generally have no such bias—in fact, deem it superstitious. They are right, too, in so viewing it. But it is singular that they encounter so much

difficulty in determining what the cause of the gambler's luck is.

It is confidence—nothing more nor less than confidence. The charm makes him rely upon his "luck" or upon himself and inspires him with a feeling of certainty in his ultimate success, and this serves as a stimulus to his daring. Coolness and daring are essential to success in all important ventures. He that possesses them in the largest measure, and has too much confidence in himself to become bewildered, is the one that wins. And in games of chance they are almost indispensable. In fact, much the same idea is expressed in the trite saying, "Fortune favors the brave."

In the battle of honorable life and laudable venture, confidence is no less essential. The man who is guided by good judgment and sustained by unwavering confidence makes the greatest impression upon affairs, and assumes a position of commanding prominence. It often happens that the confident man is less gifted and less educated than the timid and retiring one; but notwithstanding that fact, the latter is unceremoniously pushed aside. His dark-lantern genius is of no avail beside that which puts all its brightness and glare on the outside. There are persons prominent in public life to-day who are far inferior in natural ability to men who are never mentioned in connection with such distinction. And the cause, in many instances, is that the former have the amulet of confidence, and push forward courageously and hopefully, while the others have no special aspirations and mingle among men without demonstration or self-assertion. While the diamond lies among the pebbles it attracts no attention. It is not until it has been burnished and placed upon the front of beauty that it shines forth with resplendence.

Some bestow the name "cheek" upon excessive and officious confidence. But it is a common remark that "cheek" carries men to an acme of success that diffident genius never reaches. It opens the way to prominence in a community, to social standing, and to employment, as well as to preferment in employment. It often achieves fortune and not unfrequently distinction. But with this rank species of confidence, assurance, or "cheek" we do not propose to deal. We desire merely to call attention to the potent influence confidence exercises in directing and shaping affairs, whether manifested in the action of the warrior, the gambler, the business man, or the ordinary citizen.

H.

The Academy.

The Academy, like the famous Peripatetics of old,—that wise and august body that deliberated upon, and discussed the affairs of society,—frequently hold forth in philosophical discussions to investigate those grave questions which occupy the thinking minds of the present day.

Last Saturday, the 7th inst., the Feast of St. Thomas, the Patron of the Academy, was very fittingly chosen as the day upon which to hold one of these regular "disputations." Accordingly on

the evening of that day, the members assembled in St. Cecilia Hall. The question to be discussed—"The Right of Property"—being one of general interest at the present time, in view of the theories of Socialism, Communism, and the like, it was decided to hold the debate in public, and the Faculty and students were invited to attend. And thus our young philosophical disputants were encouraged in their efforts by the presence of a large and appreciative audience.

The preparation of the thesis in defence of "The Right of Property" was entrusted to Sidney J. Dickerson, while T. McKinnery and H. Porter supported him as colleagues in debate. The objectors, whose business it was to stoutly deny and strive to refute the arguments of their opponents, were T. E. Callaghan and his two colleagues, H. Steis and C. Porter.

Mr. Dickerson made an able defence of his thesis, presenting a collection of well-arranged and forcible arguments. He defined the "right of property" to be "the power to acquire, to hold and to dispose of anything at one's own pleasure, without let or hindrance from others," and proceeded to show that said "right" was founded upon the very nature of things. As the gentleman's paper will appear in the next number of the SCHOLASTIC, we refrain from attempting in this report to give even a synopsis of his argumentation. Suffice it to say, that he established his thesis, and his able colleagues took good care of the objectors.

After gravely listening to Mr. Dickerson develop the several points of his thesis and draw his conclusions, the first of the objectors—T. Callaghan—arose, and modestly denied each and everything which his opponent had stated; at the same time producing his arguments in defence of "property in common," or, better expressed, rank Communism. The first of the syllogisms presented for consideration was: "That which is according to the natural law is a natural right. Now, a community of goods is according to the natural law; therefore, property in common is a natural right." His points were well sustained, and it required not a little adroitness in the affirmative to clear them. Then came a bout between McKinnery, of the affirmative, and Steis, of the negative, who boldly cast the glove before his opponent and, after shivering several logical lances, was finally put *hors de combat*, and yielded. At this period of the debate occurred the *bellum fratrum*, a fiery and heated discussion between Chas. and Harry Porter. The contest waxed long and earnestly, until, by a master-stroke in the act of reasoning, communism was laid low.

To speak in general of the discussion, it was well conducted and extremely interesting. The participants manifested in their efforts careful preparation, and showed that they had diligently studied the various bearings of the question under consideration, that thus the truth might be presented in a stronger light. It need hardly be said, however, that, as far as the objectors to the thesis were concerned, a by no means unimportant consideration,—and, under the circumstances, not at all blame-

worthy,—was the “flooring” of their opponents. We congratulate St. Thomas Academy and their worthy Director, Rev. Father Fitte, upon their success, and hope that we may be soon again favored with another such enjoyable evening.

RECORDER.

Answers to Correspondents.

C. U. DAMPHURST:—Yes: “Mackinaw,” the turtle, was worshipped as a god by all the Indian tribes of the Lake Region. They probably regarded it as a *deus ex machina*.

SUSAN SMYRX:—You have learned in your Astronomy that the earth’s orbit is an ellipse of which the sun occupies one of the foci; and now you very naturally ask: “Which one of the foci does it occupy?” Keep on asking, and when you find out, let us know.

D’AMATEUR DRUNCQUE:—You meant to compliment the gentleman by calling him a *helluo librorum*, and now you wonder what made him mad. Well, he probably thought you said he was a h—l of a librarian. You should speak United States.

PIUS FRAWD:—It might not be absolutely miraculous if the big snow were all to go away in one night, but it would certainly suggest the work of a Thawmaturgus.

MARCUS QUEENSBERRY:—The expression is a very old one, being a translation from the French of *Mme. de la Rochejacquelein*:

“Nous ne verrons point de combat en ce cas,
Car l’un a peur, et l’autre n’ose pas.”

HIGGINS:—No: it is not necessarily unreasonable to “want the earth.” Railroad contractors are sometimes reasonable, and yet whenever they make an excavation they want the earth for the neighboring embankment. They like to have “a place to put it,” too.

SAPPHO:—Yes: Tennyson did very wrong in accepting a peerage. Poets are valued for what they are, not what they a peer to be. If you can see any sense in this you are gifted with more penetration than we give you credit for.

MALTHUSIAN:—No: Sir Arthur Helps was not the originator of “every little Helps.” That would be ascribing too much to a gentleman to whom society is already sufficiently indebted.

Exchanges.

—Some one has said that the college paper is the pulse of the college, enabling the Faculty and Board of Directors to judge whether a healthy tone prevails or not. As regards Columbia, the case seems to be reversed. The editors have hold of the Faculty’s pulse, and think the patient needs a stimulant. The cartoon on page 5 of the current *Spectator* is striking,—very *striking*; the comatose Faculty can hardly fail to take the hint. The

—what do you call it?—on the first page is also very *striking*. The visitor, too, cannot fail to take the hint: “BUTTERNS—Missus says to tell you she’s out; to-night being the night after the Prospect Ball, you’ll be too tired to be entertaining.” H’m! The *Spectator*’s cartoons are very good indeed; they remind us of the illustrations in *Life*, and are no doubt drawn from life.

—For a tri-weekly, the *Rutgers Targum* for March the 6th is far below the high-water mark. —Editorial department rather weak; Local, ditto; Exchange—stuffed with moonshiny rhymes clipped from other college papers. A column of humor of the Almanac kind is not a redeeming feature. The College News column is well edited. “A Sketch” in the Literary department is the only creditable original work in the paper,—it would be creditable to any paper. One of the editors is struck on knee-breeches and wants that style of pants or “pantalettes” “instituted” or adopted by the Rutgers students,—thinks that if they were “dressed in a plain and suitable style they would not be afraid of *disarranging their clothing*, and we might have a little more *spirit* shown,”—of the barbarous “cane-rush” order, we presume. Well, there is no accounting for tastes; Rutgers may disport its calves in knee-breeches if it will, but it seems a strange method of galvanizing, or introducing “spirit.” A better way might be to bore a hole and inject it under the skin of the calf, in minute doses at first. We hope the *Targum* will think well of these suggestions, and try the experiment if a sufficiency of spirit be not forthcoming in the mean time. We have taken a fraternal interest in the paper and will be glad to have it call again, as often as it will, regardless of ceremony.

—*Acta Victoriana* for February is an unusually good number of that always passable monthly. The sketch “Down the Hudson and Up the Rhine” is a rare treat from a college paper. The other essays, “Religion and Our National Life,” “Prohibition,” “Character and Influence of Lord Bacon,” and “Thoughts on Science,” are all able productions. The Exchange department, too, is handled in a masterly, business-like manner. The sketch of the author of the “*Novum Organum*,” though brief, shows up in his true light the man who with resplendent talents could prove himself a corrupt judge, a perfidious friend, a mean and cringing courtier. Despite Mr. Montague’s forensic ingenuity in cloaking over the more disreputable portions of Lord Bacon’s life, he is now seen in his true colors. It is a pity that we know as much as we do of the private life and bad character of such distinguished persons as Lords Bacon and Byron and Bulwer Lytton, Thomas Carlyle, George Eliot, and so many others, who, notwithstanding their talents, must be regarded with a feeling of contempt. The author of the “Life of Lord Westbury” said well that “the men and women who form the cynosure of the world’s admiration should take care not to assume an attitude which they would be shocked for posterity to contemplate.”

—It is always with a feeling of pleasure that we take up the *Vassar Miscellany*—so far different from all other college publications in the chaste elegance of its writing and the good sense displayed in the selection of its themes. In all the college publications that we have seen there is nothing that approaches the strength, purity and elegance of the *Vassar*, unless it be the essays from St. Mary's Academy in the *SCHOLASTIC*, which are really admirable; but as the latter do not form a distinct periodical we do not classify them in our Exchange notes. The opening essay of the February *Vassar* has for subject the "Mystic Meaning of the Holy Grail," in which the search of the Knights of the Round Table for the cup containing the Precious Blood, or "*Sang Real*," is beautifully told in what is, after all, the most beautiful as well as the most sensible of all styles of composition—prose. Sentimental minds may descant as they will on the beauties of poetry, but—give us sensible prose, if you please. Nothing in the domain of poetry can approach it, in the general average, and we are glad that "L. C. S.," who is probably not a Tennyson, adopted this kind of composition for her beautiful essay. "The Philopena,"—in the form of a drama,—is a very nice and interesting story. We usually dislike essays in the dramatic form, because, as a rule, they are poorly done; but "The Philopena" is a marked exception to the rule. "C. T. A.'s" department, "*De Temporibus et Moribus*," can best be described by saying that it possesses much of the charm of a conversation on various topics between cultured persons in the sitting-room or—on a vacation excursion. Everyone has had some such experience, that he enjoyed with zest and looks back to with pleasure.

—The editors of the *Harvard Daily Crimson* now issue a monthly supplement with their paper, containing the best student literary work at the University. The editors say that it is with some doubt the new venture has been made, but they reasonably hope that it will prove successful. All that is needed to make it so is a fair share of patronage from the students in college, and of this the editors should feel assured. It would be strange, indeed, if a majority of the students at Harvard did not take a sufficient pride in the publication of the best work in their English literary department to give it a generous support and make the venture of publication a successful one. The college press at large has for years been scouting the idea of a literary department in a college paper, but such action only showed their own want of common sense. A literary department is a *sine qua non* in any college paper worthy of the name, excepting the dailies, and even in the case of the dailies—of which there are only three—we venture to say that the experiment of the *Crimson's* editors will prove ultimately successful, even if it be not so from the start. It must, in the first place, gratify the writers of essays to see them in print, and they will naturally take a greater interest in the paper that prints them; in the second place, others who aspire to literature will naturally want to read what

their fellows in the higher grades have written, to see how it is done, and probably to mend their own style after its pattern. In this way, other than the managing editor and his assistants are led to take a friendly interest in the paper, and thus they have a portion of the burden of literary work taken off their shoulders.

* *

Of the four essays in the first monthly supplement of the *Crimson* ("A Description of the Paris Morgue," by A. M. Cummings; "The Devil in Literature," by F. Coggeshall; "The Problem of the Freedom of the Will," by G. Santayana; "An Hypnotic Experience," by J. McG. Goodale), Mr. Santayana's is undoubtedly the best in every respect; it shows close reasoning and good writing. "The Devil in Literature" is well written, but the subject is viewed from such a standpoint and is so repulsive that we seek in vain for a word of commendation; the sole conclusion of the reader will be that the essay should not have been written, or, written, that it should not have been published. It is vain to cite Milton's "Paradise Lost" in extenuation, in which the devil "is made the true hero of the poem"; Milton himself has been deservedly lashed for his blasphemy by another poet of far nobler soul and higher aspirations—Frederick William Faber. For a similar reason, Mr. Coggeshall's essay deserves only censure. Nothing can compensate the loss of truth—not even good writing, whether in prose or poetry, and hence the immortal work of the Catholic Dante, in which the devil is powerless against the hosts of the Almighty, is far superior to that of the unbelieving Milton, where the character of Satan is represented as "truly grand,"—and "the heavenly and infernal hosts fight a sort of celestial Marston Moor or Naseby, which is finally won for the Parliament of Calvinism by a dashing charge of the celestial Ironsides led by Christ instead of Cromwell." Even from his supposititious point of view, the writer of the essay is in error—whether misled by Milton or not, we cannot tell—in placing Christ instead of the Archangel Michael at the head of the heavenly host. Notwithstanding any excellence in the writing, or the play of imagination, the essay is shocking to Christian feelings and deserves reprobation. Mr. Goodale's "An Hypnotic Experience" is preferable, even from a literary point of view.

Personal.

—Albert Ringle, of '61, is a successful merchant at Kendalville, Ind.

—M. A. J. Baasen, of '64, is happy and prosperous in Milwaukee, Wis.

—Peter Hoey, of '59, has a large and lucrative law practice at Gilroy, Cal.

—Rev. John Bleckman, '67, has been appointed Rector of St. Mary's Church, Michigan City, Ind.

—Our esteemed Prof. McCormick has been quite ill for the past few weeks; but we are happy to say that he is now fairly convalescent.

—Raphael Becerra, '82, of Vera Cruz, N. M., has the heartfelt sympathy of his former professors and fellow-students in the deep affliction which has lately befallen him in the death of his father.

—Rev. John J. Shea, C. S. C., formerly a Professor in the College, and lately engaged in parochial duties at New Orleans, returned to Notre Dame on last Wednesday. He was warmly greeted by many friends.

—We were glad, last Thursday, to hear the good news of the safe arrival of Very Rev. Father General and Bishop Dwenger on the shores of the Old World. We hope that, after the successful issue of their mission, their return may be as safe and pleasant.

—The sad news has reached us of the death of Charles C. Atchison, of '73, a promising young physician of Nashville, Tenn. He is well remembered by his former Professors at Notre Dame, all of whom extend their heartfelt sympathy to the afflicted family. We extract the following notice of the deceased from the funeral discourse:

"Charley Clark Atchison, only son of Dr. W. A. and Mrs. M. E. Atchison, was born in Bowling Green, Ky., Dec. 30, 1856, and at his death was 28 years, 2 months and 4 days old. His early educational training was received in Bowling Green, where his parents then resided. At 16 years of age, he entered Notre Dame University, near South Bend, Ind., in which institution he completed his literary course. Possessing an intellect at once strong, bright and active, he never failed as a student to acquit himself with honor. While at the last-mentioned institution of learning, under the instruction of an able Professor, he acquired a taste for, and very soon became passionately fond of, the study of physiology and anatomy. To think, read and reason on these sciences became almost a passion with him. So, abandoning all idea of literary pursuits, he came to Nashville and entered as a student of medicine the University of Nashville and Vanderbilt University, from both of which he graduated with high honor. After a special course in Bellevue Hospital Medical College in New York, he returned to his home in Nashville, and entered regularly upon the practice of his chosen profession. His thorough preparation, his strong common sense, together with tact, quite unusual in one so young, guaranteed success in the outset of his career."

Local Items.

—Receptions are not in order.

—Next Tuesday is St. Patrick's Day.

—The Scientifics are going to organize.

—Prof. Lyons went to Chicago last Thursday.

—Our local weather-prophets keep very "mum."

—The horticultural bureau is preparing for active work.

—Our printing-office will soon possess a fine new press.

—The entertainment next Tuesday will begin at 6.30 p. m.

—The "Laws" attended Court in a body on Thursday last.

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

—The 17th of March this year will be a Centennial anniversary of the Feast of St. Patrick.

—It is rumored that a cornet virtuoso will be among the attractions of next Tuesday evening.

—A fine bust of the late Bishop Rosecrans, of Columbus, has been placed in the Bishops' Hall.

—The Juniors say that Prof. Ackerman is doing his best work in the frescoing of their dining-room.

—The debate by the "Academy," last Saturday evening, was pronounced to be one of rare excellence.

—Rev. President Walsh will preach on St. Patrick's Day at the Church of the Holy Angels, Chicago.

—Father Zahm will take us to the New Orleans' Exposition to-night. Excursion tickets only 10 cents!

—The Director of the Art Department has received a large invoice of statuary, busts and models for his classes.

—There is a real live parrot, all the way from New Orleans, at the Professed House. It will soon begin "a talking."

—The Band surprised Prof. Paul with a delightful serenade, last Tuesday afternoon, it being the Professor's birthday.

—The "Laws" say their own Moot-courts are fully as instructive as the Court which they attended on last Thursday.

—The sleighing is gone, the wheeling is bad, and ye Indiana farmer must now perforce indulge in equestrian exercises. A bad state of affairs!

—The Lectures in the Law Classes are taken down verbatim by many of the students in attendance who have mastered the art of shorthand writing.

—Mrs. Dr. J. H. Henry, of Dallas, Texas, has sent some rare live oak acorns for St. Edward's Park, for which she has the best thanks of the "Princes."

—Society reports this year do not figure so prominently nor so frequently in the SCHOLASTIC as they did last year. The secretaries require stirring up.

—The Columbians will give their annual St. Patrick's Day entertainment on next Tuesday evening. The stirring play of "Robert Emmet" will be presented.

—Practical work has been inaugurated in the rooms of the Biological Laboratories. The class will soon begin to give some of their interesting public *séances*.

—The *Catholic Review*, *New Record*, and several other papers, reprinted Father General's article on "Bad Reading," which appeared in the SCHOLASTIC a few weeks ago.

—The services of Mr. W. H. Johnston, of the Scientific Class, have been secured to furnish the stenographic report of an important case before the Supreme Court of Indiana.

—The first lecture was delivered in the new law-room on the 13th inst. The "Laws" now have

the finest class-room in the College, and they scarcely recognize the other fellows.

—In gymnastics, "Judge" has distanced all competitors hereabouts. "Dicky," his trainer, says that it has not been decided upon whether to challenge Donavin, Hanlin, or Sullivan.

—The singing of the new choir at the students' Mass every Thursday is very highly spoken of. We hope the singers will favor us at times with a beautiful Cecilian Mass on Sundays.

—The Festival of St. Joseph, Thursday, the 19th inst.—the Patron of the Universal Church, and Titular Patron of the Congregation of the Holy Cross—will be celebrated with great solemnity at Notre Dame.

—From our *sanctum* window we gaze dolefully upon the dim vista that spreads before us, vaguely searching for a local item; a far-away look gathers o'er our benign features, and—well, this makes four lines, anyhow. "Every little helps," says our astrologer.

—This (Saturday) evening an art entertainment will be given by Rev. Father Zahm, in Washington Hall. The subject will be the "New Orleans' Exposition and World's Fair. A trip to the Universal Exposition, and return in two hours, without fatigue, and without expense of comfort. A large number of slides, showing the wonders and beauties of the Exposition, just received." If you don't want to miss something great, be sure to be on hand.

—Don't lend your SCHOLASTIC to your neighbor. Make him subscribe for it. Each one of the students should take his college paper. Even at the present low price,—\$1.50 a year,—if all were thus classed among the supporters of the SCHOLASTIC, and actively manifested an interest in its well-being and prosperity, many improvements could and would be made that would render it in every way worthy of grand old Notre Dame.

—The new room for the "Laws" is nearly completed and already occupied. It is a fine apartment, beautifully decorated, and well furnished with such conveniences as men of legal propensities are ordinarily supposed to look for. Besides the present collection of book-cases, desks, etc., we are pleased to state that there are many articles that will soon be added, and thus complete, in good style, this hall of forensic lore. The decorations are the work of Bro. Frederick, and reflect credit upon his taste and skill.

—The 5th regular meeting of the Sorin Literary and Dramatic Association was held Tuesday, March 10th. The question "Is Summer a Pleasanter Season than Winter?" was debated. On the affirmative side were F. Piel, C. Smith, L. Scherrer, E. Berry, and C. Mitchell; on the negative, J. McNulty, W. McPhee, A. McVeigh, F. Weston, and E. Kelly. Compositions showing the attractions of both seasons were read by each of the debaters, but the arguments brought forth by Leo Scherrer, in favor of summer, decided the victory for the affirmative side.

—A few days ago, the Minims received a note

from their venerable patron, Very Rev. Father General, who wrote on ship board March 4th, a few minutes before the vessel set sail from the port of New York. The good Father expressed his kind remembrance of his youthful *protégés*, as well as of "all around," and said that his ship—the *Aurania*—was "a magnificent palace at sea." The noble vessel has well sustained its reputation as a fast sailer, for last Wednesday—precisely one week from the day it left New York—the glad news came that it had arrived safely with its precious freight on the shores of the Old World. The *Aurania* made the passage in 7 days, one hour and 13 minutes.

—Among the many admirable plays which have been arranged by Prof. J. A. Lyons for the students of Notre Dame, the one just published in pamphlet form by the University press, entitled "The Recognition," is one of the finest of his creations. It is a drama of the 15th century, and adapted for male characters only. The "Recognition" was presented at Music Hall by the students of Notre Dame at the last holiday entertainment, given in honor of President Walsh. There are 34 characters in the play, and the costumes very faithfully portray the styles of the 15th century. The plot of the play is simple, as it turns on the recognition of a son after several years' separation from his father. It is a story of the days of dukes and counts when the greatest luxury of the "bold old barons" of that time seems to have been that of indulging in family feuds. The epilogue of the play is very pretty and a fit termination to the excellent drama.—*South Bend Tribune*.

—Prof. Gregori's latest painting was sent to Chicago last week and placed on exhibition. It has attracted the following complimentary notice from the art critic of the *Chicago Times*, writing in the issue of March 8th:

"One of the most exquisite compositions that has been seen lately in Chicago is on exhibition at O'Brien's. It is called "The Confiding Heart," a painting, 12 x 14 inches, by Prof. Gregori. It shows the interior of a small chamber, lighted by a narrow window. The single figure is a young girl on her knees, with face upturned and hands uplifted in an attitude of devotion. The skilful use of the light, which streams in and bathes her bust and face, bringing them out in high relief, is finely contrasted with the half shadows of the foreground and the deeper obscurity in the background. There is a touch of Rembrandt in this handling of light and shade, but it is by no means a trick to conceal faults. The face, bared arms and hands are beautiful in their truth, and are modelled to nature, in miniature. The drapery is excellently handled, and there is just enough color, harmoniously distributed, to give warmth and life to the picture. The composition itself is a poem, a trifle sad and serious, perhaps, but no less an attractive one. The artist has been for some time past employed at the University of Notre Dame, retouching and restoring some of the valuable paintings belonging to that institution."

—Shorthand writing has proved a valuable acquisition to several members of the Law Classes, as well as to the students of Modern Languages. The Law students who have acquired proficiency in the art of the mystic symbols take down the Law lectures verbatim, and with the greatest ease, while the longhand writer is forced to toil laboriously for an abstract report. The lecturer has

hardly uttered the last word of a clause or sentence when Ancheta, Wilson, and others of the shorthand writers, come to a rest for the following one. So also in the dictation in the Modern Language Classes. Some time ago, one of the Professors of French, who was not accustomed to that kind of thing, thought some of the students were resting on their oars and shirking work. Reading slowly, and in clauses, to give the class time to write out the dictation, he saw that a few of them did attempt to not write at all—or at least he thought so. Every time he raised his eyes from the book at the end of a clause, those students sat erect, pencil on paper, without an apparent movement. Hints were given, and he went on, with apparently no change on the part of the refractory ones, which surprised the Professor,—the students in question being gentle-mannered, and earnest workers. Finding his gentle remonstrances unavailing, the Professor one day asked one of these students why he did not take down the lesson. "I have done so, sir," was the answer. "Why, I do not see you write,—how can it be possible?" The student showed his notes. "Can you read that?" He did so, word for word: "Ah, yes! *Stenographic!* very good!" The mystery was explained.

—PHILOSOPHERS' DAY.—At ten o'clock on last Saturday morning the Philosophy Class—Knights of Truth—scrambled into one of Shickey's double-rigged cutters and, driving to the Lake Shore depot, boarded the Buffalo Express bound for Elkhart. Refer to the calendar, and the cause is evident—to celebrate their Patron's day. The weather was lovely, and as the train drew up at the thriving city which was to be the scene of the day's festivities, the sun emerged with a smiling face from behind the clouds, and looked down upon fifteen attractive (ahem! "truth is necessary," etc.) young men improvising a fancy step toward the Hotel Clifton, where a dinner was awaiting them. From there a tour of inspection was made to the Conn Cornet factory, where the courteous proprietor and Mr. J. Clement interested themselves in making the visit a pleasant one by showing the company through the entire establishment. The pleasantest feature of the visit was the performance on one of this Company's instruments by Mr. Theodore Hoch, a German virtuoso of celebrity, who rendered several different selections of high character. Each of these was prefaced by a short explanation in his native tongue, and these were readily interpreted by the party's chief interpreter, Mr. Henry Steis. McKinnery did duty with the French, and at another place, by a little practice, Callaghan used his knowledge of modern Gaelic to advantage. The old gentleman seemed pleased at the admiration of the party, and as they departed, presented each with his card.

The remainder of the day was spent in viewing the sights of the little city, and some of the party made a call at the rink, where that sober twain, the "Deacon" and "Judge," ingloriously—, but here the reporter draws a veil upon the scene, and relegates the 7th of March among the memories of the past.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. A. Ancheta, Ashton, A. Browne, Baca, Berra, M. Burns, F. Burke, V. Burke, Callaghan, Conlon, Crawford, F. Combe, Cartier, Campbell, De Groot, Dwan, Dexter, Dolan, Dickerson, Estrado, Finley, Freyermuth, Flynn, Goulding, A. Gordon, Horn, Hamlyn, Halligan, Howard, Hotaling, Hausberg, Hasson, Hutchison, Johnston, Jones, Kolars, King, Kleiber, Keys, Livingston, Loomis, McCabe, McMillian, J. McKinnery, McGuire, McErlain, McCartney, McMurray, Marion, L. Mathers, Murdock, Meister, Jno. Murphy, McNulty, Nester, J. V. O'Donnell, O'Kane, J. P. O'Donnell, O'Connell, C. Paschel, H. Paschel, Perley, H. Porter, C. Porter, Phillips, Rothert, Ramsay, Rahilly, T. Ryan, Roth, E. Riley, G. H. Smith, A. T. Smith, Sheridan, Steis, Sanchez, Saviers, Spangler, Snapp, Triplett, Jno. Troy, Troxell, Trepanier, W. Williams, Wagoner, A. Williams, White, Wilson, Zeitler, A. A. Gordon.

JUNIOR DEPARTMENT.

Masters H. Ackerman, Arts, Adams, Amoretti,* Borgschulze, Berthelet, Burns, Congdon, Cummings, Clarke, Colina, Chamberlain, G. Cartier, Cavaroc, Cleary, Cleveland, Chute, Dillon, Dempsey, Dorenberg, Dougherty, Donnellan, Daly, Darrah, Devine, Ewing, Finckh, Flood, Grunsfeld, L. Grever, F. Garrity, Grimes, Hoyer, Howard, Hibbeler, Holman, Houlihan, Hagenbarth, Johnson, Kegel, Kelly, Kenny, Luther, Lewis, Levin, Mulkern, McCourt, V. Morrison, B. Morrison, Monschein, Myers, Mullane, Macke, Meehan, McGuire, Nester, Nussbaum, Oxnard, O'Brien, O'Kane, Portillo, Prudhomme, Porter, Regan, Real, Redlich, Rose, Rebori, Ruffing, Remish, Reynolds, Rogers, Robinson, Ryan, Rietz, Stubbs, Senn, Soden, F. Smith, H. Smith, Spencer, Shaw, Sedberry, Scheunemann, Talbot, Thompson, Tarrant, Thurston, Wabraushek, Wieting, West, Zollars.

MINIM DEPARTMENT.

Masters Berry, Bull, Barger, Crotty, Campau, Cobbs, Chute, F. Dunford, G. Dunford, E. Doss, L. Doss, Ernest, T. Falvey, E. Falvey, Garber, Grunsfeld, Haney, Hopkins, C. Inderrieden, S. Jones, A. Kintz, J. Kintz, Landenwich, McPhee, McVeigh, McNally, McGuire, Murphy, Morgan, Mason, Moncada, Mooney, Nester, Nussbaum, J. Peck, Piero, Paul, Quill, Ramsey, Sweet, Scherrer, Stone, Shönerman, Williamson.

* Omitted by mistake for three weeks.

(From the "Toronto Truth.")

Cleveland is Our President.

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Can be read upward of five thousand different ways by starting with the centre letter C, and taking the most zig-zag course to any of the four corners, viz., "Cleveland is our President."

Saint Mary's Academy.

One Mile West of Notre Dame University.

—Those pupils in the Senior department and of the Third Senior Class who have received 100 in lessons are the Misses Brady, B. English, Fehr, B. Heckard, Kearns, T. McSorley, Taylor and Thornton.

—An invaluable treat was enjoyed on Tuesday and Wednesday evenings in the learned lecture on "What the Church Has Done for Science," delivered by Rev. Father Zahm, of the University. The young ladies proffer their profound thanks to the Rev. speaker.

—The Juniors were honored, at their reunion, by the genial presence of Rev. Father Shortis. After the distribution of good notes, Clara Richmond recited "Gualberto's Victory," by Miss Donnelly; and Maggie Ducey, a smoothly-written poem, entitled "The Pen and the Press." The same evening, in the Minim department, Lola Chapin, Fannie Spenser, and Edna Burtis, each gave pretty recitations.

—A more edifying, studious, and polite class of pupils than the present Juniors it would be hard to find. Thirteen of their number have this week received 100 in everything. They are the Misses Regan, Snowhook, Trask, Van Horn, Barry, Brown, Balch, Campau, Hertzog, Servis, Smith and Searls. The Misses Sheekey, Richmond, Stumer and Quill fell but a little below, each receiving 99.

—The warmest sympathy from all at St. Mary's is extended to the family, also to the wide circle of friends, of Mrs. Eliza Blaine Walker, the painful intelligence of whose death arrived on the 3d inst. Four of her daughters were cherished pupils of the Academy, and the lady herself was intimately related to several members of the Community. A frequent and most welcome visitor at the Institution, her death comes most forcibly home. Her many graces and accomplishments were only equalled by the superior qualities of her mind and heart.

—At the regular Academic reunion of the 1st inst., Miss Alcott read a short account of "Adelaide Proctor," by Charles Dickens; an amusing selection was read by Miss Munger, and the "Betrothal of St. Thomas," by Miss Donnelly, was recited by Miss S. St. Clair. At the regular reunion on Sunday, Miss Donnelly read "Calumny," the fine poem by Mrs. Osgood; Miss Dillon read "Cousin Deborah's Legacy," and Miss Fuller recited "San Sisto," by George H. Miles. The character of the articles presented by the young ladies furnished to Rev. Father Zahm, who was kindly present, the topic of some admirable remarks, illustrated by an anecdote to prove the illimitable extent to which our influence is sure to reach.

Valedictory.

[Several applications having been made of late for a copy of the Valedictory of Class '83, we run the risk of being accounted as unseasonable, and present it to our readers. The fair valedictorian was Miss Mary Clarke, the youngest sister of Rev. Denis Clarke, editor of the *Catholic Columbian*. Rt. Rev. Bishop Watterson honored the young ladies by being present at the Commencement Exercises, and there were many pupils from Columbus, facts touchingly mentioned in the beautiful composition.]

There is a royal tapestry, reserved for the adornment of kingly palaces alone, woven after a pattern and design of which the weavers even know nothing. It is so complicated, and involves the co-operation of so many artificers, that to no one in particular can the grandeur of the whole plan be ascribed. The knowledge of the entire pattern is reserved to the royal contractors. When the piece is finished, the model is destroyed, its reproduction thereby being effectually prevented.

Our lives, in a certain sense, may be compared to this royal tapestry. We are just beginning our pattern under the guidance of our Divine Master, who alone is in possession of the plan; and of His heavenly agents—our guardian angels—who present to us the proper materials, just at the moment they are demanded. According as our work is faulty or perfect shall we be rewarded in that momentous day when our design shall be laid open by our Divine Master to be judged whether or not it be worthy to adorn the celestial palace.

Our parents have laid the ground-work, have stretched the woof, and have secured the stability of this foundation by imbuing our hearts and our minds with that faith which is "the substance of things to be hoped for—the evidence of things which appear not;" and if the perfection of our design obtain for us glory hereafter, it shall be ascribed to their loving care and tender watchfulness, by means of which Christian maxims, requirements and habits, were interwoven with the very texture of our first mental volitions.

How often, when our wayward impulses and inclinations would have marred and distorted the celestial design, rendering it unfit to subserve the sublime purpose for which it was intended, how often have their prudent advice, their affectionate protest, forestalled the danger and prevented the folly!

As the royal tapestry cannot be executed by a single artificer, so neither can we complete the filling in of our life design by our own, individual, unassisted efforts. Far from it! Every influence to which we are subjected is represented in our work. Not a volume we peruse, not a lecture to which we listen, not a conversation in which we engage, not a theory which we may investigate, not an idea we may entertain, but leaves its indelible impress to make, or to mar, the perfection of the design.

Though we have passed years at our *Alma Mater*, and have gathered from beneath the shadow of the Altar the colors that are interwoven in our fabric, yet our vacations have blended the sacred influences that have imparted the rosate

and sunny glow of home and innocent childhood to the scholastic picture of our tapestry. The Claude Lorraine light of parental tenderness has been sweetly shed over all: aye, the influences of the sanctuary which surround the dear home-circle have wrought angelic faces and clouds of Benediction-incense to mingle with the views incorporated from this treasured, hallowed spot.

St. Mary's and our homes are mingled here. The crowning scene of our scholastic pattern blends many a vivid, glowing color, with the more subdued, yet joy-pervaded hues of the presbytery and convent. Elevated above all, as the prime object of veneration at this auspicious hour, we see interwoven the regal purple, graciously contrasted with the warm gold of the Episcopal Cross; and not a few of our school girl ranks are so fortunate as to welcome in the presiding dignitary who has honored our Commencement Day with his presence, the Bishop of their own diocese.

With the hearts of your own loving children, Rt. Rev. Bishop Watterson, we beg you to accept our grateful acknowledgments for the distinguished honor you have kindly conferred upon the pupils of St. Mary's.

Another scarcely less prominent figure stands forth in bold relief upon our mystic canvas. Very Rev. and dear Father General, your soul-invigorating counsels and instructions, golden-lettered and diamond-studded, shall sparkle in the angelic pattern, and shall recall the promise that "They who instruct others unto justice shall shine as stars for all eternity." Very Rev. and dear Father, now, as the parting hour draws nigh, and we must bid farewell to those near and dear to us, a panoramic view is incorporated in the picture of to-day, or rather, it presents an ethereal vista of the years passed by us in this our cherished *Alma Mater*, and the remembrance of which draws tears from our eyes, spite of our efforts to restrain them, since we know they are gone to return no more forever.

Oh, the graces that hover, like angel wings, along the line of this love-haunted vista!—the Annual Spiritual Retreat; the Monthly Adoration; Christmas tide and Holy Week; the precious Monday Masses in Loreto; the innumerable blessings of the May season; and all that is consequent upon these spiritual advantages,—these all go to form the initials of our aspirations for the future, and imply thanks to you, dear Father, which no words could ever express, but which are all comprehended in our loving farewell to you.

To our esteemed Father Shortis, at once our teacher and our Chaplain, and to his Rev. Assistant, our expressions of warmest appreciation are gratefully extended. Rev. Fathers, your unvarying kindness and cheerful ministrations will never be forgotten. Permit us, Rev. Fathers, to beg your acceptance of our sincere gratitude with our respectful farewell.

To our devoted superiors and teachers who have spared no pains to encompass our advantage, and who have extended to us their constant and never-failing kindness, we can but express our deep sense of affectionate obligation, and we trust that they

will reap the fruits of their labors in viewing their holy examples and loving admonitions wrought in enduring colors in our life tapestry; and with this hope, we bid them farewell.

Dear companions of our school-life with whom we have passed so many pleasant years, believe us when we assure you, that your cheerful faces and sprightly forms shall all appear in our woven picture; but, dear Class companions, a stronger tie has bound us together. The same occupations, the same interests, the same aspirations have blended our lives as one. Never did what the French denominate *Esprit de Corps* more fully actuate a class; and now that we are about to part—that our paths henceforward shall diverge, let us form the compact here upon the very spot where we have so often assisted together at the Holy Sacrifice and where we have together received so many graces, that, as we are one here, so, true to the blessings we have received, we shall be one forever.

Roll of Honor.

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

SENIOR DEPARTMENT.

Par Excellence—Misses M. Adderly, M. Bruhn, M. Blair, Brady, Bubb, Carney, Cox, E. Call, Dunne, A. Donnelly, E. Donnelly, Dwan, M. Dillon, Fehr, Fuller, C. Griffith, C. Ginz, B. Gove, Gavan, A. Gordon, A. Gordon, A. Heckard, B. Heckard, L. Hutchinson, N. Keenan, N. Kearns, Kearney, Lange, Lauer, T. McSorley, McHale, Newman, O'Connell, O'Halloran, Ramsey, Rose, Sharrette Sheekey, M. Scully, T. Scully, Schmidt, Shea, L. St. Clair, Schuller, Schilling Thornton, L. Walsh, E. Walsh, White, Wolvin, Walker, Wallace. *2d Tablet*—Misses Barlow, Murphy, Munger, Morse, S. St. Clair.

JUNIOR DEPARTMENT.

Par Excellence—Misses M. Brown, O. Boyer, M. Cox, F. Hertzog, T. Haney, A. Keyes, L. Norris, C. Prudhomme, E. Preston, C. Richmond, G. Regan, E. Sheekey, B. Snowhook, H. Stumer, G. Searls, G. Stadler, M. Smith, L. Van Horn. *2d Tablet*—Misses M. Barry, E. Balch, T. Balch, C. Servis, L. Trask, S. Campeau, M. McEwen.

MINIM DEPARTMENT.

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

Class Honors.

[The following-named young ladies are best in classes—according to competitions held during the month.]

General History—Misses Call, Gove, Ginz, Dunne, Sheekey, Ramsey; Astronomy—Misses Heckard, Carney, Keenan, M. Ducey, M. Munger, Barlow, Williams; Rhetoric—Misses E. Horn, C. Griffith, Kearney, G. Wolvin, M. Dillon, M. Adderly, A. Donnelly, E. Donnelly, M. Fuller, A. Shephard, Kearsey, A. Keyes, N. Sheekey, A. Murphy, B. Morrison, C. Scully, M. Heipling, J. McHale, M. Hale, M. Walker; English History—Misses M. Munger, J. Barlow, L. Carney, M. Heipling, A. Heckard, L. St. Clair, L. Williams; Literature—Misses J. Barlow, Keenan, Munger, Heckard, Carney, Fitzpatrick, S. St. Clair, Ducey, Heipling, Schulz; Algebra—Misses O'Connell, Horn, Shephard, Kearsey, L. St. Clair, C. Griffith, Wolvin, Fuller, Dillon, E. Sheekey, McHale, C. Scully, C. Cox, A. Murphy, Morrison; Modern History—Misses Dillon, Kearney, Wolvin, Morrison, Murphy, Sheekey, Adderly, Horn, Kearsey, A. Keyes; Ancient History—Misses Taylor, Trask, Carmien, Kearns, Snowhook, Fehr, Richmond, Blaine, A. Gordon, A. Gordon, M. Schmidt.