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## To a Pansy in December.

Bright little blossom, thou! whose smiling face  
Gladdens the precinct of God's Holy Place;\*  
Thy tender stem defies December's frost,  
While other flowers their summer bloom have lost;—  
The stout witch-hazel florets withered lie,  
The gentian's fringed lids have closed her eye;  
Though native to the soil, our climate's rigor  
Has sapped their strength and set at nought their vigor.  
Thou, little foreigner, so soft and weak,  
Survivest, with the blessing of the meek,  
Inherit thou the land, when native pride  
And inborn arrogance away have died.  
So the fierce bisons of the plain resign  
Their pasture to the docile, sweet breath'd kine.

ARTHUR J. STACE.

## Music.

Music is one of the fine arts, and, like them, its primary object is to please. Its history is included in the literature of the most polite nations of Europe. Egypt, Greece and Rome of old had—as oriental nations still have—their music, both vocal and instrumental. That music of old, especially Greek music, was greatly recitative, is well known from specimens still extant. It belonged, however, in a great measure to the Catholic Church to fully develop and perfect whatever remained of the old Greek system. Under her fostering care and kind encouragement, music was greatly cultivated; for, adopting it to beautify and give solemnity to her worship, it gradually assumed grander forms; to melody-harmony was added; and although at first rather discordant, and offensive in monotony, under the guiding hand of the great masters it grew to a state of perfection. Is there any comparison between the simple tetrachord of the old Greek system, and the profound and grand masterpieces of Haydn, Mozart or Beethoven?

\* On December 3d pansies were found blooming near the Portiuncula Chapel, in the open air, although the lower lake had been frozen over a week previously.

But, apart from the origin, history, growth, development and perfection of music, we might view it in another, more pleasing light. Inquiring minds, rather prejudiced against the muse of song, are wont to ask whether music has any influence, good in its character, over man: whether it reaches the mind or warms the heart? We must answer in the affirmative. Music, both vocal and instrumental, is a powerful means to sway the human mind and heart, both for good and evil, according to the right or bad use thereof; for such its past history fully testifies. Every day's experience teaches the same. The little babe in the cradle goes to sleep over the lulling ditty of the fond mother, sung with affection and love, in order to soothe the angry feelings of the little sleeper. Who does not like to listen to the songs and merry carols of little children, innocent of mind and heart? It was my pleasure, some years ago, to be present at the First Communion ceremony of some two hundred children, all between ten and sixteen years. When the happy moment was about to come, all intoned a solemn, beautiful hymn (a composition of Mozart) in honor of their heavenly Visitor. How beautifully those clear, rich voices sounded through the aisles, and re-echoed in the distant vaults of the church! Now a sonorous, well-defined voice took up the melody in a soft *andante* strain: every syllable of those touching words was distinctly heard. A second voice now joined the first, and the strain was repeated in a subdued, harmonious duett. Then the two hundred voices joined the chorus majestic and grand. The music ceased. The last note had died away, and solemn silence reigned all around. On looking at my companion, I saw a big tear stealing down his cheeks. It was a tear of gentle emotion, joy and happiness. It was the first time he was witness of such a scene, for his religion excluded all such soul-stirring ceremonies. He was touched by the beautiful singing of the children, and his soul was impressed with those emotions which music is wont to excite in those that have a taste and love for the beautiful and true.

There is such music as national music, and every civilized nation has its characteristic tunes. Among

others, there are the troubadours of Provence, the minnisingers, or minstrels of Germany, the bards of Ireland. Purely human feeling on one side, on the other, national character are truthfully reflected in these songs, properly called folk-songs. They embody the thoughts, literature, religion of those countries. Those were indeed chivalric ages, where love of country, respect for authority, faith in God and man, affection and love for the domestic hearth, parent and friend, reigned supreme in the hearts of the bards, the representatives of the people. It is a delightful study to go through those ancient ballads, rescued from the ravages of time and the hand of the barbarian destroyer; for their every line breathes love and affection, submission and reverence. In examining these original characteristic melodies, replete with a peculiar poetical charm, one cannot help wondering at the fact that a nation such as the Celtic never made a mark in the higher culture of music, and, as far as history records, never gave the world a composer in whose genius the art-world has found concentrated all the poetic individual characteristics of such a music-gifted race.

Music, like eloquence, appeals to the passions. As a gifted orator sways his audience and assimilates it, as it were, to his own feelings, his own views, his own self, so does music, in the grander and sublime forms, sway the feelings and arouse the dormant passions of men. Soul-stirring, indeed, are the martial strains of the Marseillaise, as sung even by a moderately large choir of voices. But who could calmly listen to the notes of this revolutionary song, as coming from the infuriated breasts of the revolutionists, determined, in their blind passion, either to conquer or to die?

But the highest aim which the muse of song can propose to itself is to sing the glories and praises of the Creator, before whose high throne in heaven angels sing and the heavens applaud. In His Sovereign Presence no discordant voices are heard—eternal harmony and endless melody are the special characteristics of heavenly music. But even from this world of ours harmony and melody wing their way to the heavenly Throne. The roar of the ocean, the howling of the storm, the crash of the cataract, are but feeble notes in the grand chorus that forever swells this universe of ours and proclaims the glory and greatness of God. How beautifully a writer has written when he says: "All nature is full of music! There is music in the hum of the industrious bee as it wanders from flower to flower—music so sweet and harmonious that it seems, as it were, the lullaby to the thousand meaner insects whose couches are made among the roses. There is music in the grove—strains of sweetest melody from a thousand tuneful throats. There is music in the breeze at eventide as it passes, Æolian-like, over the face of the earth. There is music in the gentle stream as it meanders, murmuring along through wood and wild. There is music in the air; myriads of unseen minstrels tune their varied instruments, and fill all space with heavenly sound. Romance, in its wildest dreams, never conceived anything half so mysterious as this

—the reality surpasses the imagery. The tongue cannot express the music of the air—man is lost in the bare contemplation of it! Who can write the language of God? who paint His glory? who criticize His poetry? Earth His music-stand! the elements and creatures His instruments!"

Unfortunately, however, none of the sister arts is encumbered with so many prejudices as music. Though accessible to every human being, its meaning, both philosophical and æsthetical, is entirely overlooked, or not understood at all. About none of the other arts is so much nonsense talked and written. Persons scarcely able to distinguish one tone from another, one air from another, will not hesitate to judge and condemn fine musical compositions, whilst trash works, medleys, and jigs are extolled to the skies by those worthy representatives of the musical art! Most of such persons, so fond of criticizing music, most of the time could not sing or play the simplest tune, nay even a fundamental scale; and the theory of music is to others a *terra incognita*. But whatever may be the prejudices against the musical art—prejudices resting on no foundation whatever, oftentimes resulting from narrow-mindedness, and always from lack of musical culture—music at the present day stands high, we may say unrivalled, among her sister arts.

This world of ours would indeed be a lonely and solitary spot to live upon if not enlivened and cheered by music. A country destitute of musical sounds—where music is an unknown thing, and noise, and nothing but noise, is heard, would not be visited by those possessed of a taste for the good, the beautiful, and the true,—no more the merry notes of the plumed enliveners of the wood; no more delicious songs to greet our ears; no more grand organ strains, and sprightly and graceful string melodies,—man could not breathe such an atmosphere; he could not live in such a dead element.

No art is more closely connected with the inner life of man than music, whose magic power steps in precisely at that point where the positive expression of language fails. It participates in his struggles, triumphs, reverses. Music charms, it enhances man's existence. What Sidney Smith said of wit we might, with equal accuracy and propriety, apply to music. Man could direct his way by plain reason and support his life by tasteless food; but God has given us music, song and verse, to enliven the days of man's pilgrimage, and to charm his pained steps over the burning waste.

E. L. C.

#### An Almost Forgotten Writer.

The eulogy of many deserving writers is silent, and even their memories are nearly forgotten. Among these, the name of Regina Maria Roche—the once famous novelist who flourished at the end of the 18th and the beginning of the 19th centuries—has been suffered to pass almost out of mind. She was the rival of Mrs. Kelly and Mrs. Radcliff, and though she published sixteen works of fiction which were the sensation of their day, but one is still in

circulation, or at least retains any degree of popularity.

An exposition of the novel is not necessary here, but a few observations concerning it will not be out of place.

Novels, as they are intended for our amusement, should be written in a lively strain. Granting that a fiction is beautifully narrated, and lightened with amusing bits of description, if the plot is laboriously constructed, the book will fail to achieve the proper end—which is to aid us in our temporary relaxation from the cares and duties of life.

From this it does not follow that the brigand must "fall without a groan" at the end of the first chapter, thus striking the key-note of an intense mellow-drama. A due sense of the nobler and more elevating feelings must be preserved throughout the book, or the reader will become disgusted with the reading of it; for, though he may be interested for the time, he cannot believe a syllable of the text.

The plot must not be too full of exaggerations; it should develop smoothly, with only such breaks and surprises as will relieve the monotony of the narration, and thus enhance its interest; and this interest should increase as the tale progresses, touched, here and there, with color, and all leading up to a happy conclusion, which, though unexpected, is still desired.

The necessity of this will become evident when I say that the reader should not be able to anticipate the end by reason of any episode that precedes it; moreover, the end should be an agreeable surprise, though it often is not; indeed, the "finish should crown the work," a complete picture of happiness.

Those requisites are all complied with in that fine old romance entitled "The Children of the Abbey"—a tale whose sweet melancholy arouses an affection which lasts as long as the memory of it remains.

The tale is well told: it pleases us—did it pain, then half its beauty were lost; it is musical in expression, soft in disposition, gentle with virtue, harsh with vice, and the authoress leads us onward with a simplicity of style that is persuasive and irresistible. She shows us the crumbling ruins of ancient castles; the cathedral's once majestic wall—majestic even in decay—she introduces to spread a bewitching gloom that lends enchantment.

Through flower-gardens, over lofty mountains, in woodlands, sweet with distant music echoed from the neighboring hills, among the parks and avenues—if I may be permitted to use the figure—of happiness and misfortune, we follow the Children of the Abbey, while a spirit of melancholy breathes pathos, and a skilful touch of color illumines the joys and sorrows of their unsullied love. Long will be remembered the lonely walks of Amanda by the sea-shore, where the roaring billows were a pathetic, but pleasant, music to the heart.

A grave demeanor marks the important characters, and the villainy of the base is softened under a thin mask which, while it spares them

nothing of well-deserved retribution, yet renders them less repulsive to the soul of the sensitive reader.

Rich in the abundance of her rhetorical figures, but always eloquently simple in style, Regina Roche moves us at will to joy or sorrow—this is doubtless the highest aim of the novelist. For myself, be it said, I cannot boast of ever having spent my leisure more agreeably than with the Children of the Abbey.

C. J. STUBBS.

### The Vision.

The night was dark, and the wind sighed low  
As the good Monk stepped from the old Château,  
Stepped from the building, all unseen,  
And slowly walked through the deep ravine,—  
Through the wild ravine, so narrow and deep  
That the walls about him, lofty and steep,  
Seemed buried, far in the sky, asleep.  
Slowly he walked, with his head bowed low,  
O'er the drifting leaves and the sifting snow,  
Singing a prayer, as he walked along,  
To the air of a sweet, old, pious song.  
With an eye of faith and a heart of love  
The prayerful brother he looked above,  
Till a voice in the sky seemed there to cry:  
"Turn hither your steps and rest on high!"  
As he looked above, the sky was bright,  
And glistening with a heavenly light.  
His prayer half sung, he fixed his eyes  
And a vision saw in the clear cut skies;  
He looked again, and yet again,  
And at last beheld the King of Men:  
He strived to speak, but his body reeled,  
His tongue was hushed, and his lips were sealed.  
The vision passed, yet he could not doubt  
The heavenly vision, looking out  
With smiles that beckoned him far away  
From the weary world and its dumb, cold clay.

The good monks of the old Château  
Went forth next day on the deepening snow,  
Singing a prayer, as they walked along,  
To the air of a sweet, old, pious song.  
Slowly passing, their sad eyes fell  
On the form of him they loved so well;  
Cold in death was his body there,  
And a voice seemed whispering in the air:  
"This is the body of him you love,  
But his soul is with his God above!"

S. BARTLET WILEY.

### Ambition.

Ambition may be both a curse and a blessing to mankind. In the case of those who, in order to satisfy their aspirations, are ready to make use of any means, whether fair or foul, ambition will always prove a curse. The unscrupulous, or those accustomed to view the commission of wrong in a superficial way, are led by ambition even to the consummation of the darkest crimes. That they may attain some desired point, or honor, they

force themselves to overcome any scruple which conscience may interpose, and eventually silence that monitive voice entirely; and, having once neglected to heed the voice of conscience, they fall into the commission of the grossest misdeeds.

But there is an ambition which may be recognized as good, and an incentive to nobler action. We have it in the instance of one who will not stoop to low means in order to attain the object of his desires; who will wish to succeed, or to excel in his chosen vocation, for the benefit his greater success may be to others.

A desire of obtaining fame is not worthy ambition. He who desires fame for the gratification which it may afford to his vanity, is, to say the least, very wrongly disposed. He who acquires fame inadvertently—as, for example, through great knowledge, and has acquired that knowledge and unearthed new facts for the benefit of others,—is not unworthily ambitious, but a blessing to himself and to his fellow-men.

V. BELLE (*Prep.*)

**To the Societies of the Catholic Young Men's National Union, and to all Catholic Young Men's Societies Throughout the United States.**

All friends of our Union, as well as of Catholic Young Men's Societies generally, will be pleased to know that the last Convention of our Catholic Young Men's National Union of the United States was the most successful in its history. This I feel warranted in saying on the testimony of many whose authority all gladly respect, and whose judgment we cheerfully revere. This success we must attribute to the cordial blessing and explicit commendation of the Fathers of the late Plenary Council, who honored our national organization with their special notice, in words that we shall ever cherish as our surest guarantee of improvement. "In order," said the Fathers, "to acknowledge the great amount of good that the Catholic Young Men's National Union has already accomplished, to promote the growth of the Union, and to stimulate its members to greater efforts in the future, *we cordially bless their aims and endeavors, and recommend the Union to all our Catholic young men.*"

It is especially gratifying to be able to state that the Societies of the Union are endeavoring to show their appreciation of this exalted recognition. As was evident at our late convention, and as is proved by the work of the different organizations, a more practical, as well as thoroughly Catholic spirit now animates our young men. They begin to realize more perfectly what should be the objects of societies that are favored with ecclesiastical approbation, and how expedient it is for them to act as men, with duties to perform, rather than as boys in search of one only pleasure.

The task to which special care is being given by our Union is to make every affiliated society manifestly useful by rendering it thoroughly Catholic. This, it strives to effect by the institution

known as the Union's "Communion Sunday," when our sixty-five societies, with their 7,000 Catholic young members, are earnestly recommended and hopefully expected to approach the Holy Altar, in whatever part of our country they may be. Considering this our most special work for the present, particular attention was given to the subject at our last convention. Two able papers, whose production is a credit to our National Union, as well as an argument in favor of its utility, were presented and unanimously approved by the two hundred representatives of Societies throughout the land. These delegates, in behalf of their respective organizations, resolved by their action to show to the mentally weak, and morally vacillating, that "the highest and most positive proof of sterling manhood and broad intelligence consists in cheerfully and fully complying with the directions of the Church." And it is encouraging to know that the spirit which prompted an enthusiastic endorsement of these utterances is, with God's blessing, taking firmer hold upon our young men. It is most earnestly hoped these two papers in particular, which appear in our printed proceedings, will be read before every Society, and receive the careful perusal they deserve.

We are now nearing the day—namely, the Sunday within the octave of the Feast of the Immaculate Conception—when all the Societies of the Union are expected to comply with this regulation of our National Union. Last year this regulation was observed by most of the societies, and was as productive of edification as it was salutary to our Catholic young men's cause.

This year, however, we must resolve to make its observance for more general. Each Society of the Union will, I hope, consider the effecting thereof as its first, as well as *most sacred duty*. To accomplish this, I advise all to act on the "suggestions" given on page 55 of our proceedings. Strive energetically to carry them out, and, above all things, send committees to the Rev. pastor of each society, and also to Rev. pastors who may have societies that are not in the Union, and even to those who have no societies, and respectfully state to them the wish of the Catholic Young Men's National Union to have all Catholic young men throughout the country approach Holy Communion on the Union's "Communion Sunday," and, if possible, to have them do so in a body.

Remember well that the Rev. Clergy will be most anxious to second your efforts in such a holy work. They realize the necessity of giving special attention to our young men whom, in a special manner, the world seeks to ensnare. They remember that their bishops, in Plenary Council assembled, have "exhorted pastors to consider the formation and careful direction of young men's societies as one of their most important duties;" and they will, consequently, encourage your efforts and assist you in your endeavors. Confidently, therefore, present yourselves to the Rev. pastors, and beg of them to help you in making our "Communion Sunday" the day of special blessings for all Catholic young men of the United States.

Moreover, let members individually use their influence with associates, and emulate each other in swelling the ranks of young Catholic communicants on the feast day of our Cause. Let no Catholic young man look upon such efforts as over-pious, or intended only for youthful sodalists.

If such are found in any society of our Catholic Union they are manifestly out of place—they are fit subjects for rejection—they are as dead wood on which the healthy Catholic sap, *which is rising* in our organization with so much promise, may be wasted. Let societies be thoroughly Catholic, or at once cease to exist; for they will be only an incubance which cannot but injure our general cause.

As I have more than once emphasized, this is the surest means to command attention and secure encouragement from those *who best can give it*, and who will surely not withhold it when the unmistakable purpose of our societies is thus made manifest. Clearly prove to your Rev. pastors that you wish to have your societies *first of all Catholic*. If in the past your methods have given dissatisfaction, so that recognition has been withdrawn, be manly enough to acknowledge your mistakes, and give guarantee for the future in this proof of a better spirit, which it would be unjust to suppose any priest will disregard.

The Rev. Clergy, with their superior experience, do not expect to find in young men the characteristics of senility, the gentleness of effeminacy, or the meek and prayerful bearing of those who have not to jostle with the world. They will, therefore, have great consideration for many things, provided you leave no room for mistake as to the sterling qualities of your Catholicity. In a special manner are they interested in your spiritual welfare, knowing well, as they do, that on you particularly the future greatness of the Church in our country must *principally depend*. Let this conviction sink deep into your minds, so that it may serve to explain regulations that are the product of wise experience, even though judged otherwise by well-meaning young men. The first care of your ecclesiastical superiors is to save your souls, and to improve you morally and intellectually without at all desiring to discountenance a natural desire on your part for legitimate amusement. They do not look in your societies for remarkable skill in the amassing of wealth or in the acquisition of property; neither do they look to you primarily as aids in their financial undertakings, or wish to disregard you when they find you of little advantage in such matters. They will recognize and command any assistance you may give to them in their unavoidable anxieties about these temporal considerations. But remember you are not to stand aloof or fear to ask advice or encouragement for your society, simply because you realize your inability to respond to a financial appeal. Your pastors understand perfectly that your societies are not formed *for such purposes*, though every young men's organization should pride itself on its achievements in that direction. To the Rev. Clergy, as well as to the Fathers of the Council, "it is obvious that our young men are exposed to the greatest dangers, and therefore need the most

abundant helps." And "hence, in the spirit of our Holy Father Leo XIII, they desire to see the number of thoroughly Catholic and well-organized associations for your benefit greatly increased, especially in our large cities." And this they desire for your spiritual advantage, "innocent amusement and mental culture," and not on account of your remunerative ability.

Rest assured, therefore, Catholic young men, that the first duty of our societies is to prove themselves unmistakably Catholic by their lively faith in the sacraments, and especially by their observance of the Union's "Communion Sunday." From all sides come the most encouraging reports of a more practical and Catholic resolve in this regard. All this must produce worthy results, and our young men's societies will undoubtedly receive the recognition which cannot be withheld when this best palliation for youthful indiscretion is given.

This will be the *strongest argument* in behalf of our Union, and, at the same time, the best evidence of its utility and influence on the societies which compose it. You are, of course, aware how frequently that utility and influence are questioned, and you likewise know how often a misgiving is expressed in the words: "Of what use is the National Union?" It is difficult to believe such misgivings are the product of even ordinary reflection. If we were able to refer to nothing but the words which we have already quoted of our venerated hierarchy regarding the utility of our movement, we might rest our case on *that august authority* and feel secure. But we have already produced fruits by which we do not fear to be known—among which we may mention that of forming in a national and intimate brotherhood sixty-five societies with an aggregate membership of seven thousand Catholic young men, all of whom are, by a consciousness of united strength, made firmer in their faith and more manly in its profession.

For the practical work of our societies, which by the Union are enabled to profit by the experience of each other, we may confidently refer to our printed proceedings and reports. All this, however, I write not to convince you who are already affiliated to the Union, but simply to remind you of the practical excellence of our cause, which you need not fear to advocate on all occasions.

Do not, I exhort you, fail to do so in the interest of holy Church and for the welfare of your young Catholic brethren; but strive to make your advocacy effective *by your example* rather than by your words. Make the observance of "Communion Sunday" remarkable throughout the country, and you may then rest assured that that moral influence which our Union especially seeks to exercise will be manifest and great, and redound to the glory of "God and our neighbor."

There are several other topics to which I would be pleased to call attention, but I will refer them, with one exception, to another occasion.

This exception I make because I hope thereby to secure for our cause effective work from those to whom it refers.

These are our diocesan officers, many of whom,



I regret to say, still seem not to realize how much the success of our National Union, as well as of local societies in each diocese, depends on their energy and perseverance. It is true, some of our Rev. Vice-Presidents may lack the time requisite for such additional work. Might I not respectfully suggest that they delegate some competent gentleman, to act under their direction, if such be the case, so that our cause may not be made unintentionally to suffer by such inability on their part. And, speaking of competent gentlemen, would it not be possible to enlist the support and advice of those Catholic gentlemen of each locality, who by their age, experience and influence can best insure the success of our societies? Our organizations, it should be remembered, are for Catholic young men; that is to say, for their moral and intellectual improvement. But this does not suppose that older and wiser Catholic gentlemen should stand aloof and leave them severely to themselves; on the contrary, since these older gentlemen are, or at least should be, interested in every movement for the welfare of their younger coreligionists, are we not justified in expecting them to manifest that interest by helping to secure the success of a movement which the hierarchy of the United States has cordially blessed as best adapted for promoting that welfare? Surely this is not expecting too much. And, besides, examples of like interest are not wanting among those who differ from us in religion. If hundreds of thousands of dollars are yearly contributed by such people to sustain establishments which, for excellence of principle and sacredness of purpose, cannot compare with the Catholic young men's movement, we are not presumptuous in expecting at least recognition and moral encouragement.

There is reason to fear that our most influential coreligionists have not taken this view of our societies, and that the officers of our associations have failed to so represent it. Henceforth let us hope that those whom the Union has selected as its advocates will not fail to realize the hopes reposed in their zeal and ability. Then will our progress indeed be noticeable, for we will be helping ourselves, and thus securing greater assistance from God; for with a faithful compliance with our "Communion Sunday" regular and active energetic work, on the part of our members and officers particularly, our movement must increase in influence as it grows in years.

Devotedly yours, in Christ,

J. H. MITCHELL,

Pres. C Y. M. N. U.

Go and kick an ant's nest about, and you will see the little laborious, courageous creatures instantly set to work to get it together again; and if you do the same ten times over, they will as many times do up their work again. Here is the sort of stuff that men must be made of to oppose, with success, those who, by whatever means, get possessed of great and mischievous powers.—*Cobbett.*

### Signum Magnum.

Elle resplendit sur le faite  
D'un impérial monument.  
Pour la parer, le Ciel lui prête  
Les astres du bleu firmament.

Douze étoiles sont sur sa tête,  
A ses pieds brille le croissant;  
Sa robe d'or, robe de fête,  
Jette un éclat éblouissant.

Quelle lumière! Est-ce la flamme  
D'une céleste apparition,  
Qui fait naître au fond de mon âme  
Cette surhumaine émotion?

C'est votre Image, O Notre Dame!

*Immaculada Concepcion!*

P. C. (French Class.)

### Art, Music and Literature.

—"We have a rumor here," writes the Washington correspondent of the Boston *Budget*, "that Howells, having exhausted Boston and Bostonians as the theatre and the actors in his charming romances, is to pass the coming winter here and write a story of Washington life, which is to appear in *Harper's Magazine*."

—Hermann Grimm's recent series of remarkable articles on subjects connected with modern literature, which have attracted the attention of scholars throughout Europe, have been translated by Miss Sarah H. Adams, and will shortly make their appearance from the press of Cupples, Upham & Co., under the general heading of "Literature."

—It has not been generally known that Mr. Longfellow added to his poetic gifts those of an artist. In the biography which Samuel Longfellow is preparing, and which Ticknor & Co. are to publish, will be found letters and diaries written by the poet while abroad, and charmingly illustrated by him with dainty pen and ink drawings.

—There exists in the Propaganda Museum a geographical map, drawn by the Spaniard Ribero, where, on that part representing the discoveries in America at that period, the line may be seen which was drawn by Pope Alexander VI as a division, or demarcation, of the Spanish from the Portuguese possessions, in order that a war between the two nations might be divided.

—Leopold von Ranke is just 90 years of age. He is busily engaged on what is called the crowning work of his life—the wonderful "Weltgeschichte"—which has already come down from the earliest authentic records of ancient Egypt to the death of Charlemagne. A sixth volume is about to appear, and the venerable student hopes to complete his vast undertaking in three more years.

—The daughters of the late Francis A. Drexel, who are worth, says the Philadelphia press, nearly four million dollars each, and are consequently the three richest young ladies in Philadelphia, have erected a superb marble altar over the crypt in the chapel at Torresdale, in which the bodies of their

parents lie. The chapel is close to their country-place, and has been wonderfully beautified at their expense.

—Verdi celebrated his seventy-second birthday a few weeks ago, when many friends and admirers called at his beautiful villa near Busseto. To the question put to him by many visitors as to when his opera "Iago" was to be finished, he replied, with a melancholy smile: "I hardly believe I shall be able to finish it. It is too great an undertaking to attempt to portray fierce jealousy in tones at a time of life when one is incapable of experiencing such a feeling. I shall therefore prefer to abandon the task, and compose nothing more."

—Anton Rubinstein is now giving in Vienna his *Cyclus*, or series of seven concerts, illustrating the whole history of piano music. Selections from the works of thirty-one composers are to be performed. The first concert opened with selections from early English composers, namely, "The Carman's Whistle," by William Bird, and "The King's Hunting Jig," by Dr. John Bull. Beethoven, Schumann, and Chopin are each to have one whole evening devoted to them; but the Beethoven programme is rather trying, for it comprises eight sonatas.

—Heinrich Schütz, otherwise "Sagittarius," who has been called "the father of German music," was born in 1585, and his tercentenary has recently been celebrated in his native Saxony. Schütz's "Sieben Worte," which German critics declare contains the germ of Bach's "Passion" music, was published in Leipsic, as lately as 1870. Schütz's studies in Italy enabled him to introduce the dramatic, as opposed to the old ecclesiastical style, to German music, and his "Die Auferstehung Christi," produced at Dresden, in 1623, is said to be the oldest specimen of German oratorio extant.

#### Scientific Notes.

—Paper is now used as material for picture frames. The pulp, mixed with glue, oil, and whiting, is run into moulds and hardened, after which it may be gilded or bronzed in the usual way.

—There appears to be an agreement among recent medical writers that water is fattening, or at least favors a fulness and roundness of the body. It should be drunk at its natural temperature and in considerable quantity.

—Occultations of  $\alpha$  Tauri, and several other stars, visible in the Hyades, to the naked eye, will occur on the night of the 19th inst., by means of which astronomers expect to get renewed measurements of the semi-diameter of the moon.

—The megaloscope is a new apparatus lately brought to the notice of the *Académie des Sciences*. It is armed with an incandescent light, and is used to explore the stomach, bladder, and other cavities of the body. By its means, an objective lens may

be carried into the cavity and a magnified image of its interior be obtained for the physician's inspection.

—M. Fonvielle has introduced a most ingenious form of insulating stem for experiments on statical electricity. He uses a stem entirely or partly hollow. Into this he inserts a platinum spiral. By means of a small bichromate of potash battery this becomes an incandescent lamp, which warms the stem from within and keeps it dry, insuring the most perfect insulation.

—Panoramic photographs in connection with military surveying, and the like, are now taken by a simple French instrument, called the cylindrograph. A semi-circular cylinder having a small lens in the centre moves on an axis, and is provided with a dark slide of some material that bends without breaking. When a view is to be taken, the lens is moved from one side of the landscape to the other.

—There is a new science out. It is called piligraphy, and is the art of discriminating character by the hair. According to its professors, close-growing hair indicates temper; coarse hair, obstinacy; fine hair, erratic tendencies; curly locks belong to brilliant and sprightly but superficial natures, and bristling heads to the hard-hearted. In short, every kind of hair has something wrong under it, and only the bald-headed man is truly virtuous.—*Sun*.

—By means of an ingenious machine, wood intended for paper pulp is shaved off so finely that it is ready to go at once into the boiler. The machine takes a log, twelve inches in length, which it revolves at a speed of one thousand revolutions per minute, and a sharp cutter shaves off a shaving so thin that it would take 750 of them to make an inch—a nicety of execution which may be judged of by the fact that 200 sheets of ordinary paper are required to make an inch. As described, the knife of this machine has a sliding motion, and gradually moves forward as the block decreases in diameter; and, in order that it shall not become dull and the fibre consequently fail to be of uniform thickness, there is provided a unique arrangement of whetstones constantly at work on the knife.

—The weight of drops is shown by M. Boymond's investigations to present some peculiar variations. It is, of course, well known that the weight depends upon the exterior diameter of the tube, the interior diameter having no influence, except upon the velocity of flow. It is the nature of the liquid which determines the weight whatever may be the proportion of dissolved material that it contains. M. Boymond employed a dropper of one-eighth of an inch in diameter, and determined the weights by an extremely sensitive balance. The mean of his results gave for 15 grains of distilled water, 20 drops; alcohol of 90°, 61 drops; alcohol of 60°, 52 drops; alcoholic tinctures, from 60° to 90°, 53 to 61 drops; ethereal tincture, 82 drops; a fatty oil, about 48 drops; a volatile oil, about 50 drops; an aqueous solution, diluted or saturated, 20 drops.

# NOTRE DAME SCHOLASTIC.

Notre Dame, December 12, 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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The Editors of the SCHOLASTIC will always be glad to receive information concerning former students and graduates of the University.

## Our Staff.

FRANK H. DEXTER,  
F. J. HAGENBARTH,

P. J. GOULDING,  
T. J. CLEARY.

—We republish elsewhere the excellent address of the President to Catholic Young Men's Societies in the United States. It contains words of good advice relative to the formation and carrying on of these organizations whose object is so beneficial in its character.

—It is with pleasure we give space in our columns this week to the report of the President of the committee on the educational exhibit at the New Orleans Exposition. While reflecting the greatest credit upon the work of the Christian Brothers, whose system of education receives the highest praise, the report is an evidence of the fact that high secular training is compatible with truly religious instruction; that the cultivation of the arts and sciences, not only suffers no detriment by the

study of the duties inculcated by religion, but, on the contrary, is thereby promoted and perfected; in a word, it shows that *true* education exists only where mind and heart are both developed and perfected. We commend the report to the attention of our readers.

## The Utility of General Information.

When we enter college, a certain course of study is marked out for us which, when mastered, entitles us to a diploma. But the mere following out of this prescribed course does not make the "ready man." Something more is required, and that something is "general information." True it is, the zealous student finds little or no time to devote to the acquisition of knowledge outside his course, nor can he gather such knowledge from any one source,—though history is a great fountain of "general information,"—yet there are a thousand little things which go to make up general knowledge, which must be sought from almost as many different sources. Books, good society, conversation with superior men, close observation, are some of the means placed at our disposal for acquiring this knowledge which is to complete the scholar and make the finished man.

A ready man is almost always an agreeable companion in society. A young man leaves college full of Greek, Latin and mathematics, but knows little or nothing of the animal and vegetable nature which surrounds him—but little of the history of the age or the day. He has a rich store of knowledge within him, but its value is lessened by his lack of information on subjects which, if known, would enable him to make a thousand times better use of his college lore.

The active politician is especially the one who reaps a golden harvest from his general information, if he has it, and who suffers in the same proportion if he has it not. The lawyer, the public speaker, and the minister of God, are the ones who appreciate to its fullest extent the power they receive from their store of general knowledge. It furnishes them with matter; they never feel at a loss for a theme; their language is harmonious, because it expresses the thoughts of an intellect refined by the immortal pages of classic writers; it is full of worth, because it comes from a mind well stored with general knowledge. Hence they are listened to with pleasure. The language that flows from the lips of men thus refined and prepared is chaste, elegant and pithy; not, like the great mass of the speeches of the day, composed of "slang" and "cant phrases," and the like, which are characteristic of an undeveloped and unrefined mind.

This want of culture and of general information is noticeable in the editorials of the times, the majority of which are not worth reading. Their motto seems to be *parvum in multo*, rather than the old and time-honored saying of "much in a little." You dip in, and get nothing but foam.



What a contrast do these not form to the editorials penned by men of real worth! Much of the literature of the present time is of this foamy kind,—not worth reading. What we find in a whole volume may be put into a nut-shell. All this, we hold, arises from a want of proper information on the part of the writers.

The young man, then, at college should not content himself with the mastering of those branches which his course of study requires, but he should go further, and endeavor to store up in his mind an amount of general information,—the more, the better,—for this is something with which the mind can never be too well garnered. It is generally supposed that the student will “read up” while he is pursuing his studies,—yet how few are they who do so! Books which are calculated to furnish their minds with this important kind of knowledge are seldom the college students’ companions, while Dickens’, and other novels, inferior to his, are found open before them—and this not only in their leisure moments, but even when a lesson in a text-book should be the object of their attention.

Travelling is another great source from which general information flows. The great men of antiquity, as well as of modern times, have commended travelling as a means of filling the mind with a knowledge of the ways and customs of different peoples. By reading books we learn what experience has taught, or inquiry and experiment have demonstrated; we know the people as they were. By travelling we know the people as they are. Books give us the experience of other men; travelling gives us our own experience.

General information, while it may seem to be of no signal service to some, is, nevertheless, very useful to them. No one can ever find it a burden; when acquired, it forms part of ourselves, and we use it even without a thought. It comes to our aid without an effort, and, like all knowledge, is a source of pleasure to the possessor. Thus it furnishes not only strength and readiness to the mind, but also pleasure, and that, too, of an innocent order. It should be the earnest endeavor of every young man to fill his mind with this general information which is to be of so much service to him in after life, according to the old Roman saying—“Let the boy learn what he will need when a man.”

G.

### Education.

#### REPORT ON THE EXHIBIT OF THE SCHOOLS OF THE CHRISTIAN BROTHERS, BY DR. M. A. NEWELL.

Of the many thousands who visited the Educational Department of the Exposition at New Orleans, very few had ever heard of the “Christian Brothers”; and not one of these few was prepared to find under this title an exhibit so extensive, so varied, so systematic, so complete, so suggestive, so instructive.

“The Christian Brothers” is an order of the Roman Catholic Church, whose members devote

themselves entirely to education. It originated, about two hundred years ago, with John Baptist de La Salle, of Rheims, a young priest of splendid talents and high social position, but, withal, “a genuine man of faith and charity.” In 1680, he had around him the nucleus of the new Brotherhood; but the Brothers were poor, and La Salle was rich, and when famine arose in the land the poor Brothers began to distrust the rich Abbé. La Salle sold all that he had—and he had “great possessions”—and gave it to the poor; and with his “treasure in heaven,” he said to his companions: “Henceforth our reliance is on Providence.” In a few years he had built schools in the dioceses of Rheims, Paris, Rouen, Avignon, Chartres, Laon, Troyes, St. Omer, Boulogne, Alais, Grenoble, Meude, Marseilles, Langre, Uze and Autien.

La Salle seems to have anticipated many educational ideas, which are popularly regarded as the product of modern thought. Exact gradations, simultaneous rehearsals, object lessons, normal schools, polytechnic schools, industrial schools, reformatory schools,—all have a place in his inventive and capacious mind, and all were realized by his constructive genius. Unlike some school reformers of the present day, he did not limit himself to destructive criticism. His mission was to build, and he laid his foundation so deep and broad and firm that, after many storms and sieges, after some alterations and additions, it is still a noble, commanding, and symmetrical structure.

In 1683, he established a seminary for young teachers at Rethel, and another at Paris, two years later. He opened a boarding-school at St. Yon for the education of the sons of the gentry, and under his comprehensive direction it became, in reality, a polytechnic school, embracing in its curriculum “history, physical geography, literature, rhetoric, the science of accounts, geometry, architecture, natural history, hydrography, mechanics, differential and integral calculus, and cosmography;” and this at a time when the best schools in England taught nothing but Latin and Greek.

Under La Salle’s direction the “School of Discipline” was opened at Rouen, for the reformation of young men of the higher classes.

“Thus it is evident,” says M. Rendu, “that the illustrious founder of the Christian Schools was the pioneer of popular Christian education, not only in France, but in Europe. With one master-stroke he founded seminaries for country teachers, normal institutes for city masters, boarding-schools wherein commerce, finance, military engineering, architecture, and mathematics were taught.”

The educational exhibit of the Christian Brothers at New Orleans was so extensive that any detailed account of it, within the limits of this report, is impossible. A month of study and an octavo volume could hardly do justice to it. It contained specimens from two normal schools, four colleges, twelve academies, thirty-seven parochial schools, two industrial and training schools, and two orphanages. The brief examination of this vast exhibit, which alone was possible to the writer, suggested the following thoughts:

1. Its *completeness*. Nothing was left out that was at all capable of being presented to the eye; copy-books, note-books, manuscript, lesson-books, exercise-books, summaries of lectures, maps, charts, examination papers, freehand pencil drawings, mechanical drawings, architectural drawings, projections, studies from nature in crayon and in water-colors, plain sewing, fancy needlework, embroidery, apparatus for teaching, mathematical models, anatomical models—all were there.

2. Its *systematic arrangement*. It was easy to trace the progress of a pupil from the elementary to the highest grade in every subject, and to observe not only the results, but, to some extent, the means by which the results were obtained. A study of the work, in the order in which it was presented, was a study of the system under which it was executed.

3. Its *excellence*. One cannot speak of comparative excellence without knowing more than can easily be ascertained of the exact circumstances under which the work was done. Not merely the age and the grade of the pupil must be taken into account, but the character and extent of previous preparations, the amount of assistance and direction given, the time occupied in the work, the amount of revision and correction, and other facts well known to practical educators. But, speaking absolutely, all the work was good, and some of it remarkably good.

A word or two respecting the causes which have produced these excellent results may not be out of place.

1. The existence of a single will; a single superintending, directing, energizing force. If La Salle himself were at the head of the system in person, as he is in spirit, he could not infuse into it a greater measure of unity in design, and uniformity of execution.

2. The persistence of this force. A child once placed under the care of the Brotherhood for his complete education, remains under precisely similar influences during all his school-life. There are no contrary winds and currents to retard his ship. From port to port he is wafted by the genial and uniform trade-winds blowing ever in the same direction.

3. The system admits of adaptation to the special wants of individual pupils. This is one of the causes of the success of the Jesuit schools of the preceding century. The individual was not neglected for the mass. Wherever special talent was discovered, it was fostered, encouraged, developed; where special weaknesses were found to exist, the proper remedies were applied. The purpose was not to turn out a large number of coins from the mint under precisely the same pressure, and with exactly the same inscription and ornamentation, but rather to study the nature of each separate piece of metal and to subject it to such pressure and leave upon it such an impress as would best suit its character.

4. The Brothers are devoted exclusively to the work of education as the sole business of their lives. This absolute consecration to a single aim, which, in other spheres, sometimes degenerates into fanaticism, seems with them to produce only

an enthusiasm which at once increases and lightens their labors, giving the power to work, while it stimulates to action.

5. The Brothers are alive to every change in the popular phase of education. While they hold on to nothing merely because it has the sanction of antiquity, they are ready to try every novelty, and to adopt it if it stands the test of experience. La Salle himself could not have been at the same time more conservative, more observant, and more originaive than his successors.

6. Whether the connection of the Christian Brothers with the Church is a favoring or a disturbing element, this is not the place to inquire; but investigators must always take this factor into account. The school is taking a more important place in the machinery of the Church than it has occupied for several centuries past. The result will be watched with interest.

M. A. NEWELL,  
Committee.

#### Books and Periodicals.

DER HAUSFREUND, ILLUSTRIRTER FAMILIEN  
KALENDER DES HERALD DES GLAUBENS, für das Jahr  
1886: St. Louis, Mo.

This excellent present, which the Editor of the *Herald des Glaubens* makes to its subscribers for the year 1886, is a publication of some 130 pages in octavo, and well filled with interesting reading matter. One of its best features, in which it surpasses other publications of the kind, is found in its many full-paged illustrations which, in some cases, are executed with great artistic taste. The *Herald des Glaubens*, published at St. Louis, Mo., is a German paper, well and favorably known.

—The *Musical Record* for December, in addition to the usual interesting collection of musical articles and miscellany, contains an excellent *pot-pourri* arrangement of the principal airs of the latest operatic craze—Gilbert and Sullivan's "Mikado"—Published by Ditson & Co., Boston, Mass.

—Daniel T. Ames, Artist and Publisher, 205 Broadway, New York, sends us a copy of the "Grant Memorial," photo-lithographed from an original pen-and-ink design executed at the office of the *Penman's Art Journal*. The size of the print is 22 x 28 inches, and that of the original 24 x 32. The design is very artistic, both in conception and execution, and forms a very valuable premium, which the publishers intend to give free with each subscription to the *Art Journal* at \$1.00 a year.

—A personal interest attaches to several of the pictures and articles in the December *Century*. The frontispiece is a striking portrait of the late Helen Jackson ("H. H."), with which is given an appreciative account of her life and writings, by a New England writer, followed by seven new poems, her last work in verse. George Parsons Lathrop draws entertaining word-portraits of the Gardiners of Gardiner's Island, under the title, "An American Lordship," and the sketches, by

Harry Fenn, give charming glimpses of their island estate. Mark Twain contributes a chapter of autobiography, entitled "The Private History of a Campaign that Failed," which is humorously illustrated by Kemble. Captain Ericsson furnishes the serious war paper of the number, which is both important as a contribution to history and interesting to the general reader, since it describes the principles of construction of the original *Monitor*, and the performances of "The Monitors" as a class, all from the point of view of the inventor. The Shah and his palaces are described incidentally in an attractive illustrated paper on "The City of Teherân," by the Hon. S. G. W. Benjamin, late United States Minister to Persia. It would seem, however, that the war papers have interfered with the holiday feature of the *Century*, which everybody has reason to expect at this season of the year. Interesting as these papers are, we think the general feeling is that they might be omitted in the present number, to make room for articles and illustrations more timely and appropriate.

#### Obituary.

##### JOHN P. KINNEY, '80.

After five years, the Class of '80 mourns the loss of one of its members—JOHN P. KINNEY. The Kappa of the Beta, Kappa, Mu, Philadelphian Society will stand henceforth as a living memento of him who is no more, and as a reminder to the living members of that end which, sooner or later, must be theirs too. John Kinney was born at Ravenna, Ohio, April 8, 1859; entered college at Notre Dame, Ind., Sept., 1875, and graduated in the Scientific Course in June, 1880. During the five years of his college life he showed himself a model student—diligent, industrious in his studies, active and cheerful in recreation—so that he was beloved alike by his Professors and fellow-students. Shortly after leaving college, he engaged in the study of Law; but three months had scarcely been passed in this pursuit, when ill health obliged him to desist. The dread disease—consumption—soon developed itself, and after years of lingering illness, death came to his relief, Nov. 17, 1885.

During his long, weary illness he was always resigned to the will of God. The words on his last day prove how well he was prepared for death—"Would it not be grand if I could get well? but God's will be done, for He knows best!" His pastor, Rev. J. T. Cahill, in a letter to one of his classmates, said: "I attended many death-bed scenes, but I never witnessed such a saintly death as that of your classmate, John Kinney, and I cannot wish you anything better than that every member of his class might die as he did."

The deceased was laid to rest with all the solemn rites of the Church. Solemn High Mass was celebrated for the repose of his soul by Father Jennings, of Jeffersonville, Ohio—an old schoolmate of John Kinney,—assisted by Fathers O'Connell, of Kelley's Island, and O'Brien, of Niles, as deacon

and subdeacon. An eloquent and impressive sermon was preached by Rev. J. T. Cahill.

The teachers and many friends of the deceased at Notre Dame extend their heartfelt sympathy to the afflicted family in their hour of trial, and bid them be consoled by his edifying death and the assurance which it brings of eternal joys in another and better world. May he rest in peace!

The following resolutions were drawn up by fellow members of the Class of '80:

RESOLUTIONS IN MEMORY OF JOHN P. KINNEY, OF THE CLASS OF '80, PRESENTED TO HIS AFFLICTED FAMILY BY THE MEMBERS OF THE BETA, KAPPA, MU, PHILADELPHIAN SOCIETY OF NOTRE DAME UNIVERSITY.

WHEREAS, it has pleased Almighty God to remove from us our dear friend, John P. Kinney, be it, therefore

RESOLVED, That in him we have lost an old companion, whose amiable and manly disposition, whose intelligence and uprightness of character made his friendship most dear to our hearts, and his example most valuable to every member of our society. It is with a melancholy pleasure we now recall to mind his never-failing attention to duty, his active interest in all the exercises of this society, his exemplary conduct and application at college, his devotion to Church and religious duties, in a word, his excellent Christian life.

RESOLVED, That we extend our heart-felt sympathy to his bereaved relatives and friends from whom an all-merciful Providence has seen fit to withdraw the fast maturing promise of a wise and virtuous manhood. They have lost him, but heaven has won him. So bright a spirit was not destined to have the lustre of its pinions soiled by long contact with the dust and toil of this earth.

RESOLVED, That these resolutions be spread upon the records of the society, and that a copy be sent to the relatives of the deceased, to the Notre Dame Alumni Association, also to the SCHOLASTIC and the Associated Press.

REV. J. B. McGRATH, A. B., New York City.

ANTHONY J. BURGER, M. D., Brooklyn, N. Y.

JOHN B. BERTELING, M. D., Cincinnati, O.

Committee.

#### Local Items.

—Cold!

—Blizzard!

—Excellent skating.

—Navigation is closed.

—The lakes are frozen over.

—The vicissitudes of the weather have defied the finest acumen of our most expert prophets.

—The St. Cecilians will appear next Wednesday evening. An excellent programme is in preparation.

—The crypt in the extension to the church is completed. It was blessed and formally opened last Friday morning by Rev. Father Granger.

—The bulletins for December will be made out the week after next. Each one should see that a good one be sent to his home during the holidays.

—The cadets in the Minim department are making rapid progress in drilling, under their kind and gentlemanly trainers, Fred Combe and assistants.

—Our friend John wants to know if the office stamp on a postal card is not a violation of the order "Nothing but the address to be on this side."

—Our friend John wants to know why it is that when rain falls on St. Edward's Day we are sure to have rain on the Feast of the Immaculate Conception.

—The opening lecture in the course of Political Economy was delivered on Thursday morning. The class numbers upwards of thirty, and great interest is manifested.

—Skating on the lower lake was generally participated in yesterday, and greatly enjoyed. The ice is in excellent condition, presenting a strong, smooth, glassy surface.

—The Manual Labor School building contains no less than six weather-prophets, any one of whom will readily give to anxious inquirers full information of approaching storms, blizzards, etc.

—The Vandalia line announces cheap excursion rates during the holidays. Round-trip tickets will be sold between all stations at rate of *one fare and a third*. Tickets good from Dec. 24th to Jan. 2d, inclusive.

—Among the welcome visitors to the College last week was Rev. J. A. Werdein, of Remington, Ind. Father Werdein has given evidence of his interest in scientific studies by generously donating a medal for the Course in Biology.

—Rev. James Clancy, of Woodstock, Ill., and Rev. H. McShane, of Wilmington, Ill., were among the visitors this week. The latter was a leading student of Notre Dame in '65-'66-'67, and took great pleasure in revisiting his *Alma Mater*.

—NOTICE.—Next Saturday's issue of the SCHOLASTIC will be the regular Christmas number. Please to send in your contributions early, and help us make it the liveliest little paper of the season. Come one—come all, both great and small!

—Prof. Lyons announces that the new edition of "A Troubled Heart" is now ready, and may be had either in paper or cloth covers. The *Scholastic Annual* will be ready about the 16th inst., and, we are told, will be greatly superior to its predecessors.

—The 9th regular meeting of the Sorin Literary and Dramatic Association took place on Tuesday the 8th inst. An interesting debate was conducted by G. Landenwich, C. Mooney, F. Dunford, D. Sweet, F. Cobbs, F. Peck, and W. Bailey. The proceedings closed with a speech from the chair.

—The members of the Archconfraternities received Holy Communion in a body on Tuesday, the Feast of the Immaculate Conception. Solemn High Mass was celebrated by Rev. Father Toohey, with Rev. Fathers Stoffel and Heli as deacon and subdeacon. The sermon was preached by Rev. M. Robinson, C. S. C.

—Gen. Thomas Ewing, of New York, spent a few days at the College during the week, visiting friends and relatives. On last Monday, in response to an invitation from the officers of the local Military Company, the General kindly presided at a review of "the boys," and expressed his great pleasure and satisfaction at their appearance and the perfection of their movements.

—The 7th and 8th regular meetings of the St. Stanislaus Philopatrian Association took place Dec. 1st and 6th, respectively. An animated debate consumed most of the time of the meetings. Those who took part were, G. Meehan, J. Bauer, W. Ratighan, C. Senn, E. Berry, W. Vandercar, R. Frain, W. McPhee, and L. Scherrer. Masters Brabrook, H. Jewett, G. Bodley, and J. McIntosh were elected members.

—A special meeting of the Lemonnier Boat Club was held on the 9th inst., for the purpose of "closing navigation" and arranging for the Annual Banquet. The committee on Constitution and By-laws, consisting of Prof. John Ewing, J. A. Ancheta, F. H. Dexter and M. O. Burns, submitted a new Constitution which was adopted, with the exception of three sections, which are to be reconsidered. R. Byrnes and W. Craig were elected to membership.

—The weather was somewhat mixed up during the past week. A fierce snow-storm set in on Friday night, continuing through Saturday and Sunday. By way of variety, Tuesday developed a rain-storm, with thunder and lightning accompaniment in the evening. Since then the weather has resumed its normal cold condition, with plenty of snow, and every prospect of an exact fulfilment of our weather-prophet's prediction as to the severity of the season.

—The 7th regular meeting of the Columbian Literary and Dramatic Club took place Nov. 7th. A debate on Government was the chief feature of the meeting. The debaters were Messrs. Harrison, Houck, White, Bolton, Paschel, Bates, Harless, O. Ryan, Rahilly, and Hamlyn. Recitations were given by Messrs. M. Burns, W. Jess, and M. White. Messrs. Goodfellow, Breen, Crowe, and Duffin read essays. W. Collins and F. Danielson were elected members. Frank Dexter was present by invitation, and concluded the proceedings by delivering, in his usual tasty manner, a dramatic selection, for which he received the thanks of the Association.

—The 3d regular meeting of the Junior branch of the Archconfraternity was held Sunday evening, the 6th inst., in St. Cecilia Hall. Among the visitors present were Rev. Fathers Spillard, Kirsch and Heli, Bros. Lawrence and Marcellus, and Prof. James F. Edwards. After the opening hymn, instructive and interesting papers were read on "The Rosary," "Confession," "The Mass," and "Shrines," by Masters Brownson, Courtney, Ewing and Myers, respectively. Rev. Father Spillard delivered an interesting and instructive discourse on the Sacrament of Penance. Masters Cleary, Portillo, Darragh and Wabraushek were appointed to prepare papers for the next meeting.

—In the University Moot-court, Judge Hoynes presiding, the case of A. Arnold, administrator, vs. C. Knox was called, on the 7th inst. The case had attracted considerable attention, and the court room was well filled. Messrs. Conlon and Burns appeared for the plaintiff; Goulding and Burke for the defendant. The case involved several vexed ques-

tions which were well handled by both sides. The witnesses for the plaintiff were F. H. Dexter and L. Mathers; for the defendant, C. Finlay and W. Redmond. After listening to the charge of the court, in which the law bearing on the case, was fully explained, the jury, consisting of Messrs. W. Luhn, H. Luhn, Williams, Crowe, Carbajal, and Baca, returned a verdict in favor of the defendant. W. Talbot acted as clerk, and D. Byrnes as sheriff.

—The musical programme, carried out at the Banner Boys' Sociable, last Saturday evening, was one of the best we have heard this season. The Junior branch of the Crescent Club Orchestra, under the direction of George Myers, executed with skill several of the popular selections of the day. Master Oxnard—the little musical prodigy of the University—treated the audience to an exquisitely rendered waltz by Widor. This was followed by a *duo* for piano and violin by Suppé. It is needless to speak in praise of the execution of this *morceau*; suffice it to say Prof. Paul made his violin speak, and Master Oxnard presided at the piano. A *duo*, by Viotti, for two violins attracted considerable attention—Geo. Myers *primo*, Prof. Paul *secondo*. The *andante* of this piece was particularly well executed. Master Myers showed himself to be a true amateur, with a keen appreciation of the fine points in the composition. Masters Wabraushek, Nussbaum and Congdon also distinguished themselves by the creditable manner in which they performed their parts. At the close of the entertainment, through the generosity of Bro. Leopold, a choice collation was served to each one present.

#### THE CLOSING OF NAVIGATION.

Winter has come! Silence reigns over the lake, unbroken only by the sighing of the winds, which sweep over its now frozen surface and up through the naked trees which, a few weeks ago, hung heavy laden with foliage above its banks. The cheery voice of the coxswains and the mechanical click of the oars as the crews slid back and forth in perfect unison, mingled with the encouraging cries of the captains, are heard no more. The Evangeline and Minnehaha have been laid away upon their shelves until spring, and the new crews come smiling in. The "Abbie Coon" has "gone up Salt River," and the crews have turned to wrestling with Latin roots, lengthy logarithms, and store pie. The athlete howls a mournful dirge. For *navigation is closed!*

Thursday afternoon, the Lemonnier Boat Club fittingly and formally celebrated this important event with a grand

#### BANQUET

to which the various Senior Societies were invited. The Senior refectory was decked with flags and flowers: the stars and stripes hung from wall and ceiling, while stands of arms and crossed oars were picturesquely grouped in various parts of the room. Nautical and military emblems were conspicuous. The large apartment was filled with tables profusely laden with banqueting stores. The soci-

eties represented were the Thespians, the Military Company, Philodemics, Columbians, the Academy, Band, Orchestra, and Baseball Association. Many comments were passed upon the invitation cards which were unique in design and execution.

At the conclusion of the banquet, Mr. F. H. Dexter, who acted as toastmaster, arose and proposed the following toasts:

"POPE LEO XIII," responded to by Rev. Father Toohey.

"THE PRESIDENT OF THE UNITED STATES," responded to by Prof. J. G. Ewing.

"NOTRE DAME'S ARMY AND NAVY," responded to by Rev. President Walsh.

The remarks of the speakers were enthusiastically received by all present. After the toasts, the Secretary of the Club, Mr. A. J. Ancheta, read very well-written minutes of the last meeting of the Association. Mr. Saviers, the Commodore, being called upon, after a few remarks, introduced Mr. John Hamlyn, to whom he entrusted the commission of expressing his sentiments in rhyme. Mr. Hamlyn, as the Boat Club poet, then read the sprightly verses which are given below. Before closing, however, the Commodore expressed the hearty thanks and appreciation of the Club for the efforts made by Rev. Fathers Walsh and Regan in its behalf, and for favors shown in connection with the banquet.

#### THE COMMODORE'S REPORT.

##### I.

Our worthy Commodore, Lemonnier true,  
Who tells his boatsmen all that they must do,  
Said to me lately: "Why, you are just in time  
To send in my report done up in rhyme."  
So here I am his orders to obey,  
While banqueters subside in wild dismay.

##### II.

Lemonnier's Boat Club, your Notre Dame  
Launches its barges upon St. Joseph's main.  
Men of great muscle are its members all,  
In stature, some are large and some are small;  
On learning's ladder some aloft you find,  
The rest, ascending fast, are close behind.

##### III.

In choosing captains for October's race,  
Two better men we could not put in place.  
That they, in turn, chose oarsmen far from bad,  
Was plainly proven by the race we had;  
And the victorious with pride may wear  
The little anchors wrought in silver fair.

##### IV.

But now at rest is fair Evangeline,  
And Minnehaha by her side is seen;  
The boat-house locked, deserted is each station;  
Winter is here, and closed is navigation.  
Now closed it is, 'til lovely spring returns  
And "Grads." come out *minus* their side-burns.

##### V.

Our Treasurer has not gone to Canada as yet,  
And if he does not, we'll soon be out of debt;  
Our secretaries have kept things very straight,  
For they are men of minds, if not of weight.  
Thus it is that talents are displayed,  
Which, if not for us, would still be in the shade.

##### VI.

While Father Walsh Director still shall be,  
And Father Toohey yet is referee,  
And Father Regan is President once more,  
We boast of *three* Fathers if not four,  
And our success is certain—this we know—  
Long live the Boat Club on our fair St. Joe!



## Roll of Honor.

## SENIOR DEPARTMENT.

Messrs. Ancheta, Ashton, Aubrey, Burke, Bolton, Berra, Bowles, Burns, D. Byrnes, Baca, A. Browne, Conlon, C. Crowe, J. Crowe, Coady, Congdon, Chapin, Cusack, Carbajal, Fred Combe, Francis Combe, Craig, Dohany, Dempsey, De Haven, Dexter, Dolan, Finlay, Forbes, Ford, R. Goodfellow, A. A. Gordon, A. Gordon, Goulding, Gallardo, Glenn, Hamlyn, Hagerty, Houck, E. Hampton, J. Hampton, Hagenbarth, Harris, Howard, Hasson, Holden, Judie, Jackson, Jewett, Jess, Kreutzer, H. Kenny, J. Kenny, Keegan, Karst, Kleiber, Loomis, Latshaw, H. Luhn, W. Luhn, Martinez, Murphv, McNulty, Mathers, McCartney, Murdock, McErlain, McGuire, Miller, Moon, McDonald, Neill, Nester, O'Rourke, Ott, O'Connell, P. Prudhomme, J. Prudhomme, C. Paschel, H. Paschel, P. Paschel, Perley, Padilla, E. Ryan, T. Ryan, O. Ryan, Remish, E. Riley, Rothert, Rochford, Reagan, Rodriguez, Redmond, Snapp, Shaide, Stubbs, Saviers, Sheridan, Stickney, Strasser, Triplett, W. Williams, White, Wiley, Wagoner, Woodbridge, Zeitler.

## JUNIOR DEPARTMENT.

Masters Adlesperger, Adams, Austin, H. Ackerman, Arts, Akin, Berry, Benson, J. Benes, O. Benes, Bodley, Baur, Blakeslee, Brownson, Boose, Bowles, E. Benner, F. Benner, Borgschulze, Bacigulpo, Curtis, Cleveland, Colina, Cain, Cooper, Chute, G. Cartier, Cavaroc, Clarke, Coles, Dougherty, Duffield, Dillon, Darragh, Dickinson, Ewing, Epple, Frain, Finch, Flood, Fehr, Fisher, Fitzgerald, Fitzharris, Grothaus, Goebel, Galarneau, J. Garrity, F. Garrity, Gordon, Hoffman, Houlihan, Hayes, T. Hake, A. Hake, Hiner, Holman, Harris, Inderrieden, Jewett, P. Jacobs, N. Jacobs, Jeffis, Jacobi, Joyce, F. Konzen, W. Konzen, Levin, Luther, Long, McKendry, McConn, Meehan, McVeigh, McPhee, McIntosh, Myers, McNamara, Nealis, Noud, R. Newton, Nations, L. Newton, O'Connor, Oxnard, O'Kane, Portillo, Press, Prudhomme, Preston, Porter, Regan, Ratighan, Redlich, A. Ruffing, C. Ruffing, Robinson, Rose, L. Smith, H. Smith, F. Smith, S. Smith, Short, Shields, Scherrer, Spencer, Servis, Sandoval, L. Thompson, W. Thompson, Tewksbury, Talbot, Thurston, Tarrant, Vandercar, Valasco, Warner, Welch, Walsh, Wabraushek, Wagoner, West, Williamson, Woodman, Chaves.

## MINIM DEPARTMENT.

Masters Ackerman, Bailey, Bull, Barger, Ciarcoschi, J. Connors, E. Connors, Chute, Cobbs, Campeau, L. Doss, E. Doss, Dewald, Dunford, T. Falvey, F. Falvey, E. Falvey, Farmer, F. Garber, E. Garber, Griffin, Grant, Graham, Healy, Haney, Holway, Inderrieden, Jones, Jewett, J. Kintz, A. Kintz, O. Kintz, Keeffe, Klaner, Landenwich, Mainzer, Moncada, McIntosh, Morgan, McGill, McCourt, McNulty, Martin, Murphy, Mason, Mooney, Munroe, C. Nealis, B. Nealis, Nester, Nussbaum, O'Neill, J. Peck, F. Peck, Paul, Piero, Quinlin, Ramsey, Riordan, Stone, Steele, Sullivan, E. Scherrer, C. Scherrer, A. Smart, W. Smart, D. Sweet, G. Sweet, Taft, Tillenburg, Wormer, Williamson.

## List of Excellence.

## COLLEGIATE COURSE.

Latin—Messrs. Becker, Burns, Goebel, Brownson; Greek—Messrs. Sheridan, Finckh, Goebel; Logic—Messrs. V. Burke, A. A. Ancheta; Moral Philosophy—B. Becker; English Composition—Messrs. Craig, Holman, J. Burns, Rahilly, C. Ruffing, West, Newton, Goebel, Hull, F. Long, Darragh; Criticism—Messrs. Brownson, Latshaw; Algebra—C. Hagerty; Geometry—Messrs. Newton, Hagerty, Brownson; Calculus—C. Rothert; Mechanics—A. A. Ancheta; Astronomy—A. Jones; Engineering—S. Murdock; History—Messrs. P. Brownson, Harris Myers, Redmond, Latshaw, Burns, Conlin, Hagenbarth, Spencer, Hull, Craig; Physics—Messrs. Rothert, Dexter, Hagenbarth; Chemistry—Messrs. Rothert, F. Dexter, Hagenbarth; Physiology—Messrs. Hull, C. Hagerty; Zoölogy—A. Ancheta; Descriptive Geometry—Messrs. Ancheta, Burke, Dolan, Goulding, Murdock, Saviers; Trigonometry—Messrs. Harjess, Kleiber; Mineralogy—W. Cartier.

## Saint Mary's Academy.

One Mile West of Notre Dame University.

—Mrs. Ella Quinlan O'Neill, Class '77, and Master James O'Neill, are welcome guests.

—*St. Mary's Chimes*, Vol. XI, No. 2, was read at the regular Academic reunion. Editresses: A. English, B. Lauer, M. Clifford.

—The Directress of the Department of Instrumental Music gratefully acknowledges the gift, from P. Healy,—firm of Lyon & Healy, Chicago,—of a superb volume—"The Great Composers of Germany"—Portraits and biographies.

—The Senior classes are assiduously preparing the valuable play, "New Arts." The exceptional superiority of the Elocution class this year promises to make of this useful drama of "real life" a better interpretation than has ever been given heretofore.

—Those who drew for the roman mosaic cross are as follows: The Misses E. Balch, T. Balch, Campeau, Clifford, Coll, Griffith, Hertzog, Mason, McEwen, Parmelee, Pierce, Prudhomme, Sheekey, Smart, Smith, and Van Horn. Miss Clifford was the fortunate one.

—The Feast of the Immaculate Conception, 1885, will be long remembered, as Very Rev. Father General preached at the solemn High Mass sung by himself, in the same grand, melodious voice as that of twenty years ago; also in the Chapel of Loreto at the Reception of the Children of Mary, and at the Benediction of the Blessed Sacrament. The "beautiful virtue" of the "clean of heart" formed his subject. In the evening sermon he spoke touchingly of Bishop Bruté, first Bishop of Vincennes, to whom, he said, he owed his vocation to the missionary life. He also spoke of Father De Seille and Father Petit.

## Farewell to November.

Sadly the wind, in weird minor strains,  
Wails through the leafless and desolate trees;  
Little, how little dear nature retains  
Of the calm summer days and the fairy-like breeze!

Ah! the blossoming season of earth is now o'er;  
Fair buds are now withered, boughs droop 'neath the blast;  
Gay song birds have flown to a far southern shore,  
And dear '85 will be soon of the past.

I tranquilly muse on the glad hopes of years,—  
They, phantom-like, rise from their deep, mystic graves,  
And ever, and ever the fast falling tears  
Respond to the surging of mem'ries bright waves.

So with old age it is; but in spring time of youth,  
When the hours breathe but sunshine, the heart knows no strife:  
When all things are steeped in the rose tints of youth,  
How light falls the shade of reverses in life!

The seasons roll on; the youth is now old;  
 He has quaffed of life's nectar, so sweet in his prime:  
 Glad dreams have been dreamed, life's swift pages unrolled;  
 He has conned, he has learned the deep lessons of time.

As in years, so in lives: there must come the November,  
 When skies are o'ershadowed, and hearts shrink from  
 life;  
 If earth were all sunshine, oh! who would remember  
 The lessons divine, taught by strength in the strife?

Though the soul know the cloud, know the glowing re-  
 flection,  
 They serve a high purpose: Benedictions of love  
 Spring from crosses of life. There would be no perfection  
 But for toil and for trials—they come from above.

Dark days must arise, and the spirit grow weary;  
 Thorns guard, like kind sentries, the roses of earth;  
 And even the *cloud*, lined with sunshine, grows cheery;  
 Adversity shows the true heart—life's true worth.

VIRGINIA BARLOW, (Class '86).

### Criticism.

While this discriminating, quick-witted, sensitive world of ours is the fortunate habitation of innumerable lawful critics, we are sorry to add that, notwithstanding the advantage derived by society from their rectifying power in matters of taste and morals, there are pretended critics who too frequently usurp the office of the true, and of that office make a most pitiable burlesque, their influence being directly opposed to good taste and good morals. The false critic passes judgment upon subjects of which he is entirely ignorant; the true will not condescend to such an injustice. The former has a ready laugh and a formidable sneer which, to unthinking people, possess an influence to which good reason and sound argument cannot pretend to lay claim in their estimation. The laugh and the sneer come within the range of their comprehension. Sound arguments and good reason are mere jargon to them, reaching their ears in an untranslatable language. It is quite the reverse with the true critic. He remembers that the laugh has been turned more than once, and that it may be again.

Not one hundred years ago, a distinguished journalist wrote to a young adventurer in the field of letters: "Do not aspire to literature as a means of subsistence. The amount of manuscript that finds its way to the publishers' hands is simply incredible; nor is it always the most deserving that makes its way to the press. Poor talents and persistent assurance often succeed, while unpretending merit is shoved to the background."

A lesson is here implied which should not be slighted. Celebrity is too often the accident of circumstances to make its acquisition an object of serious ambition, and criticism is too often false to admit of one's dispensing with the active services of a sound personal judgment in the perusal of

authors who assume to criticise; or of any other, for that matter.

The analysis of literary works is, however, of too great service to be set aside; but the critic, before he assumes his work, should be certain that he possesses the qualifications requisite. One not a perfect master of the languages or dialects in which given works are written, is not a safe critic of the literary style of those works. One who is a Mahomedan, or a skeptic of any kind, is not qualified to criticise the principles of a volume of Christian Ethics. One who is an outlaw is not a fit commentator, much less censor, of the laws of a commonwealth; and this rule must be everywhere applied.

The critic must not only be perfectly intelligent, and well versed in the subject before him, but he must be impartial; that is to say, his passions must not guide his pen, or his words. He must not write or speak to please, or for the consideration of benefits to accrue to himself; he must be above this; his office is a sacred one, in the sense that his expressions will guide the opinions of others.

Morality has its fixed code. Christianity is its exponent. Whatever in literature offends against this code, this exposition, is outside the pale of criticism; it is cast out of respectable circles; it is self-condemned. The consideration of what is so important belongs to the theologian.

School criticism of literature, as practical in the higher departments of education, is our legitimate sphere. The usual method of most young persons is to "read up" an author, and gather the ideas and conclusions found in the preface, or biography, or in both, and from hence elaborate a so-called criticism. A course more just and beneficial to the young critic would be to take a characteristic poem, no matter how short, or an essay which distinctly reflects the author's spirit, or peculiar talent, and to study the simple work. It is well to read and take suggestions from fair, unprejudiced biographers, but not to accept at hap-hazard the conclusions they present.

The object of criticism is to strengthen and develop the judgment. There is more real criticism in a page of school-girl labor, as a rule—since personal judgment, generally, is therein reflected—than in the quotation of half a dozen pages, interlarded with the opinions of memorials usually partial, which had been "read-up." Reading is good, if one thinks of what she reads; but very useless when the thinking is left to the author perused. At the present day, such a method is very unsafe.

MARTHA MUNGER (Class '86).

### Roll of Honor.

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

#### SENIOR DEPARTMENT.

*Par Excellence*—Misses Allnoch, Allwein, V. Barlow, Bruhn, Butler, Blaine, Brady, Blair, Brown, Carney, Clendenen, Chute, Chaves, Considine, Claggett, Coll, Cox, Dil-

lon, E. Donnelly, A. Duffield, Dart, Desenberg, B. English, A. Egan, Fuller, Faxon, Farnsworth, Fitzpatrick, Fenton, Griffith, Alice Gordon, Addie Gordon, Guise, A. Heckard, B. Heckard, Horn, Hummer, Henry, Haas, Haines, Keenan, Kearney, M. Kearsey, Kearns, Kingsburg, Krapf, Lange, Longworth, Lyons, Levy, Laskey, Lawrence, Munger, J. McHale, M. F. Murphy, S. McHale, L. Meehan, N. Meehan, M. McNamara, C. McNamara, Monahan, Nagle, Otero, Riedinger, Rose, Robb, C. Scully, S. St. Clair, L. St. Clair, Sullivan, McSculley, Stadler, Shields, Shephard, Stafford, Williams, White, Wynn

2d Tablet—Misses Bubb, A. English, Livingstone, Morrison, Rowley, Wolvin.

#### JUNIOR DEPARTMENT.

*Par Excellence*—Misses E. Balch, S. Campeau, M. Clifford, M. Coll, M. Duffield, L. Griffith, F. Hertzog, T. Haney, A. Keyes, E. Martin, M. Mason, M. McEwen, O. Parmelee, B. Pierce, C. Prudhomme, M. Paul, G. Regan, M. Robinson, F. Steele, E. Sheekey, H. Smart, B. Snowhook, M. Smith, L. Van Horn.

2d Tablet—Misses T. Balch, M. Barry, O. Boyer, A. Odell, A. Schmauss, K. Servis.

#### 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.]

Trigonometry—Misses M. Munger, B. Kearney, Carney, A. Heckard; Algebra—Misses M. F. Murphy, E. Horn, C. Griffith, G. Wolvin, C. Scully, M. Dillon, M. Hummer, M. Kearsey, T. Clendenen, L. St. Clair, B. Morrison, J. McHale, M. Fuller, N. Keenan; Astronomy—Misses N. Keenan, E. Horn, C. Scully, B. Morrison, C. Lang, C. Griffith, G. Wolvin, B. Kearney, J. McHale, L. Williams, M. Dillon, N. Sheekey, L. St. Clair, M. Kearsey, M. Fuller, A. Donnelly, M. Hummer, A. Butler, L. Clendenen; Rhetoric—Misses M. F. Murphy, M. Chute, Kearns, Fehr, Snowhook, Lawrence, F. Sullivan, N. Brady, A. Duffield, B. English, L. Blaine, G. Regan, F. Carmien, B. Heckard, Addie Gordon, Alice Gordon, H. Nagle, Guise, G. Faxon, F. Rowley, L. Trask, I. Bubb, L. Van Horn, T. Longworth, G. Stadler, E. Coll, M. Smith, E. Balch, M. Clifford, M. Robinson, M. Cox, A. Henry, F. Mertzog, B. Lauer, A. English; Modern History—Misses S. St. Clair, K. Fehr, B. Snowhook, N. Kearns, L. Blaine, B. Heckard, H. Guise, A. Donnelly, B. English, A. Duffield, F. Carmien, E. North; Arithmetic—Misses M. Clifford, M. Robinson, I. Bubb, L. Levy, F. Hertzog, A. Henry, T. Longworth, L. Meehan, M. Morse, A. Egan, G. Stadler, E. Dart; German—Misses F. Carmien, E. Qualey, A. Schmauss, B. Lauer, M. Blair, A. Butler, T. Longworth, A. Livingston, M. Smith, L. Trask, E. Blaine, N. Donnelly, H. Rose; United States History—Misses M. Duffield, H. Smart, M. Mason, F. Spencer, M. Meehan, B. Desenberg, O. Parmelee, M. McEwen, M. McNamara, A. Kennedy, F. Robb; Chemistry—Misses M. Hummer, B. Snowhook, L. Trask, A. Duffield, K. Fehr, F. Carmien, E. Kearns, N. Brady, H. Guise, G. Regan, Addie Gordon, Alice Gordon, F. Sullivan, E. Donnelly; Geography—Misses E. Burtis, B. Pierce, B. Haines, E. Blaine, F. Johnson, O. Boyer, D. Lee, M. Paul, E. Qualey, F. Steele.

[From the "Salt Lake Tribune."]

#### Sacred Heart Academy, Ogden, Utah.

In this our age a great deal is said of education, and parents, alive to the necessity of educating their children, almost seem to be over-anxious in the selection of a school in which to train them. The

age does not overrate the importance of education, for Solomon, the wisest of men, has said: "Train up a child in the way he should go, and when he is old he will not depart from it." Parents cannot be over-solicitous in discriminating in the education of their children; for, since we are perfectable and progressive beings, an education not based on the principles of Christianity cannot aid us in our life-work to be good and faithful citizens, in the true sense of the term, or help us individually, socially or politically.

Education must teach the young and make them feel that they are not free from all moral or social obligations, from all accountability to any power above themselves, and from all law not imposed by themselves.

Such an education does the above-named institution claim to afford its pupils. Being Catholic, Catholic children are taught that the only support of private and public virtue is religion, and are trained in those principles which religion alone introduces and sustains. Whilst no influence is brought to bear on any other religious beliefs, the Sisters—those devoted daughters of education and zealous guardians of morality—teach pupils of other denominations to be good and true citizens, faithful, devoted and obedient children, and, above all, to grow up moral and accomplished young ladies. These they teach, not by precept, but by example; they themselves are, every day, living examples, in the midst of the pupils, of woman's brightest crown, of woman's greatest adornment—morality, purity. From the day a pupil enters the Academy until she leaves, she lives in and inhales the atmosphere of pure morality, and is taught to be the young lady of grace, of culture, and of refinement in her every movement.

Every other branch of education is made as practical as is the inculcation of morality, as the writer learned from the entertainment given on the 27th inst. by the pupils of the Chemistry Class. This branch, decidedly difficult and complicated, but very interesting, is made comparatively easy by the use of a complete chemical apparatus. This school—the only one, we believe, in the Territory—teaches the children by means of these instruments to illustrate, in a practical way, the principles of chemistry....

It was highly creditable to the teachers to notice the ease and self-composure with which the young ladies enunciated the principles and laws of chemistry and performed the several experiments. The entertainment was made still more pleasing by the introduction of some excellent instrumental and vocal music.

It is thus that this school, under its able and competent corps of teachers, proposes to, and actually does, carry out everything to make the young lady practical and fit her for the kitchen, drug store, and for the higher paths of life, that thus thrown on the wave of life's tempestuous sea, she, with the aid of mental and moral oars, may reach the haven of safety.

VISITOR.

OGDEN, UTAH, Nov. 28.