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## Shakspeare vs. Bacon.

I.

Shalt thou—alone who swept the strings  
Of Lyre that never lied to nature—  
Alone who wore, with Sappho's wings,  
Apollo's grace and Atlas' stature—  
Shalt thou lie low—bereft of fame,  
Thy tomb defiled, thy shrine forsaken?  
Shall the proud perfume of thy name  
Be quenched in stench of mouldy Bacon?

II.

Shall we cast down thy pearls to swine  
And bid them wallow in thy roses;  
And for that savour—made divine  
By thee—find taint and trichinosis?  
By Cæsar, Hamlet, and the Moor,  
We swear thy throne shall not be shaken;  
No filthy fume, no cunning cure  
Shall conjure SHAKSPEARE into BACON.

R. H.

## The Bards of Ireland.

It may be said, and with truth, that the ancient bards of Ireland sang the achievements, the glories and the triumphs of as warlike and noble a people as ever trod the earth. We know from history that Ireland, like her sister kingdoms, was originally peopled by the Celts, who migrated from Asia in the first ages of the world. This people brought with them a language; they brought laws, customs, and manners; and for years, nay even centuries, they inhabited, undisturbed, their beautiful isle, Ierne. With the mind's eye we can look back upon those people and behold them making just and righteous laws, administering justice, and promoting the welfare of themselves and country. Those who were at the head of affairs, and who promoted the country's welfare in an especial manner, always regarded and looked upon the praise bestowed upon them by the under class of persons as something of essential importance to their own well-being and to the holding of their office. The same may be said

of the kings or chieftains, who looked upon praise as the highest and greatest achievement. They looked upon it as something merited, as something of a reward. Hence it was that the bards became so popular. They knew how to chronicle events in poetic language, the sole object of which is to please. They knew how to sing of the great virtues, of the gallant deeds and doings of their chiefs, and for this they were amply rewarded. They soon became, as it were, the soul of the nation: the men, above all others, who swayed the minds of the people, and who were held in the highest regard by the very fact that they made the nation resound with the voice of song and the enchanting notes of the ancient harp.

If we but look back into by-gone ages,—look back to that time when Ireland was a nation beautiful and free; when plenty smiled on the face of the country, and loveliness and beauty walked side by side from the Giant's Causeway to the Lakes of Killarney, and from the mountains of Wicklow to the sea-beaten shore of the West, we find a people differing not a little from the majority of mankind—a people who had a regularly-established form of government, and rulers whose influence was felt throughout the length and breadth of the land. Here, too, were the bards—a class of men of a high rank—independent and exercising no ordinary influence on the minds of the people. To the chiefs themselves they were everything: their advice was asked on all matters of importance; their lives were supposed to be as models to the other subjects; and their great wisdom and prudence were admired by all. Ancient Ireland, like all other nations of antiquity, had her troublesome and peaceful days. As early as 1300 B. C., the country suffered much from the invasion of the Milesians, who heroically over-ran the nation and conquered the proud Danaans, who then, according to history, held possession of the land; and so much were the bards thought of, even at this early date, that an almost fatal quarrel took place between two sons of Milesius regarding the possession of one of those favorite personages. This serious difference that arose between two brothers was, however, settled by another brother who held the position of Arch-

Druid, and to whom the case was referred for adjustment. From this one instance, then, we can easily learn how much was thought of those children of nature, and how important they were considered, both in regard to the welfare of the Government and the happiness and prosperity of the people. A bard, in fact, was looked upon as one of authority, as one holding the triple office of judge, historian, and poet. They compiled and wrote in order the laws of their country, sang its praises on the harp, and contributed much to the order and harmony of social life. In the nine hundred years before Christ, certain laws were established by the kings of Ireland respecting the colors in the dress of the people. According to these laws, the common people were only entitled to one color in the dress; military officers and private gentlemen were allowed to have two different colors in their attire; the next higher in the land were permitted to have three, and the bardic order, *strange to say*, could have four—almost as many as the kings themselves. From this we can learn that even in those remote times the kings of Ireland were not absolute monarchs; for, had they that despotical notion in their head, they would never have allowed the bards to be so nearly on a level with them, at least as regards the number and difference of colors in their dress. It is, then, beyond all doubt that the ancient Irish bards were much regarded, that they held an important position, which goes far to show that the country must have been in a comparatively high degree of civilization; for, the moment we find a nation encouraging art or science, that moment we can safely conclude the minds of the people begin to see what is right, and, consequently, will conform themselves to just and equitable laws. Here, then, we have cultivation, and a cultivated nation surely cannot be said to be barbarous.

The Irish, then, twelve hundred years, and more, before Christ, were not barbarous, in the strict sense of the term. They had good laws; they were governed by a code of morals that was unknown to many nations of antiquity; they respected the rights of their fellow-men, and the consequence was the absence of that extreme cruelty and inhuman way of acting practised so much by other tribes and races long after the time of which we speak. In literary attainments the Irish were surpassed by no other nation. The bards were the sole life of the people. They not only composed and sang songs of a soul-stirring nature, but they also gave counsel and instruction to all who applied for it; they exercised their influence with the government in behalf of the poor people and those who stood in need of special aid; in a word, they could do everything that is now generally done by ministers, lords, etc. But, perhaps, it may be well to say that Ireland was not the only country that recognized the worth of bards. We have authority for a similar respect paid to them by the Phœnicians, the Egyptians, and the Greeks. As there were no books in those days, it was the duty of the Irish bards to turn into rhyme the history of the country, its laws, etc.; hence they necessarily became, as it were, not only the advisers, etc., but the very books to which all

might refer, on all matters, whether of a public or private character. These men, too, were graded according to other degrees of excellence; the highest order was that of the Druids, to which only those could be admitted who were highly distinguished for learning, uprightness of character, etc.

This order was so high, and looked upon with so much reverence, that the person of the Druid was considered sacred, and to injure him bodily, or otherwise, was regarded as a great sacrilege. Although those men, on account of their office, were exempt from bearing arms, they were, however, when a war took place, always on the field of battle. They were, indeed, there for a special purpose; for, by the singing of patriotic songs, the playing of martial music, etc., they easily excited the noble warriors to deeds of heroism and valor. It was their duty, too, to record the events of the war, and especially the noble actions of their chiefs. They, too, had the authority to correct whatever they saw wrong, either in regard to the actions of the leaders, or in respect to something that concerned the army or a portion of it. The bards stood on the field of battle, clad in white flowing garments, and surrounded by a staff of musicians, who played, as they were directed, those airs and pieces best calculated to stir on the soldiers and officers to great and noble actions. It would seem, from the very nature of things in those days, that the services of the bardic order were of primary importance for the successful termination of a war, or some other affair of great moment; for history tells us that as soon as these war-songs or martial music ceased on the battle-field there was immediately a panic among the soldiers, and it became apparent to all that a crisis was at hand; consequently, the fighting soon ceased, and the chiefs had recourse to negotiation. These men, then, were looked upon as the directors, so to speak, of all important affairs: their word was law; their direction was considered almost infallible; so much so, that whatever was considered by them detrimental to the prosperity of their chief or country was immediately abandoned. In regard to religious affairs, the same may be said of these bards; hence they were, in reality, the grand advisers on all questions, of whatsoever nature.

After the introduction of Christianity into Ireland, some of the bardic order held the double office of poet and clergyman. This was the case with Douchad O'Daly, Abbot of Boyle. But after some time the bards became haughty and arrogant, on account, we suppose, of their influence and the number of their order; hence it was that the great monarch Hugh held a meeting in order to make arrangements for their general expulsion from the kingdom. Then it was that St. Columkille, who was banished from Ireland on account of the noise he made for the sake of a book, came back to Ireland, blindfolded, in order to plead the cause of the bards before the royal prince. Through the intercession of this great and holy man of God, the bardic order was saved from the fate that was awaiting it, but its number was reduced, and only one registered *ollamh* was allowed each provincial

prince. This action of King Hugh was of material benefit to the nation, as so many of the people of the country were given up to the profession of bard that agriculture, manufactures, etc., were beginning to be neglected. From this it by no means follows that the government, at the time of which we speak, was in any way opposed to the cultivation of literature; on the contrary, they encouraged it in every possible manner; but as the bardic order became the cause of some disturbance in the land, on account of the great influence it was wielding, it was deemed prudent by the king and his council to put a stop to its increase, and have only a certain number recognized by authority. And, moreover, how could the government of Ireland be opposed to the education of the masses? how could a land which for centuries enjoyed the fair reputation, the fair name of "Island of Scholars," be opposed to the one great feature for which it was so distinguished?

But why, it may be urged, do we insist on showing that Ireland, from the earliest ages, was a land devoted to song, when at the present day scarcely a trace of all this remains? We might answer by asking, "Why do we speak so often of the glories of ancient Greece and Rome, when scarcely a vestige of them remains?" And yet this cannot be said of Ireland; for, although she is not a nation as to having her own government, she is distinctly national in her character—an element of which she can never be robbed. She is distinct in her poetry, in her song, in her mind-endowments—in a word, in all but her language, and for the despoiling of this it took many a long day, many a cruel and inhuman attack from her oppressive neighbors, the Saxons, who strove to rob her of her Faith, her language, and everything that goes to make a nation distinct and independent. Her language and independence, it is true, they took, but the rest they were obliged to leave; for, do what they would, they could not rob the Irish of their Faith and those other distinguishing marks that go to make a people.

We may say now that for several hundred years before Christ, and also for several hundred years after Christianity dawned upon the world, the Irish enjoyed a world-wide reputation both as soldiers, as musicians, and as poets. The Romans, although they boasted at one time that they were masters of the whole world, never could unfurl their banner on Irish soil. These great warriors passed her shores, fought and conquered the English, but never attempted to conquer the fair isle. Tacitus says, in his life of Agricola, that Ireland could be conquered with one or two legions; but it is easy to see that this is mere bombast, as all know that it is one thing to assert a fact and quite another thing to prove it. But what Tacitus says has never been proven, as the actual proof of his saying would consist in the conquering of Ireland with the number of troops spoken of; consequently, the assertion of the Roman historian is merely gratuitous, and nothing more. The glories of this "first gem of the sea" are something incontestable. Her bardic orders made the hills, the valleys and the wood-

sides resound for centuries with the sweet strains of the harp, which to this day adorns the national banner of Ireland. They swayed the minds of the people by the recital of their beautiful compositions in lyric verse, and by their sweet songs recording the gallant deeds of their heroes, and the judgment and prudence of their sages. By their advice and counsel, the kings, princes and nobles of the land, were assisted and directed. In war, as we have already intimated, they were the soul of the whole army; the martial strains did more than the sharp sword or battle-axe, and their melodious voices rang through the camp and cheered the sometimes sinking hearts of the hard-fought soldiers. In peace, they gladdened the hearts and minds of all, both by the morality of their lives and by the soul-stirring power of music and of song. Down from the hillsides came the chiefs, and from the lordly halls came forth kings and princes to listen to the song of a favorite bard, to praise his voice, and witness his skilful performances on the harp,—in a word, all flocked around these sons of song to gladden their hearts by the sweet and natural effusion of soul, and drink in with all the fervor and eagerness of youthful scholars their words and deeds.

From the foregoing we may safely conclude that the Celtic race were, from time immemorial, much devoted to music and song. The common people, as also the nobility, loved to participate in exercises or entertainments of a musical nature, and listen to the excellent music or sweet song of a favorite bard. They loved, too, to hear their deeds and achievements recounted and sung in the assembly halls; they loved to hear the sweet notes of their favorite instrument, the harp, and fill their souls with its heavenly sounds; and, finally, they loved to mingle with their more serious occupations of life the joys and pleasures that might be reaped from innocent amusement and social enjoyment. By the action of King Hugh in regard to the bards, the number of the order of the bards became lessened, and, finally, registered bards were done away with altogether. This did not, however, affect in the least the poetry of the country; but when the times of oppression and of slavery came, the harp of Erin became enchained, and remained silent for over six hundred years. It was, however, at last unbound, but so much changed that it sounds no more with its former sweetness and simplicity.

J. C.

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#### The Wars of the Roses.

During the reign of Henry VI, a party spirit arose in favor of the Duke of York—a descendant of Edward III, who had a double right to the throne, being the son of Ann Mortimer and Richard, Earl of Cambridge. Ann was descended from Lionel, the third son of Edward III; Richard, Earl of Cambridge, from Edmund, Duke of York, the fifth son of Edward III.

The chief adherent of the House of York was Warwick; of the House of Lancaster, Somerset. A dispute arose in the Temple Gardens, regarding

the claims of the competitors; and as it could not be settled, Warwick plucked a white rose, and bade his followers do the same; while Somerset took a red rose, and said: "Whoever is for Harry of Lancaster, let him wear the red rose!" Thus burst forth the flames of civil war, the sparks of which had been smouldering since 1399, when Richard II was deposed by Henry Bolingbroke, who ascended the throne, under the title of Henry IV.

There were twelve important battles known as "The Wars of the Roses," namely:

- 1st, At St. Albans, May 3, 1455—Yorkists victorious.
- 2d, Blore Heath, Sept. 23, 1459— " "
- 3d, Northampton, July 10, 1460— " "
- 4th, Wakefield, Dec. 30, 1460—Lancastrians "
- 5th, Mortimer's Cross, Jan. 30, 1461—Yorkists "
- 6th, 2d Battle of St. Albans, Feb. 17, 1461—Lancastrians victorious.
- 7th, Towton, March 29, 1461—Yorkists victorious.
- 8th, Hedgely Moor, April 25, 1464— " "
- 9th, Hexam, May 15, 1464— " "
- 10th, Barnet, April 14, 1471— " "
- 11th, Tewkesbury, May 4, 1471— " "
- 12th, Bosworth, Aug. 22, 1485—Lancastrians "

The first battle—St. Albans—was fought May 3, 1455; the Lancastrians were defeated, Somerset slain, and Henry VI wounded. He (Henry VI) was compelled to acknowledge the Duke of York *Protector* of England. In 1456 Henry recovered his health, and was again acknowledged king. Warwick had been appointed Captain of Calais, but was superseded by the young Duke of Somerset. Warwick refused to resign. A battle was fought at Blore Heath, Sept. 23, 1459, in which the Yorkists were victorious. Warwick met the Lancastrians, July 10, 1460, at Northampton, and completely defeated them. Margaret and her son fled. Shortly after, Henry VI entered London and claimed the throne. His claim could not be disputed; but the lords resolved upon a compromise: that Henry should retain the crown while he lived, and that the Duke of York and his heirs should succeed to it after his death. Margaret was enraged at such a proposition, and prepared to give battle at Wakefield, Dec. 30, 1460.

The Duke of York felt confident of success, but was disappointed; he was slain. Margaret treated her opponents with great rigor; had a number beheaded, and ordered that the head of the Duke should be raised on the gates of York and a paper crown put on it.

Jan. 30, 1461, was fought the battle of Mortimer's Cross, in which the Yorkists were victorious. They treated the Lancastrians as they had fared after the previous contest; but on the 17th of Feb., 1461, at St. Albans, the Lancastrians gained the victory, and Warwick fled, leaving Henry to join Queen Margaret; but she, finding that a strong party of Yorkists had preceded her to London, could not make her entrance, and was obliged to go towards the north. Edward, son of Richard, Duke of York, was in London, and demanded the crown;—there was a solemn recognition of him as king, March 4, 1461. He advanced towards the north,—the two armies met at Towton, March 29, 1461, where a bloody battle, which secured a complete triumph for the Yorkists, was fought. The royal fugitives fled to

Scotland. Edward IV was not publicly crowned at Westminster until June 29, 1461. He created his brother George Duke of Clarence, and his brother Richard Duke of Gloucester. Margaret, having received some assistance from the king of France, Louis XI, led her troops from Scotland, and gained some slight advantages; but on the 25th of April, 1464, she was defeated by Lord Montacute, brother of Warwick, at Hedgely Moor, and, three weeks later, at Hexam, May 15, 1464, suffered another defeat. Passing through the forest, she and her son Edward met a robber, and finding it impossible to escape, she threw herself upon his generosity and intrusted her son to his care. The robber was elated with the confidence reposed in him, and conducted her to the sea-coast whence she escaped to Flanders.

In 1464 Edward IV married Elizabeth Woodville. Previous to this, the Earl of Warwick had been commissioned to France to procure Bona of Savoy as queen for Edward IV; but while the Earl was absent, Edward married Elizabeth. When Warwick returned he was enraged on account of this insult, also because the relatives of the Queen had gained the affection and preference which the King had bestowed upon him. Warwick immediately espoused the cause of Margaret, deposed Edward IV, and reinstated Henry VI on the throne,—from which circumstances he received the title of "The King-maker." Edward IV returned with reinforcements and defeated the Lancastrians in the battle of Barnet, April 14, 1471; Warwick was slain, and Edward IV was completely victorious. Henry VI, who had been led out to Barnet, was taken back to the Tower. Margaret had just returned from France, where she had been soliciting supplies, when she received the news of Warwick's defeat and death. She resolved, with her remaining followers, to make another effort, and met Edward's victorious army at Tewkesbury, May 4, 1471. Her troops were totally defeated. Both she and her son were taken prisoners. The Prince was brought before Edward IV, who asked him how he dared invade his kingdom. The young boy replied: "I came to recover my father's inheritance;" the brutal tyrant struck him on the face, and the Dukes of Clarence and Gloucester stabbed him. Margaret and her husband were thrown into the Tower, where it is generally believed Henry VI was murdered by the Duke of Gloucester. Edward IV died in 1483, leaving two sons—Edward V, Prince of Wales, and Richard, Duke of York.

Richard, Duke of Gloucester, brother of Edward IV, was named regent during the minority of Edward V. No sooner was Edward IV dead than Richard of Gloucester determined to seize the crown, and, having put the two young Princes to death, was proclaimed and crowned, by the title of Richard III.

The Duke of Buckingham, through whose assistance Richard III had gained the crown, was loaded with honors; but he soon became disgusted with Richard's tyranny, and entered into a conspiracy to dethrone him and place Henry Tudor, Earl of Richmond, on the throne. This Prince

was a Lancastrian, being descended on his mother's side from John of Gaunt, and on his father's side was the grandson of Owen Tudor, who had married Catharine, the widow of Henry V. Buckingham raised a large army in Wales and marched against the king; but being deserted by his followers, he was obliged to conceal himself for safety. He was, however, soon discovered, and being brought to the king, was immediately beheaded (1483). Richard summoned a parliament and obtained from it a recognition of his title. In order still further to strengthen his power, he wished to marry Elizabeth, daughter of Edward IV. He never effected this marriage. However, to accomplish it, he caused his consort, Anne of Warwick, to be poisoned. His crimes excited universal detestation, and Henry, Earl of Richmond, being invited into the kingdom, sailed from Normandy with a small force. Men flocked to him from all parts; as he advanced towards Shrewsbury, and at Bosworth he was opposed by Richard. A fierce battle ensued, August 22, 1485; but Richard, deserted by a large part of his army, was defeated and slain. The Earl of Richmond was crowned on the battlefield, with the title of Henry VII.

The Houses of York and Lancaster were united by the marriage of Henry VII with Elizabeth of York, daughter of Edward IV. By this union peace was cemented, and the "Warlike Roses," twined in the same regal garland, rested upon the brow of the Earl of Richmond, the new king of England. M.

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"Mac."

BY MARION MUIR.

Worn out with hunger, heat and thirst,  
That fireman and his engineer  
Rushed down the road, a thunder burst,  
To reach the rest that seemed so near.

For forty hours had neither slept,  
But now the trip was nearly made,  
When round a curve their engine swept  
And hurled them headlong down the grade.

Dragging himself from torment, Mac,  
Half senseless, set his strength to climb.  
He gained the wreck upon the track  
And flagged the coming train in time.

He died, poor fellow! and for him  
The purple of the morning stars  
Will shine no more on mountains dim,  
Above the roll of passing cars.

But let him claim the hero's tears,  
Who thought of others in his pain;  
For many a soldier Fame endears  
Has won his badge with slighter strain.

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WISDOM is oftentimes nearer when we stoop than when we soar.—*Wordsworth.*

### Historical Irish Manuscripts.

The tenth report of the Royal Commission on Historical Manuscripts, which was issued on February 5, contains some observations on the reports of Mr. John T. Gilbert, F. S. A., on the manuscript collections of the Marquis of Ormonde, the Earl of Fingall, the archives of the Sees of Dublin and Ossory, of the Jesuits in Ireland, and of the municipalities of Waterford and Galway. In Mr. Gilbert's report on the manuscripts of the Marquis of Ormonde is included the completion of the calendar to the unique registers of petitions addressed to the Lord Lieutenant of Ireland, or his deputy, from 1662 to 1659, and now preserved at Kilkenny Castle. The petitions, from May, 1666, to April, 1668, were addressed to the Duke of Ormonde, Lord Lieutenant of Ireland. These petitions are replete with information of a varied character on many subjects, and, for the times to which they relate, furnish more valuable and interesting materials in illustration of the general and social history of Ireland than have hitherto appeared in print.

The manuscripts of the Earl of Fingall contain unpublished writings of high interest relative to the history of the Roman Catholics of Ireland. Of these manuscripts, the most extensive is that entitled, "A Light to the Blind, whereby they may see the dethronement of James II, King of England; with a brief narrative of his war in Ireland, and of the war between the Emperor and the King of France for the Crown of Spain, A. D. 1711." This work has been ascribed to Nicholas Plunket, member of a family related to that of the Earls of Fingall. It is written in English, and is divided into books, chapters and sections. Commencing with observations on the change of religion in England and its results, the writer, after a retrospect of Irish affairs, describes the career of James II, and narrates various transactions of the times. These include notices of the Siege of Londonderry, the state of affairs in different parts of Ireland, the visit of James II to the country, the battle of the Boyne, and the successful defence of Limerick. The author writes as a devoted adherent of James II and his family, and supplies many details relative to him in France. He also gives a circumstantial account of the King's last illness and death at St. Germain, in 1701. The work furnishes particulars not given by other authors, and is especially valuable as exhibiting the views and hopes by English and Irish adherents of the family of James II. The work does not appear to have been examined by any English historic investigator, except Sir James Mackintosh, who intended to have used it in his projected History of the Revolution of 1688 in England, which remained incomplete on his death in 1832. In addition to "Light to the Blind" and the account of the war of the Spanish succession, there are in the collection of Lord Fingall, writings in relation to the restoration of the Stuarts, the enactment of the penal laws, and other subjects concerning the interests of the Roman Catholics of Ireland.



The most ancient extant collection of documents connected with the See of Dublin is that styled "Crede Mihi." These and other collections afford the most authentic information on the arrangements and relation existing between the archbishops of Dublin and the kings of England, in the early stages of the Anglo-Norman settlement in Ireland. The collection also contains the only copies extant of documents of high interest, in relation to Henri, Archbishop of Dublin. He had been Archdeacon of Stafford, and, while Archbishop of Dublin, took an active part in the affairs of England, during the reign of King John. In the "Magna Charta" his name appears next to that of Stephen Langton, Archbishop of Canterbury. Hitherto this archiepiscopal collection has been comparatively unknown, except from reference to it in the works of Primate Ussher and Sir James Ware, in the seventeenth century. By these erudite investigators, it was regarded as the most ancient of its class connected with Ireland. Its contents are now, for the first time, made accessible to the public, through the calendar which has been completed for the Commission. Next in importance to the records of the Archiepiscopal See of Dublin, are those of the ancient diocese of Ossory. The chief of these documents which have survived are extant in the "Red Book of Ossory." This manuscript derives additional interest from its association with Richard de Ledrede, or Ledred, Bishop of Ossory, who was prominently engaged in the prosecution of Dame Alice Kiteley, and others, for witchcraft and sorcery, in 1324. In addition to the writings especially connected with Bishop de Ledrede, the "Red Book" contains taxations of the Diocese of Ossory, and other documents relating to that See; acts of Dublin Synods; ordinances by Parliaments in England and Ireland; verses in French, and a treatise on "Aqua Vitæ, its Virtues and Effects." The "Red Book" of Ossory was referred to by Sir James Warren, one of the chief authorities, consulted by him in the preparation of some of his works. An account of the manuscript and its contents will now appear for the first time.

The archives of the Jesuits in Ireland, such as have been reported on, extend from 1576 to 1698, consisting of original letters and papers, mostly in Latin. The letters of the first half of the 17th century in this collection, are addressed to generals of the Jesuits by Roman Catholic prelates of Ireland; by O'Donnell, Earl of Tirconnell; the Earl of Glamorgan; and the Supreme Council of the Irish Confederation. In the second half of the 17th century, the letters include those of Peter Talbot, Roman Catholic Archbishop of Dublin, from Cologne and Paris; of Oliver Plunket, Roman Catholic Primate of Ireland, written in Italian; and of James II, in French, relative to the Irish College at Rome. Among the papers are addresses to Popes Clement VIII, and Innocent X, from Irish Roman Catholics; narration of affairs in Ireland; a treatise addressed to James I, by Peter Lombard, Roman Catholic Primate of Ireland; and a code of rules for the Irish College at Salamanca.

The municipal archives of Waterford extend

from the 12th to the 18th century. Waterford is known to have been a port of considerable importance before 1171, when it was selected by Henry II as his landing place in Ireland. During succeeding centuries it was one of the chief trade centres in the West of Europe, and its citizens were noted for their adherence to the Government of England, from which they received many valuable concessions. A unique and most important series of the Waterford records is that now reported on, in which are comprised acts and statutes made by the Mayors and the Commonality of Waterford from the 14th to the 17th century. There are, in addition, particulars of ancient customs continued within the city and its franchises "time out of mind," regulations for the election of mayors and officials, tables of court fees and port duties, incorporation of trade guilds, and details of transactions between Waterford and the representatives of the English Government in Ireland. The collection also contains a series of acts of mayors and bailiffs of Waterford, with the names of persons admitted to the freedom of the city. These records, it is stated, will be found of the highest value for illustrating social and commercial history, throwing light on the system of administration of municipal affairs, as well as on the regulations under which the operations of commerce, domestic and foreign, were carried on in past ages. The Waterford archives have never been used for historical purposes, and until now no calendar has been published to any portion of them.

The municipal archives of Galway, although analogous to those of Waterford, differ from them in most points. They commence in the 15th century, and are the sole surviving writings which supply authentic information on the civic, commercial, and social arrangements in past times of the chief town of the western province of Ireland. The arrangements were the more peculiar as, owing to the geographical position of Galway, the internal administration of the town was, to a large extent, beyond the immediate control of the English Government at Dublin. These records exhibit details of the arrangements by which the Galway authorities legislated for the civic community within their walls, and regulated transactions with the occasionally hostile people of the adjacent districts, as well as with traders from England and the Continent. The only calendar which has ever been prepared for any portion of these interesting archives is that executed for the Commission.

Among the English collections of manuscripts noted in the report are those in the collection of Captain Stewart, of Alltyroden, concerning the doings of a certain Colonel Moore, of Bankhall, Liverpool, one of Cromwell's best soldiers. In the summer of 1647 Moore was Governor of the county Louth and of Dundalk, and in August marched from the town for the relief of Trim. An interesting diary relates the principal events of the march and an engagement with the enemy near Dublin; and another diary of a march from Dundalk in the October following through Drogheda, Duleek, Trim, Athboy, Kells, and the neighboring coun-

try, for the purpose, apparently, of the subjection of all the enemy's strongholds, has also been selected for publication. Among other relics of the exiled house of Stuart in the possession of Mr. B. R. T. Balfour, and preserved at Townley House, near Drogheda, is a book of prayers and meditations in the hand of James II, and the formal certificate of the marriage of the old Pretender with Princess Clementina Sobieski. The Marquis of Abergavenny has about 700 letters and papers forming part of the correspondence of his great-grandfather, John Robinson, a former Secretary of the Treasury, who was often consulted as to the appointment of Ministers of the Crown, and it is related of him that, in 1776, the King asked him to suggest to Lord North "any decent peer" to be Lord Lieutenant of Ireland in preference to Lord Hillsborough.—*Irish American*.

#### Art, Music and Literature.

—Mrs. Francis H. Burnett has written a serial story for *St. Nicholas*, called "Little Lord Fauntleroy." It will run through the year. Mrs. Burnett is working on a new novel for the *Century*.

—The historian, Mr. S. Hubert Burke, died at the Italian Hospital in London, on February 3. He rendered everlasting service to the cause of truth, and spent his last days in poverty—a broken down old man without a dollar, the author of two works which will render his name famous for all time.

—During the present month occurs the fiftieth anniversary of the *Yale Literary Magazine*. This is the oldest college paper in existence, and it is also the oldest monthly magazine in America. A semi-centennial number will be printed, the contents of which will be furnished entirely by graduates of Yale, who were, while in college, editors of the magazine.

—Recent excavations at the Acropolis at Athens have resulted in the discovery of six mutilated female statues in marble. These fragments, which are colored, and belong to the period before Phidias, cannot fail to be of great importance in the history of art, as no museum in Europe possesses works of this period. The statues are part of those overthrown by the Persians, and buried by the Greeks at the building of the Acropolis at the time of Pericles.

—Persons who have read Rev. Louis A. Lambert's "Notes on Ingersoll" will be pleased to learn that the gifted author is engaged in a similar work entitled "Tactics of Infidels Explained." B. W. Laco, a Philadelphia lawyer and disciple of Ingersoll, has written a "Reply to Rev. L. A. Lambert's 'Notes on Ingersoll.'" It is principally to refute the sophistry of this would-be metaphysician that Father Lambert writes. The new work has reached its sixth weekly article in the *Seneca Falls Reveille*, and will, no doubt, be afterwards published in book form.

—The movement for purifying the German lan-

guage from foreign words which are used unnecessarily has secured a good advocate in the Grand Duke of Weimar, who has issued to all his officials an *index expurgatorius*, to which careful attention is enjoined. The proscribed words comprise well-nigh all foreign intruders for which proper German equivalents exist, and as the Grand Duke's order extends to the official language, the court, and the theatre, it may be expected that it will go far towards effecting its purpose, so far as the sphere of Weimar's influence goes. Weimar, too, has lately established a "German Language Association," whose roll of members includes all sorts and conditions of educated men—professors, clergymen, teachers, officers, etc.—the Grand Duke giving his especial protection.

#### College Gossip.

—A dramatical entertainment was given by the pupils of St. Isidore's College at Grunewald Hall, Thursday, Feb. 18. It was a very good performance indeed.—*N. O. Morning Star*.

—Sister Mary Francis Clare intends to open an institution for the Catholic blind in connection with her work in Jersey City. She has the approval of Bishop Wigger, and appeals for aid to the charitable throughout the country.

—The Cahill Catholic High School, Philadelphia, Pa., to provide for the literary and industrial education of 600 boys, and for which adequate provision was made by the late Thomas E. Cahill of that city, will be begun next April.

—A school-master, in a general exercise, wrote the word "dozen" on the blackboard, and asked the pupils to each write a sentence containing the word. He was somewhat taken aback to find on one of the papers the following unique sentence: "I 'dozen' know my lesson."—*Ex.*

—Greek and Latin are among the noblest instruments of thought ever elaborated by the human race, and we cannot possibly, without damage to ourselves, neglect any system of education so fraught with the best possessions perseverance has preserved to mankind from the wrecks of barbarism and decay.—*Canon Farrar at Johns Hopkins, Oct. 1, 1885.*

—Here is a story of Prof. Sophocles, which probably has never been in print. The old Greek was catechising his class one day on the ancient history of his native country. "When did Theodophilus live?" he asked of one Sophomore.—"Before Christ."—"Wrong!" shouted the Professor. And then, addressing the next Sophomore: "When did Theodophilus live?"—"After Christ."—"Wrong!" shouted the Professor again. And then he repeated the question to a third student: "When did Theodophilus live?"—"Neither before nor after Christ."—"You are right, young man," said the Professor; "There was never any such man as Theodophilus." It was one of the little historical traps that Sophocles liked to set for the budding wisdom of Harvard.—*Boston Record*.

# NOTRE DAME SCHOLASTIC.

Notre Dame, March 6, 1886.

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.

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Address EDITOR NOTRE DAME SCHOLASTIC,

Notre Dame, Indiana.

—That there is a tendency among students, as they advance in their studies, to neglect the cultivation of English, is too striking to need any exposition. And invariably this neglect is regretted in after-life. Devotion to art or science is all well enough in its way, but unless it rests upon that foundation, given by the facility of expressing one's thoughts properly in intercourse with the world around, it will prove of little benefit, either to the devotees themselves or their fellow-beings. We cannot possibly be understood as reflecting in any way upon the course at Notre Dame. It is admirable, provides amply for a thorough education, and, we honestly believe, could not be bettered. But, we say, there are individual exceptions, who have failed, and do fail, to profit by the provisions of the course.

This fact has been brought home painfully to us in our experience during the short term of our connection with the SCHOLASTIC. We have spared no pains—we are not speaking boastfully—we have made no little sacrifices; we have even exposed ourselves to insult in our endeavor to make our paper a fitting exponent of the literary standing of our *Alma Mater*. Friends have not been wanting to tell us that we have succeeded, despite these difficulties. We appreciate their kind words of encouragement, but, at the same time, we are forced to admit that there is still much room for improvement. However, we have reason to hope that the succeeding numbers of our little paper will be made much more worthy the representative organ of Notre Dame.

## An Historical Letter.

We crave the indulgence of Very Rev. Father General Sorin for the publication of the following letter, the first written by him after his arrival on this spot whereon Notre Dame now stands—the glorious crown of the splendid series of labors inaugurated by him, nearly a half a century ago. We came across the letter recently in our researches, and we deemed it of such historical worth, and of such interest to the readers of the SCHOLASTIC, and all friends of Notre Dame, that we ventured to lay it before them, presuming a permission we should have asked for. What we here give is a translation of the original letter, written in French, to the Very Rev. Father Moreau, then Superior-General of the Congregation of the Holy Cross. Much of the beauty and expressiveness of the original is lost in our imperfect translation—and for this we must apologize to our readers; but when the history of Notre Dame comes to be fully written—as we have reason to believe will be *un fait accompli*, before many months—this, with other precious and monumental records preserved in the archives, will find competent minds and facile pens to present them in all their worth before the reading public of America. In the mean time, we cannot forbear indulging the hope that our present little effort in reproducing the first recorded incident in connection with the foundation of our *Alma Mater* will prove of more than passing interest to the many friends at Notre Dame, and to all who rejoice to read of grand, heroic sacrifices made in the cause of Religion and Education.

The letter, it will be seen, bears the heading "Notre Dame du Lac" (Our Lady of the Lake), by which name this place was known forty and more years ago. At that time one large lake—with an island in the centre, the site of the present Professed House—occupied the space now enclosed by two beautiful lakes, the intervening land, Scholasticate, etc., hence the origin of the name above mentioned. Under it our University was chartered, though it has acquired its world-wide fame and popularity under its abbreviated form—Notre Dame. The reader of the following letter, while perusing with interest the narrative of the difficulties of an eleven days' journey in the depth of the winter through the primitive wilds of Indiana, cannot fail to be struck with the really prophetic foresight of the young, ardent, brave and zealous leader of that devoted little band of religious, as he writes to his Superior in the Old World: "*This branch of your family is destined to grow and extend itself . . . . This College will be one of the most powerful means of doing good in this country . . . . time will tell whether I am deceived or not.*" How time has answered this prediction, we need not say.

We have omitted some portions of the letter which more particularly refer to Community affairs, and may not be of general interest. However, at the risk of appearing to intrude upon purely personal intercourse, we have deemed it permissible to retain



that part of the letter in which the Founder of Notre Dame makes a request for a *change* in his appointment, that he may indulge his apostolic desire for missionary life among the Indians. The wisdom and Providential disposition which directed a non-compliance with this request, inspired though it was by zeal for the accomplishment of good, have been attested by the subsequent history of Notre Dame, in its rapid, marvellous progress and development, and may well be appreciated by all, young and old, who have ever profited by the advantages which our *Alma Mater* has afforded for intellectual and moral training. The letter is as follows:

NOTRE DAME DU LAC, Dec. 5, 1842.

REV. DEAR FATHER:

It is a long time since you received any news from me; but you will overlook my delay on account of the claim to your consideration which I am happy to make. It was almost impossible for me to write any sooner, inasmuch as I waited from day to day the dispositions of Divine Providence, in order to be able to give you some definite and positive information; and it was only to-day, at eleven o'clock, that I was enabled to do this. First, I must acknowledge the receipt of your check for 510 francs, which I have just had cashed. During the past three months, I have received two letters from you, which I gratefully acknowledge. May God ever preserve in our dear family of Holy Cross the joy and happiness which they express, and with which they have animated our hearts even in distant St. Peter's!\*

"Man proposes, but God disposes," says the old pious adage, and I never realized its truth so much as at the present moment. On arriving at St. Peter's, and especially on beholding the warm reception extended to us—so many marks of kindness and affection shown us by every one, not only Catholics, but all, without distinction—I believed that it was *there* God willed that we should fix our abode; that that spot marked the port on of the vineyard in which we were to labor and die. With this conviction, which daily became more and more fixed and firm, we set actively to work, and soon we had everything ready to build on the approach of spring; in a word, we were, as they say in English, *settled*, as it were, at St. Peter's. Then, when we least dreamed of it, a provision was permitted that an offer should be made to us of a section of excellent land (640 acres) in the county of St. Joseph, on the banks of the river St. Joseph, and not far from the city of St. Joseph forming a delightful solitude—about twenty minutes' ride from South Bend—which solitude, from the lake it encloses, bears the beautiful name of *Notre Dame du Lac*; and, besides, it is the centre of the *Indian Mission*—the Mission of the Badins, the De Seilles and the Petits. Tell me, Father, could Priests of Our Lady of the Holy Cross and Brothers of St. Joseph refuse such an offer? However, I did not wish to precipitate matters. I took time to pray and to reflect. Finally, a council was held, and it was decided that we should accept, gratefully, the generous offer of our worthy and beloved Bishop, and that we should beg St. Peter to permit us to go to Notre Dame—to the land of her holy Spouse, our august Patron. A few days afterwards I set out, with seven of our intrepid Religious, those who could be most useful in arranging things for the reception, a few months later, of the rest of the House and the desired colony from France.

We started on the 16th of November, and, indeed, it required no little courage to undertake the journey at such a season. I cannot but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a mo-

\* St. Peter's was the name given to the first religious establishment founded by Father Sorin in the New World. It was situated near Vincennes, Ind., and established in 1841, shortly after his arrival in this country. In the following year, as the letter shows, he removed to Notre Dame. [Ed. SCHOL.]

ment; each morning the wind seemed to us more piercing, as we pushed forward on our journey due north. But God was with us. None of us suffered severely, and at length, on the eleventh day after our departure, five of us arrived at South Bend, the three others being obliged to travel more slowly with the ox-team transporting our effects.

Our arrival had been expected and much desired. At South Bend we met with the same cordial reception which greeted us, fifteen months before, at New York. A few hours afterwards we came to Notre Dame du Lac, where I write you these lines. Everything was frozen, and yet it all appeared so beautiful. The lake, particularly, with its mantle of snow, resplendent in its whiteness, was to us a symbol of the stainless purity of Our August Lady, whose name it bears, and also of the purity of soul which should characterize the new inhabitants of these beautiful shores. Our lodgings appeared to us—as indeed they are—but little different from those at St. Peter's. We made haste to inspect all the various sites on the banks of the lake which had been so highly praised. Yes, like little children, in spite of the cold, we went from one extremity to the other, perfectly enchanted with the marvellous beauties of our new abode. Oh! may this new Eden be ever the home of innocence and virtue! There, I could willingly exclaim with the prophet: *Dominus regit me . . . super aquam refectiois educavit me!* Once again in our life we felt then that Providence had been good to us, and we blessed God with all our hearts. When we returned to the house of "Madame Ma ie," as the Indians call her, we found it too small to accommodate us for the night; and as the weather was becoming colder, we made all haste back to the first lodgings that had been prepared for us in the village. Next day it did not take us long to establish ourselves better at Notre Dame du Lac, for we had but little to arrange. The following day—the Feast of St. Andrew, the Apostle—I said my first Mass at Notre Dame, where M. Petit so often before me had offered the Holy Sacrifice, over the tomb of the saintly M. De Seille, whose memory is still fresh and revered throughout the land, and who, visiting for the last time his various missions, announced to his congregation that they would see him no more in this world,—though he was then still young, full of health and vigor,—and who, a few days after his return realizing that he was dying, and having no priest to assist him, dragged himself to the altar, administered the Viaticum to himself, then descended the steps and died. His body, in accordance with his own wish, was interred at the foot of the altar. I have already met here men of widely different views on religion, but with all, without exception, the memory of this just man is held in benediction. I cannot express how happy we are to possess the remains of this saintly missionary! The death of M. De Seille was a great loss to the Mission, especially on account of the Indians, among whom he had done so much good. His place could be supplied only by M. B. Petit. I knew M. Petit, the worthy apostle of the Indians, only through chance meetings when travelling. But now, as I possess all the books and writings which he left to the Mission,—now, that everyone around me is continually speaking of the good M. Petit, and that everything here, from the altar on which I offer the Holy Sacrifice to the very table on which I write these lines, reminds me of dear Father Petit, I intend to make him my model; and if I cannot imitate him, I shall, at least, at a later date, tell you of what he has done.

While on this subject, you will permit me, dear Father, to express a feeling which leaves me no rest. It is simply this: Notre Dame du Lac has been given to us by the Bishop only on condition that we build here a college. As there is no other within five hundred miles, this undertaking cannot fail of success, provided it receive assistance from our good friends in France. Soon it will be greatly developed, being, evidently, the most favorably located in the United States. This college will be one of the most powerful means of doing good in this country, and, at the same time, will offer every year a most useful resource to the Brothers' Novitiate; and once the Sisters come—whose presence is so much desired here—they must be prepared, not merely for domestic work, but also for teaching; and perhaps, too, the establishment of an academy. And who knows, but God has prepared for them here, like at St. Peter's, some good and devoted Novices? Finally, dear Father, you may well believe that this branch of your fam-

ily is destined to grow and extend itself, under the protection of Our Lady of the Lake and St. Joseph. At least such is my firm conviction; time will tell whether I am deceived or not.

But the more I feel penetrated with gratitude for so many blessings from Heaven upon our work, the more do I realize my own incapacity to long direct the undertaking. In good time you gave me the direction of some five or six Brothers in America, but you will understand that now all is changed. The present situation demands the presence of an able leader, one possessing, as much as possible, the qualifications prescribed by our Constitutions. It is for you, Reverend Father, to make the choice which will meet all the requirements of such a mission. As for me, I frankly acknowledge my own incapacity and my repugnance to figure any longer here, except to live in obedience, which alone could make me happy. But, it may be asked, am I then tired of the work of the Brothers, and do I want to be recalled to France? No, Father, neither the one nor the other. I love the work of the Brothers as much, I think, as one can love it, and less than ever do I think of a return. But to declare everything without reserve, I love, too, the Indians of M. De Seille and of M. Petit. I thank Heaven that I am now among them. No, I cannot believe that it was without some special design that, for many years, God inspired me with so great a desire to labor for them; I cannot suppose that, without any premeditation on my part, He has brought me among them from so far, simply to see them without being of any service to them. Do not be afraid, dear Father, to wound my self-love by changing my first obedience. It shall be a glory to me, for I see nothing in the world to be preferred to the condition of a missionary among the Indians. I have been informed of the best means of inducing them to do good, and I hope, with the help of God, to succeed in this some day. I am still young, I shall learn their language in a short time; in a year I hope to be able to understand them. I shall often write to you about my dear Indians, and, no doubt, everything concerning them will interest you. Let me, then, hasten to them. Yes, it is settled—you grant my request—you permit me to look upon this flock, now without a shepherd, as my own portion. Thank you, Father; please write me as soon as possible that, I may see your permission with my own eyes. To-morrow, or rather this very day, I shall commence to study the language. When your letter comes, I may be able to return you my thanks in Indian. . . . .

You will excuse this long letter; I have not yet freed myself from my old faults. If, however, I knew those whom you had selected for us, even though a little fatigued, I would still prolong my vigils to congratulate them on their beautiful vocation. I would tell them of our beautiful lake, the delightful banks of our neighboring river, etc. O, what a happiness, as it seems to me, God reserves for those generous souls for whom the icy North has no terrors! True, it is somewhat cold here; but though, at times, the blood does not circulate freely through one's members, provided the heart still beats with love for the work of Jesus, Mary and Joseph, what more is needed to the happiness of the Christian, the Religious? I say, then, to the dear colony: "Fear nothing, then, except to lose confidence in God. We shall pray for you every day. Do not wait until May: you must be with us, if not to begin, at least to finish the beautiful month of March. Otherwise, as the Bishop informs me, the expenses of the voyage will be greater. On your arrival in New York, you will be furnished with directions to reach the shores of Lake Michigan, which is only thirty or forty miles from here; and when you come to Notre Dame du Lac, your joy will be increased a hundredfold. Oh! what acts of thanksgiving shall we not then make to Heaven! Then we shall speak of the blessings and goodness of Divine Providence! You will tell us of all that has transpired at Sainte-Croix since our departure, the various incidents of your long voyage, and, united together, we shall sing our hymns of gratitude to God, of joy to Our Lady—as we did but yesterday on the arrival of the rest of our little band."

Pray, then, pray often for all of us, and especially for the poor Indian missionary, who signs himself the devoted servant of all, but particularly of your Reverence.

E. SORIN.

#### Books and Periodicals.

MARCUS AURELIUS ANTONINUS. By Paul Barron Watson. New York: Harper & Bros. Franklin Square. 1886.

It is a strong argument in favor of optimism that no one can persistently make a special study of any of the works of nature without a steadily increasing delight in, and affection for, the object of his researches, let it be as unattractive as a spider or as irresponsive as hornblende. Even the human character, that work of nature in which the evil principle chiefly, if not exclusively, manifests itself, unfolds its substantial goodness in proportion as it is carefully studied. This is how it comes that all biographers, as their work progresses, exhibit a tendency to become panegyrists—a reflection which is forced upon us by the perusal of the volume before us. Few characters have been so variously represented as that of the subject of this work. As one of the "five good emperors,"—as the ruler from whose reign dates the "Decline and Fall of the Roman Empire,"—as an ascetic philosopher,—as the most inexcusable of the ten persecutors,—as distinguished for his private as well as public virtues,—as disgracefully tolerant of the flagrant infidelities of his wife,—Marcus Aurelius Antoninus has been held up to view under the most glaringly opposed lights. According to our author, if he persecuted the Christians, it was because he knew of no Christians but Gnostics and Valentinians, whose avowed immoralities deserved punishment. Rather odd, since Catholics always have been, are, and always will be, the vast majority of professing Christians, as their name implies. As to the Empress Faustina, she was not anything like as bad as her calumniators have represented, and Marcus was in blissful ignorance even of the comparatively trivial misdeeds of which she was guilty. All right. We are glad of it. His celebrated saying: "If I divorced her, I should have to surrender her dowry"—the Roman Empire,—is suppressed altogether. He probably never said it. We have found out that Nelson never said: "England expects every man to do his duty,"—that Washington never said: "I did it with my little hatchet," and, in general, that nobody ever said anything. The typography, execution and illustrations of this work are fine, and it will be a treasure to any library, public or private.

—We have received from the publisher J. C. Groene & Co., 42 Arcade, Cincinnati, a new piano piece by the popular composer A. T. Cramer. It is entitled "Gentle Billows," and is very bright and pretty.

—In *The American Agriculturist* for March, 1886, the various departments are profusely illustrated, and all the engravings accompanied with original articles by recognized leading writers, among whom are Seth Green, George Thurber, D. D., T. Moore, Andrew S. Fuller, Col. L. S. Hardin, Mason C. Weld, F. D. Curtis, and a large number of others. The full-page paper on American Seeds and Seedsmen, by Dr. F. M. Hexamer,

will be found valuable by all persons interested in this industry. Among the leading features of the *American Agriculturist* this year are Seth Green's papers on Fish Culture. With these plain and simple instructions, every farmer can raise his own fish on his own farm.

—*Scott-Browne's Phonographic Monthly*—devoted to “ye mystic Art called ye Shorthand”—is always a welcome visitor on account of its shorthand news, notes, and longer articles of general interest. These must make the *Phonographic Monthly* invaluable to professional shorthand writers of every school. The *Monthly* enters upon its 11th year with a new dress of unique pattern—partly good, partly susceptible of improvement. The figure on the cover is rather clownish, and the train of shorthand characters—somewhat like a train of old-time “Schooners” crossing a prairie—seems to have been badly damaged in collision with a shooting star. When “ye mystic Arte, yclept ye Shorthand,” followeth ye Irishman's example who got “an ass to roid,” it must needs be wary with its hooks, lest, like ye aforesaid Irishman, it doth not get bucked off and doubled up in a corner. As it is, the shorthand train needs to be stopped for repairs. The *Phonographic Monthly* is issued from Scott-Browne's College of Shorthand, 23 Clinton Place, New York.

#### Obituary.

—It is our painful duty to record the death of one of the brightest of Notre Dame's Alumni and a former Editor of the SCHOLASTIC—NATHANIEL S. MITCHELL, of the Class of '72,—who departed this life at his residence in Chicago, on Saturday, the 27th ult. Mr. Mitchell entered the University in September, '68, and during the four years of his college life distinguished himself by his fine mental gifts and noble qualities of heart, which endeared him to his Professors and fellow-students. And the bright promises, which his years of youthful study gave of a successful and brilliant career in the future, met with their realization when, shortly after leaving college, he engaged in the practice of his chosen profession—the Law. The Chicago papers, in noticing his death, all speak of him as “a young lawyer of ability and promise,” which is but a slight testimony, indeed, to his real worth as a man and a Christian. His many friends at Notre Dame extend their heartfelt sympathy to the afflicted family of the deceased in this great trial which our Heavenly Father has sent them; but bid them have the consoling assurance that he whom they mourn will enjoy the blest reward of a well spent life. May he rest in peace!

—Mr. and Mrs. Harold Hayes, of Chicago, have the sincere sympathy of their many friends at Notre Dame in their recent great affliction—the loss by death of their two little children. The Christian faith of the bereaved parents will comfort them with the assurance that their loved ones are now

numbered among those happy souls in the abode of the blessed whose intercession, because of their innocence, is so powerful in behalf of mortals upon earth.

#### Personal.

—Very Rev. L. J. L'Etourneau, C. S. C., of '45, is at present Master of Novices at Notre Dame.

—Rev. D. J. Spillard, C. S. C., '64, recently conducted a successful mission at Holy Cross, Iowa.

—Rev. M. Robinson, C. S. C., Professor in the University, has been appointed to the superiorship of the Professed House.

—Rev. J. M. Toohey, C. S. C., late Professor in the University and Master of Novices, has gone to Valparaiso, Ind., to take charge of St. Paul's Parish in the absence of the Rector, Rev. M. O'Reilly, of '58.

—We learn that Mr. Hugh Nealis, of St. Johns, New Brunswick,—who, with his two little daughters, Mary and Maggie, spent some days at the University, visiting his three sons and Mrs. Nealis,—has been so favorably impressed with the flourishing condition of South Bend that he purposes removing his business from St. Johns, and settling in our neighboring city next Fall, when he will place his daughters at school at St. Mary's.

—In a copy of the *Heppner Gazette*, of Oregon, which was mailed to one of the Prefects recently, we noticed the business card of an old college student and friend—H. B. Le Fevre, of '77. In the same paper is a beautiful poetic description of Lone Rock Valley—which smacks much of the literary productions of our friend—entitled, “Sky Parlor.” Mr. Le Fevre's card reads: “H. B. Le Fevre, Justice of the Peace, Notary and Land Agent. Lone Rock, Gillman Co., Oregon.

—Among the visitors during the past week were: Mrs. and Miss Parmelee, Englewood, Ill.; Mr. Clem. A. Towne, Marquette, Mich.; Mrs. R. White, Miss Minnie Madden, New York; Mr. C. C. Roberts, Michigan City, Ind.; Mr. and Mrs. T. H. Carter, Helena, Montana; Mrs. P. L. Thacker, Marengo, Ind.; Mr. A. H. Gordon, Elkhart, Ind.; Mr. Jesse E. Pumphrey, Columbus, Ohio; Mr. and Mrs. G. B. Lesh, Warsaw, Ind.; Miss Nellie New, Wabash, Ind.

—Mr. J. P. Whyte was last week married to Miss Maguire, daughter of Mr. John Maguire, the well-known real estate agent. The newly wedded couple left for the East, where they expect to spend a few weeks, after which they will occupy the neatly fitted-up residence of the bridegroom on Chouteau Avenue.—*Western Watchman* (St. Louis).

—Mr. Whyte was a prominent member of the Class of '65. His former Professors and many friends at Notre Dame extend their heartiest congratulations and best wishes for a long life of happiness to himself and bride.

—We hasten to make amends for an omission which occurred last week in our notice of the beautiful bust of Very Rev. Father General, which adorns the main parlor of the University. The names of

the generous donors of this work of art are as follows:

REV. A. B. OECHTERING, Mishawaka, Indiana.  
 MR. AND MRS. P. L. GARRITY, Chicago, Illinois.  
 MRS. CHRISTINE HUG AND SONS, Indianapolis, Indiana.  
 MESSRS. ADLER BROS., South Bend, Indiana.  
 MISS LAVINIA F. FORRESTER,  
 MR. AND MRS. PETER K. FORRESTER,  
 MR. AND MRS. EDWARD FORRESTER,  
 MR. M. RUMELY AND SONS,  
 MR. AND MRS. JACOB WILE,  
 MR. AND MRS. DAVID J. WILE,

} Laporte, Ind.

—The current number of *The Ave Maria* contains the following notice of the good work of an old student of Notre Dame—Rev. D. A. Tighe, of '69:

"A Catholic Social Club has been organized in the parish of the Church of the Holy Angels, Chicago, of which the Rev. D. A. Tighe is the esteemed rector. The object of this association is a commendable one—the promotion of social intercourse between the members of the congregation, whereby they become more closely united together in a spirit of harmony and community of interests. Thus, the progress, both temporal and spiritual, of the parish is aided, and the good of religion effectively advanced. This event marks another of the good results which have attended the administration of Father Tighe since he first took charge of the parish, at its foundation, up to the present time. When the parish was formed, a little less than six years ago, no church existed, and services were held in a hall on Cottage Grove Avenue, with an attendance of about twelve families. Nothing daunted by the many difficulties that beset him, Father Tighe undertook the erection of the present church on Oakwood Boulevard, and met with that merited success which, with the blessing of Heaven, has been his in all that he has undertaken. A beautiful church and rectory now adorn the Boulevard, both of which were built at a cost of about \$22,000, and are free from debt; while the parish has rapidly increased, and at present numbers some two hundred families. Father Tighe is ably assisted in his good work by the Rev. W. J. McNamee."

#### Local Items.

- Spring approacheth.
- The Seniors did nobly!
- Get your oars and bats ready.
- What has become of the Scientifics?
- "Mac" proved to be the best runner.
- The Columbians are preparing for the 17th.
- Ye electric light men! do not forget us at the printing office!
- The Philodemics will soon give a literary entertainment.
- An electric lamp in front of the Presbytery would fill a long-felt want.
- A grand new historical drama will be *the* feature of the Columbians' exhibition.
- The Feast of St. Thomas Aquinas will be celebrated, by transfer, on next Thursday.
- The St. Thomas Academy will hold a public disputation next Thursday evening.
- Some very pretty effects are produced by means of the electric light in St. Edward's Hall.
- Our friend John thinks there are times when the "barouche arcade" should be lighted.

—The Philosophers have secured "rec" for Tuesday next, and will spend the day in Elkhart.

—The "List of Excellence" for the Collegiate Courses and Course of Modern Languages will be published next week.

—We are pleased to learn that some fine vocal selections will be among the musical attractions of the exhibition on St. Patrick's Day.

—There is a nice little balance of three hundred and twenty-five dollars (\$325) deposited with the treasurer, as the net results of the Senior Bazaar.

—The "great event" took only one night and was a complete success, notwithstanding the "extensive old Judge and cheroot bills" which are *always paid*.

—The Military and Baseball men have been doing all the booming of late. It is now about time for our aquatic men to shake off their lethargy and make themselves heard.

—The enthusiasm created and interest taken by all in the medal contest were far beyond the expectations of the projectors. A. McNulty received exactly 13,661 votes, and P. Chapin 11,646.

—On Wednesday last, the members of the Class of Modern History submitted excellent essays on the Crusades to the President of the University. In this class special attention is at present given to the period of the so-called Reformation.

—It is high time for our competing essayists to give some signs of life. Quite a number of medal awards this year will depend upon essays. Some of the subjects have already been announced. The SCHOLASTIC would like to hear from the competitors.

—The weekly reunions of the Crescent Club are enjoyed by the boys who like to be sociable. A varied programme is carried out at each meeting, and special attention is given to the practice of courtesies that should characterize the intercourse of gentlemen.

—Professor Edwards has given Signor Gregori an order for a full-length, life-size portrait in oil of Most Rev. Archbishop Kenrick, of Baltimore, President of the First Plenary Council. The artist is now at work on a portrait of Rt. Rev. Bishop Luers, First Bishop of the Diocese of Fort Wayne.

—A very exciting series of handball games for an elegant medal was played in the Minims' play hall, Thursday afternoon. The players were, Masters Landenwich, McGill, Farmer and Bailey on one side, and Moncada, Kellner, Peck and Sweet on the other. The series resulted in favor of Landenwich and his men.

—Great is the power of the press! We made an appeal, two weeks ago, for the electric light in the Presbytery; in response, two men appeared, one day last week, made two holes in a wall, then suddenly disappeared and have not as yet been heard from! However, we still entertain hopes of the ultimate success of our efforts to "spread the light."

—The Director and members of the Baseball Association are under obligations to J. C. Larkin and Jas. Solon, of '84, for their kind remembrance



and useful donations to the Seniors' bazaar. These young gentlemen are successfully engaged in business in Chicago, and always take an active interest in the welfare of the students here, and in the prosperity of their *Alma Mater*.

—Parties wishing to see the picture of three as handsome young men as can be found in the State of Iowa, and, for that matter, any other State, should call at the Seniors' reading-room. Two of them are former old students—Thos Kavanagh, of '82, and Louis, of '85. Our only regret is, that we cannot claim Marcus also, for such young men are a credit to any institution in the land.

—St. Joseph is receiving regal homage in St. Edward's Hall. At the opening of this month consecrated to the glorious Patriarch, the choicest plants in the Palace—cala lilies, caladiums, echines, jasmines, geraniums, and golden spirea, were gracefully arranged round his statue. In addition, the Princes deposited their wealth of elegant cards, home remembrances, etc., at his feet.

—The 12th regular meeting of the Sorin Literary and Dramatic Association was held on Monday, March 1st. The proceedings consisted of a debate, in which G. Landenwich, A. Nussbaum, C. Mooney, S. Ciarcoschi, J. Piero, W. Bailey, S. Jones, F. Dunford, P. Sweet, and F. Chute, took an active part. Master W. Rowsey, of Toledo, Ohio,—son of Dr. Rowsey, who was a student in the early days when Very Rev. Father General was President—was admitted to membership.

—The first regular meeting of the St. Thomas Aquinas Academy for the second scholastic session was held on last Tuesday morning. After the reading and adopting of the minutes of the previous meeting, officers for the session were elected as follows: Very Rev. E. Sorin, and Rev. T. E. Walsh, C. S. C., Hon. Directors; Rev. S. Fitte, C. S. C., Director; Rev. N. Stoffel, C. S. C., Assistant Director; T. J. Sheridan, President; F. H. Dexter, 1st Vice-President; Jno. Conlon, 2d Vice-President; Jos. A. Ancheta, Corresponding Sec'y; M. Burns, Rec. Sec'y; M. Dolan, Treas.; J. Wagoner, 1st Censor; T. Hagerty, 2d Censor.

—The University Moot-court convened on the 27th ult., Judge Hoynes on the bench, for the purpose of hearing the case of Kirk *vs.* the Air Line R.R., Co. The interests of the plaintiff were represented by Messrs. Wilson and Saviers; those of the defendant by Messrs. Byrnes and Ancheta. The case was well conducted on both sides, spice being added to the proceedings by the energy with which the Attorneys defended the interests of their clients. The witnesses on behalf of the prosecution were Messrs. Burns and Goulding; of the defense, Finlay and Sheridan. The jury, consisting of Messrs. Harrison, Cartier, Jeffs, Hagenbarth, Rahilly, and Talbot, returned a verdict of \$15,000 damages for the plaintiff. V. Koudelka acted as clerk; R. Byrnes as sheriff.

—The first regular meeting of the Senior Archconfraternity was held Feb. 28, Prof. Wm. Hoynes presiding; the object of the meeting being the election of officers and the adoption of a Constitu-

tion. The officers elected for the present session are: Director, Rev. T. E. Walsh, C. S. C.; President, Prof. Wm. Hoynes; Vice-President, A. A. Browne; Recording Secretary, J. A. Ancheta; Corresponding Secretary, T. J. Sheridan; Treasurer, S. T. Murdock; 1st Censor, F. J. Hagenbarth; 2d Censor, G. Harrison. The main features of the new Constitution are that the members of the society shall attend Mass in a body on two Saturdays of each month; that they shall approach Holy Communion on one of these days, and on all the great feast days of the Church; and that they hold a literary and business meeting on the third Sunday evening of each month.

—Considerable curiosity has been excited of late by the tattered flag in the rooms of the Historical Department. During the war, the Juniors organized a Drum and Fife Corps, which for years enlivened the campus with the strains of martial music. Elegant Zouave suits were procured by the late Father Lemonnier, and the boys presented a gay appearance in their loose, red trousers, white leggings, blue jackets and tasselled turbans. When General Lawlor, of Prairie du Chien, visited Notre Dame, in 1862, he was so pleased with the organization that he promised to send the boys a flag. In due time, a beautiful silk banner arrived, and did good service on gala days. It was carried to the great Sanitary Fair at Chicago, and when the news of Lincoln's assassination arrived at the College, the flag was heavily draped and exposed, with other funereal decorations. On the occasion of President Garfield's funeral it was used to decorate the entrance to St. Mary's Academy, and was so badly rent and torn by the winds, that it was given an honorable retirement from active service.

—Rev. D. Duehmig, the learned Rector of Assumption Church, Avilla, Ind., lately sent to Professor Edwards a German Bible printed in the month of March (Monday after *Invocavit*), in the year of our Lord, 1483, about seven months before the birth of Martin Luther, and is therefore over 400 years old, as can be seen on the last page. It was printed by Anthony Koburger, at Nuremberg, Bavaria, being the first work that was artistically executed and richly illustrated after the art of printing was invented. The chapters are not as yet divided into verses. The many wood cuts found in it were executed by Michael Wolgemut, and the beautiful initials were made by hand, as also one page which was probably lost, and afterwards elegantly written by hand. Anthony Koburger, the publisher of this Bible, commenced printing in 1470, and was, perhaps, the most enterprising printer of the 15th century. He had printing establishments at Nuremberg, Bavaria, at Basil, Switzerland, at Strassburg, Alsace, and at Lyons, France, employing more than one hundred hands, and running twenty-four printing presses. Up to 1518—before the so-called Reformation—twenty different German editions of the Bible, printed by different firms, were in the hands of the people, fifteen translated into high German and five into low German. This rare work is now on exhibition in one of the Cabinets of the Historical Department.



## 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, Ashford, Aubrey Akin, V. Burke, M. Burns, D. Byrnes, Becerra, Bowles, Bryar, Baca, A. Browne, F. Brown, Breen, Becker, P. Burke, Condon, C. Crowe, E. Coady, Congdon, Craig, Chapin, Jno. Cusack, Jos. Cusack, Walter Collins, Fred Combe, Cassidy, Cooney, Crilly, W. Cartier, Dexter, Dolan, De Haven, Dohany, Egan, Emmons, Fogarty, Finlay, Ford, Forbes, Goulding, A. A. Gordon, A. Gordon, Gallardo Glenn, Hamlyn, Hagerty, G. Houck, J. Hampton, Harrison, Howard, Haynes, Judie, J. Jackson, Koudelka, H. Kenny, J. Kenny, Karst, Kleiber, Latshaw, H. Luhn, Larkin, Ley, B. Morrison, Murphy, McNulty, Murdock, Mier, McEriain, McGuire, Miller, C. Moon, Meagher, Neill, Nancolas, O'Rourke, O'Donnell, Ott, O'Connell, P. Prudhomme, J. Prudhomme, C. Paschel, H. Paschel, P. Paschel, Padilla, T. Ryan, E. Ryan, Remish, E. Riley, Rothert, Rochford, Regan, Rheinberger, Rahilly, Rodriguez, Shaide, Stubbs, Saviers, Sheridan, Strasser, F. Soden, Snapp, Triplett, Vandercar, C. Williams, W. Williams, White, Wagoner, Wilson, Zeitler, Keys, Dowling.\*

## JUNIOR DEPARTMENT.

Masters Adlesperger, Adams, Austin, Ackerman, Akin, Benson, Bodley, Brabrook, Baur, Brownson, Boos, Bowles, E. Benner, F. Benner, Bunker, Bacigalupo, Curtis, Colina, Courtney, Cleary, Cooper, Chute, G. Cartier, Cavaroc, Clarke, Cain, Coles, Chaves, Dillon, Darragh, Dickinson, Dungan, Decker, Dunning, Ewing, Epple, Frain, Fisher, Fitzgerald, Fitzharris, Fontanel, Grothaus, Goebel, Galarneau, J. Garrity, Gordon, Hoffman, Houston, T. Hake, A. Hake, Hiner, Hoye, Hall, Inderrieden, Jewett, P. Jacobs, N. Jacobs, Joyce, F. Konzen, W. Konzen, Levin, Luther, McCourt, McPhee, McConn, Meehan, McIntosh, Myers, McNamara, Mulkern, Mitchell, Macatee, Mohun, Mulberger, Nealis, McCort, Nester, Newton, Nations, O'Connor, O'Gorman, Oxnard, O'Kane, Portillo, Press, Prudhomme, Preston, Porter, Regan, C. Ruffing, A. Ruffing, Ramirez, Scherrer, L. Smith, S. Smith, H. Smith, Shields, Spencer, Steele, Servis, Talbot, Tewksbury, Towner, Tarrant, Tiedrich, Vanselow, Valasco, Walsh, Welch, Wabraushek, Wagoner, C. West, Woodman, Williamson.

## MINIM DEPARTMENT.

Masters Atkinson, Ackerman, Bailey, Bull, Ciarcoschi, J. Connors, E. Connors, Chute, Campeau, Crotty, L. Doss, E. Doss, Dewald, T. Falvey, F. Falvey, E. Falvey, Farmer, Fontanel, Griffin, Graham, Grant, F. Garber, E. Garber, Haney, Healy, Hillas, Huiskamp, Inderrieden, Jones, Jewett, J. Kintz, A. Kintz, O. Kintz, Keeffe, Kellner, Klaner, Landenwich, Mainzer, Moncada, Morgan, McIntosh, McGill, McCourt, McNulty, Martin, Murphy, C. Mooney, H. Mooney, Munroe, Mitchell, Nester, Nussbaum, O'Neill, Paul, Piero, Quinlin Ramsey, Riordan, Rousey, Stone, Steele, Sullivan, D. Sweet, G. Sweet, A. Smart, W. Smart, C. Scherrer, E. Scherrer, Taft, C. Nealis, B. Nealis.

\* Omitted by mistake for two weeks.

## 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.]

## MINIM DEPARTMENT.

Masters Cobbs, Landenwich, Piero, D. Sweet, Ramsey, Moncada, Crotty, McNulty, C. Mooney, Dunford, A. Smart, Riordan, B. Nealis, F. Peck, Martin, Nester, Nussbaum, E. Doss, J. Peck, Jones, C. Scherrer, Kellner, Munroe, Bailey, McGill, Graham, Inderrieden, J. Connors, E. Connors, G. Sweet, W. Smart, Huiscamp, L. Doss, E. Scherrer, Paul, Barger, H. Mooney, Taft, Haney, Steele, C. Nealis, E. Garber.

(From Chicago Press Reports.)

Exercises at Nativity Parochial School,  
Chicago, on Washington's Birthday.

The Brothers of the Church of the Nativity, Thirty-seventh and Dashiell streets, instituted a boys' Parochial school, the first of September last, whose membership is now about 350; and last evening the school gave its first public exhibition, consisting of dramatic efforts, recitations and calisthenic exercises. The exhibition was given in the lecture-room of the Church, and at 7.30 o'clock the hall was comfortably filled with some 750 persons, nearly every seat being occupied. The audience was composed principally of parishioners of the church, and mainly of children of the school and their parents. Among those present in places of honor, on the foremost row of benches, were Rev. Fathers Cartan, McGuire, Smith, Gilfoy, and Brother Justinian, with Brother Fabian, of Notre Dame, Indiana. A large stage was fitted up with benches in the front of the hall, on which were ranged some seventy-five members of the school, who were to participate in the exercises of the evening, and this was curtained off from the auditorium. Brother Urban officiated as stage-manager, director, and prompter. Miss Josie Cartan presided at the piano, as accompanist, and rendered invaluable services. In the first part, the recitation, "The Everlasting Church," by Master T. Hinck, was prompt, self possessed, and quite creditable to the reader. This was followed by a song, "Vacation," with much spirit and feeling. In the second part, "Faithful Unto Death," was nicely recited by Master T. Curran, when a song, with chorus, "A Boy's Best Friend is His Mother," was rendered, in a feeling and appreciative manner. The third part consisted of a farcical act, quite amusing, and spiritedly enacted by Masters H. Cleary, and J. Riordan. This was followed by an unique and original presentation of a strictly new (if not a classical) edition of Artemus Ward's "Wax Figgers," in which John Clinton, in costume, very creditably committed to memory and unhesitatingly recited a lengthy, descriptive text of the "figgers" on exhibition. The "wax figgers" were represented by Masters J. McMahan, J. Murtaugh, J. O'Leary, and C. Lamb. In part four, thirty-five pupils, arranged in a rainbow-line, sang, with great freedom and abandon, with proper gestures, "Johnny Schmoker," to the accompaniment of Miss Cartan. Then followed the rhythmical recitation, "My Father," participated in by fifteen scholars. Perhaps the most interesting part of the evening was the calisthenic exercises. Seven pupils, under direction of Brother Urban, went through a lengthy manual of club manoeuvres, to the accompaniment of *Galop Militaire*, by Mrs. Gabriel. Then followed light calisthenics, small wooden dumb-bells, by a class of nine junior pupils. This was followed by exercises with poles, a class of seven pupils, to the music of "Hail Columbia." A five-act drama—"St. Louis in Chains"—was well taken, the characters and actors (in mimic stage-wardrobe) being:

St. Louis, King of France.....	E. Rainey
Philip his son.....	P. Gorham
Almodam, Sultan.....	E. Byrnes
Ocita, Commander.....	J. Clinton
Osman, Prince.....	R. Thompson
Adhomer, an Apostate.....	T. Curran
Almanzar, his brother.....	J. Hinck
Guards.....	T. Graham and E. Wall
Mamelukes.....	{ J. Murphy, J. Malloy, J. O'Leary C. Lamb, J. McMahan, J. Hinck

The parts were lengthy and difficult of retention, but were admirably recited, and without hesitation or break.

In the seventh part, a song, with chorus—"God Bless You"—was rendered, in a spirited manner. Then came the pretty and impressive tableau, "Prayer," Master C. Regan posing as the "Angel."

The exercises concluded shortly before 10 o'clock, and all who witnessed the efforts of the scholars were more than pleased with the entertainment, which reflected no little credit upon the Brothers who had its preparation in charge, and also on the pupils who, with so much goodwill and enthusiasm, were the direct principals and actors on the pleasant occasion.

## Saint Mary's Academy.

*One Mile West of Notre Dame University.*

—Mrs. Veronica Reilly Lynch, a former pupil of St. Mary's, has the warmest good wishes of her numerous friends at St. Mary's in the hope that her new home in Atlanta, Ga., may prove a most happy one.

—The Roman mosaic cross is worn by Margie Smith, thanks to the courtesy of Minnie Mason, by whom it was drawn. Those who drew with them were the Misses Bragdon, Clifford, Coll, Griffith, Hertzog, Nester, Prudhomme and Regan.

—*St. Mary's Chimes*, Vol. XI, No 3, was read at the regular Academic reunion by the Misses M. F. Murphy and J. Lawrence. The editresses were the members of the Second Senior Class. The number was sprightly and entertaining.

—Among the most praiseworthy efforts of the young elocutionists who take private lessons in elocution is that of Miss Williams in the reading of Miss Eleanor C. Donnelly's beautiful poem, "Legend of the Best Beloved." Over fifty pupils take private lessons.

—A very beautiful bridal gift, from friends at St. Mary's, in the form of a rich painting of the "Immaculate Conception" on parchment paper as a companion panel to "Lines of Congratulation," beautifully decorated with flowers, was forwarded to Mrs. Jennie Reilly O'Byrne (Class '84), of Savannah, Ga.

—Much might be usefully said upon the care every young lady should bestow upon the correct spelling of her vernacular. It is a thorny path, we know, when Johnson, Walker, and Webster do not always coincide in the orthography of many words; yet, as with everything else, we must do the best we can under the circumstances, and, since Webster is at present the acknowledged authority, must loyally support "the standard," and when doctors disagree, take him as the umpire who is alone empowered to settle the points in dispute.

—The pleasure of a call from Mr. T. H. Carter and his bride, Nellie Galen Carter (Class '82), of Helena, Montana, was received on the 28th ult., on their return from their wedding tour in the eastern cities. The enthusiastic praises bestowed upon the University of Notre Dame and the Academy of St. Mary's by Mr. Carter proves that, although widely travelled and experienced, the gentleman has found the two institutions to compare favorably with their contemporaries in the East. May joy attend the happy pair to the end of the long and prosperous life wished them by their numerous friends at St. Mary's!

—Sincere condolence is extended to Mr. Harold Hayes and his wife, Mrs. Helen Foote Hayes (Class '76), of Chicago, in their late sad affliction—the loss, by death, of their two beautiful children. The Christian fortitude with which their affectionate hearts have accepted the cross is just what

would be expected from those possessed of their lively and active faith. The two little boys died within one week: the youngest first. When the eyes of the second were closed in death, after a few short hours of much-needed repose, the young parents hastened to attend five o'clock Mass, to offer to God the sacrifice which He had required of them.

—The spelling match, which took place on Washington's Birthday, was one of the most enjoyable features of the day. All the Senior classes participated, and a friendly spirit of emulation made the competitions spirited. The palm of victory, after a two hours' contest, was won by the Misses Barlow and Munger, of the Graduating Class. Those who held their ground for the greatest length of time were the Misses Duffield, Trask, M. F. Murphy, Horn, C. Scully, S. McHale, Brady, B. Heckard, Kearney, and Thornton. Two of the 1st Seniors were first vanquished; but as we attribute this fact to their excessive diffidence, we forbear giving their names.

—The play, "New Arts," though presented on Tuesday, was intended as a celebration in honor of the birthday of the greatest hero of American history—Gen. George Washington—the man chosen in the designs of Providence to lead the colonies to a successful defence of their liberties, and, finally, to their auspicious independence of the arrogant claims of the English Government.

The devotedness of some who took the most active parts in the play, also in the preparations, was a proof that praiseworthy ardor is not altogether extinct. The youthful hearts of those who, after the country has enjoyed more than a hundred years of political and religious liberty, and who now live to reap the harvest of prosperity planted in those "times that tried men's souls"—the times of Gen. George Washington—do not forget the gratitude they owe him.

The entertainment was naturally complimentary to the venerable author of "New Arts," Very Rev. Father General Sorin. The gracefully artistic arrangement of the stage (which necessarily requires no small amount of labor, since St. Mary's is not yet so fortunate as to possess an Exhibition Hall,) was the result of the ready kindness and skill of the Misses Wolvin and S. St. Clair; the graceful costuming was due to the generosity of Miss S. McHale. Several other young ladies were thoughtfully attentive to render needed services. The Juniors beg those members of the Elocution classes who so kindly interested themselves in their success to accept warm acknowledgments and many thanks.

The part of "Miss Eastlake," taken by Miss Grace Regan, was, without question, the most complete characterization of the evening. It would compare favorably with anything in the rendering of "New Arts" by the Seniors, just before Christmas. Miss Lillie Van Horn, as "Madame Afable," was pronounced perfect by Father General. Others who were specially praised were: the Misses Stumer, as "Miss Holmes"; Fannie Hertzog, as

"Miss Clark"; and Florence Steele as "Miss Carson." The audience, though of necessity small, was composed of competent judges, and nothing but complete satisfaction with the youthful performers was expressed. Rev. Father Shortis, at the close, declared the efforts of the little girls worthy of a larger hall.

#### Light and Shade.

The divine Artificer, in the grand painting of Nature, has taught artists the charm of light and shade. Standing in a valley, we behold the mountain-tops resplendent in the glittering sun, while shadows shroud their bases. Look into the depths of the passing tide: not a ripple but has its shade. Stoop down, and in the lovely dewdrops at our feet is mirrored the miniature heaven with its clouds. The oak has its shade, and the petal of the rose its shadow. The shadowy background serves but to enhance the beauty of the light kissed blossom, and the deep blue of night throws into relief the myriads of stars, resting on that azure sea. It is from objects unnoticed by the multitude that the lover of nature derives his greatest pleasure. The grand events of History and the noble deeds of valiant men may be for us the study of a life-time; and yet the driftwood along the mossy edges of the stream, which carries us towards the ocean of eternity, is replete with lessons. Ah! yes, it is 'mid life's driftwood that we find the history of hearts and souls. True, bright sunbeams kiss the storm-beaten wrecks, but they only show the deep, deep shadows under the driftings.

While watching the faces of those around us, how often have we not obtained glimpses of the soul beneath,—depths of character of which we never dreamed! Just a sudden light to show the workings of the heart and mind, and yet that little gleam has revealed beauty, worth and nobility.

But, alas! while marvelling at the wondrous power of one ray of God's pure light, have we not but too often been saddened by shadows which marred His works? How many brilliant writers charm us with their golden thoughts, and just when our pleasure is at its height, there, cowering away from the sunlight, we see the baneful shadow of prejudice or bigotry! Then, again, the world is thrilled to hear of some noble deed, and in the midst of our enthusiasm we behold the brightness tarnished by some selfish motive.

History abounds in examples of noble men and women whose lives would have been models for future generations, had it not been for some shadow—perhaps of pride, or ambition, or avarice—that hid the light.

Such thoughts sometimes awaken feelings of sadness; but if we look with calm glance at the dispensations of a wise Providence, we will see that all earthly things partake of this dual nature—sometimes flooded with light, and again hidden in the shade; but

"What seems so dark to our dim sight  
May be a shadow, seen aright,  
Making some brightness doubly bright."

During the years that He who said "Let there be light," dwelt on earth, His pathway was overshadowed by Calvary's Cross; while the clouds of Simeon's prophecy hung heavily o'er his Mother's heart; and, in hours of darkness, it is from that sorrow-laden heart that we derive courage to go to Him who is "the way, the truth and the light."

"We may not draw aside the mystic veil  
That hides the unknown future from our sight,  
Nor know if for us waits the dark or light;  
We have no power to look across the tide  
To see, while here, the land beyond the river;  
But this we know—we shall be God's forever;  
So we can trust."

M. F. M.

#### Roll of Honor.

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

#### SENIOR DEPARTMENT.

*Par Excellence*—Misses Allnoch, Alwein, M. Andreus J. Barlow, Bruhn, Butler, Brady, Blair, Blacklock, Baschamang, Beckmann, Carney, Clendenen, Chaves, Considine, Claggett, Coll, Carmien, Cox, Carroll, M. Dillon, A. Donnelly, E. Donnelly, Dart, Desenberg, B. English, A. English, Egan, Fuller, Faxon, Fehr, Farnsworth, Fenton Griffith, Alice Gordon, Addie Gordon, Green, A. Heckard, Hummer, B. Heckard, Henry, Kearney, Kearsey, Kearns, Kingsbury, Kennedy, Lang, Lyons, Livingston, Laskey, Lawrence, Moon, Munger, M. F. Murphy, Morrison, McHale, L. Meehan, M. McNamara, C. McNamara, A. Monahan, Neff, North, H. Nester, Otero, Patrick, Riedinger, Robb, C. Scully, S. St. Clair, L. St. Claire, M. Scully, Stadtler, Shields, Shephard, Stafford, Stocksdale, Thornton, Williams, Wolvin, White, I. Wynn, F. Wynn. *2d Tablet*—Misses I. Bubb, Lauer, Morse, Murphy, Rose.

#### JUNIOR DEPARTMENT.

*Par Excellence*—Misses L. Bragdon, S. Campeau, M. Clifford, M. Coll, M. Duffield, L. Griffith, F. Heitzog, A. Keyes, M. Mason, L. Nester, C. Prudhomme, M. Paul, G. Regan, K. Servis, M. Smith. *2d Tablet*—Misses M. Barry, F. Steele, L. Simpson

#### MINIM DEPARTMENT.

*Par Excellence*—Misses E. Blaine, E. Burtis, L. Caddagan, E. Kendall, M. Lindsey, E. Qualey, H. Rhodes, J. Wallace, F. Spencer.

#### Class Honors.

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

Chemistry—Misses E. Kearns, E. Duffield, L. Trask, M. Hummer, N. Brady, F. Carmien, B. Snowhook, G. Regan, Alice Gordon, A. Butler, H. Guise, N. Donnelly; Rhetoric—Misses F. Kingsbury, I. Bubb, A. Riedinger, H. Rose, L. Blair, G. Stadtler, A. Henry, A. White, L. Meehan, K. Brown, B. Lauer, M. Morse, E. North, M. Lyons, E. Coll, M. Chaves, M. Stafford, L. Considine, M. Rend, M. Clifford, M. Cox, E. Balch, M. Smith, F. Hertzog; History—Misses B. Snowhook, G. Regan, C. Fehr, E. Kearns, L. St. Clair, L. Trask, A. Donnelly, B. Heckard, B. English, F. Carmien, A. Duffield, H. Guise; Physical Geography—Misses H. Smart, F. Robb, F. Spencer, M. McEwen, A. Kennedy, N. Meehan, L. Haas, B. Desenberg, M. Murphy, M. Duffield, S. Campeau; Arithmethic—Misses K. Shields, M. McEwen, N. Meehan, M. Duffield, L. Haas, B. Desenberg, A. Monahan, E. Claggett, H. Smart, E. Blaine, T. Balch, B. Pierce, M. Mason, M. McNamara, E. Qualey, M. Lindsey, E. Burtis, L. Nester, M. Paul, C. Prudhomme, M. Alwein, M. Murphy, H. Nester, O. Boyer, F. Wynn, L. Bragdon, M. Andreus; Junior Grammar—Misses F. Steele, E. Qualey, O. Boyer, M. Coll, M. Paul.