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The Collegiate's Flowers.

*Affectionately inscribed to my dear young friend, MISS
ULRICA DAHLGREN.*

BY ELEANOR C. DONNELLY.

The tournament of Thought was done,
The gentle joust of tongues was o'er,—
One youth, a gifted mother's son,
Stood 'mid his comrades, conqueror.

Upon the stage, applauding hands
Their floral tributes thickly rained,
As tho' to bind with flow'ry bands
That virgin hero, all unstained.

Thought he of Self in that glad hour?
Of Mother, Sister, Sweet-heart fair,
At whose dear feet each bud and flower
Might breathe his homage pure and rare?

Ah! yes, while stooping,—to his breast
He caught the blossoms, love-illum'd,—
One royal Maid his thoughts possess'd,
The fairest Flower that ever bloomed!

MOTHER and MAIDEN, set afar
On throne of ivory and gold;
The Bright, the Blest, the Morning Star,
Whose praises prophets sang of old;

The Virgin clad in robes of light,
The House of gold, the mystic Vase;
The Lily of all lilies white,
The Rose of Sharon, full of grace;—

Swift hieing from the festive hall,
He bore his flowers to *Her* shrine;
"O Love!" he cried: "great Queen of all!
The glory of this day is thine!"

"This fragrant wealth of summer bowers
Belongs to thee, to *thee* alone!
Ah! take my heart among the flowers,
And make it, henceforth, all thine own!"

The Origin of Ideas.

BY REV. S. FITTE.

Nothing is so simple as the word "idea"; and, strange, nothing so hard to define. Is it an image, a representation? How is it that man alone has ideas? What kind of notions are those first impressions which beam, as it were, from the eyes and countenance of a little child? Are they precocious sparks of reason, or more refined rays of instinct? Nobody knows; and philosophy sits embarrassed and speechless beside the mysterious cradle of human intelligence.

Again, who is the sage, shrewd enough to tell us the name of the first idea we get, of the very first knowledge of which we become conscious? Was I struck with the vague notion of being which, laid down in my mind as a kind of thinking nebula, grew clearer and clearer? Or, perhaps, did I not feel, before anything else, the presence in me of a Being, powerful and good, who left His mark engraved in my whole nature? And, supposing that I never heard any human speech, that I had never received any training or education, that I had been brought up just like a little dog or pony, could I have acquired any ideas at all? and what, now, would have been my mental development? One may safely defy all the physiologists and philosophers to answer these questions satisfactorily. Still, it is a fact as evident as the noonday sun that we think, that we possess ideas which are more numerous than the hairs of our heads, that we treasure them up in the capacious store-house of our memory, that we combine them, with or without reflection, but never without success. What is human life, after all, but an ebb and flow of thoughts and feelings, resolutions tossed about by the storms of passions, until the fragile bark of our soul, loaded with good and bad works, reaches the shores of eternity? Facts and ideas—this is the whole of man; self-evident principles, and greater or less exactness in their innumerable applications; a perfect ideal of truth, virtue and beauty, unceasingly placed before our eyes, and constantly flying away when we hope

to come nearer to it; in short, sublime aspirations and irresistible yearnings toward an infinite happiness; this is the loud cry of all human nature; reckless failures or sad disappointments, this is, too often, alas! the last result of all our efforts.

How are we to reconcile these contradictions? What is the cause of that inevitable conflict between truth and error, between right and wrong, which rages within the human heart before taking place on the boundless stage of history? Is it that man, more miserable than any other animal, has been doomed to doubt and despair? Does man descend from a lower race, the instincts of which he has retained? Or, rather, is he not limited in his nature, infinite in his desires—"a kind of fallen god who remembers heaven"?

"Man is neither an angel, nor a beast; and the trouble is that he who wants to play the part of an angel makes a fool of himself." Man is not a pure spirit, since he has flesh and blood, and performs all the operations of the animal life; nor is he to be placed on the same level with mere brutes, as he knows himself, the beautiful universe around him, and far, infinitely far above matter, plants, brutes and human beings, his Maker and Creator, whom he calls God, and worships as almighty, all-wise, and good beyond measure. And while all the other animals, naturally turned towards the ground, and, unconscious of their existence, look downward to matter only to grow and die forever, man, a reasonable creature, in spite of himself, turns to heaven his lofty countenance, and, longing for the starry sky, bears upon his very features the stamp and indelible promise of his immortal destinies. Human reason, a noble daughter of God, born to be the heir of a happy eternity, stands as the sovereign queen of the earth, the artisan of science and progress, the judge and arbiter of the universe. True it is, that man is free to degrade his nature and faculties, and, shutting himself up within the narrow limits of the senses, to deny his sublime dignity, to cast his crown in the mire, and to renounce his glory to come. Yes, indeed, he may yield to guilty inclinations, and, listening to the voice of base systems, endeavor to persuade himself that his soul is but organized molecules, his intelligence a mechanical force, and the moral law nothing more than physical necessity. But, sooner or later, there shall arise from the bottom of his heart and conscience a cry of sad despair, an eloquent protest against such pernicious doctrines.

In vain do the partisans of Sensism maintain that our ideas, our feelings, our resolutions, in fact, all mental operations, not only originate in matter, but are hardly anything short of transformed sensations; we know, beyond a doubt, and emphatically assert that such notions as those of truth, good, justice and beauty, cannot possibly be drawn from merely sensible impressions, which are of themselves particular and changeable. Who, indeed, is bold enough to pretend that truth is never absolutely certain? Were it so, human science would become an empty word, and man's mind would be doomed to a barren scepticism. Who is foolish enough to affirm that virtue is never pure and sin-

cere, duty never obligatory, or the moral law liable to change? If so, then let good actions be a sham, man a machine, and society a tyranny. To profess Sensism, is necessarily to fall into Materialism, of which Positivism is an offspring, and modern Agnosticism the so-called scientific formula.

We must, therefore, come to the conclusion that there exists in man, besides the senses which we hold in common with animals, a force, or power, by which the human mind, rising above the sphere of material objects, reaches the superior regions of intellectual or metaphysical truths; nay, catches a faint glimpse of the infinite, substantial Truth and Goodness—God.

Now, the question arises whether it is possible to explain how man, through reasoning, is able to acquire universal ideas; nay, more, a certain, and, to some extent, clear notion of the infinite Being. We must confess that this is a profound mystery which can scarcely be penetrated by human reason, as it is closely connected with the awfully obscure union between soul and body. In order to account for it, philosophers have ventured to set forth many a speculation which can be reduced to four principal systems.

The first class comprises those who advocate innate ideas—ideas which are impressed on the soul at the time of its creation, and lie dormant until they are awakened by some exterior object. Shall it be admitted, with Plato, that these ideas are but "remiscences" of the eternal types contemplated by the soul before being united to the body? No: because this hypothesis is not supported by any facts, and leads to dangerous consequences. Shall it be said, with Descartes, that man possesses inborn first principles—such as axioms, and, especially, the idea of God? By no means, as it is a pure fancy of which we are not in the least conscious. Can it be maintained, as Leibnitz does, that man has naturally a vague representation of the universe which gradually becomes distinct and precise? No; it is opposed to experience, which tells that a child knows his mother and father before acquiring any notion of the world. Should we believe, on Kant's testimony, that the mind at first contains certain forms which are successively applied to the different objects? Again, no, as this would be like placing the cart before the horse; and because we are fully aware that objects presenting themselves to our intelligence impress their images upon the organs of our senses. Can we safely rely on Rosmini teaching that the mind, being penetrated with the idea of the possible being, changes it, little by little, into more and more particular notions? No, still less, as this is a purely fantastic assumption, and also, because we know for certain that we take hold, first, of external things, which our intellect generalizes more and more.

It would be useless to stop to refute the second system known by the name of Traditionalism. It is not true that all our ideas, nor even moral and religious notions, come directly from Revelation or education. This would amount to annihilating the natural activity of the mind, and making of man but a mechanical organism. The truth is, that hu-

man reason, naturally active, is aroused by external sensations, developed by education and society, finally elevated and perfected by God's grace, which places man in the supernatural order.

With all the respect due to two of the most illustrious philosophers of our own day—Gioberti and Dr. Brownson—we must say that the system called Ontologism, far from solving the question at issue, renders it more abstruse and complicated. Its defenders, successors of Malebranche, claim that man sees everything in God without receiving or requiring any assistance from the senses. This is too sublime to be correct, and rather fit for pure spirits than for man, "an incarnate intelligence." Moreover, the affirmation that we naturally behold the "creative act" has no solid foundation in matter-of-fact experience; and, in spite of the good intention and solemn declarations of its authors, is tantamount to the confounding the natural condition of man with the state of those blessed spirits who, contemplating God face to face, see Him as He is in Himself.

By far more simple and less dangerous is the system invented by Aristotle, and improved by the scholastics of the Middle Ages; as it seems to be a "golden mean" between two extremes—and moderation is always a sign of truth as well as of strength. We need not add that it forms the base and foundation of the solid metaphysics upon which rest the philosophical and theological speculations of the Angelic Doctor, St. Thomas Aquinas.

As we understand it, the scholastic system on the origin of ideas may be stated as follows: Human knowledge begins with and through the senses, inasmuch as the mind obtains its first notions by taking them from sensations. Relying on this undeniable fact that man is composed of soul and body substantially united, and also on this principle that "Nothing is in the intellect which has not previously been in the senses," the schoolmen state that man can know nothing except by means of sensible perceptions, which are followed by a mental process called abstraction. First of all, a sensation is experienced when the mind, being put in relation with a material object, is moved towards it, and thus made aware of the presence of the object which occasioned the sensation. Now, it is plain that here we should be attentive, both to the impression made upon the organs, and to the image produced thereby. But, secondly, as this image is simply that of a concrete, particular object, it has evidently no proportion with the intellect, whose function it is to apprehend the essence of things. It must, consequently, be transformed; and this operation is performed by the mysterious power of abstraction, in virtue of which the image that was material before becomes now intelligible, being altogether deprived of its physical conditions. Thirdly, the intellect, which was passive before, or, more correctly, indifferent to the apprehension of this or that object, is, as it were, stirred up, illumined and actuated, or turned towards that intelligible image. Then, and then only, the human intellect, having received it within itself, is enabled to conceive an interior word and to express it by means of language.

It might be said that the human mind resembles very much a mirror, placed by God between the world of bodies and the world of spirits, and naturally endowed with a double power of reflection. The faculty called in modern times imagination, necessarily receives the impressions made upon the organs, and consequently exists in animals as well as in man, being in the former a purely physical agent. But whilst in brutes it is exclusively turned towards material objects, and compels them to feel without knowing what they do, in man, on the contrary, it is subject to, and connected with, the intellect as a handmaid obeys her queen. Still, as the image impressed on the inferior face of the looking-glass is material, it cannot have any direct action upon the superior face. On the other hand, the intellect of itself is unable to understand anything in particular, unless a representation of something real has previously stood before the mirror, as the eye is able to see only when it has been struck by light. Therefore, it is the same light which renders the material image intelligible, and enables the intellect, by understanding, to take hold of it. This light is not the act of creation, of which we are not conscious, but a natural power or force, which God, in creating the soul, imparted to reason, and which causes it to discover and grasp the essence or idea of an object by means of its image.

Thus it is that the human mind perceives material things by abstracting their forms out of their physical images; and, working again upon this initial knowledge, rises thereafter, owing to the influence of society and education, to the concept of that which is purely immaterial. Thus it is that the intellect must of necessity use the material furnished by the senses, and, being once illumined by the light of the abstractive power, understands, first, matter; then its own self, and, finally, the things of God, and God Himself, in some degree. All this agrees in fact with the axioms laid down by the Angelic Doctor, viz.: "Operations follow faculties, and faculties follow the being"; or, in other words, "There must always be a harmonious proportion between the knowing subject and the object to be known."

Such a system, without solving the problem which seems to be inexplicable, tells us, in the most satisfactory manner, how we obtain universal ideas, and are able to account for the primitive foundation of human knowledge.

In the first place, nothing appears to be repugnant in this theory. By essence, indeed, is meant that which causes everything, whether real or possible, to be what it is. So, for example, a plant is a created substance, gifted with unity, quantity, and life. Now, all these notions cannot possibly be reached through the senses, since the senses simply give us information about that which is concrete, and individual. Still, the same notions are acquired by man, on the condition that he should take away, or separate therefrom, what is physical or material. Moreover, this separation involves no contradiction, being purely logical or mental; and also, because the different powers of the mind, though distinct, are not really severed from one another

Consequently, the object whose image has struck the senses becomes, to some extent, present in the mind. If, then, there is no obstacle, either in the object or in the intellectual faculty, it is plain that there can be nothing to prevent them from being put in relation with, or in presence of, each other. And thus we come to the conclusion that the intellect is, through the senses, enabled to understand even material beings by means of abstraction.

Secondly, this explanation seems to be conformable to human nature, for many reasons. First of all, because man, being a compound, formed of soul and body, as long as the union perseveres, the soul, even in its intellectual life, must be assisted by the body—and this assistance, in fact, is given by means of the image impressed upon the bodily organs by material things.

Again, the union existing between the two human substances being natural, the soul *needs* the body to perform its proper operations. But if the senses were not to help the soul as to its intellectual life, which is its main characteristic, the body would become useless. Hence the senses must of necessity take part in the intellectual ideas of man.

In fine, it being granted that the body has no part whatever in the proper operations of the intellect, then the soul would be complete and should be known by the name of complete substance, or pure spirit. Now, it is a fact of experience that the human soul *is not* a complete substance; and common sense shrinks from calling man's soul an angel. On the other hand, the body cannot have any direct action upon purely intellectual operations, as this would be a contradiction in terms. Therefore, it must furnish the soul with the first, and, as it were, raw material, upon which the soul, armed with the powerful weapon of abstraction, works, in order to draw therefrom universal ideas.

Thirdly, this system agrees with, and is confirmed by every-day experience. In fact, we never understand before having experienced some sensation. When the senses are blunted by some disease, when the imagination is darkened by sleep, drunkenness, or insanity, the intellect also is thwarted, and, so to speak, paralyzed in its action; and its ideas are either confused or even wrong. Those who are born without the use of one or several of their senses are wanting in the notions corresponding to these sensible perceptions.

Lastly, who is not aware that everyone of us rises from the knowledge of material objects to that of immaterial things? Well, if there be no dependence between intellect and sense, this fact of psychology remains a riddle. On the contrary, in admitting that the senses give us the material, we easily realize how it is that the intellect, illumined by the light of abstraction, is enabled to conceive an idea of that which is spiritual. This is the reason why an excessive application of the mental powers causes a fatigue in the brain and in the whole nervous system. This is also the reason why we cannot help using sensible images, even when we think or speak of spirits, of intellectual speculations,—of God Himself, whom we like to represent to ourselves sometimes as a wise and skil-

ful Architect, or as an infinitely just Judge, and more often as a Father, good and merciful, whose mansion is in heaven.

After Vespers.

Vespers were over, and the faithful gone,
When through the portals wide
A low, sweet breeze came up the aisle,
With a sound, like the distant tide
That beats on the shores of a land I know—
The far, fair shores I longed for so!

O wind, that sighed thro' these Western Pines,
Did you come from those hills afar?
Was it message of longing you brought to me
From the land where my loved ones are?
Where they watch and wait, by the misty shore,
For the wandering feet that return no more?

But the wind died out thro' the sobbing Pines,
With the voice of the distant sea,
And only the glow of the Altar Lamp
Shone down thro' the dusk on me;
But the "Silence of the Sacred Heart"
(O sweet, exceedingly!)

Spake, softly: "Child, behold the *only spot*
Where time, and change, and *distance* matter not!"

JEAN E. U. NEALIS.

The Author of the "Marsellaise."

On the 20th April, 1792, the Legislative Assembly of France declared war against the Emperor of Germany, who threatened the national independence, and on the 11th of July following, the President, Aubert-Dubayet, pronounced, in a solemn voice, in the midst of profound silence, these simple but terrible words: "Citizens, your country is in danger!"

When the declaration of war was heard in Alsace it was received with transports of enthusiasm; volunteers presented themselves in thousands at the recruiting offices to march to the defense of the territory. Those that marched forth and those that staid at home equally felt the necessity of bidding farewell, in that harmonious language which unites the hearts by blending the voices in song. All were desirous of a patriotic and warlike chant: those of the overthrown monarchy no longer spoke to the imagination.

In the garrison of Strasbourg was a young officer of genius, Rouget de l'Isle, known as an agreeable writer of verse, and not a bad musician. He was asked whether he felt within himself the power of answering the wishes of his fellow-citizens. He declined the attempt, stating that heretofore he had only written verses for private gatherings of friends. He knew not that enthusiasm in a noble cause can spontaneously develop within us powers of which we were before unconscious.

It was at the house of the mayor of the city, Dietrich, where patriotic enthusiasm had been car-

ried to its greatest height, that these importunities were made to Rouget de l'Isle. He withdrew, his ears filled with harmony, and his mind deeply engaged. Suddenly about midnight what we might call a sort of lyric fever awoke him, and the hymn-music and poetry seemed of itself to spring into existence in his brain. He was himself unable to tell how it came to pass. As soon as it was day he hastened to Dietrich's, and requested him to re-assemble those that had been present the previous evening; they came. Rouget de l'Isle seated himself at the harpsichord, and performed his composition amidst universal acclamations. It was immediately written out for the military band, and the volunteers marched off, singing in chorus:

"Allons, enfants de la patrie,
Le jour de gloire est arrivé."

Never was popularity so rapidly achieved. In a few months all France was familiar with the new chant, and the battalion of the Marseillais, called forth with it the echoes of the Tuileries on the ever-memorable day of the insurrection of the 10th of August. There it received its name, the *Marseillaise*.

The "Marseillaise" was the song of the French Revolution. When they came to the verse,

"Amour sacré de la patrie,
Conduis, soutiens nos bras vengeurs;
Liberté, liberté chérie,
Combats avec tes défenseurs!"

all heads were uncovered, knees were bent, and involuntary tears were shed. It was so deeply inscribed in the national heart of France that it burst forth again spontaneously in 1850: the children had all learned it from their fathers.

Such is the result of one hour's generous inspiration in a man of otherwise ordinary abilities, and who at the very time was far from being an enthusiast of the Revolution.

That he was a man not above ordinary abilities is testified by the obscurity in which he remained, both in the literary and the political world. No other production of his was of sufficient merit to escape oblivion; and he himself, whose immense popularity would have opened to him an easy entrance into any career, was still living with a new generation, who gloried in his name without suspecting his existence.

That he was no enthusiast of the Revolution, the following anecdote will show.

After the Revolution of the 10th August, which suspended the royal power and sequestered the person of Louis XVI, the Legislative Assembly sent commissioners to the army to receive their adhesion to the changes that had been made. Carnot was sent to the army of the Rhine, which he found most favorably disposed. Still, a small number of officers, led by the Duke d'Aiguillon and the Prince Victor de Broglie, amongst them Rouget de l'Isle, refused to take the oath. Carnot tried in vain to conquer their resistance by persuasion. A man of genius himself, he addressed himself in particular to Rouget: "Will you compel me," he said, "to remove the author of the 'Marseillaise' for incivism?"

The hymn was then singing a few steps from them; but Rouget de l'Isle was under the influence of the aristocratic party of his friends, and persisted. And Carnot, to give them time for reflection, ordered a second appeal by name, but with no better success. The refractory officers were suspended from their functions, and the delegates of the Assembly had some difficulty in saving them from the anger of the populace and the soldiers.

Sometime afterwards, however, Rouget de l'Isle returned to the service and became aide-de-camp to General Hoche, whom he accompanied at the affair of Quiberon. He was wounded there in fighting the exiles. He then returned to obscurity, from which the Empire was not anxious to draw him forth. At the Restoration some attempts were made to proscribe him, as a punishment for the glorious memories connected with his name. Some artists and literary men formed a society to preserve him from falling into misery, and a medallion was executed by David as a contribution to this duty of national gratitude. After the revolution of July, which again evoked the "Marseillaise," Rouget de l'Isle received a slight pension.

He died at Choisy-le-Roy, in the midst of a family whose affection he had long secured to himself by his good qualities of heart. When he was carried to his grave, the employees of the workshop of Choisy distributed bouquets of *immortelles* to the assistants; then they surrounded the grave, and in the tones of a religious chant they sang the "Marseillaise." As on a former occasion, when they came to the words that we quoted above, all fell on their knees on the newly-moved earth.

The life of Rouget de l'Isle is calculated to strengthen this idea: It is unjust to consider too exclusively the part played by the individual even in individual works. Great circumstances give rise to great productions, and great circumstances are brought about by the action of the masses. Even a man of medium abilities may, then, become the voice of a people, because it is from the people that he receives his inspiration.

T. E.

Luke Wadding.

A DISTINGUISHED IRISH DOCTOR AND PATRIOT.

Luke Wadding was born in Waterford, of an excellent family, in 1588; his mother being a sister, or a very near relative, of one of Ireland's staunchest and most patriotic Archbishops in that age of persecution, Peter Lombard of Armagh. Luke's infancy and boyhood, up to his twelfth year, were spent amid the fearful Elizabethan wars in Ireland, and the supreme but ill-concerted and ill-directed effort made by the Earls of Tyrone and Tyrconnell to free their country from English domination, or at least to obtain protection for conscience, land, and life in Ireland. In 1602, at fourteen, Luke Wadding was an orphan, without father or mother.

The dream of the clans who had risked their all in following to battle O'Neill and O'Donnel was over; there was no liberty for Irishmen in Ireland, no rights, not even those of conscience, which the English Government and the English colony in Ireland felt themselves bound to acknowledge in the case of the Celtic inhabitants.

So, under the guidance of his elder brother Matthew, the boy Wadding fled from Ireland, crossed the seas to Portugal, and was placed as a boarder in the Irish College at Lisbon. From his childhood Luke, like the child Vincenzo Pecci (now Leo XIII,) at Carpincto, was taught by his mother to reverence and love the bare-footed, self-denying, self-sacrificing, and highly-cultivated sons of St. Francis of Assisi. Like Vincenzo Pecci, Luke Wadding's first masters were the Jesuits, then in the magnificent springtide of their educational and missionary labors, and, like the future Pope, while treasuring a life-long admiration and gratitude toward the sons of St. Ignatius, Luke Wadding gave his heart to the Franciscans. He did more; he gave them his whole life. After six months' stay in the Irish College under the Jesuits, Luke was irresistibly impelled to join the Franciscan Order. He received priest's orders in 1613, while James I was perfecting the "Plantation" of Ulster—that is, the extermination there of the Celtic race and the Catholic religion, and was extending the system to the middle and west of Ireland. Elizabeth had succeeded pretty well in making a desert of the south.

The extraordinary genius of the young Irish exile won friends and admirers inside and outside his Order, foremost among them being his former provincial, Antonio à Trejo, become Bishop of Cartagena. This prelate, having been sent by Philip III, of Spain, as special ambassador to Pope Paul V (Borghese), took Father Wadding with him as his theologian. The ambassador and his companion were invited to lodge in the palace of Cardinal à Trejo, brother to the prelate. But Wadding begged to take up his abode with his Franciscan brethren in San Pietro in Montorio. It was while he was there that the fugitive Irish Princes, O'Neill and O'Donnel, came to Rome, and found in the young, saintly, and warm-hearted Irish monk such welcome, aid, and counsel, as their misfortunes required. Paul V and his family, as well as the entire Roman nobility, received the illustrious exiles with equal affection and honor. Red Hugh O'Donnel had long before, after the unfortunate battle of Kinsale, gone to Spain for fresh succor, and was poisoned there by an emissary of Elizabeth in 1602. His brother and successor succumbed in Rome, in his 33d year, soon after his arrival, and was followed in two months to the grave by his other brother, who was only in his 25th. A year afterward, in 1609, O'Neill's eldest son died, in his 24th year, all three being laid to their rest in the Church of San Pietro, near the traditional spot where St. Peter was crucified.

It has ever since been a spot dear to the Irish heart, and in the not distant future perhaps a nobler monument than the slabs which record the

virtues and patriotism of these noble exiles shall grace the heights of the Janicule.

The church and the outside cloister of St. Isidore had been built by Spanish Franciscans in the sixteenth century. Father Luke Wadding, encouraged by the Pope, obtained it as a residence for his Irish brethren when the former occupants went to dwell at Ara Coeli. Wadding was encouraged by the liberality of the Popes and the sincere love which they showed all through these long, dark years for Ireland, her cause, and her dearest interests, to enlarge the monastery and fit it up for a great centre of Irish studies, and to beautify and enlarge the church as well. He soon had around him a choice and noble band of workers, some of them trained under his own eye, some formed in the schools of their Order in Ireland, the culture and the glorious works of all proving to posterity that the Irish scholarship in the days of Elizabeth and James was not unworthy to compare with the most advanced culture of Rome.

Passing over the earlier and less important writings of Luke Wadding, the first scholarly work deserving special mention is a Hebrew Concordance which he edited from a manuscript work by a brother Franciscan (Calasius), and to which he prefixed a treatise of his own "On the Origin, Excellence, and Utility of the Hebrew Language." From 1623 to 1639, every year brought forth some useful production from his pen, more than one of them remarkable. In the last-named year appeared in Lyons Wadding's edition of the complete works of John Duns Scotus, the great light of the Franciscan Order, the master of Roger Bacon, the glory of Ireland, and, after St. Thomas Aquinas, the most brilliant luminary of the Middle Ages. The edition was in sixteen volumes, in folio.

In 1642-43, his well-known patriotism, his influence at the Court of Rome, the veneration in which he was held by those of Madrid and Lisbon, and his well-deserved reputation in France and the Low Countries, caused him to be selected by the Supreme Council of the Confederation of Kilkenny as their confidential agent and representative. Without neglecting any of the duties of his own calling—without ceasing to be the humble, poverty-loving monk, or without interrupting his enormous literary labors—he threw himself into the Irish cause with an ardor inspired even more by religion than by love of country. The aid in money, arms, and men sent from time to time to the Confederates, was due to his exertions and influence. He obtained from the Pope the official and hearty endorsement of the national cause. It was he who sent over Owen Roe O'Neill from Flanders, and provided him with the necessary means; had a good General, aided by the co-operation of the great Archbishop, Hugh O'Reilly, been able to unite the Anglo-Irish Catholic lords, gentlemen, and clergy in one devoted band of patriots, Wadding had won the battle for Ireland through him.

Wadding later prevailed on the Pope to send to Ireland the Oratorian Scarampi as delegate—an admirable choice; but the Anglo-Irish Supreme

Council was too much for him, and baffled all his excellent plans about Irish nationality and unity. So did they later baffle all the designs of the Nuncio Rinuccini, and end by giving over the Confederation and the Irish cause into the hands of the double-dyed traitor Ormonde. Poor Wadding! With what a heavy heart he watched the progress of the discord, and the successful efforts of Ormonde's allies in the council to set aside, alienate, and beat off every Irish Celt of power and influence, until Cromwell came at length and tumbled the divided house down over the heads of the disputants, and ended the strife with his pitiless sword.

All this time, Wadding, with his co-operators, Hickey, Ponce, and Harold, were writing their gigantic work, the "Annals of the Franciscan Order," the greatest masterpiece in existence of ecclesiastical history; in 1654, while Cromwell was perfecting the "Transplantation of Connaught," this work appeared at Lyons, in 8 vols., folio. His pen continued to work indefatigably all through the remaining years, in spite of old age and weariness of spirit. That great Irish heart of his had been mortally wounded by the catastrophes which continued to overwhelm his native land. Mr. Gilbert, in the last volume which he published—alas, that it should be his last!—has given us for the first time the letter in which the Supreme Council asked of the Pope to raise him to the Cardinalate. He hid it away among his papers, unwilling, saint that he was, to accept such a dignity, or indignant that it should be asked by such men as Billings. Ah! well, he is higher in our love and veneration for the refusal.—*From Dr. Bernard O'Reilly's Letter to "N. Y. Sun."*

Art, Music and Literature.

—M. Taine's "Study of Napoleon I" will soon be published. It is an experiment in psychological description.

—Mr. Matthew Arnold was recently in Zurich. He had gone there in pursuit of his inquiries into the educational systems of Europe.

—It is said that a political history of Minnesota will be written by Henry A. Castle, who is well equipped for the task. He intends to complete it within a year.

—The new volume of verse by Whittier, soon to be published by Messrs. Houghton, Mifflin & Co., is to be entitled "St. Gregory's Guest, and Other Poems."

—The missal that accompanied, as a present from Rome, the Papal bull proclaiming Henry VIII of England "Defender of the Faith," is said to be the most magnificent manuscript in the world. It is executed with wondrous art in letters of gold upon purple vellum. The German Government paid the Duke of Hamilton £10,000 for it; snapped it up while the British Museum authorities were dickering for it, and trying to get it at a lower price; and loyal Britons are still mourning that it is lost to England forever. So far as is known, it is the most costly book in existence.

—A new translation into French verse of Shakespeare's "Hamlet," now being produced in Paris, has been greatly commended. The following are a few lines of the famous soliloquy—"To be or not to be":

Être ou ne pas être, voilà la question. . . . Mourir,
Dormir. . . . pas plus. Ainsi pour cesser de souffrir
Ces tortures du cœur où le destin nous jette,
Il suffit de dormir. Ah! c'est un dénouement
Souhaitable et qu'on peut désirer ardemment!
Mourir—dormir—dormir? Mais c'est rêver peut-être,
Et l'angoisse devant ce doute nous pénètre,
Car nous ne savons pas à quoi rêvent les morts!

S'il était vrai qu'on put, avec la moindre chose,
Supprimer les effets en détruisant la cause,
Qui donc voudrait gémir et supporter l'ennui
D'une vie insondable et pareille à la nuit,
Lourd fardeau, sous lequel à chaque pas on tombe,
Si l'on ne redoutait l'imprévu de la tombe,
Si l'on n'appréhendait ce pays inconnu
D'où pas un voyageur n'est encore revenu?

College Gossip.

—There are 5,000 children attending the Catholic schools of Louisville, Ky.

—All the gold medallists at the recent annual examination at the Jesuits' College, St. Stanislaus', Bathurst, N. S. W., bear Irish names.

—All the medals of the Academy of St. Thomas, Rome, presented by the Holy Father, were taken by students of the American College.

—The Board of Trustees of the Catholic University have met in Washington to make arrangements for the construction of a building for the theological department, and to discuss matters relating to the course of instruction.

—A French photographic review, *L'Amateur Photograph*, announces that the Brothers of the Christian Schools have made the ingenious application of photography in teaching deaf-mutes to speak. The Brothers choose one of their pupils who is able to pronounce perfectly all the letters, diphthongs, and syllables, and photograph him at the moment of pronouncing the various sounds. All the movements of the mouth necessary for pronunciation have been thus accurately photographed; and in this manner, the deaf-mute pupils, though not able to hear words pronounced, are enabled to see them, and study their lesson of pronunciation from the photograph, as we learn it by the ear.

—Brother Azarias, the learned head of Rock Hill College and a thinker of such intellectual power that he has been recognized as a leading mind by Cardinal Newman, and other European scholars, has been invited by Prof. W. T. Harris, President of the Concord School of Philosophy, to lecture on Catholic subjects before that body next summer. This is, perhaps, the most remarkable privilege extended to a Catholic scholar since the time the great Bishop England was invited to address Congress in its palmy days. And the fact reflects as much credit on the liberal attitude of Prof. Harris and the Concord School of Philosophy as it does upon Brother Azarias.—*Mirror*.

NOTRE DAME SCHOLASTIC.

Notre Dame, March 27, 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.

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

Our Staff.

FRANK H. DEXTER, P. J. GOULDING,
F. J. HAGENBARTH, T. J. CLEARY.
M. B. MULKERN.

—The well-known law publishing house of T. and J.W. Johnson & Co., of Philadelphia, has kindly offered, as a prize to the student of the graduating class of the Law Department who will write the best essay, a splendid new edition of Smith's Leading Cases. It is the eighth American edition, and comes to us in four large octavo volumes. The notes are unusually complete, and greatly enhance the utility of the work. Its regular price, including postage, is \$23.20; and it is unquestionably the finest edition of this meritorious work—that we have ever seen. As showing its comprehensive range and the value of the notes, it may be well to mention that the American notes alone are illustrated and supported by the citation of over 15,000 cases. There is no other work of the kind that at all compares with

it in range, judiciousness and reliability in the choice and presentation of leading English cases. The enterprising publishers have sent the work upon the same terms that we receive it to several of the leading law schools in the country; and we trust that in all of them it will inspire a spirit of competition among the students that will be creditable to themselves, and not disappointing to the publishers and the profession.

—A "bill," known as the "Blair Educational Bill," recently passed the United States Senate; but its progress was happily stayed when it reached the House of Representatives. The "bill" provides that during the eight years following its passage the sum of \$77,000,000, shall be appropriated from the Treasury in aid of common-school education in the States and Territories and District of Columbia and Alaska; besides which there will be a special appropriation of \$2,000,000 to aid in the erection of school-houses in sparsely-settled districts, making the total fund \$79,000,000. Concerning this measure the Boston *Republic* very pointedly remarks:

"The United States Government has not yet become so paternal a one that it is incumbent upon it to provide for the education of its citizens, since that is a duty which properly belongs elsewhere, and which the Government has no qualifications for adequately and rightly performing."

If the Government is inclined to be in any way paternal, it would seem that the present crisis in the social order would present a fitting and an immediate object for its solicitude. The maintenance of law and order, and the defense of the rights and liberties of the citizens very properly come within its sphere.

* * *

There was a time in the history of our glorious Republic when the Government recognized, theoretically and practically, the grand truth that the great duty of the State is simply to preserve the peace and order of society, leaving to each individual to act as he sees fit, provided that he in no wise interferes with the rights of other citizens. It was then the glory and boast of the American people that the State did not interfere with the rights of the family. But, within the past quarter of a century, a new doctrine has gradually gained ground in this country. This doctrine is that the State is the ruler of the family, and that the child does not belong to the parent, but to the State, which is bound for his conduct, good or bad. This unnatural doctrine is shown, not alone in compulsory school-laws, but also, and, it might be said, especially, in this national legislation in favor of one general system of education—a system which a vast body of American citizens cannot conscientiously adopt, but which the Government would compel them to support. Herein, certainly, the rights of parents and families are directly interfered with. They are no longer left free to act with their children; the Government—municipal, state and national—says to them: "You must do this or that."

Now, it is all well enough to talk about the excellencies of education; but if it is admitted that the State has the right to interfere in the education of children, then it must be admitted, too, that it has the right to train these children up for just such professions as the rulers see fit; and, having thus trained them up, to force them to adopt such trade, or calling, for life. If the State has the power to do the one, it has the power to do the other. The same arguments which favor interference in education will apply to this interference in other matters. And what is this but *communism*, which holds that the State should make all, rich and poor, work alike for the "common good"?

It is argued that ignorance is the parent of crime. That this argument is false, all statistics prove. The poorer members of society do not send as many criminals to our jails, in proportion to their number, as do the wealthy. The rogues and rascals, who swindle the Government and the people, are not from the ranks of the ignorant, but are from the ranks of—well, we cannot say from the ranks of the learned, for the swindlers received a mere secular education at the public schools. Crime is increased by the false, heathen, demoralizing system of secular education which prevails—a system wherein all religious and moral training is utterly excluded.

And yet some of our statesmen (!) would now seek to make the American people pay millions in order to still further propagate the effects of this system! The thought of the injustice of taxing citizens without providing corresponding representation has apparently no influence with the leaders in State affairs; but, at least, we hope that the lessons taught by the existence of crime and disorder will be learned in time by those to whom the cares and interests of our country are entrusted.

Thoughts on Fame.

SUGGESTED BY READING SHAKSPEARE'S "JULIUS CÆSAR," ACT III.

There is an old proverb: "If you desire to be honored, you must first die." This, at first sight, seems paradoxical. Yet history has shown its truth in the case of most of those who have distinguished themselves, either by great genius or noble deeds.

Three centuries before Cæsar was born, Socrates died—apparently a self-immolated victim. The wisest of all the Grecians, whose life had been devoted to the diffusion of the principles of a sounder morality, whereby he thought to form good citizens for the State, submitted to existing laws, though they had condemned him unjustly. He did not take it upon himself to rebel, but left his justification to posterity. And this duty has been nobly performed; for, to the objection that Socrates did wrong in not complying with the obligation imposed upon each man to preserve his life, it may be answered that this obligation is not the first. What, indeed, would become of virtue if it were

so? What man would then dare to expose himself to danger in order to save the life of his fellow-man, or even to save his country from impending ruin? It may, perhaps, be said that Socrates would have been justified in taking to flight; but, instead of an honor, would it not have been rather a stain on his beautiful career to leave to posterity the memory that he had made himself the judge of those who had judged him? Moreover, Socrates, by obedience to authority, gave to his friends and followers the most beautiful example of resignation, and placed himself before the pagan world as the most perfect model of disinterested virtue.

Roman history furnishes another example. Numa, the second king of Rome, is known as a very pacific ruler. He spent his life in elevating the moral tone of his people, and he successfully inculcated religious principles deep in their hearts. But the greatest proof of his undying fame was given when, long after his death, the people were oppressed by arbitrary laws, and demanded nothing but a return to the state of affairs as they existed under Numa.

Cæsar, the mighty Cæsar, added to the Roman Empire the Provinces of Gaul; he conquered the Belgii, subdued the Germans, and subjugated Britain; leaving the northern tribes, he went to the shores of Africa, reduced Numidia and Mauritania to Roman provinces; he declared his person inviolable, and placed his own statue on the Capitol next to that of Jupiter. He held in one month four triumphs, stripped nations of their riches, and filled the Roman coffers as well as the soldiers' pockets. Good laws were adopted, a theatre was built for the people's amusement; savants and artists came to Rome from all parts of the world. However, this Cæsar, who had taken by storm a thousand cities or towns, who had been proclaimed Dictator for life and Imperator, had to die—and to die by the hands of his friends! Thus ended a great man's career. Regretful were the consequences; but they were not felt till afterwards, when the Republic became the scene of the slaughter of the best citizens. Of all the Romans, Cæsar is rightly ranked among the noblest. He would have been right worthy to sway the sceptre over the rich, but wicked, capital of the mighty Empire.

A contemporary of Cæsar—the celebrated Cicero,—who, from a low condition had raised himself to the highest dignity of the proud capital of the world, was sacrificed by the malignity of his country-men. That pulpit, it is true, and that Forum, from which he so often and courageously had defended both citizens and State, served for a while for his shame. But Cicero's deeds are recorded, his writings are preserved, and he is to live forever in the literary world.

All this tends to show that human nature is ever the same. Man esteems most what is no longer in his possession. How often do not passion, prejudice and personal feelings blind his judgment. He easily excuses even the extravagances of those who exist no more to defend themselves, and unreflectingly puts into practice the old adage: "*Nihil de mortuis nisi bonum.*"

J. S.

Books and Periodicals.

—The March number of Brainard's *Musical World* is on our table, as interesting as ever, and those who wish to be well versed in musical matters should not fail to secure it. This number contains a varied collection of good music.

—*The American Agriculturist* for April, the Editors claim, presents a greater variety of matter than ever has before appeared in a single issue of this periodical. The list of contributors embraces many of the recognized and leading writers of the country. The articles, long and short, number over two hundred. There are eighty-eight full-page and smaller engravings. The first full-page illustration, entitled the "Home Guard Colonel," will attract attention.

—*Art and Decoration* for March contains, as usual, a number of elegant original designs, principal among which are several "fan designs," "mantel and fireplace," table-cover embroidery and tapestry screen, decorative designs of the first six months of the year, etc. Among the sketches in the number are "The Leaning Tower of Saragossa," "Renaissance Panels," "Salon Furnishing," "Sculptured Stone Panel," "Mediaeval Border," etc. There are, besides, several Japanese illustrations in connection with notes on "Japanese Work and the Japanese;" "Notes and Illustrations on Artist Work;" together with hints and illustrations about colors, costly and interior decoration, and architecture. *Art and Decoration* is an illustrated monthly, devoted to exterior and interior ornament. Published at 7 Warren Street, New York.

—J. Fisher and Bro., 7 Bible House, New York, publish "Academical Favorites"—A collection of Duets, Trios, Quartettes and Choruses, with piano-accompaniment, adapted for use in High-Schools, Colleges, Academies, and the Home-Circle. Contents: "Morning's Greeting"—Duet with English and German words—Braehmig; "The Little Wild Birds" (Waldvöglein), Volksweise; "Ave Sanctissima" (Trio), Italian Melody; "Come, Holy Spirit" (Duet), J. Wiegand; "Come, Sing this Round With Me"—Trio, arranged from Martini, by F. W. Rosier; "Bill of Fare"—comic chorus for 4 equal voices—Carl Merz; "Return of Spring" (Duet), Fr. Abt; "Opening Flowers" (Duet), Fr. Abt; "Spring Scenes" (Duet), Fr. Abt; "Youth, Joy, and Hope" (Trio), J. L. Hutton; "The Shepherd-boy" (Trio), Carl Hering; "The Fairies' Revel" (Duet), Henry Smart; "Come Away" (Trio), W. O. Perkins; "Once Again the Day hath Flown" (Quartette), Fr. Abt; "Hither Fairies Trip" (Trio), J. Tully; "The Wanderer's Greeting" (Trio), Fr. Abt; "The Ocean Spray" (Trio), Brinley Richards; "Lo, Morn is Breaking" (Trio), Cherubini.

—The *Catholic World* for April opens with an article entitled "Cause and Cure," in which the writer sets forth the reasons which may be assigned for existing labor troubles, and assigns a remedy for the evil. Religion, indeed, is the only support

and security for the continued preservation of the social fabric; so, Mr. P. F. de Gournay finds that the troubles "between capital and labor" owe their origin to indifference to Christian teachings. As he says:

"With Christianity the ruler learned to rule, but not oppress; the rich to help, and not despise. The whole fabric of Christian civilization rests upon love, justice and charity. They are the cement which holds together the social body; without them it must fall to pieces."

Materialistic, instead of Christian, is the spirit of our "age of progress"—a spirit which has invaded even our national system of education; and it is now simply working out its legitimate consequences. The remedy is found in a "return to simpler ways more becoming a republican people," and especially in yielding to the influence of those lessons of Christianity which "warn us against avarice, extravagance and covetousness"; which "tell us that 'oppression of the poor' and 'defrauding laborers of their wages' are sins crying to Heaven for vengeance." The other articles in the number are "A Tour in Catholic Teutonia"; "The Inception and Suppression of the Old Land League of Ireland"; "The Doctor's Fee" (conclusion)—a highly interesting and instructive story; "The Catholic Charities of Dublin"; "Retributive Justice"; "Catharine Tegakevitha"; "Intellectual Opportunities, Past and Present—A Contrast Between the Seventeenth and Nineteenth Centuries"; "The Broad Church"; "Practical People"; "Archdeacon Farrar's Advice"; "A Chat About New Books," etc.

Personal.

—Hon. Claude N. Riopelle, '56, is a prominent and successful lawyer in Detroit, Mich.

—Mrs. James O'Kane and Miss Anna R. Ziegler, of Cincinnati, Ohio, were among the visitors during the week.

—Rev. M. Horgan, of '69, Rector of St. Agnes' Church, Chicago, was a welcome visitor to the College on Wednesday.

—Rev. A. B. Oechtering, of Mishawaka, Ind., and Rev. A. Vialo, of New Haven, Ky., visited Notre Dame last Tuesday.

—J. McDonnell (Com'l), '84, is keeping books for his father at Des Moines, Iowa. He promises to visit his *Alma Mater* at commencement time.

—Mr. and Mrs. C. D. McPhee, of Denver, Colo., passed a few days at the College during the week visiting their son Willie, of the Junior department.

—J. V. Larkin (Law), '83, returning from an extended Western tour, spent a few days at the College visiting friends preparatory to a trip to the East.

—F. B. Devoto, '74, is attending the Omaha Medical College. We acknowledge the receipt from him of an invitation to attend the commencement exercises. His many friends at Notre Dame wish him success.

—Hon. John M. Gearin, '70, delivered the Ora-

tion of the Day at the grand Celebration of the Festival of St. Patrick in Portland, Oregon. The oration—which is a masterpiece—is published entire in the *Portland Sentinel*.

—Among the visitors during the week were: Mr. Richard and Miss Catharine O'Connell, Niles, Mich.; A. O. Johns, Mrs. M. Klaner, Chicago, Ill.; H. Richmond, M. H. Felsenheed, Cleveland, Ohio; Miss E. Sledric, Wabash, Ind.; Wm. Niles, Laporte, Ind.; L. P. Godfroy, Minnesota.

—We are pained to receive the sad intelligence of the death of Alexander A. Caren, of '81, who departed this life, after a short illness, on the 18th inst., at his home in Columbus, Ohio. The former professors and friends of the deceased at Notre Dame extend their heartfelt sympathy to the afflicted family. May he rest in peace!

—Among the visitors of the past week was Rev. W. Howlett, of Central City, Col. He received a hearty welcome from members of the Faculty who had formed his acquaintance on Denver trips, and by the whole Denver delegation among the students. The Rev. gentleman subsequently lectured in South Bend, under the auspices of the St. Joseph Catholic Knights.

—Mr. Wm. H. Johnston, of the Scientific Department, is an adept with the microscope, an instrument to which he has devoted no little time and attention. Besides the instruments for the use of the Scientific Department, Mr. Johnston has a fine one of his own, and a varied collection of specimens prepared and mounted by himself. From the recently published "Report of the Proceedings of the American Society of Microscopists," we learn that Mr. Johnston was elected a member at the annual meeting held in Cleveland, Ohio, in August last.

—The March number of the *Kalamazoo College Index* contains the following notices of the lectures recently delivered in Kalamazoo by Rev. President Walsh and Rev. Vice-President Zahm:

"On the evening of February 11th, Rev. Father Walsh, President of Notre Dame University, delivered a very interesting and highly instructive lecture upon Voltaire before the Catholic Young Men's Sodality. Father Walsh has a pleasing appearance, distinct voice, and at times during the lecture became eloquent. He commenced his address by referring to the manner in which many Frenchmen opposed the celebration of the 100th anniversary of Voltaire's death. Then he gave a biographical sketch of his life. The favorable as well as the disreputable points in Voltaire's character were brought out, and clearly shown in an impartial manner. The lecturer then dwelt on the cause and nature of his influence. The Church and the State were all in a deplorable condition, and only needed a leader to awaken them so that they would realize the degradation to which they had sunk. Voltaire seemed to be that man, and had many of the qualities of leadership. 'Was Voltaire a benefactor or a curse to mankind?' was the next topic discussed. He systematized and popularized infidelity, laid the foundation on which Tom Paine and Bob Ingersoll built their little structures, and smoothed the way for France in her downward course, which finally culminated in the French Revolution. Voltaire as the centre of an age of thought was next brought out. Philosophy and speculation were subjects to which all learned men were giving themselves up at that time, and a man with such a versatile genius as that of Voltaire, soon became a centre about which all the other philosophers clustered. The speaker then moralized upon the results of the

career of such men, and ended by stating that Voltaire every year grew less in the estimation of the French people, and that, until his influence was entirely killed out, France would never take her proper place among the nations of the earth. The speaker held the undivided attention of the audience. The lecture was about an hour in length. This is a point which we wish other lecturers could copy. The best lecturers in the world weary audiences by speaking from two to three hours; but Father Walsh wearied no one, and no one went away that would not gladly hear him again."

"The second lecture in the C. Y. M. S. course was given in St. Augustine's Church, on Feb. 18th, by Father Zahm, Professor in Notre Dame University. Subject—'Alaska.' Father Zahm is a traveller, and gave the impression that he knew whereof he spoke. A short time since it was his pleasure to visit our 'Annex' and the results of his observations were given to us in a nutshell. As an instructive lecturer Father Zahm is a model, and it has never been our pleasure to hear as many facts given in so good a shape in so brief a period of time. First, he told us where Alaska is—extending farther west of San Francisco than New York is east. The resources were then treated; the principal ones being minerals, timber, fish and furs. The scenery is the finest in the world. The inhabitants are Indians, Russians, Esquimaux, Americans, Europeans, and the 'omnipresent heathen Chinese.' The manners, pursuits, and customs of the Indians were next dwelt upon. They practise cremation. The religion was first principally that of the Greek Church; but now, since the Russians are no longer in control, the missionaries of other denominations are gaining in strength. The speaker closed by building an air castle on the probability of Alaska's development, if the possibility of her having a railroad should become true."

Local Items.

- Spring!
- Keep off the grass!
- Who stole the nubbins?
- The Band are prospecting for a little jaunt.
- The vocalists are coming to the front again. Good!
- Navigation opened eighteen days later than last year.
- The first *Crocus* of the season appeared on the 24th inst.
- The Philodemics are preparing for their literary entertainment.
- The Philopatrians say that they will present a play with *some plot* in it.
- A number of machines and apparatus have been received in Science Hall.
- The electric light in the Presbytery is almost *un fait accompli*. More anon.
- Don tries to make out that he is not a contestant for the Elocution Medal.
- The cats have begun to disturb the atmosphere of these stilly nights—another *note* of spring!
- The Junior 1st nines have Wright and Ditson's league ball for use in championship games.
- Rev. Vice-President Zahm was in Chicago last Monday and Tuesday, and lectured both evenings.
- The rear of the College with its buildings and net-work of wires has a decidedly urbane appearance.

—Rev. President Walsh visited the Junior Hall last Tuesday evening, and delivered a very interesting and instructive discourse.

—The first steam engine constructed in the mechanical department of Science Hall will be completed and tested early next week.

—"A mind always employed is always happy. This is the true secret, this is the grand recipe for felicity. The idle are the only wretched."

—Gus. sports the medal that was voted to him in the late bazaar. He may well be proud of it, as it shows his popularity with his companions.

—There is a Criminal case on the Moot-court docket for this evening. It will prove very interesting and well worth attending. All are invited.

—The competitions for Class and Prize Medals have begun to excite unusual attention. That's right! Pitch in, boys. May the best men win!

—Mrs. James O'Kane, of Cincinnati, has generously donated \$200 to place a stained-glass window in St. Edward's Chapel in the extension to the Church.

—Another sign of the return of Spring was the appearance of the Surveying Class, last Tuesday, as they went forth from the College halls like raging lions.

—The Columbians return thanks to Bros. Emmanuel, Paul, and Charles Borromeo, and to Prof. Paul for favors received in connection with their late entertainment.

—On St. Joseph's Day the St. Cecilians very dutifully remembered their worthy Director, Prof. J. A. Lyons, by a feast-day congratulatory telegram sent him while absent in Chicago.

—"Rec" days are now extended till supper time. It reminds us that Commencement Day is not far distant. All should endeavor to make good use of their time from now until the close of the session.

—The working of the pump in the dynamo room has now been rendered perfectly noiseless, by an ingenious arrangement whereby the exhaust steam is returned through the pipes which run through the College buildings.

—The artistic taste of the Professor of Drawing is shown in the arrangement and decoration of his studio and his private rooms. These apartments are well worth a visit from all true lovers of art and æsthetic expression.

—The members of the French classes intend to give a French Literary and Dramatic entertainment on the occasion of the arrival of the Delegates to the General Chapter of the Order—to be held here at Notre Dame early in May.

—Prof. Lyons is publishing "The Miser" in book form, and will have it ready about the 15th of next month. It is one of the best of Molière's plays, and has been well translated. It was produced several times at Notre Dame with great success.

—The return of Spring finds our genial gardener busily at work on the *parterre* in front of the Main Building. He has secured this year some new and

elegant designs for floral plats and figures, and intends to make the surrounding landscape a veritable thing of beauty.

—The incandescent light has been introduced into the rooms of the Presbytery, and all by home talent. Mr. Joseph Roberts, who directed the work, has proved himself a skilful electrician. He and his able co-workers have the thanks of the inmates of the Presbytery for the good work done.

—It would surprise many of our readers did they know the number of contributors to the SCHOLASTIC. It should be understood that when writing for our college paper no favor is done us; but, on the contrary, contributors are simply benefiting themselves, or manifesting a proper interest in what concerns them.

—At the 12th regular meeting of the Sorin Literary and Dramatic Association, held in St. Edward's Hall, on March 9, the speakers were: S. Ciarcoschi, A. Sullivan, W. Rowsey, C. Ramsey, F. Peck, F. Cobbs, B. Nealis, F. Crotty, J. Peck, F. Murphy, A. Nussbaum, W. Bailey, A. Smart, G. Landenwich.

—Our friend John requests us to state that it would be very desirable for those people in the immediate vicinity, who are engaged in the laudable work of burning brush, leaves, etc., to choose a time when the wind is not due east. He even goes so far as to suggest that after night fall would be the best of all times.

—The baseball suits for the Junior 1st nines arrived last Wednesday. Courtney's nine will appear in white shirts and pants trimmed with red, white caps with red bands, and red stockings; Wabraushek's men will be known by their gray shirts and pants trimmed with blue, gray caps with blue bands, and blue stockings.

—The large numbers that thronged the Hall at the two last entertainments have convinced everybody that measures should be adopted to prevent overcrowding in future. It is probable now that hereafter only those with invitations will be admitted to an entertainment; while for others an entrance fee of fifty cents will be charged.

—One of the best, if not the very best, of all the Catholic college publications is the NOTRE DAME SCHOLASTIC, published at Notre Dame University, Notre Dame, Ind. In the variety of its contents, the ability of its articles and the workmanship of its make-up, the SCHOLASTIC easily takes the lead of all similar publications.—*Boston Republic*.

—The Philodemics will give their entertainment on the evening of the 14th prox. The exercises will be of a literary order, consisting of several essays and orations, introductory to the debate which will be the feature of the evening. Music, vocal and instrumental, will be interspersed, and the whole programme promises to be one of an unusual high order of merit.

—At the fifteenth regular meeting of the St. Stanislaus' Philopatrian Society, held on the evening of the 21st inst., interesting essays were read by Masters Huston, A. Ruffing, Nussbaum, Bunker, T. Hake, Berry, McVeigh, A. Meehan, Ba-

cigalupo, A. Redlich, J. Nealis, and M. Hoffman. Declamations were delivered by Masters McPhee, A. Hoye, McVeigh, and Berry.

—The students, this year, will miss the beautiful procession of Corpus Christi, which, in years past, has always been one of the most sublime and devotional spectacles at Notre Dame. The festival has now ceased to be of obligation, so that this year its observance will fall on the Sunday after Commencement Day, when the students shall have all dispersed for their homes.

—Workmen have been busily engaged during the week in tearing down the rear wall of the Church. In a few days there will be no division between the extension and the main part of the sacred edifice. Work will then be pushed forward, the seven beautiful chapels completed, and before many months the original design of the new church will be fully carried out.

—Thursday, the 25th inst., the Festival of the Annunciation of the Blessed Virgin Mary, was observed with befitting solemnity at Notre Dame. Solemn High Mass was celebrated by Rev. Father Regan, assisted by Rev. Fathers Héli and Robinson as deacon and subdeacon. In accordance with the decree of the late Plenary Council of Baltimore, the festival now ceases to be of obligation, but it will always remain one of devotion.

—In our report of the Columbian entertainment last week, the following who took parts in the play, and were deserving of mention, were unintentionally omitted: C. Combe, as "Tressel"; H. Long, as "Sir Richard Radcliff"; Walter Breen, as "Lieutenant of the Tower"; L. Bolton, as "Sir James Tirrel"; C. Duffin, as "Lord Mayor of London," and last, but not least, Masters W. McPhee and J. Berry, the distinguished "Princes" from the Philopatrians.

—The Minims' Baseball Association was organized last Monday, with the following officers: Director, Bro. Cajetan; President, Bro. Marcellinus; Vice-President, Fred. Chute; Secretary, Frank Peck; Treasurer, Frank Dunford; Captains, W. McGill and F. Kellner. The players are as follows:

McGill—Farmer, Campeau, McCourt, Cobbs, McNulty, Crotty, Inderrieden, Mooney.

Kellner—Moncada, Piero, Sweet, Bailey, Doss, Peck, Landenwich, Ramsey.

—A meeting of the Lemonnier Boat Club was held March 25, for the purpose of adopting the new constitution and electing officers. The following officers were unanimously chosen for the present session: Director, Rev. T. E. Walsh, C. S. C.; Referee, Rev. J. M. Toohey, C. S. C.; President, Rev. M. J. Regan, C. S. C.; Commodore, Prof. M. J. McCue; Captains, W. Harless and A. A. Gordon. E. Hampton was elected to membership. The remaining business was laid over to the next meeting. The choice of officers is an admirable one, and there is every prospect of a good race in June.

—We regret to announce the departure for France of the Rev. Victor Héli; C. S. C., *Docteur ès Lettres et ès Sciences*, who has been connected with the Faculty of the University the past year.

He will join the Faculty of the College de Ste.-Croix, at Paris, where he will replace the Rev. Father Francais, who leaves for Notre Dame to attend the General Chapter of the Community. While we regret the withdrawal of Father Héli from our midst, we cannot but congratulate the Faculty of Ste.-Croix, upon the acquisition of so distinguished a priest and scholar, and such an amiable gentleman.

—The Director of the Historical Department returns grateful thanks to F. Quill, of Nashville, Tenn., for the following works: "Mr. Newman's Apostasy"; "Documents Relating to the Apostasy of Rev. John Henry Newman": New York, 1845; Campaigns of General Robert E. Lee, by Lieutenant General Jubal A. Early; A Poetical Address by Dr. Lawrence Reynolds Before the Irish Brigade, March 17, 1863; Achille vs. Newman; A Letter to the Hon. and Rev. George Spencer on the Oxford Movement in the United States, by Americo Catholicus: New York, 1842; The Late Conversion to the Catholic Church; A Reply to Bishop De Lancey: Philadelphia, 1847; to G. Lennox, of Detroit, Portraits of Napoleon, Saxe, Hooker, Holmes Irving, G.W. Curtis and Cooper.

—The meeting of the Junior Branch of the Archconfraternity, held Sunday evening, March 21 was well attended, and the proceedings were interesting and instructive. After the usual religious exercises attendant upon the opening of the meeting, the Rev. Dr. Howley addressed the members for some time, and gave an interesting instruction upon the Sacrament of the Holy Eucharist. His words were listened to with great attention, and made a deep impression upon the minds of his hearers. He was followed by the President, Rev. M. J. Regan, who, after thanking the Doctor for his eloquent and instructive discourse, spoke at some length upon the duties of Catholic students. Master E. Darragh then read a well-prepared paper upon the signification of the word "adoration," after which essayists were appointed for the next meeting, as follows: Masters Wabraushek, Cleary, Cavaroc, and Portillo.

—The sixteenth regular meeting of the St. Cecilia Philomathean Association was held Saturday evening, March 20. Essays were read by Masters C. Ruffing, F. Goebel, R. Newton, E. Prudhomme, E. Adelsperger, and C. Spencer. Recitations and declamations were given by Masters C. Cavaroc, E. Darragh, D. Regan and P. Levin. Public readers were appointed as follows: E. Adelsperger, R. Newton, E. Dillon, F. Goebel, E. Darragh, C. Shields and J. Courtney.

The seventeenth regular meeting was held Wednesday evening, March 24. A well-written criticism on the previous meeting was read by F. Goebel. P. Brownson read an excellent essay on the "Spanish Inquisition." Recitations were delivered by P. Levin, C. Cavaroc, D. Regan, W. Houlihan and E. Darragh. Papers were read by Masters Ruffing, Goebel, Darragh, Newton, Prudhomme, Adelsperger, Regan, Spencer, Fisher, Fitzgerald, Jacobs, Cleary, and S. Smith.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Ancheta, Ashton, Aubrey, Archambeault, V. Burke, M. Burns, D. Byrnes, Becerra, Bowles, Bryar, Baca, A. Browne, P. Burke, Conlon, J. Crowe, Coady, Congdon, Craig, Chapin, Jno. Cusack, Jos. Cusack, Walter Collins, Fred Combe, Cassidy, Cooney, Crilly, Carbajal, Dexter, Dolan, Dempsey, Dohany, Dooling, Egan, Emmons, Finlay, Ford, Forbes, A. A. Gordon, A. Gordon, Gallardo, Glenn, Hagerty, Houck, Hampton, Harrison, Howard, A. Judie, Jackson, Jeffs, Koudelka, Keys, H. Kenny, J. Kenny, Kendall, H. Luhn, W. Luhn, Larkin, Ley, G. Morrison, Murphy, McNulty, Mathers, Murdock, McErlain, P. McGuire, Miller, Moon, Neill, Nancolas, O'Rourke, Ott, C. Paschel, Padilla, T. Ryan, E. Ryan, Remish, E. Riley, Regan, Rochford, Rheinberger, Rodriguez, Straus, Stubbs, Sheridan, Strasser, Soden, Sack, Snapp, C. Williams, A. Williams, W. Williams, White, Zeitler.

JUNIOR DEPARTMENT.

Masters Adams, Arts, Ackerman, Akin, Benson, Bodley, Baur, Blakeslee, Brownson, Boos, Bowles, E. Benner, F. Benner, Bunker, Borgschulze, Curtis, Cleveland, Courtney, Cleary, Cooper, Chute, G. Cartier, Cavaroc, Cain, E. Campbell, S. Campbell, Coles, Coad, Chaves, Dougherty, Duffield, Dickinson, Dillon, Darragh, Dungan, Decker, Ewing, Edgeworth, Epple, Frain, Finch, Flood, Fehr, Fitzharris, Fontanel, Grothaus, Goebel, Gordon, Garrity, Galarneau, Hoffman, Hayes, T. Hake, A. Hake, Hall, Hiner, Houlihan, Inderrieden, P. Jacobs, N. Jacobs, Joyce, Kern, F. Konzen, W. Konzen, Levin, Luther Long, Meehan, McVeigh, McConn, McPhee, McIntosh, Myers, McNamara, Mulkern, Mitchell, Macatee, Mulberger, McCort, Nealis, Nussbaum, Nations, O'Connor, Oxnard, O'Kane, O'Gorman, Portillo, Press, Preston, Ratighan, Redlich, A. Ruffing, C. Ruffing, Robinson, Ramirez, Scherrer, Senn, N. Smith, S. Smith, L. Smith, F. Smith, Shields, Spencer, Steele, Talbot, Tewksbury, Towner, Tarrant, Valasco, Warner, Welch, Wabraushek, Williamson.

MINIM DEPARTMENT.

Masters Ackerman, Atkinson, Bailey, Barger, Bull, Campeau, Ciarcoschi, Chute, Cobbs, J. Connors, E. Connors, Crotty, L. Doss, E. Doss, Dunford, T. Falvey, F. Falvey, E. Falvey, Farmer, Fontanel, F. Garber, E. Garber, Graham, Grant, Griffin, Haney, Healy, Hillas, Huiskamp, Inderrieden, Jones, Jewett, Keefe, Kellner, Klaner, Landenwich, Martin, Mason, McCourt, McIntosh, Mitchell, H. Mooney, Moncada, Morgan, Munroe, Murphy, C. Nealis, Nester, Nussbaum, O'Neill, Paul, J. Peck, F. Peck, Piero, Quinlin, Ramsey, Riordan, Rowsey, C. Scherrer, E. Scherrer, A. Smart, W. Smart, Stone, Sullivan, D. Sweet, G. Sweet, Taft Williamson, Dungan.

List of Excellence.

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

PREPARATORY AND COMMERCIAL COURSES.

Reading and Orthography—Messrs. Kendall, O'Rourke, Ott, Hampton, Akin, W. Joye, J. Doss, Griffith, Ford, McCourt, Benson, A. Hake, Frash, Lally, Coles, N. Smith, Colina, Nations, A. Ruffing, C. Shields, P. Jacobs, Hoffman, Clarke, F. Smith, Edgeworth; Grammar—Messrs. Hampton, Cooney, Forbes, Ashford, Epple, A. Hake, F. Smith, Tewkesbury, Frain, O'Connor, Galarneau, Baciagalupo, T. Hake, H. Jewett, Fogarty, Vandercar, Aubrey, Ott, Rochford; Geography—Messrs. P. Paschel, Padilla, Hampton, Cole, L. West, P. Jacobs, T. Hake, Robinson, Jno. McIntosh; United States History—Messrs. P. Paschel, Padilla, Nussbaum, Jno. McIntosh, Tewkesbury, Robinson, T. Hake, Ratighan, J. Hayes, Towner, Bunker, P. Jacobs, W. Konzen, O'Kane; Penmanship—Messrs. H. Blakeslee, Coad, Nealis, Walsh, Remish, Servis, P. Jacobs, Boos, E. Riley; Book-Keeping—Messrs. P. Jacobs, Padilla, C. Ruffing, Vandercar, P. Paschel, Hasson, Moody, Straus, Aubrey, Welch, Preston, D. Cartier, F. Konzen, C. Bowles,

Jackson, Williams, H. Smith, Wm. Collins; Arithmetic—Messrs. Cooney, Hampton, Nations, Coad, Fogarty, M. Strasser, Ott, P. Paschel, C. Ruffing, Bunker, Welch, F. Riley, McErlain, Wm. Collins, Hasson; Algebra—Messrs. P. Paschel, Aubrey, McPhee, Chapin, F. Long, Myers; Latin—F. Long; Greek—Messrs. P. Burke, Adelsperger, Fisher, Courtney; Christian Doctrine—Messrs. Portillo, O'Connor, N. Jacobs, Mohun, Duffield, McNamara, T. Hake, Hayes, Galarneau; Elocution—Messrs. A. Browne, Dexter, Hagenbarth, Latshaw, Stubbs, Harris, Murdock, Dolan, Jess, D. Byrnes, Becker, Burke, Mathers, Goulding, Kleiber, J. Wagoner, F. Combe, H. Paschel, Breen, Rahilly, Finlay, Ancheta, Maguire, Harless, H. Long, R. Burns, Darragh, Cavaroc, Newton, McPhee, Levin, Scherrer, Berry, D. Regan, Fisher, J. Garrity, Talbot, Mulkern, Regan; Telegraphy—Messrs. Emmons, Murphy, Luhn; Type-Writing—Messrs. O. Ryan, Congdon, Welsh, Rahilly.

NOTE.—Omitted from last week: C. Stubbs, for Greek; J. Hamlyn, W. Mulkern, for Surveying; and T. Cleary, for German. Also the list for Elocution, Telegraphy and Type-Writing.

Celebration of St. Patrick's Day at Sacred Heart College, Watertown, Wis.

The old and time-honored festival of St. Patrick was duly honored and happily celebrated by the members of St. Patrick's Literary Union, Sacred Heart College. To say that the young gentlemen did honor to their *Alma Mater*, and to the care and training bestowed on them by their distinguished President, Rev. Father Morrissey, is indeed praise far below what they merit. The programme selected for the occasion was in every respect equal, if not superior, to the high standard of entertainments heretofore presented by the society to their friends of Watertown. It was beautifully interspersed with some fine old songs and choruses by the College Glee Club, under the management of Professor Hawley, whose name alone, associated with the club, would insure complete success, and we congratulate the Professor on the splendid showing of his pupils.

The oration of the evening—"The Pernicious Effects of English Rule in Ireland"—was delivered in an able and impressive manner by M. A. McCarthy. It was a masterly plea for the rights of an oppressed people, and displayed sound logical reasoning and deep research. Mr. McCarthy took us back to that time when Ireland was a nation, abounding in all that makes a nation truly great; when her colleges and monasteries were open alike to rich and poor, and to the stranger in quest of knowledge and truth; and from whence her sons went forth to shed the light of scientific knowledge, and to diffuse the truths of Christianity over the greater part of Europe. He clearly pointed out her gradual decay from the time the Englishman first set foot on her hallowed soil, down to that period when, under the "Virgin Queen Elizabeth," England made such strenuous efforts to rob her of all that was left, and which she prized above everything else—her right to worship God in the way taught her by her glorious Patron, St. Patrick. The orator then conclusively proved, according to the laws of God and the rights of nations, that England had no just right to make laws for, or compel Irishmen to obey them, and that, in consequence of the destructive effects of English rule in Ireland, Irishmen had every right to resist her, and to battle for the privilege of making her own laws and governing herself.

The grand feature of the evening was the presentation of the interesting drama "Falsely Accused." Considering its rendition, from an impartial standpoint, and the manner in which the different characters were sustained by the students of the Sacred Heart College, and knowing that they had only a very limited time snatched from their recreations for practice and rehearsal, we can justly say that it was indeed a success. The style in which "Falsely Accused" was rendered on St. Patrick's evening by the unassuming college boys, reflects the greatest credit on their Literary Society and on their college; and we venture to say that those who were so fortunate as to be present felt amply remunerated for their slight investment.—*Watertown Gazette*.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—The annual spiritual retreat—at which time the Jubilee was made—opened on Sunday evening.

—By mistake, the names of the Misses Guise, Duffield, Otero, and Stumer were omitted in the last French report.

—Cordial thanks are extended to Miss Fannie Gregori for signal services rendered in connection with the play on Friday.

—"Where Shall we Search for the Origin of Harmony?" was the subject of the monthly lecture before the St. Cecilia Society.

—Among the guests on Friday were Mrs. Steele, of Lancaster, Ohio; Mrs. Balch, of Denver, Col.; Mrs. O'Kane, of Cincinnati; Miss Susie Smith, of Reading, Pa. (Class '81); Miss Mary Ewing, Lancaster, Ohio (Class '80).

—The costumes in "Joan of Arc" were very fine, owing to the indefatigable exertions and faithful skill of one *who lets not her left hand know what the right hand accomplishes*. Thanks are none the less due to the amiable source. The models of costumes were taken from the "Life of Jeanne d'Arc" by H. Wallon.

—Heartfelt condolence is extended to Miss Mary Campbell, Class '84, and Miss Catharine Campbell, for many years a pupil of the Academy, in their sad affliction. By telegram, on Saturday, the painful intelligence of the death of their father, Mr. P. Campbell, reached St. Mary's. He was fortified by the reception of the Sacraments of the Church. May he rest in peace!

The Entertainment.

On the festival of St. Joseph the Senior study-hall was open to receive invited guests at about four o'clock p. m. Very Rev. Father General, Rev. Father Fitte, of the University, Rev. Fathers Shortis and Saulnier were present, and the curtain opened upon the first scene in the beautiful French drama of "Joan of Arc," by the Abbé V. Mouroit.

The first act introduces the audience to the humble cottage at Domremy, where the innocent childhood of Joan was passed, and the wonderful vision of St. Michael, St. Catharine, and St. Margaret is related to the mother; and after some opposition on the part of her family, the young heroine obtains the consent of her mother to undertake the perilous mission. Without delay she sets out to meet the king, and informs him of the supernatural command laid upon her.

In the second act, a brilliant view of the court at Chinon is presented. While all are dwelling on memories of the days of Charlemagne, and former glories of France, a messenger announces that a young girl from Orleans desires to speak with His Majesty. The errand of the little shepherdess is disclosed; and the divine character of her visions

being credited, the mission of Joan is hailed with joy, and the sword and banner of France are entrusted to her charge.

The third act is at Orleans, when the news of Joan's victory is received, and she returns triumphant. The fourth act witnesses the reunion of Joan with her family, in the presence of the royal *cortège*, as also the second painful parting; for, in the words of Mrs. Hemans,

"Too much of fame

Had shed its radiance on her peasant name,
And bought alone by gifts beyond all price
The trusting heart's repose, the Paradise
Of home, with all its loves. Doth Heaven allow
The crown of glory unto women's brow?"

In the last act we see the frightful prison at Rouen, with its young victim condemned as a sorceress, and burned at the stake. The Tableau with which the drama closed at St. Mary's represented the beautiful "Virgin and Martyr" in the radiance of heaven, and at her feet were grouped the dear ones of her childhood, and the royal household, whose honor she had defended. They are kneeling and begging her intercession with God, for whose cause she had forsaken all that is dear to the human heart, and had saved "the eldest daughter of the Church" from ignominy and destruction.

PROGRAMME.

Prologue.....Miss Mary F. Murphy

"JEANNE D'ARC."

SAINTETÉ ET PATRIOTISME.

Drame en Cinq Actes.

Premier Acte.....Domremy
Deuxième Acte.....Chinon
Troisième Acte.....Orléans
Quatrième Acte.....Reims
Cinquième Acte.....Rouen, et martyre de Jeanne d'Arc

Personnages Dramatiques.

Jeanne d'Arc.....	Marie L. Bruhn
Isabelle Romée (Mère de Jeanne).....	Belle Snowhook
Catherinette (Sœur de Jeanne).....	Lillie Van Horn
Tante Laxart.....	Nellie Kearns
Mère Drapier.....	Anna Baschamang
Jeannette {	Mary McEwen
Mangette { Amies de Jeanne, {	Fannie Hertzog
Hauviette {	Hattie Smart
Charles VII (Roi de France).....	Jennie Barlow
Yolande d'Aragon.....	Mary F. Murphy
Dame de la Trémoille.....	Lena Ciendenen
Dame de Vendôme.....	B. Fenton
Dame de Gaucourt.....	Hannah Guise
Dame de Trèves.....	Lottie Levy
Dame de Poulengy.....	Mable Kearsey
Dame de Metz.....	Georgia Faxon
Petits Pages: C. Prudhomme, E. Blaine, B. Pierce, T. Balch	
Jeanne Gris (Espionne).....	E. Sheekey
Comtesse de Ligny.....	Hannah Stumer
Dame de Ladneau.....	A. Keyes
TABLEAU.....	arrangé par Professeur Luigi Gregori
Remarques.....	Très Rév. Père Général

The performance of the young ladies of the French classes may, without exaggeration, be termed wonderful, since all, without a single exception, gave to a foreign tongue, from the first to the last of the drama, a force, beauty and vivacity of expression, a fidelity to nature, which could be looked for alone were the actors presenting the play in their mother-tongue.

The charming personation of the principal character by Miss Marie Bruhn was above praise. It did not require a clear understanding of the lan-

guage in which she spoke to catch the spirit of her part. The earnest, pure face, and the expressive action moved the hearts of all, now to joy, anon to tears, and at length to sympathy with a triumph over which no malice can prevail. Miss Barlow sustained her difficult rôle with a dignified energy which does honor to the young lady, revealing an excellent appreciation, with no small experience in the elocutionary art. Her *royal presence* and rich costume were brilliant features in the play. The character of "Yolande," the *belle-mère* of the King, was taken by Miss Mary Frances Murphy, and in a manner excellent in every respect: costume, personation, accent, regal demeanor, all were complete; but her perfections were happily contrasted with one no less complete, though in another way Miss Lena Clendenen, as "Dame de la Trémoille," who was sure that imagination and folly were the origin of all the strange visions of Joan. By her admirable performance, this young lady imparted an exceptional brightness to the scenes. Lillie Van Horn, as "Catherinette," the sister of Joan, proved a sprightly, artless little peasant girl; full of affection, and of unpretending piety. The part of "Isabelle Romée" was touchingly represented by Belle Snowhook; the quaint, pure cap and kerchief of white, setting off the mild, clear features, and imparting a nun-like modesty to the face when she tells the king that she asks no favor greater than "the honor of God and His holy Church, and the salvation of France." The peasant girls, young friends of "The Maid of Orleans," whose characters were enacted by Mary McEwen, Fannie Hertzog, and Hattie Smart, were very true to life.

One of the finest scenes in the play was the presentation of the banner and sword to Joan, in which Miss Fenton, as the "Dame de Vendôme," gracefully participated. Hannah Stumer was admirable as the "Comtesse de Ligny." The action of the Misses E. Sheekey, Guise, Levy, N. Kearns, Faxon, Kearsey, Keyes, Baschamang, and the little attendants, Cora Prudhomme, Ella Blaine, Belle Pierce and Theodora Balch, and Eva Qualey as the "Daughter of the Comtesse de Ligny," was good.

The closing remarks were highly commendatory. Very Rev. Father General said he was happily disappointed, as he had discouraged the attempt; for he did not think the young ladies capable of bringing out so heavy a drama in French. He praised accent, delivery and gesture. The Rev. Father Fitte joined in the commendations, and said that to him an additional interest was imparted to the play from the fact that he had visited the various scenes of the drama in France.

Roll of Honor.

SENIOR DEPARTMENT.

Par Excellence—Misses Allnoch, M. Andreus, J. Barlow, Bruhn, Butler, Brady, Bubb, Brown, Baschamang, Beckmann, Carney, Clendenen, Considine, Claggett, Coll, Cox, Carroll, Dillon, A. Donnelly, E. Donnelly, Dart, Desenberg, B. English, A. English, Ewing, A. Egan, M. Fuller, Faxon, Fehr, Farnsworth, Fitzpatrick, Fenton, Flannery, Griffith, Addie Gordon, Alice Gordon, Green, A. Heckard, Hummer, B. Heckard, Henry, Harlem, Kearney, Kearns,

Kingsbury, Kennedy, Lang, Lyons, Levy, Laskey, Lawrence, Moon, Munger, Morrison, J. McHale, M. F. Murphy, S. McHale, N. Meehan, M. McNamara, Monahan, Neff, Nagle, North, Nester, Patrick, Rose, Robb, Rend, C. Scully, M. Scully, S. St. Clair, L. St. Clair, G. Stadtler, Shields, Stafford, Stockdale, Thornton, Trask, White, I. Wynn, Walsh, F. Wynn. *2d Tablet*—Misses Blair, Blacklock, Guise, Haas, Riedinger.

JUNIOR DEPARTMENT.

Par Excellence—Misses T. Balch, L. Bragdon, S. Campeau, M. Clifford, M. Coll, M. Ducey, L. Griffith, F. Hertzog, A. Keyes, M. Mason, L. Nester, A. Odell, B. Pierce, C. Prudhomme, G. Regan, F. Steele, K. Servis, E. Sheekey, H. Smart, M. Smith. *2d Tablet*—Misses B. Snowhook, L. Simpson.

MINIM DEPARTMENT.

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

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED.

GRADUATING CLASS—Misses Barlow, Bruhn, Shephard.

2D CLASS—Misses Carney, Horn.

2D DIV.—Misses Guise, Morrison, Van Horn.

3D CLASS—Misses Dillon, Fuller, Munger, M. F. Murphy, Rend, Snowhook, Scully, Wolvin.

2D DIV.—Misses Brown, D. Fitzpatrick, Griffith, Haas, Kearney, L. St. Clair.

4TH CLASS—Miss Brady, A. English, Egan, Lauer, Regan, Shields.

2D DIV.—Misses Barry, H. Coll, M. Cox, A. Duffield, A. Donnelly, Keyes, I. Wynn, Walsh.

5TH CLASS—Misses Beckmann, M. Duffield, E. Donnelly, Flannery, Addie Gordon, Alice Gordon, Lawrence, A. Livingston, Nagle, Smart, Stadtler, Servis, Thornton.

2D DIV.—Misses Allnoch, Clendenen, Chaves, Clifford, A. Cox, Margaret Ducey, B. English, Fenton, G. Faxon, Kearsey, Levy, M. Murphy, S. St. Clair, M. Smith, H. Stumer.

6TH CLASS—Misses Bragdon, Bubb, Claggett, Carmien, Considine, Carroll, Desenberg, Farnsworth, Hummer, A. Kennedy, Kearns, McEwen, Moon, J. McHale, L. Meehan, E. Nester, A. Nester, Odell, Patrick, Qualey, Robb, Spencer, F. Steele, Sheekey, R. Smith, Trask, White, F. Wynn.

2D DIV.—Misses Andreus, Blacklock, Campeau, Caddagan, Dart, Heckard, Hertzog, Henry, Kendal, C. Lang, Morse, C. McNamara, M. McNamara, N. Meehan, S. McHale, Mason, Neff, Pierce.

7TH CLASS—Misses Burtis, Blair, E. Balch, T. Balch, M. Coll, Lyons, Monahan, North, Prudhomme, Stockdale.

8TH CLASS—Misses E. Blaine, M. Lindsey.

9TH CLASS—Misses Lee, Wallace.

HARP.

1ST CLASS, 2D DIV.—Miss M. Dillon.

2D CLASS—Misses Fitzpatrick, Shephard.

VIOLIN.

Misses Brown, Carney.

GUITAR.

5TH CLASS, 2D DIV.—Misses Otero, Servis.

6TH CLASS—Miss Egan, Robb.

ORGAN.

Miss Harlem.

COUNTERPOINT.

Miss Bruhn.

HARMONY.

Misses Barlow, Horn, Shephard.

VOCAL DEPARTMENT.

1ST CLASS—Miss Bruhn.

2D DIV.—Misses B. English, F. Murphy.

2D CLASS—Misses S. St. Clair, H. Guise.

2D DIV.—Misses L. St. Clair, S. McHale, R. Fenton.

3D CLASS—Misses L. Walsh, G. Stadtler, M. Cox, N. Donnelly, F. Robb.

4TH CLASS—Misses L. Levy, C. Brown, F. Wynn, M. Chaves, M. Barry, I. Wynn, G. Regan.

5TH CLASS—Misses E. Allnoch, M. McNamara, N. Meehan, L. Bragdon, M. Beckmann.