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## Speech of Ilioneus.

(Æneid—Book I, 520-556.)

'Twas after this, when they had come, and when  
Permission had received there to speak  
In royal presence, that Ilioneus,  
The eldest, he, with a composèd breast,  
Thus spoke:—

“O queen! chosen of Jupiter,  
A city now to found, and to repress—  
With justice to repress a haughty people!  
We wretched Trojans, driven by the winds  
Through every sea, pray you defend our ships  
From the unhallowed flames; spare a just people;  
Our undertakings, O propitiate!  
We neither have a cause to devastate  
The Afric homes by sword, nor yet to drive  
Your captured herds to shore; no such intention  
Existeth in our minds; such pride is not  
Possessed by the conquered.

“There's a region,  
Yclepèd by the Greeks Hesperia—  
An ancient country, powerful in arms,  
The rich soil tilled by the Ænotrian men;  
Report declares that their descendants called  
The country Italy, the name of one  
Among their leaders;—hither was our course.  
Then suddenly tempestuous Orion—  
Stormy Orion, rising with a wave,  
Bore us away upon the hidden shoals;  
And the aroused south-wind scattered us,  
By the sea vanquished, over pathless rocks:  
We a poor remnant driven to your shores.

“What race of men is this? What country is't  
This custom now so barbarously permits?  
The hospitality e'en of the shore  
We are refusèd, and they war excite,  
Forbidding us set foot upon the coast!  
If you despise the race and mortal arms,  
At least expect that mindful are the gods  
Of right and wrong.

“Æneas was our king;  
Juster in piety or war were none.  
If but the Fates do still preserve this man—

If he still breathes the upper air, nor yet  
Lies among cruel shades—there is no fear;  
Neither shall you have need e'er to repent  
Anticipation in thus rendering  
Kind offices.

“There are in Sicily  
Cities and arms belonging unto us;  
Renowned Acestes is of Trojan blood.  
Let it but only be permitted us  
To draw our fleet to shore, and to select  
Timber within the woods, and fashion oars;  
And if 'tis given us to bend our course  
To Italy, our comrades and our king  
Recovered, then full joyfully will we  
Strive to reach Italy and Latium.

“But if this safety has been taken from us;  
And you, best father of the Trojans, you  
Have found a grave within the Libyan deep,  
Nor will Iulus' hope be realized.  
Then shall we seek the seas of Sicily  
And the abode preparèd for us, whence  
We were conveyèd hither!”

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## The Universe.

That God created all things is as clear as the  
noonday sun and as evident as our own existence.  
And when we reflect and consider what we our-  
selves are, as also what all those things are which  
we see around us, beginning, as we may, with the  
smallest animate creature that creeps in the dust  
and ending with the largest animal that roams the  
plains; or, again, diverting our mind and com-  
mencing with a grain of sand and terminating by  
considering the world as a whole; or, looking up-  
ward, view with astonishment those numberless  
heavenly bodies, some of which in size far exceed  
the globe which we inhabit; and when we, more-  
over, consider that the solar system, which consists  
of the sun, the stars—called major planets—with  
their satellites, the minor planets, or asteroids; and a  
number of comets, is but a portion of the universe,  
what can we say? what is there left for us to say,  
except that God is wonderful in His works?

The universe comprises all created things viewed as a whole; it is the *mundus* of the Latins, the *κόσμος* of the Greeks, and has been so called because the heavens and heavenly bodies appear to turn round in one and the same time. It embraces many systems. Our own system—or rather the system to which this earth belongs—being excepted, the fixed stars are supposed to be the suns of all the others, which, as is reasonable to suppose, are as large as, if not larger than, that to which the world belongs. Furthermore, their distance from us may in some way be conceived by the time it takes the light of those stars to reach our globe; for, according to astronomers, the light from some of the fixed stars has been travelling since the creation of the world and has not reached us yet. And so, when we strive to grasp or take into our finite brain the works of an Infinite Being, we find ourselves, as it were, lost. Our mind wanders and goes away into the immensity of space, views new worlds, contemplates new things, new beings. But what of all this? How imperfect is this contemplation! . . . You may ask, if you wish, the mathematician, whose mind is as pliable in the way of calculation as wax is to the seal, to number the grains of sand on the sea-shore, the blades of grass in the field, or the stars that shine over his head. What will be his answer is easy to know. Ask the proud philosopher, who, by a long and laborious study, has, so to speak, acquired a knowledge of the laws of nature, as well as of nature itself, to explain the nature of the elements of which matter is composed, the nature of the parts that compose a grain of sand; and what is the answer received? He will very likely say: "Well, that's a disputed question. There are," he will continue, "various views concerning the elements of matter. But the direct question is, whether the parts, no matter how small they may be, of which any body is composed, always remain *divisible*, even through the power of God, or whether these parts, after every possible division being made, are *simple*?" Both these views have no mean defenders. Indeed, the most learned men the world has ever seen have defended both; therefore it is not for me to say which is right or which is wrong." The chemist, for instance, will say that there are two kinds of bodies, *simple* and *composite*; those are called *simple* which cannot be resolved into heterogeneous bodies; and these are *composite*, resulting from the aggregation of *simple* bodies.

The ultimate indivisible particles of bodies, which cannot be dissolved into other particles, are called atoms, or primitive atoms; and molecules, when the particles are divisible. This is all we can learn from this class of individuals, except that the power by which the homogeneous atoms are united is called cohesion; and affinity, when the heterogeneous particles form compounds. Hence arise the distinction of bodies into solid, gaseous, and fluid. From this it is plain that they, for the most part, contend that those primitive atoms have extension and the power or force of resistance. And so it goes on, one for this, another for that. But which is

right is difficult to say. Common sense, however, or rather reason, teaches that the divisibility of matter *in infinitum* is by no means correct. For although we may not be able by any known process to divide matter into those elements of which it is here spoken, nevertheless we must admit that God, by His infinite power, can divide any body into all its possible parts, and that these parts must be simple. For otherwise the power of God would be limited, which is contrary to our idea of Him. Anything else would, too, be repugnant. A whole would no longer be greater than its parts, nor would a mountain be any larger than a pebble, since both would be infinitely large or small. But in the system of simple elements a difficulty arises. It is this: how inextensive elements form something extensive. The best answer given to this is, that these monads are endowed with a power of attraction and a power of repulsion, and from the conflict of those forces arises extension. This is, very probably, the true doctrine. But the reader may see that there is a kind of timidity exhibited throughout the above remarks. What is the cause of this? What is the reason why men who have devoted their whole lives to this study are so careful about what they say concerning what appears to us to be quite simple? They know but too well that there is a something in everything that man, with all his knowledge, is unable to penetrate, at least perfectly. And man, after studying his whole life, will at the end—when this world and all that is fair and beautiful therein are about to pass away from him—come to the absolute conclusion that he knows but very little—nothing. We have deviated from our subject, but will now return to it.

That God created the universe from nothing scarcely needs proof. But for some who strive to contend that there is but one substance in the universe which is uncreated and eternal, a proof, or at least what is equivalent to a demonstration, is needed; as also for others who strive to persuade themselves that there is no God. Creation is not repugnant; therefore it is possible. There is not, nor can there be, any repugnance in the transition from non-existence to existence, as is evident; for repugnance consists in affirming and denying something at the same time and under the same respect, or saying that a thing is and is not at the same time. But nothing of this can be said of creation, since we do not affirm that a being is and at the same time is not, but simply say that a possible being has passed from non-existence to existence, or *a posse ad esse*, as the expression has it. But to prove part of the foregoing, we say that whatever we have an idea of is possible; but we have an idea of a contingent being, of a created being; therefore, creation is possible; or that act which makes possibility a reality agrees with our idea of the Divine power. The universe, then, has been created by Almighty God from nothing; for either those substances or beings of which it is composed have been brought forth from nothing, or they existed by a necessity of their nature; but this latter cannot be said, since everything would be infinite; and in place of having finite

beings, contingent beings, as we ourselves are, we would have all infinite beings; and as there can be only one Infinite Being, which is God, this is absurd. It is true that we cannot altogether understand how creation can be; but is this the only thing we cannot understand? Do we know in what manner, or how, the soul is united with the body? Have we an adequate idea of anything? Do we know how we ourselves came into existence? and yet we know we exist. This, then, is not sufficient for rejecting the possibility and reality of creation; all we want to know is that we perceive no repugnance in it. If you deny the existence of God, it follows as a consequence that He did not create the world. By whom then, may we ask, was it created? Did it create itself? This is repugnant, since nothing, or rather no being, can be the cause of itself; for if it were or could be the cause of itself it would be effect and cause at the same time, or, in other words, would be and not be. Did nothing create the world? *Ex nihilo nihil fit* is too well known. Cicero says, "You cannot find a hut in the woods without concluding that some one was there to build it; and you look at this universe, its grandeur and harmony, and yet pretend that no one made it?"

We will now say a few words in regard to those who strive to deny the existence of God. In the arguments of those men there is a kind of stupidity found, which, to say the least, is surprising. They strive to deny everything without thinking (we suppose) that in doing this they make really an affirmation. Hence their very negation of the existence of God supposes His existence. For how can we deny something without first having an idea of that thing? Again, the existence of God is a primary truth in the ontological order; but not, however, in the logical order, as St. Thomas alludes to when he says: *Deus non est primum quod a nobis cognoscitur; sed magis per creaturas in Dei cognitionem pervenimus*. Against Atheism there are three kinds of arguments—metaphysical, physical and moral. The arguments derived from the physical and moral order prove the existence of a Supreme Being that rules and governs the universe. In nature are reflected truths of a moral, spiritual and intellectual character, as we read in the 18th Psalm: *The heavens show forth the glory of God, and the firmament declareth the works of His hands. Day to day uttereth speech, and night to night showeth knowledge, etc., etc.*; and St. Thomas says, *Deus est similitudo omnium rerum*. In the physical world we find order, no matter where we may turn our eyes, no matter what object we may view; everywhere we find order—in the motions of the planets, keeping their respective distances from one another, and at the same time making their revolutions around the sun. With what harmony, with what order are not those movements made! The astronomer views with delight the movement of those bodies, as in them he sees something of an elevating nature—something which causes him to think and consider within himself; something that reminds him of his Creator—of that God in whom he lives, moves,

and has being. On looking around us we naturally notice those very principles which lead us on to acknowledge the existence of a Being, higher, nobler, and grander than ourselves. Who causes the sun to shine upon and illuminate everything in this world, fructifying at the same time animal and vegetable life? Who gives to the planets and stars their positions in the heavens, their motions, and the other properties with which they are endowed? In fine, who fashioned the earth on which we live? decked her in so beautiful an attire, and caused to spring from her bowels that number and variety of plants, flowers and trees which so delight the eye and excite the imagination?

The moral arguments of the existence of God are founded upon the unanimous consent of all peoples of all times concerning this truth. The idea of a Supreme Being, or God, is engraven on the hearts of all rational creatures. Go where you will, you find this to be the case. There is no people, no matter how savage, no matter how barbarous, that has not a notion of a Being superior to themselves; nay, more: they have what we may call a belief in some deity, as is evident from the number of churches, temples, altars, monuments, statues, and images which we everywhere meet with and see.

Finally, there are certain first principles, or necessary truths, which exist in the mind prior to all experience, the presence of which is incontestable. On one of these principles—that of causation—is based the metaphysical proof of God's existence. It is an *a priori* principle, because I can express no particular act of causation without a conception of universal cause expressed in the axiom: "Every effect must have a cause." Or, in other words, whatever begins to exist must have a cause, and all finite causes find their cause in a first cause.

Every finite cause has a beginning which is derived from a prior cause, and—unless we admit an infinite series of finite causes—necessarily receive their causality from a first cause, or *causa causarum*. This first cause is universal cause, pure, necessary being, containing within itself the sufficient reason of its existence. If not, then it must have a cause prior to itself and therefore cease to be the first cause, and we fall back upon an infinite series of finite causes, which cannot be admitted. This first cause, then, is necessary being; and containing within itself the plenitude of being, possessing every perfection, and incapable of any limitation, must be infinite. Therefore a necessary, infinite Being exists, and this Being is God.

The Atheist takes refuge from this, in his infinite series of finite causes, maintaining that contingent beings were produced one by another *ad infinitum*, and that we can thereby explain the existence of things without having recourse to a necessary, unproduced cause. But this is absurd and contradictory; first, because infinite, and secondly, because it is a series made up of contingent beings.

In the first place, every series is made up of a certain number of terms. Now, number can never be said to be infinite. Infinity is that than which no greater can exist or be imagined. Number, no matter how great it may be, can always be sup-

posed greater. Consequently this infinite series cannot be admitted.

Secondly, because composed of contingent beings, this series is repugnant to reason, and cannot be admitted. A contingent being does not and cannot contain within itself the reason of its existence, and is consequently not determined by its nature to existence. As with one being, so with a collection of beings. This contingency belongs to the essence of the being, and is not removed by the collection. As the reason of existence cannot be found in one contingent being, neither can it be found in the collection of these beings. It must, then, be found in a being external to the collection and distinct from the beings.

There is a celebrated argument, in favor of the existence of God. It is that of St. Anselm, in which he deduces the real existence of God from the idea of Him in the mind. Thus is it stated: "There is present to my mind the idea of the most perfect Being, than whom none can be imagined greater. If the existence of such a Being was merely mental, not real, then it would not be a being than whom no greater can be imagined. For it is greater to be in the mind and *in re* than to be in a mere ideal state. Therefore, this being exists really out of the intellect."

God alone is the Creator, the primary Cause of all things. He alone is a necessary Being, an Infinite Being. He alone can say "I am who am." It is, then, by Him all things have been created, and it is on Him all things depend for their existence. The creative act is continuous, and preserves us and all other creatures in existence at each and every moment. All things are in God and God in all things; but God is not everything, nor is everything God. He is eminent in all His works; His Name is written in plain characters on the face of every existence, on the face of all creation. The universal and last end of all created beings is in accordance with the divine wisdom of God, and is therefore Himself. But the particular end of all irrational creatures is man; that is, though ultimately ordained for the greater glory of God, tend proximately to his use, as is manifest. In nature we notice an exquisite adaptation of one class or kind of things to another class or kind—such as the mineral kingdom to that of the vegetable, and of the vegetable in turn to that of the animal, and, finally, that of the animal to man. Man, then, endowed with a rational soul, comes near, as we may say, to God; but in his present state of fallen nature he cannot of himself make offerings to God meritorious of eternal life, except through the mediation of Christ, the Saviour of mankind. Hence the words of St. Paul: *For all things are yours, whether it be Paul or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours, and you are Christ's, and Christ is God's.*

The secondary end of man is his own happiness: which consists in being with God, his beginning and end. Now, in order to be happy forever in heaven, in order to be with God, he must do while on earth—which is, after all, but a time of proba-

tion—what is commanded of him; and unless he does this how wretched he is, and how wretched he will be! He is already below the plane of his destiny, and is at war with himself. He strives to seek consolation in transient things, in the goods of this world, in the joys and pleasures that may be had here below; but there is something wanting—there is a vacancy in the soul that nothing finite can fill. If man does not live for God, he is the most miserable of all creatures; he is the most wretched being in existence; for he separates himself from the possession of that to which his poor immortal soul tends by reason of its nature. He says to himself: "I do not wish to be happy; I do not wish to be with God." This is almost incredible; and yet, what do we see? What else do those say who wilfully and knowingly transgress the laws of God—trample them under foot? Should man not rather, as a reasonable being, conform himself to all those laws which God in His wisdom has given him to observe? He has imposed nothing upon us but what we are able to bear; consequently we should bear all He has imposed—and bear all we must. We should strive, as good Christians, to love God and do His holy will in all things; but there is nothing that is so much opposed to this love as selfishness. We have some men in this world of ours who should be some place where they would be "monarchs of all they survey." They think of nothing, of no one but themselves; kindness, good nature, or any of its concomitants, have never darkened the door of their heart. Their egotistical spirit is in itself a little world from which all foreigners are excluded.

We should study and strive to know ourselves, as "the proper study of mankind is man"; strive to know also our position; know, too, a little of what we see around us. Let us look at the lower animals and see them fulfilling the end for which they were made, and then turn to ourselves and see if we do that; see if we strive in all things to perform the will of God. If we would accustom ourselves to see God in everything, in all His works—in the person of the lonely and afflicted, the stranger and the beggar—we would not be so prone to do evil, to commit sin. If we heard the voice of our Creator in the whispering breeze, in the howling of the winds and the roaring of the tempest, in the rumbling of the thunders, in the stillness of evening, in the silence of night, in the calmness of the morning, and in the serenity of day, we would not so easily commit ourselves in the presence of so august a Master, we would not so easily offend Him who has done so much for us.

In nature we find ample room for reflection, ample room for exercising the powers of our soul. By studying nature we are raised to the contemplation of nature's God, in whom all things are centred, have their foundation. God, then, is the source of all things; He has given existence to all things, and He rules, directs, and governs all things in such a manner that we are never tired contemplating, studying and considering the harmony, and grandeur of His truly admirable works.

Joseph Addison.

(CONCLUSION.)

After Addison had attained a high position in the Whig party, he gained a friend in Swift, whose admiration for him was both warm and generous. The following paragraph, taken from Swift's letter to a gentleman in Ireland, shows his anxiety for the welfare of his friend, who was about to visit that part of the kingdom:

"Mr. Addison is hurrying away for Ireland, and I pray too much business may not spoil *le plus honête homme du monde*."

We, in turn, have an example of the essayist's appreciation of such a warm and generous nature; his biographer says:

"He presented Swift with a copy of his 'Remarks on Several Parts of Italy,' inscribing it 'to the most agreeable companion, the truest friend, and the greatest genius of his age.'"

Had their sentiments remained as warm as is evidenced above, we would not now have to relate that Swift allowed the green-eyed monster to creep in and destroy their happiness. Yes, fatal for both, their friendship was impaired by political differences, and the violence of Swift's jealousy. We will not dwell on the details of such a disagreeable occurrence. The fact is, the ministry were hard pressed; influence was gained for the other party by the *Examiner*—a political periodical.

Addison, with his usual readiness, started *The Whig Examiner*, in the defence of his friends. After a few numbers, however, it was suspended, as little attention was given it by the people. Swift, who had been long waiting for a chance for distinction and success, announced the downfall of the paper in the following manner to Stella:

"It was down among the dead men."

Addison, learning this, was naturally displeased at his friend's great defection. Was it not a defection? As Johnson says, "He might well rejoice at the death of that which he could not kill."

Of Addison's other friendships little has been brought to light; one of the principal events of his life was the misunderstanding that existed between himself and Pope. We will not linger on this point, but will consider one of the nobler traits of a Christian—his faith in God. We know that his faith in the Almighty was deep and lasting. He inherited, to a great degree, the religious tendency of his father. We see him, while crossing the Mediterranean in a heavy storm, possessing all the coolness worthy so great a genius. "How strong an impression that storm made on him," says Macaulay, "we see in the ode, 'How are Thy Servants Blest, O Lord!'" This ode was, long afterwards, published in the *Spectator*. It contains many passages expressive of gratitude.

His humanity is without a parallel in literary history. Macaulay, in his essay on Addison, writes: "The highest proof of virtue is to possess boundless power without abusing it." The power of ridiculing men Addison possessed to an unusual degree, and no power can be more formidable. We see how many there are who abuse this

power, by examining the writings of modern times. Yet the great essayist blackened no man's character, and in all his writings we cannot find a single taunt which could properly be called ungenerous or unkind. Hear what Macaulay has to say of his prudence and generosity:

"Addison had detractors whose malignity might have seemed to justify such a terrible revenge as his great power of ridicule could have procured."

We all have heard that he was timid; but we find this to have made him neither ungraceful nor unamiable. It must, however, be said that this timidity was the cause of a fault that just put one stain on the tablet of his reputation: that was intemperance in drink. "He found that wine broke the spell that lay on his fine intellect," says a biographer, "and hence he was too easily seduced into convivial excess."

As a poet, he ranked not among the lyrists, although we are indebted to him for some beneficial influences upon the poetry of the period. In the time in which he lived his poems were esteemed, but they have since fallen to a point far below that which they then occupied in public estimation. Among his earliest and most ambitious poems stands the "Campaign," which enjoyed great popularity for a certain period. I have already explained the cause of its being written; we shall now consider its merits.

The poem itself is not to be especially commended, although it contains many passages that no one but Addison could have produced. Its chief merit is the entire absence of the fictitious element, then so popular. Before this, writers had described the hero of a battle as having great bodily strength, agility and courage, and a man who was more formidable than twenty ordinary men. With excellent taste, Addison abandoned this ridiculous custom, and praised Marlborough—the hero of his poem—for the qualities that made him really great—energy, sagacity, and military science.

Soon after the "Campaign" was published, came "The History of his Travels in Italy." The first effect produced by this work was disappointment. Yet it survived, and was soon admired by all, for its pure and flowing style, as well as for its wealth of classical quotations.

Addison spent the carnival season—a very gay one—at Venice. He was present one day when a ridiculous play, on the death of Cato, was being performed. To this Addison owes many valuable hints, by which he profited when writing his own tragedy of Cato. In fact, many think that he first got the suggestion of bringing Cato on the English stage while he was at this play in Venice.

In 1713, Addison's "Cato" was given to the public by the managers of Drury Lane Theatre. For many nights the house was packed, and the play received with universal welcome. The merits of the piece stand about medium. The characters are not so much to be approved of as the declamation periods, many of which are noble; and the famous soliloquy on suicide, cited by the hero, is a passage of much beauty.

Addison does not owe his grand reputation so much to his poetry as to the perfection he attained in prose. In his essays particularly his powers are displayed to the best advantage.

In the spring of 1709, Steele was hard at work on a great literary project. His plan was to publish a series of papers which should treat of morality and taste, and include discussions upon the popular topics of the day. The zealous labor with which he worked soon brought to light the *Tattler*. Addison had not been consulted about the scheme; but hearing of it, he determined to volunteer his services. The assistance thus rendered is acknowledged by Steele in his own words:

"I fared like a distressed prince, who calls in a powerful neighbor to his aid—I was undone by my auxiliary."

It was the truth; for the arrangement and choice of Addison's language alone would have sufficed to make his essays in the *Tattler* classic. Addison also contributed to the *Spectator*, after the days of the *Tattler* were ended. In the year 1712, the *Spectator* ceased, and was succeeded by the *Guardian*, to which Addison also contributed.

What were the qualities in which Addison, as an essayist, excelled all others? The first, so noticeable in Addison's writings in the *Spectator*, is wit; and to this is added the still higher faculty of invention. The fictions that we often see in the *Spectator* were generally original, and often grotesque; yet we find them singularly graceful. It was to Addison's powers of pleasing that we owe the great popularity enjoyed by these papers. Of the three miscellanies—the *Tattler*, *Spectator*, and the *Guardian*—Addison contributed the most to the *Spectator*, about three-sevenths of the work being his.

It would be unjust to class the great essayist among those writers who are confined to one class of subjects only, for his descriptions of virtues, vices, habits, and whims, are various and graphic. "He could do something better than this," says Macaulay; "he could call into existence human beings and make them exhibit themselves."

The variety of the subjects treated in the *Spectator* is indeed extraordinary. We say, "in the *Spectator*," for the essayist personified that brilliant review. It was he who viewed on Wednesday all that made up the Thursday's issue. Some will no doubt say that Swift and Steele must have lent their aid; but we must remember that it is more easy to form a plan than to execute it, and the latter lot fell to Addison.

It was he who transformed Steele's four men of the club, "the templar," "the soldier," "the clergyman," and "the merchant,"—who were fit only for a background—into "Captain Sentry," "Sir Andrew Freeport," "Will Honeycomb," and "Sir Roger De Coverly," a group of the most natural characters ever created. Taking this fact into consideration; and remembering his other qualities as a writer, it is indeed no exaggeration to say that Addison's worst essay in the *Spectator* is better than the best essay of any of his coadjutors.

So effectually, indeed, did he censure vice that since his time the open violation of decency has been considered the trait of a fool. How great

should be his praise when we know that he accomplished this revolution in sentiment, the greatest ever accomplished by a satirist! Possessed of admirable taste, of profound and delicate powers of observations, we may safely place Addison among the greatest painters of human nature.

The *Spectator* in 1712 ceased to appear, not from want of patronage—for it succeeded as no other work has ever succeeded, four thousand copies were often the demand by the public—but that Addison might procure time to finish the already-commenced drama of "Cato."

In June of the year 1714 Addison conceived the idea of adding an eighth volume to the *Spectator*. It is readily seen by perusing the pages of this volume how very little Addison depended on Steele, and how great must have been the dependence of the latter on the great essayist. Steele had little to do with the eighth part of the *Spectator*, and in it are to be found some of the finest essays in the English language.

This volume being completed, Addison occupied a series of political positions until 1717, when, as we already know, he reached the pinnacle of his political fame. He gave to the world essays that, in various ways, benefited mankind; he also showed to posterity that one with great mental faculties could and should use them simply and with discretion.

What can posterity do in return for such an example? It can scarcely bestow praise enough by uttering the words of Dr. Samuel Johnson:

"Whoever wishes to acquire a good English style—elegant, but not ostentatious; concise, but not obscure—must give his days and nights to the volumes of Addison."

After retiring from politics, this great genius determined to devote the evening of his days to a work whose title was "The Evidences of the Christian Religion." Death, however, cut short his career in 1719, he being then forty-eight years of age.

Addison was buried at Westminster Abbey, the place he once had so beautifully contemplated. With him ended the life of, as we have seen, the "greatest essayist the world has ever produced. One who possessed unrivalled powers as a prose writer, and virtues worthy the envy of many who have adopted the name of Christians."

R. B. GOODFELLOW.

#### Art, Music and Literature.

—Cardinal Manning is writing an article on the late Lord Shaftesbury for *Merry England*.

—Johann Strauss produced his new operetta, "The Gypsy Baron," at Vienna, on the 25th ult. It is said to be the best he has written, and has achieved a great success.

—It is reported that a well-known publishing firm intends, before long, to issue a reprint of the romantic tales (the authorship of which is commonly ascribed to one of our most eminent living poets) contained in that now very scarce volume, the *Oxford and Cambridge Magazine*.

—The famous violoncello, by Stradivarius, which belonged to the two Servais, father and son, the

violoncellists, is offered for sale. It is reported that the highest bid—60,000 francs—has been made by Herr von Mendelssohn, of Berlin, but that Mme. Servais has fixed the price at 100,000 francs.

—The "Life and Times of Samuel Bowles" will shortly be published in New York. Mr. Bowles was for a long series of years editor of the *Springfield Republican*, which played a conspicuous part in free soil and anti-slavery politics. The author is Mr. G. S. Merriam, who has supplied a condensed history of American politics for a third of a century, including the period of the great civil war.

—Every new building begun in Rome nowadays brings to light some remnant of the ancient glory of art and sculpture and architecture with which the Rome of the past was adorned. In digging the foundations of a house outside the Porta Salaria, the workmen came upon long catacomb galleries, evidently tending in the direction of the Catacombs of St. Agnes. Along the walls of these subterranean passages were numerous niches or graves in which perfectly preserved skeletons of human beings were found. Up to the present no inscription has been found to furnish an explanation of the purpose of these grave galleries.—*Boston Pilot*.

—"We have received from Spain," says the *Athenæum*, "intelligence of the death of Señor Valentin Llanos, the brother-in-law of John Keats, and author of two romances which attracted some attention in their day, namely, 'Don Esteban' and 'Sandoval, the Freemason.' Señor Llanos was in his ninetieth year, and was free from any specific disease when he passed away in his sleep on the 14th of August. His widow, the Fanny Keats, to whom so many charming brotherly letters were written by the poet in the first quarter of the present century, retains, at the age of eighty-two, her mental and bodily vigor, though somewhat shaken by her loss. Mr. Llanos, who was a man of much refinement and scholarship, has left among his papers an English version of the 'Gran Galeotto,' of Echeagaray, and a three-volume manuscript (also in English) entitled 'The Spanish Exile,' dealing with English manners of sixty years since, in the form of a novel."

#### College Gossip.

—PROF. IN LOGIC:—"Mr. X., What is the universal negative?" X.:—"Not prepared, sir." Tableau.—*Ex*.

—When Prof. Maria Mitchell's 67th birthday came around, her pupils at Vassar presented her with a jelly cake in sixty-seven layers.

—St. Edward's College, Austin, Texas, under the direction of the Religious of Holy Cross, though but recently inaugurated, is already in a flourishing condition.

—Prof. of Latin (to students at table):—"Will you have some jam?" Student boarder—"Not any, thanks; jam satis!" Prof. (turning pale):—"Are you ill, sir?" Student boarder (heartlessly)

"Sic sum." The Professor is expected to recover—damages.—*Ex*.

—The plans for the Canadian College at Rome have been prepared. The building will cost \$200,000, and will be located on the "Corso." The Pope has approved of the work, and the British Government will give it especial protection. It is expected that the college will be completed in two years.

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

—The *Buffalo Union and Times* says that work will soon be begun on the Catholic University in Washington. Upwards of \$600,000 are now in hand; and this sum will be increased by the first of January to \$1,000,000. The building plans under consideration will necessitate the expenditure of \$250,000. The first branch of the University will be exclusively devoted to the higher philosophical and theological studies for the clergy.

—The details of Senator Stanford's scheme for the establishment in California of a great university have been made public. His range at Palo Alto, near Menlo Park, about thirty miles from San Francisco, has been selected as the site. The several buildings comprising the university will be on the general plan of a parallelogram, and will be constructed so as to permit additions being made as the necessities of the institution may require. Senator Stanford will donate to the university his Palo Alto, Gridley, and Vina properties, worth \$5,300,000. To this he will add a money donation, so as to make the total endowment of the university \$20,000,000.

—On the 5th ult., St. Petersburg witnessed the dedication of a building for the Female University, the first institution of the kind in Russia. The building cost over \$150,000, the money being raised by subscription throughout the empire. Even Siberia furnished for the purpose about \$8,000. After the abolition of serfdom, the women of Russia petitioned the Czar to open the highest institutions of learning to them. Only seven years ago, however, were they allowed to pursue a university course of study, and that in a private way. Nearly 600 young women at once entered upon the pursuit of liberal studies, and up to this time over 2,500 women studied in the university. At the present time the women's university counts over 700 students, and twenty professors, who give instruction in literature, history, classical and modern languages, mathematics, astronomy, anatomy, and physiology, zoölogy, chemistry, mineralogy, and physics. All these sciences are divided into three departments—literary, natural science, and mathematics. The students are evenly divided between these three departments.

# NOTRE DAME SCHOLASTIC.

Notre Dame, November 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 NINETEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

## THE NOTRE DAME SCHOLASTIC Contains:

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

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

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

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

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

—Prof. Lyons intends to publish, at an early date, Christian Reid's admirable story, "A Child of Mary," which originally appeared as a serial in the pages of *The Ave Maria*. Christian Reid is one of the few popular authors of the present day whose works of fiction are marked by a wholesome, refined and elevating influence, and we are sure that those who have had any acquaintance with her writings will be pleased to see her new story in book-form.

—Our esteemed contemporary, *The Ave Maria*, now appears in a new and attractive dress of type, which, while adding to the appearance of this popular magazine, must greatly increase its value to subscribers by reason of its legibility of character. The beauty and clearness of the type and printed page reflect credit alike on the type-founders and the printers. In this connection it may be proper to state that the enterprising editor of Our Lady's journal announces an enlargement of four pages for the volume beginning with January 1886. This improvement, together with the fact that some of the best and most popular writers in the English language will continue to contribute

to its pages, makes *The Ave Maria* the cheapest and most valuable publication of its kind in the world.

—The electric crown and crescent around the statue of Our Lady on the Dome of the University main building form a beautiful and unique illustration of science allied to religion. Nowhere in the United States, probably not in the world, is there such another singular and striking example of a fitting application of modern discoveries in nature's workshop to form the expression of a grand sentiment of religion and devotion to the Mother of God, under whose patronage this spot of earth has been placed. The twelve electric lamps encircling the head of the statue, forming the twelve stars in the diadem of Our Lady, and the twenty-seven lights forming the crescent moon beneath her feet, shedding a glorious radiance near and far, and by night surrounding the statue in a flood of light, are, perhaps, as beautiful a testimony of gratitude and constant devotion to the glory of the Queen of Heaven as it is possible for loving hearts to suggest and willing hands to form.

—In our pursuit after knowledge we are apt to commit one great fault: that is, to neglect small things, to fail in being attentive to details. We overlook one important fact—that the life of every truly great man, who may be an example to us, has been a life of continual labor. We must ever remember that it is the small things that make up the sum of life. They are the stepping stones by which we ascend to the summit of success. They are the foundations on which the illustrious of all ages have erected the structures on which rest their honor and fame. If we neglect to give attention to the small affairs of life, we will never be competent to manage those which require more attention. There is no calling, no matter how humble, which has not been filled by great men, and the majority of them attained their high positions by faithfully fulfilling the duties of their humble offices. It is folly, therefore, to expect success without labor, and constant, unremitting labor.

## Pertinent Paragraphs.

"Gather ye rosebuds while ye may,  
Old time is still a-flying;  
And this same flower that smiles to-day,  
To-morrow will be dying."

We know not where there are words so suggestive, yet so expressive in their beauty and simplicity as these lines of the old chevalier poet. There are many who, neglecting to pick their rosebuds in the budding spring-time, find, when too late to grasp their prize, nothing but thorns.

The spring-time of man is his youth, and his early opportunities are the flowers of which the poet speaks.

Do not these lines appeal more particularly to those who are classed among that grand mass of mortals—the students?



This is a deceitful world, and he who waits to drink from the cup of experience will often find it filled with bitterness.

\* \* \*

"Historical Certitude" is the subject of a thesis which is to be read before the *Academy* Monday evening. It is not necessary to refer here to the importance of this question and the familiarity which a person should have with it. The thesis does not deal with abstruse points in philosophy, but endeavors to prove that, under certain conditions, we can rely upon historical facts—showing how we can demonstrate the reliability of a historical work.

It addresses itself not alone to those engaged in the study of Mental and Moral Philosophy, but to earnest and thoughtful students in general.

\* \* \*

There is a commendable movement on foot for the purpose of stirring up an interest in gymnastics, and, if possible, to fit out the Gymnasium for the coming winter. Should the necessary arrangements be made, an Athletic Association will be formed and steps taken to provide healthy and interesting amusement during the winter months. Whether we shall have a finely equipped "gym." and a class of well-drilled and well-developed athletes depends upon the spirit in which the boys enter into the movement and co-operate with the efforts made in another direction. *Mens sana in corpore sano!*

\* \* \*

Passing by the Law Library a few days ago, I noticed that it was very extensive. "Ah! ah!" said the person—a former student—with whom I had been walking, "this looks like progress!" He was a lawyer, and he told me how things were "in his time." He also told me that we should be able to turn out some good lawyers. Strange to say, I had long since come to the same conclusion.

\* \* \*

As we sit in our sanctum, dreaming of news, the martial tread of footsteps and the stentorian tones of the captains come from the campus and fall upon the tympanum of our ear.

We are glad to see that the military has reorganized, and that they are under the able directorship of Prof. Hoynes. It is their intention to get their new uniforms very soon. If such is the case, and attention is paid at drill, they will become the pride of the University.

PETER PRIMROSE.

Notre Dame.

VIEWS OF A NEW ARRIVAL.

When, about two months ago, I looked through the prospectus of the University and saw mentioned therein the conventional "ample accommodations," "unexceptionable food," "fatherly kindness," and all that sort of thing, I smiled a knowing smile. *Experientia docet*, you know. Ever since my first twenty-four hours at college I

had taken such like phrases with a good-sized grain of salt, and I was once more prepared for the dire necessity of bowing to the inevitable and putting up for ten months with hash and oleomargarine, crowded apartments, etc. Since then I have had two months' time to refer the statements of the catalogue to the test of personal experience, and from the day of my arrival till now, that I have fully entered into the ways of the place, I have found that Notre Dame gives all it claims. The educational capabilities are not to be surpassed in the country, the accommodations are first-class, the *cuisine* unexceptionable, and the discipline just about right,—not lax, or *à la* penitentiary. And then the many other advantages! The salubrious climate, the extensive play-grounds and beautiful surroundings! Truly, he must have suffered badly from the often-times effeminating influences of the home fireside who feels dissatisfied here. For be his tastes and inclinations what they may, I fail to see what he can particularly want beyond what the University has to give. If he be a lover of nature, and "seek communion with her visible forms," he has the calm beauty of the little lake with the fine sprinkling of surrounding woods—how beautiful these are, now that they have donned their gaudiest trim!—and the rugged grandeur of the St. Joseph to gather inspiration from; if of an artistic turn of mind he will find the singularly fine lot of paintings—masterpieces most of them—that adorn the walls, the architectural beauties of the crowning feature of the institution—the magnificent church, and the artistic elegance that pervades many of the apartments a rich source of refining pleasure. The athlete finds plenty of companions with whom to pursue athletic pastimes, and cultivate robust health; and the ascetic youth many sequestered walks and quiet nooks where to muse in undisturbed solitude. He who covets histrionic distinctions has the opportunities if he has the abilities. The aspiring orator finds numerous societies where eloquence flows full and free; the musician, congenial natures who band together for the promotion of their delightful art.

Some few may find life here dull and monotonous because they are banished from what is commonly understood by "society." These ought to find the necessary consolation in the thought that this banishment from small talk and the company of the fair angelic, etc., is only temporary, and very salutary, even necessary for some. We are, or ought to be, at college intent on our future only—preparing for the struggle with the stern realities of life; and hence ought to consider ourselves particularly fortunate that there are none of the splendid varieties and attractions of city life to allure us from our books.

These are some of the features of my present home *pro tem*. If any one, who is on the "ragged edge," not knowing what college to enter, chances to read about them in this article, let him take my word, as that of a "Christian, faithful man," that, after the dismal "breaking-in" days are passed, he will find Notre Dame a place inferior only to "home, sweet home."

C. U. C.

## The Lies About a Canadian College.

*(From the Montreal Post.)*

The report in an evening contemporary of Saturday last that a number of American students, under the leadership of "Rev. Father" Cushing, had left the college on account of small-pox caused quite a sensation in the city, the more so as the students declared they had been allowed to go without their breakfast. Before they left for Toronto they were met at the depot; but when put direct questions regarding the prevalence of small-pox in the college, they appeared not to know what to say. In fact, their greatest grievance appeared to be that they were refused breakfast before leaving.

In view of this state of things a visit was made to the college yesterday, and an interview had with the Rev. Father Geoffrion, the Superior, and Rev. Fathers Meehan and McGarry. Here it was learned that Cushing (who had been wrongly styled "Father," and who is possessed of no religious status whatever) had probably a personal grudge against the college, and, to avenge himself for imaginary wrongs, had decided to leave it and take away with him as many students as he could persuade to accompany him. Cushing, it appears, has been employed by the college for some two years as agent or drummer, and at times his business consisted in visiting the United States and inducing families to send their boys to the college.

In the early part of September, Mr. Cushing had brought eleven students from Pennsylvania to the college, and these, together with more who were enticed to leave, all left with him on Saturday. About three weeks ago, they state, Mr. Cushing obtained leave of absence to go to his farm in New Brunswick on business connected with it. He returned to the college, and shortly afterwards asked for leave of absence on the same pretext, but they had ascertained that he had gone to Toronto instead to see the authorities at St. Michael's College. Three students, named John A. Fitzgerald, Owen Rice and John Mullins, all of Massachusetts, were here introduced, and all three stated that they had not the slightest complaint to make against the food provided for them. Mr. Cushing, Father McGarry stated, had gone up to the dormitories on Saturday morning and told these American students not to come down to their morning devotions, but to remain in their rooms; and they did so. As a punishment, they were not allowed to go down to the refectory with the other pupils, and they at once left for the city, accompanied by Mr. Cushing.

The following certificate was also handed us for publication:

"We, the undersigned, having noticed an article in the *Star* of the 24th instant, in which it stated, on the authority of J. H. Cushing, that there is an outbreak of small-pox in St. Laurent College, certify that this statement is false, and, furthermore, that there has not been a single case of small-pox in said college or village of St. Laurent.

"BENJAMIN GOYER, *Mayor.*

"A. R. PINET, M. D., *College Physician.*

"J. I. LECAVALIER, M. D.,  
*Physician of Board of Health.*

## "WHAT MR. CUSHING SAYS IN TORONTO.

"TORONTO, October 25th.—Twenty American students arrived here this morning from St. Laurent College, Montreal, and took up their quarters in St. Michael's College. Mr. Cushing, who was in charge of the party, states that their sole reason in leaving St. Laurent was owing to their parents becoming alarmed at the small-pox epidemic in Montreal, and insisting upon their coming home or going to some other college. Mr. Cushing says the food served to them had nothing whatever to do with their leaving, and they had nothing to complain of in that respect. He also denies that there is, or ever was, small-pox in St. Laurent College, as stated in the dispatches from Montreal."

## Books and Periodicals.

JOHANN DER BLINDE. Geschichte der abenteuerlichen Kriegszüge, tapferen Thaten, und des ruhmvollen Todes des Grafen Johann von Luxemburg, und Königs von Böhmen. Nach den besten Quellen volkstümlich dargestellt. Von H. A. Reuland. Published by N. Gonner, Editor of *The Luxemburger Gazette*: Dubuque, Iowa.

The theme of the writer is beautifully expressed in his chosen motto:

"Was will in seinem grauen Haar  
Der blinde König dort?"

Certainly no better motto could have been chosen; for the hero of the book is literally a blind king, called John of Luxemburg, King of Bohemia. He is not a myth, as so many heroes of other countries, but a reality that astonishes us at every moment till, on the battle-field of Crecy, he dies the death of a hero—true to his honor, true to his country, and true to his army, which he commanded himself, although deprived of the most essential of his senses—sight. Chateaubriand says that the death of John on the battle-field of Crecy was a marvel of fidelity and honor.

Mr. Reuland has had two objects in view in choosing this subject for his work: he wished to offer a tribute to the dead hero of his country, and thereby create a response to his own feelings in the hearts of his countrymen. If one wishes to find out how well he has succeeded, he need only procure the book and read it, and he will be convinced that Mr. Reuland not only has succeeded well in his life of John the Blind, but that he possesses that fascination and liveliness of representation in his writings, which is so pleasing in historical narratives. The work is also of value from a historical point of view, as the facts narrated are drawn from the best and most authentic sources. No one could have written better and with greater accuracy on this subject than Luxemburg's best historian, Dr. Joh. Schötter. Mr. Reuland has used chiefly the two works of Schötter on the subject entitled "John, Count of Luxemburg and King of Bohemia," and "England under the Three Edwards."

—We are always pleased to receive Brainard's *Musical World*; it is bright, readable, and contains good music withal. The November number is very interesting, both in literature and music, and we commend the *Musical World* to all who like music and wish to keep informed concerning the art. The music in this number is "I Still Cherish the Shells that we Gathered," by H. T. Martin;

"The Fairest in the Land," by M. H. Rosenfeld; "Pansy Blossom Waltz," arranged by M. C. J., and "Long, Long Ago," by Franc Burgmüller. There is also a fine portrait of Miss Emily Winant, and a full-page picture, "Early Morning on the Rhine." The subscription price is \$1.50 *per annum*; single copies, 15 cents each. Address the publishers, S. Brainard's Sons, 52 and 54 Euclid Avenue, Cleveland, O.

—The November *Popular Science Monthly* leads off with an illustrated article by T. W. Mather on the subject of "Flying-Machines." It gives a history of the chief inventions of that kind, and a great deal of information on the scientific problems and conditions involved, and the reasons for believing that the navigation of the air is practicable. J. M. Keating discusses "Twenty Years of Negro Education" very instructively, by giving an account of the progress that has been made in the Southern States, both in overcoming prejudices against the teaching of the colored race, and in devising and carrying out plans for its extension. The first and principal portion of Sir Lyon Playfair's address before the British Association at Aberdeen is given on the "Relations of Science to the Public Weal." There is a biography of President Playfair, with a portrait, and an unusually copious and varied mass of information in the several tabular departments which close the magazine. This number is one of more than usual interest and strength.

—The opening article in the *American Catholic Quarterly Review* for the October quarter is entitled "The Cause of the Jansenist Heresy," and is from the pen of the Rev. Francis X. Kroll. The treatment of his subject furnishes the writer with an occasion to present a very interesting review of the opinions of the great theological schools on the nature of efficacious grace. "The Quebec Act and the Church in Canada" is the first of a series of articles, by D. A. O'Sullivan, presenting an interesting and instructive account of the early condition of the Church in Canada, its relations to the Crown, and its legal status. "Hume's Theory of Cause and Effect, the Basis of His Skeptical Philosophy" is an able paper by James A. Cain, who shows that,

"Quantity and numbers are not, as Hume contends, the only objects of science and demonstration; they are, it is true, real and necessary properties of beings, and as such are just matters of rational investigation; they are not the sole nor the most intrinsic properties of beings, but they are only one branch of the Porphyrian Tree, which has other branches, more robust, and springing more immediately from its trunk.

"Our knowledge of cause and effect is something more than the mere knowledge of a customary conjunction, or of an invariable sequence between two objects or events; it is, in addition, the knowledge of the real and necessary relation between these objects, according to which an effect really depends for existence upon its cause. To deny that the relation exists is absurdly to suppose that an effect is self-sufficient for its own existence, or that a real production can take place without anything to produce it.

"Inseparable association, proposed as a theory to account for the necessity and universality intrinsic to certain ideas and judgments, is logically destructive of metaphysical certainty; although these characteristics of ideas and judgments have an origin in sensible experience and an objective reality in common with all intellectual knowl-

edge, nevertheless they are the result of intuition and *a priori* reasoning, which produces metaphysical certainty, such as transcends all experience and is based upon the immutable nature of things.

"Reasoning, whether employed to determine positive truth from the data of experience, or to discover necessary truth based upon the inmost essence and properties of any object, is equally a medium of truth and certainty; but the certainty in each case is of a totally different species, being physical in the former instance, and in the latter metaphysical.

"Finally, in Hume's theory the cause of every real effect is unknowable. It follows from this that the existence of a first cause cannot be proved; and when Hume, at times, distinctly asserts its existence, he does so at the expense of his theory and logic. Reason can demonstrate the existence of God only by a conclusion based upon the principle—every effect requires an adequate cause. Modern agnosticism, also, which accepts Hume's false theory of causation, cannot advance from his position of uncertainty respecting the Supreme Being. Opposed to this agnostic, skeptical, and erroneous philosophising are the plain truths of reason, asserted over two thousand years ago by the Sage of Stagira, that the visible universe is an effect requiring an absolutely first cause, that the first cause is God—an intellectual essence of eternal and infinite perfection."

"American Catholics and the Proposed University" is a timely and appropriate article on the subject of the recent appeal of the Board of Managers for the new Catholic University. The lesson taught by the trials and difficulties which beset the establishment of the Irish University is urged upon the American Catholic public, all of whom must take a just and commendable pride in the action of the Fathers of the Plenary Council, and be prepared to overcome all obstacles in the way of this grand undertaking. Dr. John Gilmary Shea presents a valuable and interesting contribution on the subject of "Maryland, and the Controversies as to her Early History," in which the writer takes up "the main points of controversy as to Maryland history raised of late years—all aiming to detract from the claims put forward by, or on behalf of, the Catholics." Rev. H. A. Brann, D. D., writes on "Christian Burial and Cremation," and in a thoughtful and well-written article sets forth how the beautiful practice of the Church in regard to the bodies of her departed children is based upon her belief in the resurrection of the body, and the fact that the divine religion, which she is commissioned to teach, takes man as he really is—a compound of body and soul,—regards the body as an essential element of man; one, therefore, which has its part in that worship which the creature owes to his Creator. Hence the care of the Church in setting apart and consecrating places for the reception of the bodies of her children. In regard to cremation, the Church, says the writer, could tolerate it if she wished, but it "is contrary to all her traditions and to all her legislation regarding Christian burial." Most Rev. Archbishop Gibbons contributes an earnest and forcible article on "The Relative Influence of Paganism and Christianity upon Morals"; "The New Irish Programme" is the title of a vigorous and timely paper by John Boyle O'Reilly, who shows that Ireland's new programme is "a demand for true union instead of subjection." "The True Idea of the Beautiful" is eloquently portrayed by the Rev. James Conway, S. J., in a paper which reveals much thought and philosophical ability. A

beautiful tribute to the memory of Cardinal McCloskey, by the editor—Mgr. Corcoran—crowns a very excellent number of this truly Catholic periodical. The *Review* is a grand exponent of Catholic thought and ability, and should find a home with every member of the great Catholic reading public.

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Personal.

—F. P. Leffingwell, of '69, is a rising young lawyer in Chicago.

—P. Howland, '66, is an enterprising and successful business man at Denver, Col.

—Rev. A. Colineri, '72, is the genial and efficient Secretary of Bishop O'Connor, of Omaha.

—Rev. T. O'Sullivan, '58, of Irondale, Ill., paid a flying visit to his *Alma Mater*, one day during the week.

—Mrs. W. Sweet, of Denver, Col., is at the College on a visit to her two sons in the Minim department.

—Fred. Klaner (Com'l), '76, of Chicago, Ill., visited the College last week, leaving his little brother in the Minims.

—We were pleased to meet the Rev. A. B. Oechtering, the genial and energetic Rector of St. Joseph's Church, Mishawaka, last Thursday.

—Mr. A. W. Bailey, of Denver, Col., accompanied by his daughter, Miss May, spent a few days at the College during the week, visiting his son Willie, of the Minim department.

—Rev. J. B. Cotter, of Winona, Minn., visited the College on last Tuesday. It was regretted that prior engagements prevented the Rev. gentleman from addressing the students as expected; but it is hoped that, at no distant day, this treat will be afforded them.

—The many friends at Notre Dame of the Hon. Patrick A. Gibbons, of Keokuk, Iowa, are pleased to hear of his appointment as Postmaster of that city. It is but a slight recognition of the qualities and services of Mr. Gibbons, who is well fitted to fill most acceptably that and a higher office.

—The Rev. D. A. Tighe, of '71, has been so much benefited by his trip to, and sojourn in, Salt Lake City that a complete restoration to health has been secured. His many friends here and in Chicago will be pleased to learn that he will soon resume charge of the Church of the Holy Angels, of which he is the zealous and efficient pastor.

—The Rev. John Adelsperger, C. S. C., brother of Mr. Thos. Adelsperger, of this city, was recently ordained priest at New Orleans. He celebrated his First Mass at Decatur, Indiana, on the 8th inst. Mr. Thomas Adelsperger, accompanied by Master Rollo and Miss Eva, were in attendance. They also participated in a pleasant family reunion at their father's home.—*South-Bend Register*.

—Among the visitors during the week were: Miss Carrie Cole, Toledo, Ohio; Mrs. O. N. Hil-

ton, Paw Paw, Mich.; R. W. Barger, Miss Sallie Barger, Des Moines, Iowa; Mr. and Mrs. John Dibble, Mrs. P. G. Feeney, Kalamazoo, Mich., Mr. and Mrs. Edgworth, Mrs. Mueller and daughter, Mrs. E. D. Graham, Chicago, Ill.; Miss Mary R. Ewing, Miss Alice Cox, Lancaster, Ohio; Michael Duggan, and John F. Burns, Dubuque, Iowa.

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Local Items.

—Let the Glee Club be organized!

—The new electric crown is a success.

—Please don't offer "Chas." any Havanas; he has sworn off.

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

—"Don" got wounded-up, but says he can stand it if the ballet-dor can.

—Our astrologer says, it is astonishing what little frost has thus far appeared.

—An interesting suit will be tried this evening on the chancery side of the Moot-court.

—Preparations are being made by the Elocutionists for the celebration of St. Cecilia's Day.

—The St. Cecilians and Euglossians will give an entertainment next Saturday evening.

—The boilers in Science Hall were fired up for the first time on last Thursday morning.

—The choir will prepare a new Mass for the 8th of December, Feast of the Immaculate Conception.

—All are invited to attend the debate before the Academy Monday evening. See another page for comments.

—The St. Cecilians held an animated debate on last Wednesday evening. We shall give a report next week.

—We hope that our societies will not fail to provide a number of entertainments during the winter months.

—Are we to have a skating-rink this winter? If so, we would suggest that it is high time that preparations be made for the same.

—The Elocution Classes this year are well attended. The members take great interest in the study, and are making rapid progress.

—The Minims boast of a Sherman and a Grant. Sherman Steele is a nephew of General Sherman, and little Charlie Grant is a cousin of General Grant.

—Whenever you hear one of the boat club boys asking when navigation closes, you may know he is thinking about a certain banquet, anxiously expected.

—Our friend John thus muses over the new double windows:

Season of Sunshine! thou bringest felicity.  
Why dost thou bring us fenestral duplicity?

—The chemical and physical laboratories have received many new additions, and in a short time

they will be completely furnished. It is hoped soon to have the department of mechanical engineering in first-class working order.

—The flooring has been laid in the crypt of the extension to the church, and in a few days it will be prepared for the Community exercises. The upper portion has been closed in for the winter, the slaters having completed their work.

—The second regular meeting of the Junior Archconfraternity was held Sunday evening, Nov. 8th. Rev. Dr. Howley and Prof. Lyons were present. Dr. Howley delivered an interesting instruction to the members. A well-written essay was read by Master J. T. Cleary. Masters Courtney, Brownson, Ewing, and Myers were appointed to prepare papers for the next meeting.

—Since the incandescent lights have been put in, a great deal of curiosity has been manifested in their arrangement and workings. After some inquisitive young genius has been making an examination of them you will generally find four or five vapory streaks circling curiously about the glass bulbs. Probably 'twas kindly meant for an aid to the upper shade, or, perhaps, a trade mark.

—The 4th and 5th regular meetings of the Columbian Literary and Debating Club were held Oct. 17th and Nov. 7th, respectively. Messrs. G. Houck, and C. Crowe were elected members. Messrs. G. Harrison, W. Breen, L. Daly, W. Jess, and J. Hamlyn were elected to fill vacant offices. Compositions were read by C. Crowe, P. Maguire. W. Jess closed the exercises with a pathetic declamation.

—The fourth regular meeting of the St. Stanislaus Philopatrian Society was held Nov. 9th. The exercises of the Moot-court took up most of the time of the meeting. The following members took part: G. Meehan, J. Baur, W. Ratighan, R. Frain, C. Senn, F. Garrity, W. Vandercar, D. Cartier, W. Welch, A. Redlich, A. McVeigh, W. McPhee, L. Scherrer, and E. Berry. The exercises were very interesting, there being a good deal of wrangling among the lawyers.

—The second regular meeting of the Military Association was held Nov. 2d, Rev. Father Regan presiding. Secretary E. J. Riley's resignation was accepted, and J. V. O'Donnell elected to fill the vacancy. The new members elected are as follows: Messrs. Howard, Hampton, Hull, Long, Bolton, Jess, Hamlyn, Hagenbarth, Stubbs, Latshaw, Daly, Craig, Phillips, Luhn, Snapp, Hausberg, Ryan, Crawford, Barke, Stickney, Dohaney, Gordon, Houck, Prudhomme, Woodbridge, Strauss, Mier, Nadeau, Ashton, Congdon, Soden, Becerra, Bowles, and Morrison.

—Of "Joseph Hadyn" translated by Rev. J. M. Toohey, C. S. C., and published by Prof. Lyons, Notre Dame, the *Sodalist* says:

"This biographical and anecdotal narrative of the struggles, trials and triumphs of the eminent composer deserves all the encomiums so lavishly bestowed on it. As to the translation, it is a masterpiece, preserving all the fine points of pure diction and interesting detail which grace the original. Could the Rev. translator not favor us with a simi-

larly able English version of the 'Marien-Kind' by the same author? The style in which the volume is gotten up deserves the praise of every lover of books."

—We invite the attention of our readers to the advertisement of the *New York Sun*. The *Sun* is, without doubt, the best daily paper published in this country. Though not without its defects—such as, at times, a too detailed account of criminal happenings—yet, because of its condensed and, withal, complete presentation of the news of the day; its timely, vigorous and ably-written editorials; its complete freedom from bigotry and prejudices, and, in general, the great enterprise which characterize its management—it can fairly claim the title of the model newspaper of the United States.

—The 6th regular meeting of the St. Cecilia Philomathean Association took place Wednesday, Nov. 4th. Compositions were read by G. Myers, H. Robinson, R. Nester, J. Courtney, W. Wabraushek, T. Cleary. Recitations and declamations were delivered by J. Garrity, W. Houlihan, P. Levin, S. Holman, R. Newton. C. Cavaroc read a well-written criticism on the exercises of the previous meeting. P. Brownson gave a well-prepared criticism on the public readers and words they mispronounced during the past month. C. West, J. Goebel, C. Ruffing, F. Long, W. Borgschulze, were elected members. Public readers this week are: E. Darragh, R. Newton, P. Brownson, J. Fitzgerald, C. Ruffing, C. Cavaroc, F. Nester, C. Chute.

—Through the kindness of Prof. John G. Ewing, the Law Library has received a large accession of most useful law-books. They comprise the United States Supreme Court Reports, the Ohio Reports, a set of English Common Law Reports, the Revised Statutes of the United States, four or five incomplete sets of reports, etc. Most of them belonged to the late Senator Thomas Ewing, of Ohio, and they are all in good condition. They will be found particularly useful in connection with the preparation and trial of Moot-court cases. The Law Library is now well supplied with the latest text-books and most useful Reports, and the Law Department is likely to become, at an early day, as widely known and popular as any other law school in the country.

—The new electric crown on the statue on the Dome was lighted up for the first time on Tuesday evening. It is a great improvement on the former one, as it illuminates the premises around with its twelve lamps, forming so many bright stars surrounding the head of Our Lady's figure. The effect will be still grander when the crescent moon, under the feet of the statue, will be completed with its twenty-seven lights. This latter addition will be made in a few days. Much credit is due to Mr. J. Willson, the gentlemanly agent of the Edison Incandescent Light Co., for the work accomplished. He has shown himself an expert workman, and obligingly devoted much of his spare time to perfecting these beautiful and appropriate ornaments of the statue. It is a pleasure, therefore, to record that the result of his labors is highly successful.

—As the season for out-door amusement is drawing to a close, a review of the past year's work may not be out of place. The showing made by our boys demonstrates the fact that in athletic sports, as well as in science, in letters and in art, Notre Dame is able to hold her own. Many of the records made on St. Edward's Day would, in the outside world, entitle the winners to places among professionals. The boat-races this fall were among the best that have been rowed on St. Joseph's Lake, and showed that if our oarsmen had an opportunity to compete with other colleges their *Alma Mater* would not be ashamed of their achievements. The baseball nines have kept up interest in the national game. Whenever they had an opportunity of crossing bats with outside nines, they have returned from the field the victors. On two occasions the consolidated nine played a club who lay claim to the championship of Indiana, and in both instances the latter was compelled to submit to the inevitable. The success achieved is due largely to the efficiency of the captains, A. McNulty and P. Chapin. The following is a condensed record of the averages of each player in the fall championship games:

STAR OF THE EAST.	Batting.	Running.	Fielding.	Total
McNulty, 3d b.....	.632	.369	.907	.636
Breen, l. f. ....	.400	.350	1.000	.583
Rahilly, 2d b.....	.412	.294	.847	.518
Goodfellow, p.....	.176	.470	.865	.503
Crawford, r. f.....	.111	.555	.714	.460
Mathers, c. f.....	.222	.277	.879	.459
Collins, l. b.....	.207	.155	.840	.434
Nester, c.....	.263	.207	.796	.424
Keegan, s. s.....	.300	.250	.700	.414
Total.....	.303	.325	.845	.491

UNIVERSITIES.	Batting.	Running.	Fielding.	Total
Chapin, 1st b.....	.417	.334	.430	.560
Harless, 2d b.....	.430	.500	.834	.555
Combe, c.....	.421	.369	.791	.554
Hampton, 3d b.....	.243	.299	.920	.484
Dolan, c. f.....	.166	.400	.800	.455
Cusack, r. f.....	.294	.212	.800	.436
Browne, p.....	.263	.223	.756	.414
Duffin, s. s.....	.212	.095	.857	.325
Collins, r. f.....	.095	.122	.334	.184
Total.....	.285	.261	.781	.442

### Roll of Honor.

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

#### SENIOR DEPARTMENT.

Messrs. Ancheta, Ashton, Ashford, Aubrey, Akin, Berra, Bowles, Burns, Byrnes, Baca, F. Brown, Breen, A. Brown, Becker, C. Crowe, J. Crowe, Coady, Walter Collins, Chapin, Crilly, Cartier, Cusack, Carbajal, F. Combe, C. Combe, Dohany, Dempsey, Davis, De Haven, Dexter, Daley, Dolan, Finlay, Forbes, Ford, Goodfellow, A. A. Gordon, Goulding, Gallardo, Glenn, Hamlyn, Horn, Hagerty, Houck, J. Hampton, Hagenbarth, Harris, Harrison, Howard, Hasson, Hutchison, Holden, Jones, Jackson, F. Jewett, Keys, Kreutzer, H. Kenny, J. Kenny, Keegan, Karst, Kegel, Kleiber, Latshaw, H. Luhn, W. Luhn, Mar-

tinez, B. Morrison, Murphy, McNulty, Mathers, McCartney, Murdock, McErlain, P. McGuire, A. McGuire, Neill, O'Rourke, Ott, O'Connell, P. Prudhomme, C. Paschel, H. Paschel, P. Paschel, Perley, Padilla, Remish, E. Riley, Rothert, T. Ryan, O. Ryan, Rochford, Regan, Rahilly, Redmond, Snapp, Shaide, Stubbs, Saviers, Sheridan, Triplett, A. Williams, W. Williams, White, Wagoner, Woodbridge, Wilgus, Zeitler, Congdon, M. Ryan.

#### JUNIOR DEPARTMENT.

Masters Adlesperger, Adams, Austin, D. Ackerman, H. Ackerman, Arts, Berry, Benson, J. Benes, O. Benes, Bodley, Brabrook, Baur, Boos, Bowles, E. Benner, Bunker, Borgschulze, Bacigulpo, Brownson, F. Benner, Curtis, Cleveland, Colina, Cummings, Courtney, Cain, Cleary, Cooper, Chute, G. Cartier, Cavaroc, Clarke, Coles, Coad, Dougherty, Duffield, Dillon, Darragh, Dickinson, Ewing, Epple, Frain, Finch, Flood, Fehr, Fisher, Fitzharris, Grothaus, Goebel, Galarneau, J. Garrity, F. Garrity, Gordon, Hoffman, Houlihan, Hayes, A. Hake, T. Hake, Harris, Inderrieden, Jewett, P. Jacobs, N. Jacobs, Jeffs, Jacobi, Klaner, Kern, F. Konzen, W. Konzen, Levin, Luther, Lesh, Long, McKendry, McCourt, Muessel, McConn, Meehan, McVeigh, Mueller, McPhee, McIntosh, Myers, McNamara, Nealis, L. Newton, R. Newton, Noud, Nussbaum, O'Connor, Oxnard, O'Kane, Portillo, Press, Prudhomme, Preston, Porter, Regan, Ratighan, Redlich, C. Ruffing, A. Ruffing, Robinson, Rose, F. Smith, L. Smith, S. Smith, N. Smith, Short, Shields, Senn, Scherrer, Servis, Sandoval, Stattman, Spencer, Steele, L. Thompson, W. Thompson, Talbot, Thurston, Tewksbury, Towner, Tarrant, Vandercar, Woodman, Warner, Walsh, Wabraushek, Wagoner, Williamson, Akin.

#### MINIM DEPARTMENT.

Masters Ackerman, Bailey, Bull, Ciarcoschi, E. Connors, J. Connors, Chute, C. C. Crotty, Campeau, Dunford, E. Doss, L. Doss, Dewald, T. Falvey, F. Falvey, E. Falvey, Farmer, F. Garber, E. Garber, Grant, Griffin, Graham, Healy, Holman, Haney, Inderrieden, Jones, Jewitt, Kellner, Keeffe, Klaner, J. Kintz, A. Kintz, O. Kintz, Landenwich, Mainzer, Moncada, McIntosh, Morgan, McGill, McCourt, McNulty, Martin, Murphy, Mason, Mooney, Monroe, Nester, Nussbaum, C. Nealis, B. Nealis, Paul, Piero, J. Peck, F. Peck, Quinlin, Ramsey, Riordan, Steele, Stone, Sullivan, D. Sweet, G. Sweet, A. Smart, W. Smart, E. Scherrer, C. Scherrer, Tillenburg, S. Titus, F. Titus, Williamson, Wormer.

### Class Honors.

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

Messrs. Dexter, Ancheta, Byrnes, Latshaw, Harris, F. Hagenbarth, Stubbs, Sheridan, Jess, Finlay, Goodfellow, F. Combe, Murdock, Goulding, Dolan, Mathers, Padilla, Miller, J. Garrity, Darragh, R. Newton, Holman, Meyers, McPhee.

### List of Excellence.

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

#### COURSE OF MODERN LANGUAGES, FINE ARTS AND SPECIAL BRANCHES.

German—Messrs. McKindry, Ewing, Baca, Darragh, W. Luhn, Kreutzer, A. Hake, Baur, Wabraushek, F. Long, Maguire; French—Messrs. Houston, Cartier, Sheridan, R. Goodfellow, Berra, Cavaroc, Brownson; Spanish—Messrs. Dexter, Saviers, De Haven; Figure Drawing—Messrs. F. Long, Portillo; Linear Drawing—Messrs. Vanselow, S. Smith, Gallardo, Houck, De Haven, Hagerty; Perspective—Messrs. Fehr, Wabraushek, Kegel.

## Saint Mary's Academy.

*One Mile West of Notre Dame University.*

—Little Charlotte Caddagan was the fortunate winner of the badge awarded weekly for politeness.

—Miss Angela Dillon, Graduate of the Conservatory of Music, Class '80, is on a visit to her *Alma Mater*.

—Three Minims have the honor of receiving 100 in lessons. They are, Ella Blaine, Flora Johnson, and Fannie Spencer.

—The second lecture of the session before the Christian Art Society was given by the Directress of the Art Department on Tuesday evening.

—Miss Anna Heckard has presented a beautiful new clock to St. Luke's Studio. It is a good time-keeper, and the artists are very grateful to the donor.

—The golden prize for excellence in deportment among the Minims was received at the hands of Very Rev. Father General, and, by acclamation, was awarded to Charlotte Caddagan.

—Beautiful Marshall Neal roses were received to adorn the grave of Sister M. Cecilia on All Hallow E'en from her affectionately devoted pupil, Miss Laura G. Fendrich, of Evansville, Class '84.

—On Sunday evening, the Misses A. Heckard, F. Carmien, and B. Lauer rendered, in an admirable manner, selections from Longfellow and Miss E. C. Donnelly; Miss St. Clair read from "The Life and Letters of Father Faber."

—Among the visitors during the past week were the Rev. Richard Howley, D.D., Buffalo, New York, late of the Propaganda, Rome; Hon. B. Fenton, Mackinaw, Mich., who placed his daughter in the Academy; S. W. Ranson, Esq., and Mrs. M. L. Lee, of Chicago.

—A beautiful specimen of a "crazy quilt" was exhibited in the ornamental needle-work room. There was "method in the madness," however, as the velvet-pure white at first was one complete piece, and had been skilfully painted to resemble a "crazy quilt." The ingenious piece of work was done in the Novitiate.

—The instruction on Monday morning, after Mass, in the Chapel of Loreto, was upon the anniversary of the Dedication of St. John Lateran in Rome—the "Mother of Churches"—built by Constantine the Great near the Baptistery erected by him in thanksgiving for his miraculous reception of the Christian Faith.

—The Roman mosaic cross of the Juniors fell to Miss T. Balch. Those who drew with her were, the Misses E. Balch, Barry, Boyer, Clifford, Coll, Ducey, Duffield, Griffith, Hertzog, Keyes, Martin, McEwen, Odell, Parmelee, Pierce, Prudhomme, Regan, Robinson, Steele, Sheekey, Smart, Smith, Snowhook, and Van Horn.

—The French and German conversations are in full operation. An active interest and a good

degree of proficiency for the early time of the year are manifested by the pupils in both languages. At the regular Academic reunion Very Rev. Father General made the suggestion that readings in the languages should form a part of the literary entertainments. Hereafter selections from the foreign languages will be presented in public once every month.

### Genius and Talent.

Though these terms are often employed as synonymous, yet, by common consent, genius is regarded as superior to talent, inasmuch as the comparatively slow and labored productions of the latter are far excelled by the spontaneous and intuitive creations of the former. The first is a gift of nature; the last is more subject to culture.

However, since no one has been able to draw the exact line of demarkation between the two, it would be a very dangerous experiment to rely upon the possession of either to such a degree as to make one feel himself exempt from exertion. To whom much has been given, society attaches requirements belonging to no one else. It was Cain who asked, "Am I my brother's keeper?" As members of one vast family, children of "Our Father who art in heaven," we have no right to lay claim to any of His gifts as belonging to us quite irrespective of our relations to society. Our talent was given to be improved. If that talent be kindled into genius, the obligation is not annulled; on the contrary, it is only increased.

Why are educational institutions spread broadcast over the land? For the very purpose above indicated. It is a common conviction that every one has been endowed with some particular natural taste: some marked native ability, which, if properly cultivated, will render him more or less useful to his fellow-beings. With attentive and sagacious teachers, this ability will be sure to reveal itself, and the life career will be indicated; that is to say, if the will of the pupil, or some other like preventing cause, does not interfere to oppose.

Like the features of the face and the tone of the mind, taste, ability, and even genius, are often inherited; hence the very wise old custom of the son assuming the business of his father. Mozart was the son of a musician; Raphael of a painter; and one has but to examine the lives of those who have distinguished themselves to see how almost universal is the principle in question.

Yet we must not forget that the habit of application is likewise inherited, and it is the great resource alike of genius and of talent. The dissipated youth, no matter how superior his endowments, can achieve little to distinguish himself; little to effect any good for others.

There is a maudlin, sentimental idea, prevalent with a certain class of people, that badness is indicative of superior powers. Never was there a more mistaken notion. The annals of every educational institution, the biographies of great and good men everywhere contradict the aspersion. Superiority

of intellect is most frequently connected with a noble soul and a true and pure heart.

Yet, though genius delights the world with its quickness and power, and though what we have just now said we firmly believe to be true, we are sorry to say that intellect is not always enlisted in favor of Him who has imparted the gift, but too often is employed to blaspheme His name, and to divert human hearts from the love they owe Him.

We would count one who insulted and abused an earthly benefactor as base beyond description. What shall we say of him who despises one from heaven? No wonder that nations shudder at a Voltaire; no wonder that St. Louis said of Frederick II: "He turns on God with God's own gifts!" How much is contained in the reproach, so gentle, yet so comprehensive!

No one with a pure heart can peruse the works of Voltaire. Depravity is stamped on every page. In view of his mental wreck, we may well exclaim: "How are the mighty fallen!" Genius had laid at his feet her rarest gifts; but he knew not their value, and squandered them. Ah! worse! he employed them to bring dishonor upon his Creator. Could those evil principles which he diffused have passed away with him there might be some palliation of his offense; but, as Shakspeare so justly asserts, "The evil that men do lives after them;" we hope we need not add, "The good is buried with them." Oh! no: this cannot be admitted. Christian society is a living refutation of such a gloomy conclusion. Christian genius and Christian talent have filled our lives with brightness and beauty, with faith and hope and charity.

Few are endowed with genius; many with talent; and there is reason to believe that a wholesome reaction is taking place in the minds of society, and that the vaunted ease after which so many aspire is but another name for "splendid misery;"—

"Let us then be up and doing,  
With a heart for any fate."

Let the gifts imparted to us by our beneficent Creator, be they small or be they great, absorb our attention, and let us lovingly cherish them for His sake. Wild, road-side flowers, by assiduous cultivation, may grow into something that will rival the exotic so cherished by the florist; and common powers, by more than common care, may give to the possessor even excellence beyond that achieved by neglected or perverted genius.

It is the serious conviction of many experienced educators that but the smallest proportion of talent, even in the highly gifted, is brought into active play. This is easily demonstrated in the comparison frequently drawn between two members of the same family with equal natural powers, the one being educated, the other without culture. Even in our personal experience of the waxing and waning of intellect in ourselves we can observe the difference. Compare a year of close, conscientious study with one in which days and weeks and months have been spent in trifling or indifferent occupations. Note the elevated and noble tastes which characterized the first, and blush at the insignificant occupations, and, perhaps, the dangerous idleness of

the last. The quickened and joy-imparting spirit of the first condition of the mental powers will point out results that may be looked for where steady mental exertion is the ordinary habit of the mind throughout life.

JENNIE BARLOW (*Class '86*).

### Roll of Honor.

#### SENIOR DEPARTMENT.

*Par Excellence*—Misses E. Allnoch, Allwein, Barlow, Bruhn, Butler, L. Blaine, Brady, Blair, Bubb, Blacklock, Brown, Carney, Clendenen, Chute, Considine, Claggett, E. Coll, Dillon, A. Donnelly, E. Donnelly, A. Duffield, Dart, Desenberg, Ewing, Egan, Fuller, Farnsworth, Fitzpatrick, Fenton, Alice Gordon, A. Heckard, Horn, Hummer, B. Heckard, Henry, Haas, Haines, C. Kingsbury, Keenan, Kearney, Kearns, F. Kingsbury, Kennedy, Krapf, Lang, Longworth, Lyons, Levy, Lauer, Livingston, Lasky, Lawrence, Munger, J. McHale, M. F. Murphy, S. McHale, L. Meehan, N. Meehan, M. McNamara, Monahan, Nagle, Riedinger, Rose, Robb, C. Scully, S. St. Clair, L. St. Clair, Sullivan, M. Scully, Shields, Stafford, Trask, Terry, Williams, White, Walsh. *2d Tablet*—Misses Chaves, Carmien, B. English, A. English, Fehr, Griffith, Addie Gordon, Kearsy, North, Otero, Rowley, Stadler, Shephard, Wynn.

#### JUNIOR DEPARTMENT.

*Par Excellence*—Misses E. Balch, T. Balch, Barry, Boyer, Campeau, Clifford, Coll, Duffield, Griffith, Hertzog, Keyes, Martin, McEwen, Odell, Parmelee, Pierce, Prudhomme, Regan, Robinson, Steele, Sheekey, H. Smart, Snowhook, Smith, Van Horn, Servis. *2d Tablet*—Misses M. Ducey, Schmauss, Mason.

#### MINIM DEPARTMENT.

*Par Excellence*—Misses E. Blaine, E. Burtis, L. Caddagan, M. Goetz, F. Johnson, M. Lindsey, D. Lee, M. Philipps, E. Qualey, H. Rhodes, F. Spencer, J. Wallace.

### Class Honors.

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

Logic—Misses E. Horn, B. Kearney, C. Scully, M. Hummer, K. Kingsbury, G. Wolvin, C. Griffith, L. St. Clair, M. Dillon, A. Donnelly, B. Morrison, M. Kearsy, N. Sheekey, J. McHale, Fuller, Williams, Clendenen; Astronomy—Misses Hummer, C. Scully, A. Donnelly, Horn, Dillon, Kearney, Keenan, C. Griffith, Morrison, Kearsy, Wolvin, Lang, L. St. Clair, K. Kingsbury, Butler, Williams, Fuller, N. Sheekey, Shephard, Clendenen; Botany—Misses Brady, Carmien, A. Duffield, Fehr, Faxon, Guise, Addie Gordon, Alice Gordon, B. Heckard, Kearns, Regan, Sullivan, Snowhook, Trask, Walsh; Geometry—Misses M. F. Murphy, Horn, Keenan, C. Scully, Hummer, Clendenen, L. St. Clair, Kearsy, Dillon, Williams, Wolvin, J. McHale, C. Griffith, Morrison; Algebra—Misses Kearns, Keyes, Butler, Sheekey, Guise, Snowhook; English Literature—Misses M. F. Murphy, Dillon, C. Scully, Horn, Wolvin, Chute, C. Griffith, Sheekey, Fuller, Kearney, Kearsy, Williams, Morrison, B. English, B. Heckard, A. Donnelly, J. McHale, Ewing, Keyes; Philosophy—Misses L. Meehan, Lauer, Clifford, Bubb, Morse, Riedinger, Van Horn, Hertzog, Cox, A. English, F. Kingsbury; United States History—Misses H. Smart, Murphy, Ducey, Mason, Robb, Duffield, Kennedy, Haas, Desenberg, McEwen, Spencer; Geography—Misses Haines, T. Balch, Prudhomme, Burtis, Allwein, Odell, Lindsey, Blacklock, Wynn, Coll; Grammar—Misses E. Blaine, Johnson, Lee, Boyer, Pierce, Odell; Book-keeping—Misses Kearney, Fitzpatrick, Blaine, Sullivan, Lyons, Lawrence, J. McHale, S. St. Clair, Kearns, Snowhook, Keyes, Cox, Walsh, Faxon, M. Scully, Morse, Guise; Arithmetic—Misses Pierce, E. Blaine, F. Johnson, Qualey, Boyer; German—Misses Hummer, Terry, Lawrence, Dart, North, Rowley, Lee, Caddagan, E. Balch, Haas, L. Griffith, Kennedy, Desenberg; Type-Writing—Misses Munger, Lyons, Nagle, Walsh.