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Be a Man.

When wild waves run high 'mid the tempest of life,
To your quarters, and work with a will;
Be steadfast and calm 'mid the elements' strife,
And bide till the waters be still.
What matter though darkness may shroud from thy view
For a season the light that's to guide?
To thyself, through all perils and trials, be true,
And the gloom and the storm will subside.
In the midst of life's fray you may miss the straight way,
But be trustful, and do what you can;
And, as sure as there's light, you will come out all right,
If you'll only behave like a man.

When pleasure shall lead thee to scenes of delight,
Do not yield a soft heart to the snare—
It were vain to be brave in the storm and the night,
If you're feeble in daylight's full glare.
And oft, as you quaff from enjoyment's bright cup,
Think of others in sadness and woe,
And keep one hand free, 'mid your glee, to lift up
Some less happy brother laid low.
Let no pleasure or joy in your bosom destroy
The tracings of nature's own plan,
Nor, plunged in excess, leave a friend in distress,
But though festive, yet still be a man!

It is not by anger, by stiffness and pride
That the mettle of manhood is shown,
No: you'll find all its weight and its value reside
In a maxim to ancients well known:
Learn to "bear and forbear" wrote wise Plato of old,
'Tis a motto to print on the heart;
In forbearing be gentle, in bearing be bold,
And you'll act throughout life a man's part.
Aye, "bear and forbear," 'tis a motto will wear,
And be new till the end of life's span.
Keep it always in view, to its lesson be true,
For it simply means this—be a man!

R. H.

The Saracens in Spain.

BY FRANK H. DEXTER, '87.

THE LAST SCENE.

The story of the downfall of Granada is one of the most interesting features in the history of the Moors in Spain, affording the subject of many a tale, whose half-sad character invests this epoch with a somewhat gloomy aspect when contrasted with the brilliancy of the earlier days of their empire. In the preceding pages we saw how those Moors who were dispossessed in the northern districts retired to the sheltering province of Granada, in the extreme south, and founded the kingdom of that name. Reference was also made to the prosperity which they attained while united under the careful sway of their early rulers, who carried on a profitable intercourse with the Levant, and encouraged their subjects in the cultivation of the domestic arts.

Shut up within the rock-bound frontiers of their little state, the inhabitants, enjoying close communication with one another, turned their whole attention to the development of their natural resources which, let it be said, were by no means to be despised. The shelving slopes of the Sierra Nevada, the valleys, and the level plains, or *vegas*, were assiduously cultivated, and glowed with the abundant products which sprang from the fruitful soil. Agriculture was the chief industry, though their manufactures of woolen and cotton cloths, weapons, and a peculiar kind of leather, known as *cordwain*, gained for them a merited reputation.

As might be expected, such undisturbed efforts were attended by increasing opulence, thus enabling the Granadian Moor, like his oriental brethren, to revel in the soft delights of a luxury which, as on previous occasions, only undermined the strength of the nation. The wealthy lived in the seclusion of their palaces, taking no part in the affairs of government; while the great mass of the working people became a source of much mischief and disorder when operated upon by the leaders of violent factions who frequently assailed the throne. The

THE value of a thing is determined by its cost or its usefulness to us. How great then must be the dignity and value of the human soul which required the Blood of a God-man in order to purchase its ransom!

chiefs, too, imbrued themselves in dangerous feuds, whose deadly nature placed one half the kingdom against the other and drenched her smiling fields in blood; for the passions of jealousy and revenge still played an important part in the conduct of these fiery sons of the desert.

Through such a state did Granada pass during the fifteenth century; and it was only after a long and pernicious civil war that *Abdallah El Zaguir*, or Boabdil, the last of the kings, was enabled, in 1482, to seat himself upon the throne.

Alas for the Moors! the time had now come when they were to be dispossessed forever of this their last foothold in Spain, and to be dispersed, scattered, and broken.

Several vigorous campaigns of Ferdinand, after coming to the throne of Castile, aided by the wise and good legislation of Isabella, his queen, had reduced all the Moslem provinces, with the exception of the city of Granada.

In the summer of 1491, he set out for this place at the head of an army of some fifty thousand enthusiastic warriors, including the chivalry and pride of the Spanish nation. Of the two hundred thousand inhabitants of the city fully seventy-five thousand were warriors, and they determined to resist until the last. The siege was pressed with the most unrelenting and untiring ardor for several months, and called forth during this time some wonderful deeds of arms and the display of many heroic traits from the warriors of both races. The presence of Isabella inspired her soldiers to the greatest efforts, and the level plain between the city and the Christian camp became the scene of many a single-handed encounter or bloody melee. However, during the whole progress of the siege, the affairs between the combatants were conducted with the greatest courtesy and gallantry.

The determined efforts of the besiegers began to tell upon those within the fated city, which daily lost numbers of its bravest defenders; while famine and discord—the attendant evils of war—added to the increasing miseries of the situation. Boabdil was obliged to come to terms, and the following conditions were granted: Granada was to be annexed to the crown of Castile; all Spanish prisoners were to be released, and the inhabitants were to pay the same tax as formerly, though they were allowed to keep their wealth, their customs and dress, and to be unrestrained in their religious worship. These liberal provisions were readily accepted, and on January 2, 1492, the Spanish sovereigns were tendered the surrender of the city.

There was great rejoicing in the Christian army when this last of the Moorish possessions was secured, and the gorgeous pageantry with which the event was celebrated was a fitting close of that great struggle begun by Pelayo, nearly eight hundred years before, among the hills and glens of the Asturias. Lockhart, in his beautiful version of the Moorish ballads, gives the following description of the entrance of the Christian army into Granada:

"There was crying in Granada when the sun was going down.

Some calling on the Trinity, some calling on Mahoun;
Here passed away the Koran, there, in the Cross was borne;
And here was heard the Christian bell, and there the Moorish horn;

Te Deum laudamus was up the Alcala sung,
Down from the Alhambra's minarets were all the crescents flung,

The arms thereon of Aragon and Castile they display;
One king comes in in triumph, one weeping goes away."

The Moorish king was granted an estate in the Alpuxarras mountains where, almost within sight of the Alhambra, he could reflect upon his former glory and the misery of his nation. A few of his former subjects passed over into Africa, but the majority remained in the conquered territory, where they freely mixed with the Spanish inhabitants forming a large and distinctive element of the population.

With the fall of Granada ended the rule of the Saracens in Spain, which for so many years constituted one of the brightest possessions in the vast empire of this once powerful race.

In the East, decay had followed close upon the period of their greatest prosperity, and the limits of Islamism began rapidly to recede under the steady advance of the Christian arms in all parts of the world. The tenets of the Koran were admirably adapted to the making of conquests and the acquisition of worldly riches, but it imposed upon its followers a moral and physical slavery in no way conducive to substantial progress and security.

One by one, their various conquests fell, as the supports weakened under them, and by the opening of the sixteenth century the Cross stood in triumph in many places where was formerly reared the crescent.

So it was with Moorish Spain where the glory of the Saracen reached its height during the first few centuries of the occupation; after which their empire began steadily to vanish—assuming the flowery diction of the Orient—like the slow changing mists that are dispelled from the valleys by the morning sun. To extend the figure, this sun may be said to be the new kingdom of Spain, which had now burst forth into full prominence in the horizon of southern Europe, and which, before it should attain its zenith, was to cast her glory and her influence over all the parts of the world. "From the accession of Aben Alhamar, in 1232, to the last king, Boabdil, in 1492, twenty-three kings had occupied the glittering throne of the Alhambra, and tasted the bitter cup of human greatness."

Thus closes the briefly-written story of the Saracens in Spain.

IV.—CONCLUSION.

In the preceding pages of this paper an effort has been made to present to the reader some of the most important features in the period under consideration, with a few words, here and there, of the political and intellectual progress of the two races, Christian and Saracen; but nothing has been said of the internal affairs of either as influencing cotemporaneous or subsequent events, and shaping

the destiny of a rising nation, on the one hand, and a declining one on the other. To the patient reader, then, it may not prove entirely uninteresting to return, and, if possible, sift from the aggregation of facts and figures a few practical conclusions.

As a rule, history is tedious and dry; but it will be seen, upon reflection, that the works which afford us the most lasting satisfaction are those which seem to breathe the spirit of the time to which they refer, and throw back the curtain from the inner life of the actors in the various scenes narrated. If we look beyond the mere statement of facts and investigate their causes and effects, thereby giving exercise to the logical and critical powers of our mind, we shall derive infinitely more satisfaction from our study than he who treats history as a mere recital of events to be re-read and remembered, or as a sort of Ledger account, which must be posted, figures and all, into the brain. This columnar method of writing history will erect the bare skeleton of the work; but it is only the introduction of underlying circumstances and the comprehensive gathering of their results that fill out the structure, imparting to it the coursing blood and glowing flesh, and forming the perfect narrative.

Posterity concerns itself, not with the simple occurrence of yesterday or a century ago, but with the bearing which it may have upon matters of to-day. We read of the assassination of Cæsar, in the year B. C. 44, by the Roman senators, under the plea of liberty; or of the discovery of a new world and a wonderful race of people, called Indians, some fifteen hundred years later; but do we look behind these bare statements and see that the fall of Cæsar proved more disastrous to the liberties of the Commonwealth than his ambition? or that, in the customs of the Aztecs of Mexico and the Peruvians may be found the same peculiarities and distinctive features possessed by ancient races in distant Asia? There is no period, however short, which does not afford opportunity for interesting study and analogy, though the ideas received and the conclusions drawn are naturally more or less influenced by individual caprice.

Many volumes have been written on the subject of the Moorish invasion of Spain, especially by Spanish authors, where the real and imaginary effects of this movement are set forth and discussed at great length, though there are but few which agree in the inferences that are drawn. This may be partly the result of national vanity, which is common to every loyal citizen, or it may be owing to the proximity of the writer to the scenes described, which would, of course, deprive him, in his statements, of the opportunity for deliberation and cool judgment possessed by the writers of a later day. It is true that the particular period in question is characterized, to a great extent, by romantic and fictitious features, which have not unfrequently been described as "gush," but, at the same time, from out the confusion may be gleaned some practical hints and much useful knowledge.

Going back to the first days of Roman rule, we find the Spanish peninsula in its almost natural condition—untouched by the hand of man, and un-

broken by the plow. Under the enlightened sway of this nation an impulse was given to the cultivation of the domestic arts and to agriculture, for which the land seemed singularly adapted. At the time of its conquest by the Visigoths, Spain could boast of as many rich cities, and an equal progress with any of the provinces of the Roman Empire. As was previously seen, the culture of the Roman inhabitants was readily imbibed by the conquerors, who thenceforth turned their attention to domestic affairs, to the neglect of their armies, so that, when the Saracens invaded the country, they found golden fields and thriving hamlets whose occupants lived in ease and affluence.

These fierce but sensual warriors were delighted with their new acquisition, which they described to their Eastern brethren as "A land that equals Syria in the fertility of its soil and the serenity of its sky; Arabia, in its delightful temperature; India, in its flowers and spices; Cathay, in its precious minerals; and Aden, in the excellence of its ports and harbors." After the country was secured, they were led, by their surroundings, to the development of its resources, which proved a prolific source of wealth—especially under the brilliant Omeiad princes. In a long career of conquest the Saracens had gathered much of the locked-up and dormant ideas of ages, and had interwoven them with their own distorted and curiously-blended systems. The peculiar circumstances of their position and disposition disposed the mind of the race for the reception of material for mental activity; besides, the accumulation of so much wealth gave them ample opportunity of indulging their voluptuous tastes for gorgeous works and elegant pleasures.

Abd-er-Rahman I, the founder of the Omeiad dynasty, brought with him into Spain much of the learning of the East, the evidences of which are traceable in the various embellishments of his kingdom, particularly in that magnificent edifice, the former Mosque, now the Cathedral of Cordova. Space will not permit a description of this or other equally splendid monuments—such as the *Giralda* of Seville, or the *Alhambra* of Granada—but it may be said here that the graceful architecture of the Orient became extensively introduced into Spain, and its influence may be seen in the construction of those many villas and churches which to-day are scattered over the country. This gave rise to that style of decoration known as the *Arabesque*, for which Spain became a principal seat.

In the domain of letters, the Saracens also exerted considerable influence, as Spanish literature is distinguished, even to-day, by some of the exuberance of figure and richness of diction characteristic of the East. The beginning of the national literature of the Spaniards may be traced to the latter part of the twelfth century, when their first distinctive production of note appeared in the *Poem of the Cid*, which relates, in a highly-colored, but elegant manner, the adventures of their great hero, Rodrigo de Bivar. Probably, the Arabic influence was felt nowhere so much as in the poetry of Castile and Provence, which became the model for

all chivalric and romantic description. It must be said, however, that Spanish works gained only in rhetorical finish by this influence; for their real merit, the solidity of their matter and their beneficial results, they depended entirely on the natural genius of the author.

With regard to the language, it has been affected, not so much in substance as in expression, though the Arabic element constitutes the tenth part of the idiom.

What the Moors in Spain did for the cause of science is admitted to be of the greatest importance to civilization. Astronomy, medicine, and the various departments of natural and physical science, were assiduously investigated, and the results of these labors given to the world. *Al Batany*, who was born in 877, was the first to measure the obliquity of the ecliptic, besides making many other discoveries of practical value; while numbers of stars, which bear Arabic names, remain as so many glittering testimonials of Moor research in this direction. Considerable advance was made in mathematics by the substitution of the nine numerals in lieu of the old Roman characters, and the introduction of Algebra, which, though originating among the ancient Hindoos, was perfected by the Arabs. Chemistry was also an important study, and their researches in this science acquired for them a wonderful reputation, and attracted students from all the other European countries.

Unfortunately, they invested their studies with so much of the air of mystery as to give rise to the wildest theories and most improbable things. Such, for instance, was the so-called science of Astrology, and the occult pursuit of Alchemy. In general, however, their efforts in literature, science, and art, have added considerably to the mental wealth of southern Europe.

During the long period of a border warfare between the Christian and Moorish races, when the boundaries of their respective territories was a perpetual camping ground, the members of each were mutually affected by the customs of the other. The stern and haughty Spanish cavalier acquired the polish and luxurious tastes of the voluptuous Saracen; while the latter, in his turn, accepted some of the liberal and healthy sentiments of Christianity, in place of the degrading and semi-barbarous prescriptions of the Koran.

Among the many triumphs of the Cross, since the opening days of its career, none was more glorious than that of the elevation of woman to her merited position of dignity. Among the Spaniards she was revered and without restraint—a condition in decided contrast to that of her more unfortunate sister, who lived in the bondage and humiliation of Islamism. Years of contact with the Christians, however, worked a radical change in her favor—especially in Moorish Spain, where she enjoyed all the prerogatives of an untrammelled and glorious womanhood.

Upon the recovery of the peninsula, many thousands of the Moors remained in the conquered provinces, and through them, many of the peculiarities of their race became deeply rooted among the

native population. This may be noticed even in the present day in the manners and dress of certain districts; and there was a time when this element exerted a dangerous influence upon the internal peace of the Spanish kingdom—which may probably afford a clue for the origin of those well-known tribunals of Spanish justice.

In the foregoing pages is contained the briefest possible *resumé* of the period in question; and as we stop to ponder over the destinies of the Saracen race, we are lost in contemplation of the vanished glory of their empire, which, like the ruins of their temples, remain but as a vestige of the past.

No more fitting words could close this narrative than those contained in the oft-quoted and elegant lines of Prescott:

“The empire which once embraced more than half of the ancient world has now shrunk to its original limits; and the Bedouin wanders over his native desert as free and almost uncivilized as before the coming of his apostle. The language which was once spoken along the southern shores of the Mediterranean and the whole extent of the Indian Ocean is broken up into a variety of discordant elements. Darkness has again settled over those regions of Africa which were illumined by the light of learning, and the elegant dialect of the Koran is studied as a dead language, even in the birthplace of the prophet.”

Among all the vicissitudes of mankind, a more wonderful picture cannot be drawn than that representing the fortunes and destiny of the Saracens in Spain.

Hiaculcha.

Can it be the gas escaping
From a pipe becoming leaky?—
From a valve not turned securely?
No; it is an ardent student
Coming from the Hall of Science,
Where with chemicals they tamper,
Staining fingers green and yellow:
Hydrogen the sulphuretted,
Gas acetylene and phosphine;
Also other things, whose odor
Doth not tend to recommend them.
Should you ask me, should you ask me
What the probable conclusion—
What the upshot of their labors,
While they monkey with explosives,
Nitro-glycerine the mighty,
Dynamite of mighty din, or
Any other big explosives,—
I should answer, I should tell you,
They will blow themselves to atoms,—
Smithereens, as some would call it,
They will bust the whole caboodle,
They will bust the institution;
Then, perhaps, they'll rest contented.

MIKE ROSKIPPY.

DISSIMULATION is but a faint kind of policy or wisdom, for it asketh a strong wit and a strong heart to know when to tell the truth and to do it; therefore it is the weaker sort of politicians that are the greatest dissemblers.—*Bacon*.

Abraham Lincoln.

For over forty years, the name of Lincoln was unknown beyond the limits of Illinois, and it is even possible that some of the residents of that State were totally unacquainted with him in person. His early days were spent in the lonely wilds of Indiana, in peaceful solitude with his parents. He cleared and cultivated his father's farm, fenced it with rails shaped by his own hand, and, with his faithful axe, helped to erect the parental log-cabin in which he lived.

At the commencement of the Black Hawk war, in 1832, he enlisted as a private, and, to his surprise and satisfaction, was appointed captain of his regiment in the short space of three months. Four years afterwards, after having successively been a dissatisfied postmaster, an unsuccessful merchant, a self-instructed surveyor, and a defeated candidate for the State Legislature, he borrowed the necessary books and applied himself to the study of law, devoting all his spare moments to this science. He acquired quite a reputation, of a local nature, in his profession—especially as a pleader in jury trials. Owing to his natural sense of honesty, integrity and justice, he never took the unjust side of a cause, and consequently would not, under any circumstances, undertake to defend a guilty person. This fact contributed largely to his success, and gave greater force to his words, arguments and character. Contrary to the practices of many of the legal lights, he never encouraged litigation, but, on the contrary, advised amicable adjustments, peaceful settlements, mutual explanations.

During his whole life he did not receive more than about one year of school-training. For every other bit of learning he acquired, he had to thank himself; his untiring efforts and exertions; his never-yielding perseverance, sagacity and quickness of perception; his unquenchable zeal and energy; his disregard of circumstances; his disdain for privations; his contempt for opposition, suffering and defeat. Thus, he continually, and unconsciously, prepared himself for the exalted and responsible office he was destined to occupy in a most critical, desperate, trying and dangerous epoch.

Lincoln's practical victory over Douglas—deservedly surnamed the "little giant,"—in 1858, gave the first impetus to the former's popularity. The object of this most vital and important debate was the exposition and vindication of the respective platforms of the Republicans and Democrats of that period. Lincoln's intuitive and far-seeing affirmations, pointed and pertinent answers to his shrewd opponent's ingeniously and laboriously-constructed queries, and his unmerciful exhibition of quickly-detected fallacies in the latter's subtle sophisms brought him out before the public in a most favorable and prominent aspect, giving him a complete ascendancy over his worthy and renowned competitor. It was an entire victory for him in the opinion of the people, although he was

ultimately defeated in the Legislature, which was Democratic at the time.

Prior to this animated and closely-contested discussion of general interest, Lincoln had been elected several times to the State Legislature by the highest vote ever cast for any nominee; occupied a seat in Congress as a representative from his district; was a Clay elector during the presidential contest of '44, and canvassed for Clay during that campaign. Still he was very little known, so much so, that, in 1856, when he was proposed as candidate for Vice-President in the Free Soil Convention, his name was a novelty to every member of that body. While in Congress, he opposed the annexation of Texas, but favored the lending of money to pay for the territories acquired from our sister Republic. He supported bills for the appropriation of money for river and harbor improvements, introduced plausible plans for the abolition of slavery, and voted no less than forty times against the repeal of the Missouri Compromise. All this gives but a vague and imperfect idea of his consistency and determination.

His views, as expressed during his canvass with Douglas for the senatorial chair, were no more hostile to the South than to the North. He only gave vent to certain hitherto overlooked truisms, and practically foretold the unavoidable and dreadful consequences of the national condition. Every one has, ere this, realized the verity of his statements, and the sad verification of his assertions. He plainly said that this country could not remain half free and half slave. He believed Congress had the power to abolish slavery; but he would not agree to the exercise of this prerogative, save on the triple condition that it should be enforced gradually, with the consent of the majority of the people, and provided due compensation should be given to unwilling slave owners. As the simplicity and sincerity of these doctrines exposed his noble character to public vision, all eyes were turned towards him as the coming presidential election neared.

Of the four candidates of 1860, Abraham Lincoln was the triumphant competitor. A worthier and better qualified custodian of the national existence at such an ominous moment could not have been chosen. He was conscious of the gravity of his charge, but he yielded not. He foresaw the impending tempest, but he feared not. He heard the mournful knell, but he heeded not. His country called him, and he obeyed the summons, knowing that God would assist him.

Lincoln's installation was the signal for the open and undisguised outbreak of the South. It is impossible to understand accurately the gloomy and trying situation of the President. It was all his unshaken firmness, indomitable resolution, keen penetration, and unerring foresight could do to cope with the gigantic task. As the flickering flame of the Union's life rose and fell, Lincoln adopted measures proportionate to the exigencies of the occasion. Perceiving the dangerous result of a Democratic state victory to fill vacancies in Congress, as a last resource, he issued the celebrated

Emancipation Proclamation. His own personal bravery was no less eminent than his vigorous, iron-handed continuation of the war. It was not confined to himself, but was susceptible of being communicated to others by means of his powerful words. After the bloody and memorable battle of Gettysburg, he infused his deep sympathy for the brave departed and his own consuming ardor into all the upholders of the Union. This speech is ranked, by universally acknowledged competent literary critics, one of the first three oratorical productions ever delivered in this country since the landing of Columbus. His second inaugural address was extremely short and touching: "Fondly do we hope, fervently do we pray that this mighty scourge will soon pass away. With malice towards none, with charity for all; with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphans; to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations." A strikingly melancholy presage of the awful tragedy almost at hand!

A week had hardly gone by since the unfriendly cannon had been silenced; since the belligerent parties laid down their arms, and put aside their rancor; since the shameful rebellion had been quelled, and peace and reconciliation had been announced throughout the land, when the whole country was shocked and stirred by the cowardly and cruel assassination of the President. The fatal shot was fired, and Lincoln was no more. The South "was avenged" for the restoration of the Union, and the recovery of that God-like gift—that glittering gem, that invaluable treasure, that solitary genuine earthly boon—liberty.

Every true man; every noble-minded patriot; every American worthy of that glorious name, conversant with the early history of his country, is fully aware of the "deep significance" and inestimable value of liberty. Utter but the word, and the old independence bell again proclaims in loud, harmonious, and pathetic peals the freedom of this country. Ever-reverenced Patrick Henry and heroic John Adams, are heard urging, eloquently and indefatigably, the last step in the sacred cause. Illustrious Thomas Jefferson is seen embodying and reading the solemn lines of that mighty writ forever memorable in the annals of America—the Declaration of Independence. The shrill notes of the revolutionary muskets announce the beginning of the holy struggle and the sharply contested, gory fields of Lexington, Concord, Breed's Hill, and a host of others, flash and reverberate vividly and in rapid succession before the eyes of the mind. The cannons of that same period now belch forth their furious thunder and missiles of destruction and death with unimaginable effect and havoc, and emblazon the cerulean canopy, o'erhanging and, as it were, shielding injured, insulted and oppressed Columbia with an aureola of splendor, which unerringly foretells the happy issue of the desperate strife and consequent deliverance at hand. 'Mid

the torrents of blood shed by America's chosen patriots, who sacrificed themselves fearlessly and willingly on the altar of the goddess of Liberty—through the desolate, dreary ruins, and devastated, mangled remains of once populous, prosperous, and flourishing cities—enduring calmly and firmly the horrors of inevitable famine, aggravated by unexceptionally severe and dismal winters, insidious distempers, unavoidable reverses of arms, and dreadful carnage—pacing with bare and bleeding feet a soil already crimsoned with the blood of their immolated comrades and butchered brethren, the surviving veterans of the American Legions are at last led to victory by their gallant and intrepid commander.

Of all the champions of American liberty, Lincoln stands forth almost unparalleled. Some have perished on the field of battle while fighting courageously for their country. Others have been carried away by pestilence, fire, or famine, while defending their homes, lives, and sacred honor. But it was the sad fate of this great American to be foully deprived of existence by the bloody hand of the agent of death in the very "fullness of his fame," after the timely subsidence of that mighty and terrible storm which shook the very centre of life in this Republic, threatening thereby its irreparable and inevitable annihilation.

We honor Washington for his spotless patriotism; for his pure, disinterested valor; for his ever-ready self-sacrifice. We admire Lincoln, because he was true to principle, honesty and truth; because he was true to his country, because he was true to his God. We are under a lasting obligation to Washington, the bequeather of our liberty; we should likewise be ever grateful to Lincoln, the confirmer of that same liberty!

Then, hail to him in every clime,
Who left us in his manhood's prime,
A better world to share!
His fame can never, never die:
His deathless name is writ on high
And shines forever there!

J. A. ANCHETA.

La Resurrection.

C'était au grand matin du troisième jour;
L'âme du Rédempteur, dans son ardent amour,
Remplissait les enfers d'ineffable espérance.
Alors les Chérubins, par sa toute-puissance,
S'en vont tout empressés, avec des vases d'or,
Cueillir le Sang divin, salutaire Trésor!
Les gouttes de ce Sang à la terre mêlées,
Aux murs, à la couronne, aux clous, au bois collées
Et les précieux lambeaux de la chair du Sauveur
Au tombeau sont portés avec joie et bonheur.
Là s'opère un travail de puissance infinie,
L'âme de Jésus est à son corps réunie!
Aussitôt son cœur bat et chasse un sang joyeux
Dans sa chair adorable. . . . Il est vivant, glorieux!
Il est ressuscité!—Tressaillons d'allégresse,
Félicitons Marie, imitons son ivresse!
Unis à tous les saints, chantons l'Alleluia,
Le cantique d'Amour, l'éternel Hosanna!

A. P.

Art, Music and Literature.

—Justin McCarthy's "History of Our Own Times" has appeared in France, under the title "Histoire Contemporaine d'Angleterre."

—The *Detroit Free Press* says that the word "blizzard" is derived from the Canadian-French voyageur's *blessart*, meaning a cutting north wind.

—Rev. Dr. Mahar's excellent translation of the Pope's Encyclical on the Constitution of States and Governments (*Immortale Dei*) has been published in pamphlet form by the *Universe*, Cleveland, Ohio.

—The report for last year of the Society for the Preservation of the Irish Language marks a steady improvement in the establishment of the native tongue on the programmes of the National and Intermediate Boards and in the Royal University (Ireland) course.

—The city of Weimar has decided to form a Goethe museum, where will be deposited all the precious artistic objects collected by the author of "Faust," as well as all existing manuscripts of Goethe, and the many letters written by him to Schiller, which have been recently purchased by the grand duchess of Weimar.

—On Monday last, there arrived in New York, on the steamer *Arizona*, an ancient Irish harp. It is several hundred years old, and was the last instrument played before the Irish kings. It is intended for exhibition at an Irish concert to be soon given in that city for the benefit of the Parnell fund. The instrument is valued at £1,000.

—"Roscius Anglicanus," that curious record of the Thespian art and players of the times of the Restoration and the early years of Queen Anne's reign, is being re-edited by Mr. Joseph Knight. To the original records Mr. Knight will add a new discovery—the fact that women's parts ceased to be played by men at a time anterior to that which is in general assumed to have been the case.

—The school-boys of Christiania are engaged in raising money for the erection of a colossal statue of P. Chr. Asbjørnsen, who has been called the "Northern Grimm," because he did for Norway what the Grimm brothers did for Germany in collecting and preserving the folk tales of the land. Each pupil of the city public schools is supplied with a card containing a subscription list on one side, and an outline sketch of the designed monument on the other. Asbjørnsen died Jan. 15, 1875, at the age of 73. His popular tales are clothed in a pure, simple language that made him a model for all later writers. Bjørnstjerne Bjørnson has publicly acknowledged his indebtedness to him.

—The Abbé Liszt has been the lion of the season since his arrival in London. An enthusiastic welcome was accorded to him on reaching Penge by his warm-hearted compatriots, the Hungarians; and a lady, in manifesting her admiration, went so far as to strew his path with flowers. Since then, from day to day, his name has been in every mouth

and his portrait in every print-shop, whilst his fame and ability have been grateful themes for the pens of journalists. *Soirées* have been given in his honor, and attended by many musical and artistic notabilities. His "St. Elizabeth" was performed before a crowded audience in St. James's Hall, and the venerable composer had quite an ovation from the assemblage. The Abbé has several times visited Windsor Castle, at the invitation of the Queen. There need be no fear that his head will be turned by the brilliancy of his reception in England. Such a testimony of appreciation is not a new experience to him. From 1832 to 1842 he had a triumphal progress throughout almost every part of Europe, and elicited ebullitions of enthusiasm without parallel.

College Gossip.

—John Mussey, of Portland, Me., who graduated at Bowdoin College, in 1809—seventy-seven years ago—is the oldest surviving graduate. He is now 96 years of age and in excellent health.

—St. Patrick's Day was duly honored at the Irish College, Salamanca, Spain, by the many Irish students there, by appropriate religious ceremonies in the morning and a patriotic entertainment in the evening.

—An effort is being made at Washington to pass a law reducing the postage on all college catalogues and publications, together with those of missionary societies to the pound rate, making it about one-sixth of the present cost.—*Press and Badger*.

—The Girton girls have gone back on Mr. Browning. They have formally dissolved their Browning Society, and not only voted that the balance of funds in hand should be spent in chocolates, but have actually bought the chocolates and eaten them.

—The grand jury at Cork, Ireland, have unanimously granted £1,000 towards the fund for the proposed industrial fishing school at Baltimore, county Cork. This is the first attempt in Ireland to establish a school for practical education in fish-curing and the various branches connected with fishing.

—"I see, father," said Rollo, "that two boys in Maine were frozen to death while going to school." "Quite likely, my son," replied Rollo's father, "quite likely; a thing that is liable to happen anywhere, even in July. But you never heard of a boy freezing to death while coming from school. Never, my son." And that gave Rollo something to think about all morning.—*Brooklyn Eagle*.

—The annual University boat race between the Oxford and Cambridge crews was rowed, April 3, over the usual course on the Thames River, Eng., from Putney to Mortlake, and resulted, as was expected, in a victory for Cambridge by half a length after a magnificent struggle, neither club leading at any time more than a few feet. The record now stands, 23 victories for Oxford to 19 for Cambridge, with one dead heat—that of 1877.

NOTRE DAME SCHOLASTIC.

Notre Dame, April 24, 1886.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the NINETEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC Contains:

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

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

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Notre Dame, Indiana.

—The *Catholic Review* (New York), with the current number, enters upon the fifteenth year of its existence in a highly prosperous condition, and with the brightest prospects for a long and happy career of usefulness in the fulfilment of its grand work in the field of Catholic journalism. We extend our congratulations to the Editor, Chevalier Hickey, upon the proud position among the journals of the land which, under his able management, the *Review* has attained, and we hope that all his efforts for its further development will meet with the success they so well deserve.

—The St. Aloysius' Philodemics appeared on the stage of Washington Hall, on April 17, in the first annual musical and literary entertainment given by them since 1878. Since the days when Rev. Father Walsh was at the head of the Association, when it held the foremost rank among the societies of Notre Dame, the Philodemics have gradually fallen from the pinnacle they once so proudly held, until last winter, when, to all appearances, life had deserted the torpid body. At that time, the management of the Society was taken in hand by Prof. John Ewing; and much credit is due him for the industry and energy with which he has worked for the advancement of the Association, and for the great success which has crowned his efforts.

The exercises of the evening opened with a sweet musical selection by the N. D. U. Orchestra, after which Mr. F. H. Dexter stepped forth and read a well-written essay on the influence exerted by the Saracens on the manners, customs, etc., of the Spanish kingdom. Regarding the style of the reader, or the subject matter of the essay, nothing need be said as they are already familiar to the read-

ers of the SCHOLASTIC. Suffice it to say that his manner on the stage made a pleasing impression, and his production was greeted with liberal applause. He was followed by Mr. S. Murdock in a well-written and effectively delivered oration on the life, character, and statesman-like qualities of the framer of the Declaration of Independence. Mr. Murdock showed himself to be the possessor of many of the essential qualities of an orator; but had his delivery been less hurried, his oration would have been more effective. Yet this being his maiden speech, it must be said that he exceeded the expectation of his friends. The oration of J. A. Ancheta, on the immortal "Abraham Lincoln," was ably written and eloquently delivered. The continued applause with which he was greeted, attested, far better than words, the effect he produced on his auditors. The oration of Daniel Byrnes on "Progress" clearly show him to be a speaker of talent and power. The essays of A. A. Browne, on "William Shakspeare," and of F. J. Hagenbarth, on "Orestes Brownson," were able productions, and written in a strong and pleasing style, which reflected credit on both these gentlemen. It was regretted that a portion of the music had to be omitted through unavoidable circumstances, as a few pleasing interludes would have set off the evening's entertainment to perfection. Rev. J. A. Zahm, C. S. C., at the close of the exercises, complimented the gentlemen on the success of their undertaking and expressed the desire, in which his auditors fully shared, for a frequent repetition of such instructive and entertaining exercises.

The Study of Law.

Within the past thirty-five years a great change has taken place in the method of studying law throughout the country. Then there were only three law schools in the United States, while now there are more than fifty. Then it was usual for young men who aspired to the profession to study in law offices. Now it is next to impossible with mere law office instruction to pass creditably an examination for the bar. Then it was an easy matter to secure admission to the profession. Now the examination is so strict that many lawyers of good standing would find it by no means easy to undergo it with success. It is said, by way of showing how lax the rules in this respect formerly were, that ability to make "a good toddy" (whatever that is) was at one time the sole test of qualification for admission to the bar in Maryland and Virginia, though some courts in the latter State insisted upon the added accomplishment of some skill in playing the violin.

But it is so no longer. In this more practical age the applicant for professional laurels must know the law. He must be able to state and apply the principles of contracts, torts, criminal law, real and personal property, pleadings, evidence, practice, constitutional and statutory construction, etc., or be prepared to undergo the humiliation attendant upon failure to pass the examination. And

how embittering must not that experience be to him! How disappointing must it not be to his relatives and friends! If he would avoid it, there can be no question that it is better and safer for him to attend a law school than to study in an office.

In a law school the student should learn all the great fundamental principles of law far more thoroughly and in a much shorter period than in a law office. In fact, there is ordinarily little or no attention paid to his instruction in an office. Though he has enough to do in the way of copying, serving notices, presenting bills, etc., yet this kind of work can never make him a lawyer. When he attempts, from time to time, to read the text-books, there is no friendly guide to direct his work, or to explain the difficulties he must encounter. At times whole chapters may be so complicated and obscure to him as to seem almost a blank. With the repetition of such experiences, the law too quickly assumes to his discouraged vision and undisciplined judgment the shape of a confused mass of bewildering and unknowable principles. Hardly a chapter seems to be free from puzzling perplexities that he cannot read, analyze, and understand, without inviting a headache. Moreover, so many routine and clerical duties press upon his attention and demand his time that it is impossible for him to study with regularity and undivided attention. Furthermore, he is likely to accommodate himself to the special branch or narrow range of practice which usually falls to the lot of certain offices in cities. Days, and even weeks, sometimes pass without his reading so much as a page of any text-book. Is it not safe to say that, under such circumstances, not one in a hundred can reasonably and confidently expect to learn the law thoroughly and profoundly by reading or studying in a law office?

In a law school, however, it is quite different. There the student needs but to listen to the lectures and to take notes of them. The principles learned one day serve to explain those studied the next. Each supports and strengthens the others, and all readily find place with reference to one another in the great legal structure. And so proceeds the study from month to month until, after two or three years, the student begins to see the law in all its grand magnitude, and as a splendid and harmonious whole, its pillars resting upon every land, and its protection covering the world.

But there are many other advantages incident to listening to lectures and taking notes. Chief among them may be mentioned an increase of vocabulary, accuracy of pronunciation, nicety in the recognition of verbal distinctions, the habit of careful and accurate thinking, and greater fluency in the expression of thought. To make mistakes in pronunciation is not less a sign of deficient education than to spell incorrectly. It would be especially mortifying and humiliating for a lawyer to make mistakes in pronouncing either the technical terms of his profession or words in more common use. For the correction of such errors there is probably no agency more efficacious than law lectures. By these lectures, too, the senses are aroused to a higher

degree of attention and activity than mere reading could possibly stimulate. The senses of hearing and seeing, and the energy of action in writing, are concentrated upon the subject of which the lecture treats, and the most abstruse and complex questions are readily analyzed and understood. The study of law seems so easy under such circumstances that the student can hardly conceive the difficulties that beset the path and impede the progress of the young man who enters an office with a view to studying and qualifying himself for the bar.

But law students ought not to depend entirely upon the lectures and Moot-court practice. The law is such an extensive field that no course of lectures lasting but an hour or two daily can fully cover it in two or three years. The lectures upon some of the subjects of the law course at Notre Dame are more thorough than those read by the professors of any other law school in the United States, and yet Prof. Hoynes enjoins upon the students the importance of giving due attention to collateral reading. All the books of the classical, scientific and medical courses united do not equal in number the books with which the lawyer must be familiar.

The mere statement of that fact ought to be sufficient to show how persevering in his work the student must be in order to undergo creditably an examination for the bar after so comparatively brief a period of attendance upon the lectures. In England, students of the inns of court, or the Inner Temple, Middle Temple, Lincoln's Inn, and Gray's Inn, must study five years before being called to the bar; and it is difficult to understand how American students can be equal to them in thoroughness after studying only two or three years. The tendency throughout the country fortunately is to raise the standard of legal studies to a higher plane; and this can hardly be accomplished otherwise than through the agency of law schools. The higher lawyers stand in their profession, the grander and more admirable the profession will be, and the more certain they can feel that it is their privilege to wear its brightest laurels and to enjoy in fair measure the fruits of a generous success. To this end the University of Notre Dame is doing its share to elevate the standard of legal studies, and it is to be hoped that the students of the law class will heartily enter into the same spirit, and endeavor to take the first rank among the law students of the country.

Catholics and Education.*

The responsibility of educating children falls upon the parents, whom God has made their natural guardians. They cannot evade this responsibility. They will have to answer to God for the souls of their children, and neglect of the duty they owe to them will be a serious crime. They may use the aids which Divine Providence affords them. They are bound to yield obedience to those spiritual pastors whom God has set over them; but

* Abridged from an article by Rt. Rev. Mgr. Preston, in the *Forum* for April.

they can never hope to save their own souls if they fail to discharge the duty which the parental relation implies. These remarks are made in opposition to the views adopted by some statesmen and philanthropists, who consider the children as really the property of the State, which is *in loco parentis*, and is empowered to legislate concerning them as it does concerning houses and lands. Children, though subjects of the State in civil obedience, are not goods and chattels; and there is no "eminent domain" which can extinguish their rights or relieve parents of their obligations. It follows from this that all Catholic parents are bound in conscience to educate their children in the faith which they profess. It is not necessary to say that duty to God is the first and most imperative of all obligations, and that even duty to our country and its civil rulers flows from the higher obedience which we owe to our Creator.

We hold also that religion cannot be divorced from education. In this we have at least the theoretical support of many non-Catholics. In the instruction of children we believe that it is our duty to teach them the truths of our faith, while we open their minds to the light of natural science. It is our conscientious conviction that the elimination of religion from a course of education is really to inculcate atheism, and to seek to banish God, who is the fountain of all light, from the young heart and mind. Religion in education cannot be simply let alone as an unknown quantity. It must either be ignored, or fully taught, or partially taught. If it be ignored altogether, our system of instruction is atheistic, and we really, as far as we are able, teach our children that there is no God. If it be partially taught, we expose ourselves to an inconsistency which cannot fail, sooner or later, to show itself to an inquiring mind. Why can we wilfully suppress a portion of the truth which we profess? It is either all true, or not true at all. Moreover, all truth is one, and the articles of our creed, coming from Divine Revelation, are one harmonious whole which cannot be broken. Who will presume to suppress any part of that which God reveals to man? To do so is to imply that we do not firmly believe our creed, and gives to the infidel the unanswerable objection that our professions are not sincere. In the revelation of God there are no non-essential truths. To assert this is to accuse the infinite wisdom of the folly of teaching us what it is not important for us to know.

We believe also that morality, in the common acceptance of the term, is so bound up with religion that no moral principles can be taught without it. We can hardly conceive of a man without some religious principles. Even if he denies the existence of God, he is forced to act in contradiction to this denial. But if he were really to have no religion at all, there surely would be no foundation for the distinction between right and wrong, and hence no principle of morality could exist.

We are not alone in these views, which are so consonant to right reason. The words of George Washington have been often quoted. It would

be well if they were remembered: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that natural morality can prevail in exclusion of religious principle." The Protestant Episcopal Church has more than once recommended the establishment of parochial schools, for the reason, which we allege, that religion and education should go together, and that their separation is full of evil consequences.

A Methodist convention, held in Syracuse, in 1871, passed the resolution, "That we, as a convention, insist upon the moral element in the instruction afforded in our common-school system, and especially the teaching of the moral system of Bible Christianity, which is the foundation of our civil law."

It being, then, our duty, from the teaching of our faith, to unite religious training with the education of the young, the question arises as to the mode of accomplishing this end. How shall it be done? If we lived in a country where all agreed in the confession of one faith, there would be no difficulty. The tenets of one common creed could easily be taught with every step taken in imparting human knowledge. No one could be offended, and, indeed, the wishes of all would be gratified. But when our society is made up of many religious persuasions, all teaching different and contradictory beliefs, and of many who have no faith at all, and who vindicate to themselves the right to have none, the question is not so easily answered. There are Catholics, Protestants with many widely differing creeds, Jews with the traditions of their ancient faith, unbelievers of various ranks with discordant views of God, and atheists who assert that the idea of a God is an absurdity to reason and an infringement upon human liberty. Will it be right to give up everything to this latter class, and, because those who call themselves Christians cannot agree, to surrender our children to the atheist who believes in nothing? By this plan the class which has the least to believe, and therefore the least right to teach anything, takes possession of the whole commonwealth and begins to form society at its will. We have been very much surprised to see good Protestants willing to surrender all they professed to hold dear to that class of society which has no belief, and therefore the least right to impose its preferences upon the public. Still, if they can conscientiously do this, it is certain that we cannot.

Nor can it be said that the defects of such a system of education, from which all religious belief is excluded, can be supplied in other ways. There are no ways by which this radical defect can be made up. The Sunday school is utterly impotent to teach the young mind the truth which has been practically ignored, if not contradicted, all the week. Experience proves this to everyone who has ever made any attempt to the instruction of children.

One hour a week cannot be set against thirty with all the impressions and associations which the day-school brings. The mind, as it expands, from

day to day, in the knowledge of truth, must also see in every line the growing light of the Creator and the lessons of His Divine Revelation; otherwise, each step will be an advance on the path of negation, which, though called the path of philosophy by many, is really the way of infidelity. Children are to be taught positively the dogmas of Faith revealed. These dogmas are not to be either put aside or doubtfully referred to, as if they were only questions to be examined.

And, in fact, there is no place where children can be addressed but the daily school. There is no other place where the lessons of religion or the teachings of the Church can reach them. We believe there is no just way of denying this fact. At any rate, it is the conscientious conviction of Catholics, founded upon their own knowledge and experience. If, therefore, the elimination of all religious teaching from schools satisfies no one, or should satisfy no one but atheists, there is only one portion of society which can be pleased with what we may call godless schools.

The system which would select out of the articles of the Christian creed a few articles, or seek to teach a few of the truths of natural religion, is a practical impossibility. There are no truths upon which all classes are now agreed. Unhappily, there is not one which is not denied by many. And where is the arbiter who has the right to decide upon the truths which shall be deemed essential? If Protestants, inconsistently as it seems to us with their professions, are willing to adopt such a system, we Catholics surely are not, and our rights of conscience are to be respected.

There remains, then, only one way by which the principles we hold sacred can be observed, and the freedom to practise our religion be granted to us. This is the establishment of denominational schools, in which from early childhood the truths of revelation and of the divine law may be impressed upon the growing powers of the young mind. These powers will grow for good or for evil, for truth or for error. In this way every religious denomination would be able to provide for its own children, and to preserve what it professes to hold dear. And we will say that every denomination must do this, or be instrumental in its own destruction by the neglect of the most ordinary means of self-preservation.

The public schools are godless. We have no intention of speaking ill of them, nor of ignoring their real merits. All their merits we appreciate. But they are, and must be, godless, as neither the existence of God, nor His revelation to man can be taught in them. They have only one end in view, and can have no other. This is the direction of the mind and all the impulses of the heart to the needs of time at the expense of eternity. The materialism of our day ignores altogether the life after death with its great and endless destinies. When we are taxed to support such schools, we are forced to contribute to that which, according to our conscience, is wrong in principle and evil in its results to children and to society. Is this just? Is it in accordance with the fair principles

which should govern a State like ours? If it be admitted that the State shall assume the expense of primary education, we ought either to be exempted from the tax imposed, or receive a proportion of the sum raised according to the number of the children we educate. Can anything be more reasonable? The same privilege would apply to all private schools, which would, in strict justice, share in the tax paid by all. This is what Catholics want. They want their proportion of the tax levied for primary education, and they want all others who desire it to enjoy the same privilege. They want it for their own children alone. Neither in schools, nor in institutions of charity, nor in reformatories, do they desire to meddle with the children of Protestants or unbelievers. No instance of such proselytism on our part can be found. We want to preserve the faith of our own children, and we must do it, even if we are unjustly taxed to support schools which we cannot conscientiously approve.

In brief, we want the denominational system for ourselves. We leave others to decide what they want in the same liberty we claim for all. . . .

Finally, the great and inestimable advantage of a truly religious education would flow from the system we recommend as the only just one. Our children would be brought up in the principles of some faith in God. We are not denying the atheist or infidel his right to take care of his own children; we only deny him the right to educate in infidelity the children of those who call themselves Christians. Most Protestants believe that the fabric of society rests upon the divine law; indeed, that Christianity is the true foundation of civil government. We believe, though we wish we were mistaken, that their children, to a large extent, are growing up without any religion whatever, and with even a repugnance to the dogmas of revelation. And we predict evil to our country and its hallowed institutions when once the Faith of Christ is ignored and its obligations are forgotten. Atheism will never support any stable order of society upon the shifting foundation of good-will or mutual consent. We Catholics love our country next to our God, and we freely live and die for it. Men may reason as they will; they may let their unjust prejudice lead them to trample on the sacred rights of their fellows; but an education without religion will be the ruin of all we hold most dear, and there is no religious education possible in our present common-school system.

Personal.

—Prof. C. W. Stoddard, has gone on a brief visit to friends in Detroit.

—Mr. M. T. Burns (Com'l), '84, took a prominent part in an entertainment given recently in Washington by the Clan-na-Gael Association of that city.

—Mr. Joyce, C. S. C., late of the College de Ste.-Croix, Paris, France, arrived at Notre Dame

on Tuesday last. He will be numbered among the Faculty of the University for the remainder of the session.

—We have received the sad news of the death of Louisa Decker, of Laporte, Ind., mother of F. Decker, a respected and highly popular student in the University. We extend our heartfelt sympathies to the bereaved family in this great affliction which has befallen them. May she rest in peace!

—Mr. Michael O'Dea, instructor in the University, has the sympathy of all at Notre Dame in his recent sad bereavement occasioned by the death of his mother, at Columbus, Ohio, on the 18th inst. The deceased was an exemplary Christian, and died strengthened with all the consolations of religion. May she rest in peace!

—Among the visitors during the week were: Miss Ramsey, Crawfordsville, Ind.; Mr. John Monnot, Carton, Ohio; Mrs. A. E. Cartier, Ludington, Mich.; Fred F. Taylor, Grand Rapids, Mich.; Mr. and Mrs. D. D. Myers, Mrs. Susan L. Myers, Mrs. Timothy Dillon, Mrs. P. S. Preston, Master Valle Sullivan, Dubuque, Iowa; Mrs. A. Congdon, Bristol, Ind.

—The superintendence of the new church at St. Mary's has kept Very Rev. Father General almost constantly there for the last two weeks. To a friend who, a few days ago, asked him concerning the state of his health, he answered, with great enthusiasm: "I am well, perfectly well; I have not time to be sick." May God long preserve the enterprising, active Founder in the same vigorous health and buoyant spirits!

—Mr. Michael O'Dea, who was formerly connected with this office, has been at work for some time regulating the electric lamps in Notre Dame University, and has succeeded perfectly. He has recently completed several electric apparatuses, including a small dynamo machine for the laboratory of that institution, and has shown himself to be a thorough electrician. He is probably the most expert type-writer in the country. Notre Dame has in him a first-class teacher of telegraphy, shorthand and type-writing.—*Catholic Columbian*.

Local Items.

- Alleluia!
- Easter to-morrow!
- It was his "maiden effort."
- Boil me another owl, mother.
- Which end had a joint loose?
- The bullfrog has a new tune.
- The crews are improving fast.
- "Roge" was too tired to sit down.
- Geo's moustache is like May apples, coming.
- Criminal case in the Moot-court this evening.
- Our societies have been taking a rest this week.
- A new large boiler will soon be placed in the steam-house.

—When are the Euglossians to give that Shakespeare evening?

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

—Lost.—A plain gold ring. Finder will please return it to this office.

—The St. Cecilians will appear in a historical drama about the end of May.

—After Easter "Beck" will change his name to "Peck," and regulate his meals accordingly.

—Tulips of all varieties and of the most beautiful hues are now in bloom in St. Edward's Park.

—The Philopatrians say they will be original or nothing, when they make their *début* next month.

—Original speeches and orations form a prominent feature of the exercises in the higher classes of Elocution.

—The military companies present a fine appearance in their marches and drills. All should wear white gloves.

—The meteorological report of the week shows constant summer weather with a prospect of a continuance of the same.

—The Curator of the Museum received, the other day, a live horned frog from Texas. He returns his thanks to the donor.

—The Philodemic literary entertainment, last Saturday evening, was a decided success. We hope to hear them soon again.

—One of the "Grads." discovered a new botanical specimen, near the graveyard, which belongs to genus *Smythsusanana*.

—St. Edward's Park is beginning to put on a gala appearance. Its many rich and varied flowers make it a bower of beauty.

—Our genial gardener has encircled the *parterre* in the rear of the Presbytery with fine young cedars, which set it off to advantage.

—A game of baseball was played on Thursday between the Senior and Junior first nines. Score: 13 to 2 in favor of the Seniors.

—There has been no interruption of classes during the week, save for one or two hours to attend services during the last two days.

—The latest charge against our friend John is that he leans his elbows on the table at meals. He thinks it is perfectly absurd to be so particular about such *trifling matters*.

—Mr. Stephenson, of South Bend, is engaged in sinking an artesian well near the steam-house in the rear of the College. It will be sunk to a depth of one hundred and fifty (150) feet, and further, if necessary, to reach good, pure water.

—The General Chapter of the Congregation of Holy Cross, which was to have met at Notre Dame during the coming month, has been postponed for some months, by order of the Sacred Congregation at Rome. It is believed that it will be held here next October.

—Notre Dame is now a main office on the W. U. Telegraph line. Employes of the company have

been engaged during the week in putting in a new wire, which places Notre Dame in direct communication with the chief cities of the country. This obviates the necessity hitherto existing of having messages repeated in South Bend or Niles. Thus do we progress in this thriving little "town" of ours.

—This is the time throughout the land
The baseball tosser takes his stand
Upon the diamond, ball in hand,
Exerting every nerve;
For well he knows the noble game
Will surely bring him worth and fame
If he can get the speed and aim
Of some new fangled curve.

—Ex.

—We have received, with the compliments of the author, Prof. J. A. Lyons, of Notre Dame, a copy of his adaptation of Molière's play, "The Miser." It is for male characters only, and is a comedy that the students of Notre Dame have presented so satisfactorily at Washington Hall. In a moral and literary point of view, there is no French play which better deserves translation, and which may become more acceptable, not only to young students, but to every friend of refined and moral literature.—*South Bend Tribune*.

—The impressive ceremonies of the Church for the last three days of Holy Week were carried out with great solemnity at Notre Dame. On Wednesday, Thursday and Friday evenings the solemn offices of the *Tenebræ* were chanted in the church, and all the members of the Community and students assisted. The singing of the *Lamentations* and the *Miserere* is always a particularly impressive feature of these offices. The beautiful chant of the Church, harmonized for even voices, in a style peculiarly adapted to the sad, mournful words of the prophet and psalmist, was never better rendered at Notre Dame—though it has often been exquisitely portrayed before. On Holy Thursday, Very Rev. Father General Sorin celebrated Solemn High Mass, at which the clergy, religious, and many of the congregation, received Holy Communion. In the afternoon, Father Sorin officiated at the ceremony of the washing of the feet. The repository was beautifully decorated; myriads of lights and a profusion of natural flowers helped to adorn the earthly throne of Him who died to save man. Through the day and night throngs of adorers knelt before the tabernacle in which the Sacred Host was kept. On Good Friday, the Mass of the Presanctified was sung by Rev. Father Fitte, assisted by Rev. Fathers Regan and Robinson as deacon and subdeacon. The Passion was sung in parts by Rev. Fathers Grauger, L'Etourneau and Kirsch, after which the solemn ceremony of the Adoration of the Cross took place. This (Holy Saturday) morning, Rev. Father L'Etourneau, assisted by the clergy, officiated at the offices, which were commenced at half-past eight.

—The following exchanges come to us regularly: *The Ave Maria*, *American Catholic Quarterly Review*, *Catholic World*, *Historical Researches*, *Donahue's Magazine*, *New England*

Magazine, *Century*, *St. Nicholas*, *Catholic Review*, *Freeman's Journal*, *Pilot*, *Universe*, *Catholic Columbian*, *Brooklyn Examiner*, *Union and Times*, *Catholic Standard*, *Catholic Mirror*, *Catholic Telegraph*, *Central Catholic Advocate*, *Western Watchman*, *Morning Star*, *St. Louis Catholic World*, *Sentinel* (Portland), *Sentinel* (Boston), *Republic*, *Lake Shore Visitor*, *Weekly Visitor*, *New Record*, *Monitor*, *Catholic Citizen*, (Milwaukee), *The Citizen* (Chicago), *Irish American*, *I. C. B. U. Journal*, *Emerald Vindicator*, *Catholic Book News*, *True Witness*, *Colorado Catholic*, *Ypsilanti Sentinel*, *Moniteur Acadien*, *Katholisches Wochenblatt*, *Amerika*, *Ohio Waisenfreund*, *Wahrheit's Freund*, *Katholische Volkszeitung*, *Herold des Glaubens*, *Luxemburger Gazette*, *Michigan Volksblatt*, *Katholisches Volksblatt* (Chicago), *South Bend Tribune*, *South Bend Register*, *South Bend Times*, *Laporte Herald-Chronicle*, *Solid Muldoon*, *Grand Forks Plain-Dealer*, *Watertown Gazette*, *Penman's Journal*, *Niagara Index*, *Georgetown College Journal*, *Boston Stylus*, *Fordham College Monthly*, *The Xavier*, *Cornell Daily Sun*, *Dartmouth*, *The Cadet*, *Vassar Miscellany*, *Doane Owl*, *Northwestern*, *Paper World*, *American Agriculturist*, *Brown's Phonographic Monthly*, *Stoneyhurst Magazine*, *Fronde Silvae*, *Oscotian*, *Musical Monthly*, *Musical Record*, *The Working Boy*, *Pittsburgh Catholic*, *Catholic Home*, *The Holy Family*, *High School Bulletin*, *The Visitor* (Providence), *University Magazine*, *Pennsylvanian*, *Bethany Collegian*, *Adelphian*, *Polytechnic*, *University Quarterly*, *Science*, *Scientific American*, *Popular Science Monthly*, *Philosophian Review*, *Ala. University Monthly*, *The Ariel*, *Chicago Specimen*, *The Dial*, *College Courier*, *The Northwestern*, *Wesleyan Bee*, *Blackburnian*, *College Review*, *The Academy Review*, *Kunkel's Musical Review*, *College Message*, *Wm. Jewell Student*, *Hamilton Col. Monthly*, *St. Mary's Sentinel*, *The Vidette-Reporter*, *College Chips*, *Pacific Pharos*, *Press and Badger*, *Hesperian Student*, *York Collegian*, *Vanderbilt Observer*, *Portfolio*, *The 'Varsity*, *King's College Record*, *Queen's College Journal*, *Sunbeam*, *University Monthly* (Frederickton), *Acta Victoriana*, *The Chronicle*, *Argonaut*, *College Index*, *College Speculum*, *Wooster Collegian*, *The Lantern*, *Wilmington Collegian*, *Del. College Review*, *Indiana Student*, *Wabash*, *The Cynic*, *Haverfordian*, *Res Academicæ*, *The Campus*, *Swarthmore Phoenix*, *Dickinson Liberal*, *University Mirror*, and many others, whose names we may have overlooked, or which do not come to us regularly.

Roll of Honor.

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

SENIOR DEPARTMENT.

Messrs. Ancheta, Ashton, Ashford, Aubrey, Akin, Archambeault, V. Burke, M. Burns, D. Byrnes, Becerra, C. Bowles, Bryar, Baca, A. A. Browne, Breen, P. Burke, Con-

lon, J. Crowe, Congdon, Craig, Chapin, Jno. Cusack, Jos. Cusack, Walter Collins, Fred Combe, Cassidy, Cooney, Cartier, Dexter, Dolan, Daley, Dempsey, Dohany, Dooling, Finlay, Goulding, A. A. Gordon, A. Gordon, Gallardo, Glenn, Hamlyn, Hagerty, Houck, Hampton, Hagenbarth, Holden, Judie, Jackson, Johns, Koudelka, H. Kenny, J. Kenny, Karst, Kleiber, Keys, Kendall, Larkin, Long, G. Morrison, Moody, Murphy, McNulty, Mathers, Murdock, McEriain, McGuire, Miller, Moon, Neill, Nancolas, O'Rourke, O'Donnell, Ott, P. Prudhomme, C. Paschel, H. Paschel, Padilla, T. Ryan, E. Ryan, O. Ryan, Remish, E. Rielly, C. Rothert, Rochford, Regan, Rheinberger, Rudd, Rodriguez, Shaide, Stubbs, Saviers, Sheridan, Sack, Snapp, Triplett, Vandercar, Werst, C. Williams, W. Williams, M. White, Wils n, Zeitler.

JUNIOR DEPARTMENT.

Masters Adelsperger, Austin, Arts, Akin, Benson, Bra-brook, Boos, Bowles, E. Benner, F. Benner, Brownson, Bunker, Borgschulze, Curtis, Cleveland, Colina, Courtney, Cleary, Cooper, Chute, Cavaroc, Clarke, Coles, Chaves, E. Campbell, S. Campbell, Cain, Doss, Dickinson, Duffield, Dillon, Darragh, Dungan, Ewing, Edgeworth, Epple, Frain, Flood, Fehr, Fitzgerald, Fontanel, Finckh, Goebel, Garrity, Galarneau, Hoffman, Houlihan, Hayes, T. Hake, A. Hake, Hiner, Hoye, Hall, Inderrieden, Jewett, P. Jacobs, Jeffs, Joyce, Klaner, Kern, W. Konzen, F. Konzen, Luther, Long, McCourt, Meehan, McVeigh, McConn, Mohun, McPhee, McIntosh, Myers, McNamara, Mulkern, Mitchell, Macatee, Mulberger, McCart, Nealis, Noud, Newton, Nations, Oxnard, O'Kane, O'Gorman, Portillo, Press, Prudhomme, Redlich, Robinson, Ramirez, A. Ruffing, C. Ruffing, Senn, Shields, Spencer, Preston, Mueller.

MINIM DEPARTMENT.

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

List of Excellence.

COMMERCIAL COURSE.

Grammar—Messrs. Aubrey, Ott, Vandercar, Rochford, F. Smith, McPhee, Frain, Epple, Scherrer, Preston; Penmanship—Messrs. J. Remish, P. Jacobs; Book-Keeping—Messrs. C. Ruffing, P. Jacobs, P. Paschel, Dillon, Mier; Arithmetic—Messrs. Bunker, P. Jacobs, C. Ruffing; Geography—Messrs. J. Hampton, P. Paschel, W. Luhn, Rochford, P. Jacobs, Nussbaum, O'Kane, Ratighan; United States History—Messrs. Padilla, P. Paschel, P. Jacobs, Hayes, Tewksbury, Cain; Reading—Messrs. Adelsperger, Jacobs, Shields, A. Ruffing, Williamson, W. Konzen, Towner, McIntosh, L. Smith, Tewksbury, Dunning, Bacigalupo; Orthography—Messrs. Clarke, Cleveland, Edgeworth, Hoffman, Hayes, Corbett, L. Smith, Williamson, W. Konzen.

PREPARATORY COURSE.

Grammar—Messrs. Hayes, T. Hake, Jewett, O'Connor, Cassidy, E. Hake, Joyce, Jeffs; Read. and Orthog.—Messrs. W. Collins, Joyce, Macatee, Holden, Shaide; Christian Doctrine—Messrs. Macatee, Mohun, Inderrieden, Bacigalupo, Hayes, Nealis, H. Long; Arithmetic—Messrs. Velasco, N. Smith, Egan, Rodriguez Ley; Algebra—Messrs. Meyers, McPhee, P. Paschel; Latin—C. Spencer; Geography—Messrs. S. Campbell, E. Campbell, Coles, West; United States History—H. Ackerman; Penmanship—Messrs. A. Cleveland, Nealis, Mitchell, O'Connor, Noud.

NOTE.—Edward J. Darragh's name should have appeared for Phonography last week.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—Miss Clara Ginz and Miss Hepsy Ramsey, of Class '85, paid a visit to the Academy.

—The High Mass at which the blessed palms were distributed, was celebrated by Rev. Father Shortis.

—The politeness badge in the Minim department was won by Mary Lindsey, who kindly yielded her claim in favor of Eva Qualey.

—The more advanced classes of the Academy were permitted to accompany their teachers to the High Mass in the Church of Our Lady of the Sacred Heart, on Palm Sunday, for which favor they are greatly obliged.

—The Juniors who drew for the Roman mosaic cross with T. Balch, who won it, were the Misses E. Balch, Bragdon, Clifford, Coll, Duffield, Griffith, Hertzog, Keyes, Mason, McEwen, Nester, Odell, Pierce, Prudhomme, Regan and Smith.

—At the Academic reunion in the Junior department, Fannie Hertzog read a very pretty selection, "Rain on the Roof," by Coates Kenney; and was followed by Hannah Stumer, who read "Marguerite of France," by Mrs. Hemans, in a style worthy of the elocution medallist in the Junior department of '85.

—The ardor with which the friends, the pupils and the Alumnae of St. Mary's are entering upon the determination to see the speedy erection of the chapel, just begun on the grounds in front of Loreto, is quite encouraging. A very costly pair of onyx bracelets, exquisitely ornamented in gold and pearls, has been presented by a grateful friend to be disposed of at \$1.00 a ticket.

—On Palm Sunday, at the regular Academic reunion, Miss Mary Dillon read the article on page 497 of the SCHOLASTIC, entitled "Holy Week." Very Rev. Father General remarked, at the close, that he was personally well acquainted with Father Boulanger, the Benedictine Abbot, who restored the Roman Liturgy all over the world. Very Rev. Father said that in 1846 he passed Holy Week in London, where the impressive ceremonials of the season were observed with a grandeur and effect unsurpassed in any locality.

—Tuesday, the 14th inst., was the anniversary of the departure from this life of Sister Mary of St. Cecilia, the beloved music teacher, whose memory will ever remain embalmed in the hearts of all who were so happy as to know her precious qualities, not only as a musician, but as a devout religious. Miss Lillie Van Horn, one of her pupils, placed a floral offering on the altar at the Benediction of Tuesday evening, and on the morning of the fourteenth carried it to the cemetery, and placed it at the head of her dear teacher's grave. Rev. Father Shortis offered the Holy Sacrifice of the Mass on Wednesday for the dear one so much beloved, and so much deplored.

—The members of the Graduating and First Senior classes were favored with the treat of inspecting the wonders, and also of being present at the illumination of Science Hall, on Wednesday evening. Rev. Vice-President Zahm and Rev. Father Kirsch kindly explained the process of the generation of the electric light—the measurement, the mode of lighting and extinguishing, etc., in which highly-interesting and valuable explanations the reverend and learned gentlemen were assisted by Profs. W. Hoynes and A. F. Zahm. Curious specimens, illustrating the science of Biology, were exhibited by Father Kirsch. The young ladies are profoundly obliged to the learned scientists of the University for their kindness, and beg them to accept their respectful acknowledgments.

—On Sunday evening, the Children of Mary requested Very Rev. Father General to resume the usual Monday morning Mass and instruction for them in the Chapel of Loreto. "Yes," replied Very Rev. Father, "I will receive my little congregation there once more." Accordingly, the members of the Sodality repaired to the chapel at the appointed time, and, after Mass, listened to the edifying instruction which followed. After alluding to the *fac-simile* of the House of the Annunciation, in which they were assembled, he said that here was begun the great miracle which was accomplished in Holy Week, namely, the redemption of mankind. He dwelt at some length upon St. Rose of Lima, the first canonized Saint of America, whose tercentenary was to be celebrated with great pomp on the following day in her birth-place, and on the three hundredth anniversary of her birth.

The Human Voice.

An eminent sculptor, enamored of beauty, since his whole life was given to its expression, either in the picturesque, the graceful, or the sublime, was once present at a reception, and that for the sole purpose of meeting a lady noted for her marvellous symmetry of form, her rare perfection of feature, and brilliancy of complexion. At first sight, his anticipations were more than realized; but as the play of the countenance in conversation is to beauty of feature what light is to the landscape, our sculptor was eager to secure an introduction, which was readily accorded. The conversation, however, was not prolonged. The common-place remarks of the introduction were enough to satisfy the artist. "*Would that she had not opened her mouth!*" said he, as he left her presence, as soon as politeness would permit. "The memory of her beauty would have been a pleasure to me all my life; but that voice! those insipid words have broken the charm forever!"

Oliver Wendal Holmes, though grieving over the fact, says that he thinks our people "have not generally agreeable voices." Is it because they are wanting in the sense of hearing, and that they do not dream of the discordant sounds they produce? or is the fault in the interior fountain of harmony—

in the want of that ideality which will brook nothing ungente and harsh in the tones with which we greet our friends and acquaintances?

Much as we may regret to do so, we cannot deny that the latter view of the case is the more just of the two. A musical instrument, when it is out of order, is relegated to the garret until it can be tuned. A voice not agreeable should be heard as little as possible. When the mind is disturbed by unpleasant thoughts, or the heart convulsed with ungracious emotions, the voice is sure to betray the unhappy conditions. No one need to go out of his way to prove this.

When peace and joy have stamped their seal upon the heart, how musical and sympathetic the tones of the voice! Has not skepticism something to do with the "voices at once thin and strenuous—acidulous enough to produce effervescence with alkalis, and strident enough to sing duets with the *Katydid*?"—to quote Holmes. Resistance, controversy, standing up for our rights, is the keynote of all. Submission, diffidence in self, concession to the claims of others, are as foreign to such dispositions as richness and sweetness is to their speech. The *Angelus* is said, but its beautiful lesson is unlearned.

We read "Evangeline," and of "that ethereal beauty" which

"Shone on her face and encircled her form when, after confession,
Homeward serenely she walked with God's benediction upon her,"

so that

"When she had passed it seemed like the ceasing of exquisite music;"

and yet are no less combative; no less ill at ease; no less determined to resent, and, alas! to revenge the wrongs suffered or fancied. Our prayers, our choice reading are without avail.

And the harshness that has found a den in the soul comes forth; the harmless air is obliged to echo the burden of complaint—bitter, cold and repulsive, as the fierce northern blast of winter. Happy youth! guileless adventurer in the realm of possibility! you are but just now starting on your way. You can shun the dangerous, unholy paths, that have destroyed the hopes of so many. Your flexible natures, by the power of worthy habit, can become amiable, affectionate, self-denying. The rasping, sharp, rude tones will leave your voice. They must, to harmonize with your soul; for if the "eyes are the windows of the soul," the kindly voice is the passport to the heart, and as such should be prized, and every effort to acquire it be resolutely made.

Take up the joy tones of the Easter time. Incorporate them into your very life. We have everything to be thankful for. Do not be selfish, but truly considerate, and you will find this generosity possesses a power to correct uncouth phrases, wounding accents, boisterous exclamations; in short, it will effect what no elocution teacher can accomplish without it.

It is all very well to analyze vocalization, and to

school and develop the organs of speech; but if the expression be lifeless, or hypocritical, there exists a want that no skill without it can supply. We express ourselves in our actions, but there is no tell-tale of the soul like the voice. Encourage sweetness of temper, and the voice will catch the cadences of persuasiveness.

The laugh is very expressive. It may be merry, scornful, encouraging, or the reverse. It may be empty, or full of significance; hearty or affected. Explosive, *loud laughter*, like all inordinate laughter, in fact, is a proof of no very good breeding. A spirit that has been long subjected to ennobling occupations, when merriment is in order, is not overpowered by the sudden emotion. Those who "burst out laughing," on slight provocation, should school their inclinations, and certainly not laugh in a repulsive voice. It is not affectation to improve the tone of the voice. It is the simplicity of good nature. So of speech. Who is willing to offend? No one who is worthy of respect; no one who really respects himself. As social beings, we are under obligation to make ourselves as agreeable as possible; and as few things are more repulsive than an unpleasant voice, all should endeavor to use it in a manner that cannot annoy anyone.

Roll of Honor.

SENIOR DEPARTMENT.

Par Excellence—Misses M. Allnoch, Andreus, Barlow, Bruhn, Butler, Brady, Blair, Bubbs, Blacklock, Beckmann, Beschmann, Carney, Clendenen, Coll, Claggett, Cox, Carroll, Dillon, E. Donnelly, A. Donnelly, Dart, Desenberg, English, Egan, Fuller, Farnsworth, Fitzpatrick, Fenton, Foine, Flannery, C. Griffith, A. Gordon, Green, A. Heckard, Hummer, Henry, Haas, Harlem, Kearney, Kearsy, Kearns, Kingsbury, Kennedy, Lang, Lyons, Levy, Livingston, Laskey, Lawrence, Moon, Munger, J. McHale, M. F. Murphy, S. McHale, L. Meehan, N. Meehan, M. McNamara, C. McNamara, Monahan, Neff, Nagle, North, Nester, Patrick, Riedinger, Rose, Robb, Rend, C. Scully, Shields, M. Scully, L. St. Clair, Shephard, Stafford, Stockdale, Smith, Trask, White, I. Wynn, F. Wynn. *2d Tablet*—Misses Carmien, Guise, Murphy.

JUNIOR DEPARTMENT.

Par Excellence—Misses E. Balch, T. Balch, L. Bragdon, M. Clifford, M. Coll, M. Duffield, L. Griffith, F. Hertzog, T. Haney, A. Keyes, M. Mason, L. Nester, A. Odell, B. Pierce, C. Prudhomme, M. Paul, G. Regan, M. Smith, M. McEwen.

MINIM DEPARTMENT.

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

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, Riedinger, Rend, Snowhook, Scully, Wolvin.
2D DIV.—Misses D. Fitzpatrick, Griffith, Haas, Kearney, L. St. Clair.
4TH CLASS—Miss Brady, L. Foine, 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, Kearsy, Levy, M. Murphy, S. St. Clair, M. Smith, H. Stumer.

6TH CLASS—Misses Bragdon, Bubbs, 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 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 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, L. Foine.

4TH CLASS—Misses F. Wynn, L. Levy, M. Fuller, M. Chaves, M. Barry, I. Wynn, G. Regan, R. Smith, C. Griffith, A. Shephard.

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

To The Holy Ones of Earth.

Ye holy ones of earth, what would we do without you
In this wild world of madness and of crime?
Ye bear a look of heaven and all its peace about you;
Ye point from earth and all its woes
To happiness sublime!

Ye gaze above, your lamps aye brightly burning!
Ye gaze above, and never look below,
Except to pity those around you mourning;
Ye, yearning, pray for us as on ye go.

Your Lord's sweet smile is in your face reflected,
And love like His is burning in your breast;
Ye fain would comfort those who lie in sin dejected—
Ye'd take us all to Jesus' feet, ye'd give the weary rest.

Ye mind not the wild turmoil that's raging aye around ye;
Earth and its mighty ones are nothing in your eyes;
Pure are ye now as the first day we found ye—
E'en purer still, for you're nearer the skies.

Who knows the worth of the prayers that ye utter?
Who knows how close your communion with the Son?
Not until all that is passing's passed for ever
Shall we poor sinners know the good ye have done.

When we, who mix in the turmoil of the world,
List for a moment to your few sweet words,
Gaze on your banner so boldly unfurled,
Telling earth's scoffers ye are only the Lord's;

Then what strange music in our hearts awaken,
Hushing the din that is passing around
And for the moment Mammon's mighty power is shaken
Heaven's gates are open! We feel 'tis holy ground.

MRS. D. A. MUNRO, Brooklyn, N. Y.