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After the Dance.

BY MARION MUIR.

The dawn burned red across the vapor bar,
Veiling far off the city's peace and pain
And her encircling miles of boundless plain.
But clear, through upper heaven, streamed afar
The silver promise of the morning star.
Swift waters dashed below, and west a chain
Of dusky summits reared their shades in vain,
Before the light of Day's arising car.

No more I murmur at unkind mischance,
At mirth and music tempting from the goal.
We hold the keys of time and circumstance
Who keep within an unperturbed soul,
And girdled with the morning of the world,
Watch from the heights the dawn of hope unfurled.

Civil Authority.*

The question of government is one of the most important of our age. There has always been a ruling power in the world which, having the same qualities with other human works, may be modified, abolished, or greatly improved by statesmen. The problem to be solved by them is not only to establish a government suitable to men as intelligent and free beings, but also to found it upon a firm basis, to avoid the extremes of despotism and license; in a word, to reconcile liberty with authority. Government is not simply the *power*, but is above all the *right* to rule, and obedience to it is more than a mere physical necessity, it is a moral duty. The right to govern cannot arise from the natural fact of living together, but is based upon the natural law, and therefore comes from God himself.

The pagan nations recognized the divine element

in government and founded their whole legislation upon it. And if Rome became the greatest of them all it is because she was the most religious. But idolatrous Rome more than any other people went to the opposite extreme, deifying the state and sacrificing to it the liberty of the citizens. And this came from their having lost sight of the creation and not having an accurate notion of authority. At length the correct doctrine was given by Christ, commanding to "Render to Cæsar the things that are Cæsar's," and taught by St. Paul "There is no power but from God." After being held by all the Doctors of the Church, and ably defended by the schoolmen, it has been called in question by those who take the pompous name of *Liberals*. According to them, there is nothing divine in society nor in human government, and God, if there is one, does not interfere in men's actions, still less in social affairs. Authority, therefore, is nothing else than utility regulated by a free compact. As a matter of fact, they say that man lived without government or law until he abdicated his rights to society. Hobbes was among the earliest advocates of this theory, which he advanced in favor of despotism; on the contrary, John Locke, who followed him, intended to use it as a weapon to defend liberty; and later on, Jean Jacques Rousseau renewed the same hypothesis in his *Contrat Social*, a work which had great influence in bringing about the storm of revolution at the end of the eighteenth century.

The Church, the great conservator of the principles of order and morality, has taught the true doctrine, that *civil authority comes from God*. This we will now proceed to demonstrate.

Society, being not a mere physical aggregation, but, above all, a moral union of men for obtaining a common end, must have some absolute principle to secure that unity. For its members, either through ignorance or depravity, are liable to destroy its unity by losing sight of the common end and by seeking private ends. Physical force alone cannot secure this union, for it must be one of intellect and will. The absolute principle required is authority. It is the *form* of society of which men are the *matter*. It is not something added to so-

* Thesis defended before the Academy, May 6, by T. J. SHERIDAN, '86.

ciety to make it more complete, but is born with it and pertains to its essence; consequently, it comes from the same source, and to understand the origin of authority we must investigate that of society. We know the existence of society and the nature of man from experience and a logical argument based upon these premises ought to be conclusive.

Mankind in general have always lived in society, and have recognized its formative principle—authority—by making laws, establishing tribunals, and punishing malefactors. There is no vestige of any social compact. It is repugnant to common sense to suppose that any system could become so general which was a mere fiction of man and less conformable to his nature than was his previous state. Hence we conclude that society, being co-existent with man, arises from the necessities of his nature.

On the other hand, observations of man's nature prove that the social state is natural to him. He was evidently designed by his Creator for social life. He is, as Aristotle styles him, *πολιτικὸν ζῷον*. It is essential to his obtaining his end that he preserve his life and develop his intellectual and moral faculties. But he cannot do this without society.

Man is distinguished from all the lower animals by his dependence upon others for the preservation of his life. They are furnished by nature with food, protection against the elements and a means of defence, and know from instinct how to make use of these gifts. Man, on the contrary, is naturally endowed with none of them, but has instead reason, by which, with the aid of his bodily powers, he must supply his wants. Now to do this he generally requires the co-operation of others, of whose assistance his reason teaches him to make use. And from this fact arises the necessity of mutual dependence.

Then again, while the full development of the nature of the lower animals is merely a question of growth, that of man involves besides education. While animals are governed by instinct which requires no training, man must rely upon his own experience or that of others. This is a consequence of the faculties of his mind—the power to know the thoughts, feelings and experience of others through the medium of language, and the ability to pass from universal principles to the knowledge of particular facts which are useful to him. It is owing to this condition of things that human progress is attainable. Every great invention or discovery is the fruit of the work of many generations. The life of one man would be too short to accomplish anything great in art or science were he unable to avail himself of the labors of those who had gone before. Now this interchange of ideas, so essential to progress—the proximate end of the human race—can be secured only in society.

But man's moral nature involves questions of the greatest importance. His ultimate end is beyond the grave, and though there is imprinted upon his heart a law which makes known to him the fundamental principles of morality—the means to reach that end—still it must needs be developed by education and completed by positive laws of God made known by authorized teachers. This is evident

from the fact that some men, though cognizant of the principles of the natural law, err in the application of them, and are liable to stray from the path of virtue unless restrained by the admonitions of teachers of morality. Now moral training, as well as intellectual, requires society.

Again, man's disposition is in accordance with the demands of his nature. There is in every man a natural love for his fellow-men which impels him to associate and to form mutual relations with them. It would be physically and morally impossible for him to live in the world, in the present condition of affairs, without doing so.

Now man's nature depends upon the free will of its author—God, who caused it to be as it is; hence, as that nature demands society, it would be tantamount to denying the infinite power or wisdom of God to say that He did not also authorize the essential of society—government. Otherwise society could not rule its members, as God alone being Creator, alone has the right to rule. But as He positively wished the existence of society, He must have transmitted to it the right of government, or authority.

Authority passes to the collective people of the community whose limits are fixed by the circumstances giving rise to the fact of government, not to them individually, nor to any class. The idea of government implies two terms—governor and governed—and as individuals must be governed they require a superior; that superior is the community as one moral body. However, it is clear that it does not remain even in the collective people. Indeed it would be physically impossible for them all to engage in every legislative or administrative act. Accordingly they form a government and transmit to it authority. This government is the subject of authority, not a mere agency of the people; for they establish it not from choice but from necessity, and are morally bound to obey, nor may they revoke its powers at will. But they have the right to impose certain conditions on the ruling power when they establish it. No ruler holds by "divine right." He can hold only through the people. All men are by nature equal, and God grants political power to no one by an external act.

Authority does not pass directly from God to the people, for in that case there would be a theocracy and we would be governed in society as we are in the church. No man would have the right to condemn or question acts of the popular will. The people would be infallible. There could be no human progress in government. Now experience shows that this is not the case; for political parties, though in the minority, are often in the right. Authority is derived from God, not through any act of His separate from the creation of man, but through the natural law which He ordained for all His moral creatures. Men may err in the application of the principles of the natural law because their reason is not infallible; consequently, when they govern under that law they are not infallible. It follows also from this that they may not do anything contrary to the natural law, and the ruler, however, absolute he be, is always sub-

ject to a higher law. Government is a sovereignty in the sight of men, but a mere agency in the sight of God, and may not act contrary to his will. This truth was lost sight of by the pagans, who held that the state could do no wrong. It was emphasized by Christian theology, which proclaimed "It is better to obey God than man."

Another argument is derived from the absurdity of all contradicting systems which are advanced. Many writers, either confounding the *fact* of government with the *right* or wishing to have a greater license for their actions, have devised strange theories. Those who hold the patriarchal theory of the origin of authority are of the former class. If the historical origin of the fact of government is sought, they are right, for all the earliest forms of government were patriarchal and all present forms are developments of them. Domestic society is antecedent to civil society. But the authority of the parent is derived from generation and the duty of education, and, generation being but a second cause, the origin of even domestic authority must be referred to the First Cause—the Creator. Besides this parental authority extends over the child only so long as he needs the protection of the parent, nor is it plenary or suited to the purposes of civil society as it does not include the right over life, a right essential to society. Moreover, if there were no other objection this plan could not now be realized, as modern nations are formed of the descendants of different progenitors, and one man can derive from paternal authority no right to govern the children of another.

The famous theory of the origin in compact is not tenable. Its advocates have imagined a savage state of man anterior to his present condition, which did not demand society and which they call the "natural state." They assert that men were originally free to do as they wished; they had no concept of right or wrong; everything was just since there was no law. They say that man by his own unaided efforts raised himself above his state, and individuals mutually surrendered for the common good, certain of their rights to a sovereignty which they created in convention. "Each sovereignty gives up a certain portion of itself to form the common right. . . . The point of intersection of all these aggregated sovereignties is called society." Now this is mere fancy of hair-brained philosophers. The facts of the case are against them. There is no vestige of any such condition. No tribe of men known is in the state imagined by them. There is no record of any tribe civilizing itself without external influence, but there are accounts of nations degenerating through vice and corruption. May we not then consider barbarism as a deterioration from the primitive state rather than civilization as an improvement on it? Moreover, man's original nature could not be changed by himself, nor by the so-called laws of nature, for they are merely uniform rules of force and are nature, not above it. His present nature is directly from its sovereign who alone may change it. Besides, if man had made this wonderful stride, he would still be un-

able to establish government by right. No sovereignty can originate in agreement. Sovereigns cannot abdicate their right except in favor of another sovereign. And there can be no abdication where but one sovereign exists and the other is to be created. If men individually sovereign should form a government, it would be a mere agency, and would bind them only so long as they saw fit to abide by it. The culprit would be likely to withdraw his consent before being punished, and there could be no social order. Indeed, such an agreement could not bind those who did not make it. No man has in himself the right to command another; hence no aggregation of men have that right. It is ridiculous to suppose that such a contract would be universally approved, and those who reject it could owe no allegiance to the government. Nor could this contract confer full civil authority. The right of capital punishment has been recognized by all nations and is essential to social order. No man has a right over his own life, much less over that of another. Accordingly the sum of the resignations of the individuals could not confer it upon society. It has been urged that it is derived from the right which every man has of self-defence, but it should be remembered that the right of self-defence is itself derived from God. And indeed capital punishment is more than self-defence. The act of killing a man to preserve one's life is merely preventative, while a legal execution is also chastising. It is always considered that a criminal dying on the gibbet pays a certain penalty, and that the executioner is a minister of justice, considerations which do not appear in the case of self-defence.

It has been said that government is a spontaneous development of nature. But every natural development must have had its germ in the creation. Nothing can be evolved which has not previously been involved. Now the essence of government is to have a will, but nature being a blind force has no will. Hence we must look beyond nature for the germ of authority.

Now we have shown that man's nature, physical, intellectual, and moral, demands society, and that nature is from God. And government is essential to society. Hence, as God wished society, He must have authorized its essential, which He did by transmitting authority. It has been shown also that all other systems to account for it are inadequate.

The doctrine which we have herein advocated is the one dictated by common sense. It permits neither despotism, nor anarchy. It bases government on the law of nature and thus makes obedience to it a duty. It recognizes the human element and thus allows for human progress. And it is of the greatest importance that it obtain at the present time, when socialistic outbreaks are so frequent, and the tendency is to make humanity God. It is idle to attempt to solve the fundamental questions of social science without reference to the sum of sciences—theology. And men who try to do so only weaken the social fabric, for

"Wrong ever builds on quicksands, but the Right
To the firm centre lays its moveless base."

My Dreamland Home.

BY JNO. J. HAMLYN.

Why should not I create a home for myself in my imagination? Poets and novelists create hundreds of them, and do not even occupy them; but my dreamland home I am constantly visiting. Let me describe it to you, or rather let us visit it together.

It is situated in a sort of oasis, in a high range of snow-capped mountains, visited only by the eagle and the lark in their aerial flights. It seems but a mere speck when seen from the valley below. The building is a small, rough-timbered one; around it in little beds the choicest mountain flowers raise their tiny heads, and kiss the cool, fragrant mountain zephyrs that wander to my retreat. At the rear of the building the mountain rises into a gigantic cliff whose rocky border I delight in exploring. From my vine-covered veranda you can gaze on the beautiful valley below, with its scattered cottages, and golden fields of wheat, and at evening you can faintly hear the tinkling bells of the folds. Rising far up in the mountain, and tripping lightly past my door, is a tiny rivulet that sings its joyful lay to me the live long day. Little do you think my rivulet what trials and vicissitudes you will have to undergo. Your merry lay will soon become the low, mournful song of the river, then deepen into the roar of the sea; and, instead of gladdening the heart of a mountain hermit, you will leave ruin and desolation in your path.

The most important room in my abode is my library; it contains a large bay window, out of which I gaze on the furies at work when stern winter bars my door. My collection of books is small as yet, but I hope, when I shall have time to read more, to increase my stock. Among my authors are, Goldsmith—dear, old plain-spoken poet, who could be without you! with Scott and Dickens I while away my long mornings. Wordsworth and Mark Twain attend me when I go roughing it on excursions; they are not congenial in the eyes of some, I suppose, but they perfectly suit me; Pope in my solitude is indispensable. In my forest primeval I peruse the works of Longfellow. At twilight I read a poem of Montgomery.

It is now evening. I am sitting on my veranda reading; I have watched the shadows chasing each other until they are swallowed up in darkness. I cannot help exclaiming with Montgomery,

"I love thee, twilight; as thy shadows roll
The calm of evening steals upon my soul."

And to evening I address myself:

Welcome evening! day's relief;
Requiter of labor, blessed, fair,
Bringing repose, dispelling care:
Welcome! and may praise be thine
From every heart as now from mine!

I have been long snowbound in my retreat, but now grim Winter has departed, and Spring comes upon us with all its pleasures.

Softly stealing o'er me now,
Chasing care from off my brow;

Putting in me life and vigor;
Rousing thoughts, dispelling rigor;
Fanning me with perfumed breezes,
Thawing things that Winter freezes;
Scattering o'er this northern land
Favors with a lavish hand:
Coming from the land of beauty
Where health is joy and joy's a duty;
Where the sunshine and the flowers,
Warbling birds and sunny showers,
Dwell in Winter when they go
From this land of storm and snow.
Thus it is the Spring approaching,
Apollo's charms yet slowly broaching,
Fills the land with mirth and song
From lute-throated, feathered throng.
But bards of old have sang thy praise—
So have bards of now-a-days;
Then 'tis not for me, O Spring!
To attempt so great a thing.
I can only, like a child,
Who, with look so meek and mild,
Gazes on its mother's face
With a love time can't efface,
Worship thee from spring to spring
And wait till I have learned to sing.
Thus it is I welcome thee
With a warm heart, full and free;
In time I may by Muse inspired
Praise thee as thou art desired.

One of the beauties of my home is its accessibility. When melancholy, despondent, or weighted down by imaginary trouble, I mount my chariot of thought, and am immediately transported to it, and am there wrapped in my cloak of forgetfulness, with the sunny beams of hope and imagery shining on me. In the company of my authors, whose homes I in turn visit, I am content. The prince in his palace is unenvied by me; why should he be envied? Lo! there I am as rich as he, for in one turn of thought I can possess kingdoms.

Home of my joy! sweet home in dreamland clime;
Ne'er fairer sun was ever put in rhyme;
Sweet thoughts alone thy airy walls enclose
And sorrows come to find in thee repose.
E'en as a ship that boldly rides the sea,
Reefs all her sails when in a harbor free,
My soul when battling in the weary world
Has all masts set and all her sails unfurled,
But when in thee it calmly sinks to rest,
Soft as a child upon its mother's breast.

Esquimaux.

The Esquimaux are a diminutive and peculiar people, inhabiting the colder portions of the earth. Their principal habitations are placed on the icy shores of Greenland, the Asiatic shores of Behring's Strait and many islands of the Arctic ocean. It is believed that they belong to the Mongolian race since they exhibit a striking similarity in their physical characteristics to that branch of the human family; but according to the reports of some, who have had intercourse with them and studied their character, they are doubtless descendants of the Samonides of the Eastern Continent. This latter opinion is more probable, as the similarity which exists between this race and the Esquimaux consists chiefly in the mode of acting and living, which is a strong proof concerning their genealogy.

The Esquimaux are short in stature, and have broad faces, low foreheads, broad, flat noses and coarse dark hair; and, on the whole, they present a rather sordid appearance. For clothing they have shapeless sacks of skins and furs which they obtain from the seal and bear; they also wear a kind of broad, flat moccasin or snow-shoe, which aid them in travelling over the snow. They are a strictly littoral people, never penetrating far into the open land, as their means of obtaining a livelihood are associated with the sea-shores, near which they dwell in bands of twenty or thirty in villages of snow-huts. These huts are generally hewn out of large snow-drifts that have become so compact by the driving north wind that, when cut down by the rough implements of the Esquimaux, they present a strong barrier against all foes.

Their chief pursuits are fishing, and hunting the seal and bear, from which they procure the most valuable furs. The reindeer is also an object of the chase, and has been domesticated to a great extent among some tribes especially by those who dwell on the Asiatic side of Behring's Strait. They use them to draw their sledges from place to place. However, the reindeer has not such a facility for travelling over the snow as a peculiar species of dog so numerous among some tribes. The swiftness of one of these sledges drawn by a team of eight or ten dogs is really surprising. These dogs also assist their masters in capturing the seal and bear.

In personal courage the Esquimaux hold a pre-eminence over their Indian neighbors, and are not so much actuated by that treacherous, revengeful disposition which is the most predominant characteristic of the red man.

Although they have never had such ample opportunities of advancing in civilization as the red man, natural instinct has inspired them with loftier aspirations, which will sooner or later mature in nothing less than Christian-civilization. For nautical purposes they construct light and fleet canoes of skins and fish bones, which they manage with great address. These, no doubt, show a mechanical skill far superior to that of the cunning forester in the bark skiffs, which he made and used so advantageously. In the account that has reached us of the Moravian missionaries who traversed the Esquimaux settlements on the coasts of Greenland in 1721, it is stated that they succeeded in converting many of this rude family to Christianity. But in the history of Captain Parry's first expedition to the islands of the Polar seas we have more authentic accounts of this race.

He describes them as exhibiting a strange intermingling of intelligence and dullness of ingenuity and stupidity, the latter being the more prevalent. Few of them, he says, were able to count beyond ten and none beyond fifteen, nor could any of them speak a dozen words of English after an intercourse of seventeen or eighteen months with the voyagers; yet many could imitate the manners and actions of the stranger to perfection.

As there are in all branches of the human family strong propensities to evil, we are not to believe that this race is an exception, when we see

how apt they are in grasping the deceitful practices which have been introduced into their tribes by the fur trader. Beyond this the Esquimaux, though of slight importance to this flourishing age, possess qualities imitable for even the most refined society of this learned nineteenth century.

No kind of affliction, however grievous, is capable of depriving them of that cheerful temperament, or ruffle the least that placid countenance with which they have been so liberally adorned by the artistic hand of nature.

These qualities, amiable even in the savage, are preserved unchanged, when most severely harassed by hunger and cold, a situation to which they are frequently reduced. Yet the bitterest calamity will not induce them to be provident or take the least thought of the morrow; with them it is either a feast or a famine. In this respect they somewhat resemble their dusky brothers of the forest.

When they have a copious supply it is not at all uncommon to see one man devour five or six pounds of half-roasted flesh at one meal. It is said that the quantity of meat consumed by one of these persons between the first of October and the first of April, which include the season of abundance, would sufficiently supply at least three of our laboring men for the same time.

I presume it is chiefly on account of the extreme cold climes in which these people live that make them such gormandizers. It is also very probable that the alternate feasting and fasting, to which they are often subjected on account of their improvidence, is the proximate cause of the many maladies that have proved so fatal to the Esquimaux during the severe months of winter.

J. H. C.

Tales of Fiction.

Man in this life soon tires of that which he possesses and is ever longing for that which he has not; he is ever willing to exchange his pleasures and cares in this world for others which he imagines more delightful and easy. Yet forced by the natural law to remain in the sphere in which we have been placed, instead of trying to smooth away the difficulties and find the benefits that are so closely connected with our tasks, we turn to the works of our novelists to glean therefrom our ideal happiness. We join with the characters portrayed in their sorrows, we rejoice in their triumphs; yet our own lives that are flitting away are considered as commonplace, while many who thus devote their time have histories that if revealed to the world would far surpass the imaginative production of the novelist and verify the old saying, "Truth is stranger than fiction." In childhood we eagerly listen to the tale how "Santa Claus" down the chimney comes sliding to fill with presents the good children's stockings. Year after year we eagerly look forward to the day when our expectations will be fulfilled, while regularly the stockings by the chimney are hung until some chance reveals that we have been deceived, and thus one

of the brightest dreams of childhood is destroyed forever. The names of "Little Red-Ridinghood" and "Cinderella" call up fond memories of the evenings spent round the fireside when with bated breath we listened to the tale of the dreadful wolf and the dear old "godmother" with her magic wand. A few more years we pass down life's journey and laugh at fairy tales, and only long for stories of adventures by land and sea, which are purported to be founded on facts.

History is with disdain cast aside as being too dry, while we eagerly read of Robinson Crusoe. Recreation has lost all charms for us while reading these adventures, and the wilder and more extravagant they are the more do we dote on them. Hour after hour, with flushed cheek and brightened eye, do we sit following the career of some hero. The shout of our companions is not heard, they call in vain for us to come out and join their sport, for, tucked up in some isolated spot, we are sitting with heightened brow and burning eyes drinking in the tale of some Indian scout or boy-pirate. The house may burn, the stove fall down, or the chimney blow off, yet unconscious we sit, hearing only the last "warwhoop" of some expiring brave or the sullen roar of the pirate craft's guns as she sinks under the waves. We regain consciousness by seeing "End," while, tired and exhausted, we arise reeling from the intoxicating excitement.

The same may be said of almost any of the novels. A person becomes so infatuated that he taxes nature to her utmost bounds in his frantic endeavors to gain the end, and when the story is finished, he wishes there was more of it and his appetite must be satisfied by others of the same nature. In following our hero or heroine we will undergo with them unheard-of trials, and only wish that we had the chance to exhibit to the world some like deed; yet let a call be made for us to go around to the corner after a "loaf of bread," and it almost breaks our backs. We are tired, we have the headache and numerous ills, yet just a minute before we wanted to do some heroic deed—to rescue some fair damsel or to slay some tyrant. This kind of reading may continue for years; at last the time arrives to go to college. It may then continue; hours intended to be used for studying are devoted by the "fiend" to reading, and day after day he may be found in the study-hall during recreating hours trying, as punishment for not knowing his lessons, to make his abused memory record the rules of Syntax or the Elegy.

Many will claim that some novels are of a higher sentiment, and that in them we are able to see pictured the innermost feelings of man, which could not be delineated in any other manner and at the same time be so interesting; yet no one can deny that all such are magnified in order that they may be noticed. Yet why should man devote his time to such when the true feelings of man may be studied in the natural form, in man himself? and again, in reading a novel it is not the feelings personified that we are interested in, but the incidents and plot of the story.

It cannot be that they are read for beauty of

style, for there are histories which cannot be surpassed in elegance of style and beauty of diction. It cannot be a superior way of inculcating the principles of philosophy, for one page (3 in. by 2) of the "Following of Christ" contains more truth than all our novels. If read to study human nature, it will be lost time; for when man finds out his own nature or any other person's by this means, it will be too late to make any use of it. He who would know human nature must study from the living and not from books. Practical experience is the best teacher; and we may take the works of any novelist who impresses upon us how well he understood human nature and we will see that he must have studied living persons and not from the works of others. Let us notice the general run of the plots of our modern novels. Two people of opposite sex are thrown into each other's company under peculiar circumstances, become attached, and are separated. The heroine undergoes many trials, perhaps marries a villain. The hero remains single until the villainous husband is disposed of, when again they meet, and orange blossoms end their trials; a couple of scheming scoundrels that receive their just reward; a rich uncle or aunt, and a true friend, with their dialogues, are added. Picnics, balls, accidents and hairbreadth escapes, together with passionate descriptions of fidelity, and heart-rending struggles, are added as spice. This mass being well churned up is put between two covers, one of which contains the elaborate title of the author, while some unique phrase represents his production. The hero combines magnified qualities of nobleness, forgiveness and devotion, and if any fault appears it is so glossed over as to be an ornament rather than a defect in his character.

We hear people descanting with great fluency about the latest novel, who, on hearing the productions of one of the masters mentioned, will exclaim "Never heard of the man, who is he"? And these very same people will be heard lamenting that they have not time to study history, yet may be found at school, at home, in the railroad cars, in their offices reading novels, while history and the works of the masters are accumulating dust on the shelves. It cannot be expected that a person can look at life for years through the kaleidoscope of the novelist without in some manner being effected; yet no one will claim that novel-reading better fits him to fill a position in society or attain an eminence in his profession. Day after day we read in the newspapers long articles about the injurious effects produced upon the mind and body by the use of stimulants. Societies are formed to aid unfortunates; laws passed to protect society; yet no such fear is felt by the people as to the injuries produced by novel-reading. One has but to read the events of the day; trace back the history of some unfortunate, and the real cause of all the trouble will be found to have originated from the novel, by the unintentional adoption of some of these spectacular views of life. Books, the plots of which are not of the highest moral standing, filled with unheard-of circumstances and chimerical dialogues, are cast upon society and become

the seeds of idleness and discontent. Ask a novel-reader if he tries to remember what he has read and he will laughingly answer, "No, I don't believe it"; yet hour after hour is devoted to the perusal of works which are to be forgotten. The mind thus gradually becomes accustomed to forgetting, and in a few years the habit is so strong that a struggle is necessary in order to make their mind retain facts and dates. The taste for novel-reading once acquired is hard to overcome, becoming an almost irresistible passion. Works of a solid nature are repugnant and are cast aside for the highly-seasoned novels. History is distorted to suit the plot, while false sentiments are lauded,

"Whose poisoned breath
Breathes into homes its fevered death."

There are of course many novel-writers whose sentiments are high and moral, whose productions are recognized as being masterpieces. They have delineated the characteristics of people in a striking manner, while their language has been pure and elegant; yet the mass of the people require novels that are spicy and high seasoned, and the higher the better. They read to pass away the time.

It requires no great imaginative powers to realize that there are evils, great evils, connected with this practice; yet they are not as glaring as those arising from the use of stimulants, because they are more varied and are often attributed to other causes.

Yet this manner of using the mind like a *sieve*, ever pouring something in that it may run out, should of itself raise fear in our hearts of the evil results, and cause society to look with a less lenient eye upon the "novel fiend."

D. S.

Art, Music and Literature.

—Mr. Browning has written about two-thirds of his new poem, which will fill a volume by itself, and may be ready before the autumn.

—Sir Henry W. Gordon is engaged on a monograph relating to his brother. It will bear the title, "Events in the Life of Charles George Gordon."

—A profusely and richly illustrated Spanish translation of the "Vie de St. Joseph," by the late Rev. P. Champeau, C. S. C., has just appeared in Barcelona, Spain.

—It is understood that the author of *How to be Happy though Married* has denied that he is about to publish a book entitled *How to be Jolly though Buried*, on the ground that the subject is too deep for him.

—Joseph O'Connor, editor of the *Post-Express*, Rochester, N. Y., wrote the obituary notices of Cardinal McCloskey, Gen. McClellan and Victor Hugo, which appear in Appleton's Annual Cyclopaedia for 1885.

—The authorities of Milan Cathedral are asking for competitive designs for a new façade. A Milanese, says the *Athenæum*, "has unfortunately

left them money for the purpose. The best thing they could do would be to leave the façade alone."

—"The Pilgrim's Progress" has been published in Canton in Chinese characters, and illustrated by Chinese artists. All the characters are Chinese. The scene is laid in China, and Apollyon is as fine a specimen of a Chinese dragon as one could wish to see.

—The last stone on the pedestal of Bartholdi's colossal statue of Liberty was laid the other day on Bedloe's island, New York. The statue will be unveiled September 3d, the anniversary of the day when representatives of France, England, Spain and the United States signed the Treaty of Peace recognizing the United States as an independent nation.

—The Municipal Council of Vienna has drawn up a list of more than one hundred departed celebrities whose remains are to be removed from the disused suburban burial grounds to the new central cemetery. Among these are Beethoven, Schubert and Glück. The resting place of Mozart in the St. Marxer churchyard cannot be discovered, but a tablet will be erected to his memory at the new cemetery.

—The death is announced in Berlin of Julian Schmidt, the "Nestor of German literary history," as he was called. With Gustav Freytag, the novelist, he founded and edited the *Grenzboten* of Leipzig, but afterwards settled down to literary research in Berlin. His chief works are a "History of Romanticism" and a "History of German Literature in the Nineteenth Century." A few weeks ago he published the first volume of a "History of German Literature from Leibnitz to the Present Time."

—Years ago, while in Russia, Liszt was commanded to play before the late Emperor. While Liszt was improvising some sublime piece or other, his Majesty held converse with the Empress and other members of the Royal family. Liszt suddenly stopped, and the Emperor requested the executant to go on. But the musician rose from his seat, and making a profound bow to the Emperor, said, "*Sire, quand les rois parlent tout doit se taire.*" The Czar, who was quick to catch a *mot*, felt the sting—since Liszt considered himself *le roi de l'art* in music if the Czar was *roi d'une nation*.

—The following are some of Longfellow's private experiments in elegiac verse—experiments prompted by the controversy which "Evangeline" excited, touching the feasibility of naturalizing in English the classical quantitative metres:

I.

In Hexameter plunges the headlong cataract downward;
In Pentameter up whirls the eddying mist.

II.

In Hexameter rolls sonorous the peal of the organ;
In Pentameter soft rises the chant of the choir.

III.

In Hexameter gallops delighted a beggar on horseback;
In Pentameter, whack! tumbles he off of his steed.

IV.

In Hexameter sings serenely a Harvard Professor;
In Pentameter him damns censorious Poe.

NOTRE DAME SCHOLASTIC.

Notre Dame, May 15, 1886.

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

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

—Last Sunday morning twenty-four young students made their First Communion. The ceremonies attending this solemn act were made very impressive and edifying. At eight o'clock the young Communicants, in their gay military uniforms, with white satin rosettes and *boutonnieres* of *pearl de jardin* roses, and bearing tastefully trimmed candles, assembled in the large parlor of the University. There they were met by Rev. President Walsh, clergy of the Faculty, and acolytes in cassocks of black, purple, or cardinal red, with white lace surplices. Issuing from the grand hall, they were escorted by the three military companies in full uniform, the members of the Cornet Band, and upwards of four hundred students with banners or lighted tapers. It was truly a grand and edifying sight to witness this long procession as it wended its way around the *parterre* towards the church, to the strains of sacred marches rendered by the Cornet Band, while the chime of twenty-three bells sent forth their most joyful peals and the solemn booming of the mammoth bell sent a thrill through the hearts of all. Solemn High Mass was celebrated by Rev. President Walsh, assisted by Fathers Kirsch and Robinson as deacon and subdeacon. After the Gospel an eloquent sermon appropriate to the great event was preached by Rev. D. E.

Hudson, C. S. C. At the Offertory the Communicants advanced to the altar and deposited in the hands of the celebrant their written form of the resolutions they had taken to lead lives becoming Christians. The solemn moment having arrived when they were to receive the Body of their Lord for the first time, all ascended the altar steps and the acts of contrition, faith, hope, love and desire were read distinctly and devoutly. After receiving, all returned to their places and engaged in acts of thanksgiving for the great happiness they enjoyed.

At Vespers, after another appropriate address by Father Hudson, the young Communicants renewed their baptismal vows.

The day will long be remembered at Notre Dame as one of the most notable of the year, and for this great credit is due to the efforts of Rev. M. J. Regan, under whose direction the ceremonies were conducted.

The Philopatrians.

A very pleasing musical and dramatic exhibition was given last Thursday evening, under the auspices of the St. Stanislaus Philopatrian Society—an organization composed of the younger members of the Junior department of the University. It was the fourteenth annual Entertainment of the Society, and, in accordance with a time-honored custom, the exercises were made complimentary to our revered Prefect of Religion, Very Rev. A. Granger, C. S. C. Everything passed off in the happiest manner possible, and the general excellence which characterized the entertainment reflected the greatest credit upon all who took part, and in particular upon the worthy Director, Prof. J. A. Lyons. Indeed the Society on this occasion showed that in its midst were talents of no ordinary degree of merit, and which, when occasion calls for their exercise in a higher sphere of action, will prove themselves fully equal to all that will be required of them. Needless to say that the large audience of students and visiting friends were well pleased with the exercises of the evening and by frequent and hearty applause manifested their appreciation of the efforts of the youthful entertainers.

At half-past seven, the auditorium of Washington Hall was well filled and the exercises of the evening were opened with music by the String Quartette of the University. The overture to "The Caliph of Bagdad"—arranged for two violins, viola, and violoncello—was rendered with all the taste, skill and perfect expression attainable only by true musical artists such as the performers were. It is, however, greatly to be regretted that much of the beauty of the playing was lost through the efforts of the younger portion of the audience to smother the sounds of the instruments by their loud talking. If it was their object to prevent others—and by far the greater part of the audience—from enjoying most delightful music which deserved to be listened to in the deepest silence, they succeeded only too well. But we earnestly hope that at future entertainments they will be led to re-

strain themselves for a few moments and exhibit a due regard for the feelings of others.

When the Quartette had concluded, Master S. Nussbaum appeared before the curtain and delivered an eloquent address to the venerable Father to whom the evening's entertainment was dedicated. He spoke in a clear, distinct voice, exhibiting marked self-possession and good elocutionary training. In substance he spoke as follows:

The members of the Philopatrian Society of the University of Notre Dame testify to a sincere sense of pleasure in dedicating the entertainment of this evening to the Rev. Alexis Granger, C. S. C. They wish to honor him, and to show how earnestly they appreciate the many virtues of his devoted, edifying and exemplary life. Though well aware that the means chosen are humble and inadequate, yet the Philopatrians have noticed that whatever gives pure and innocent happiness to others never fails to inspire a corresponding degree of happiness in him, and, consequently, they feel that if these exercises meet the common expectation, and prove interesting and diverting to the audience, they will be acceptable and pleasing to him. Singularly unobtrusive in his obedience to all the promptings of a generous heart, an unselfish nature, a life consecrated to the service of God, and a profound attachment to all that is right and good, he is less known to the applause of the world than to the gratitude of the poor, the homeless, the helpless—the special wards of God's own guardianship. The Philopatrians believe that nearest to the favor of Heaven stands he whose acts and labors most tend to advance the interests and protect the objects of Heaven's solicitude and bounty. And they know that in this respect it will be happy indeed for such of their number as find inspiration and guidance in the acts and labors of their worthy Spiritual Director. In dedicating to him these exercises they feel that they honor themselves not less than him. While well aware that his nature is too retiring to find pleasure in publicity and praise, they trust, nevertheless, that he will pardon this expression of esteem and respect, in view of the feelings and motives that have actuated them to try in this way to do him honor. They feel that the occasion justifies them in stating why they have dedicated this entertainment to him, and the mere mention of that fact will sufficiently apologize for warmth and spontaneity of expression. In conclusion, they bid all a hearty welcome, and trust that the exercises of the evening may not be disappointing to any one, but may prove enjoyable to all.

Master H. Ackerman then entertained the audience with a song, in the rendition of which he displayed his fine soprano voice to such excellent advantage as to call forth the rapturous applause of the audience, who demanded an *encore*—a request which was gracefully complied with. Mr. J. A. Ancheta then delivered on behalf of the Senior students an address to Very Rev. Father Granger, in the course of which he said:

Almost half a century ago you bade adieu to your dear parents, kind friends and relatives, said farewell to your beloved country, crossed the stormy ocean, and came to a distant land, in order to promote the work of God and His Church. Willingly and with a heroic fortitude you severed one by one the golden chords that bound you to the ones you loved, disregarded the grandeur and enchantment of the world, and sacrificed ease and wealth—all, for the salvation of souls and the triumph of the Holy Cross. Here in this lonely spot, surrounded by dense forests, you commenced your work of charity and evangelization. In a modest and unpretentious college your first labors were silently performed. At your hands the barbarous savage received enlightenment and civilization. You preached the true Gospel to him, taught him the only God, and brought within his reach the gems of education, which had hitherto been infinitely above him. You supplied all his wants whether mental, moral, or physical; comforted him in his afflictions, attended to him during his illness; and, when

everybody else had forsaken him, you were there to brighten and to keep up his spirits with the consolations of Religion. His character was formed anew, and a higher world of thought opened for him. Self-sacrifice, suffering and patience, which he before despised, he now cherished; revenge, cruelty and hatred, which he before loved, were now abhorred by him. His wandering life was forgotten; he settled down and became civilized. All this good work you did, without any expectation of human glory or earthly gain, but on account of your great charity and devoted zeal.

When this noble Institution was founded by your venerable Superior, you were here to guide and protect it in its infancy. You shared in his privations, poverty and patience. Year after year you toiled in the Lord's vineyard. By good example and untiring efforts you accomplished a great deal: obdurate hearts were softened; sinners became penitent; disobedient and ungrateful children were transformed dutiful and loving. Your field of labor constantly widened more and more; each succeeding year brought its troubles and afflictions, its trials and sorrows. The infant college of the wilderness continued to dispense its blessings humbly; still its name was all the time being wafted beyond the limits of the State. Parents began to send their sons to this place knowing that they would be educated in a truly Christian manner. Here they were instructed in the arts and sciences; their hearts and minds were trained in accordance with the directions of Heaven. Your fatherly care and tenderness made a deep impression on their young hearts. To this day they remember your kindness, and all those who have been successful in life attribute their success to the training they have received in their early days. . . .

During our short sojourn at Notre Dame, you have solaced our afflictions and smoothed our difficulties. You have ever given us good advice and ministered to our spiritual wants. In all respects you have striven to make us forget that we were exiles from the parental roof. It is the sincere wish of all the students that you may continue to be the support of this Institution for many years to come; and, as a slight token of their regard and appreciation, this Entertainment is respectfully dedicated to you.

After an excellent duet, for piano and violin, performed by Master R. Oxnard and Prof. Paul, and a "Prologue," well delivered by Master E. Berry, came the opening of the dramatic part of the evening, with a Farce in One Act, entitled, "The Editor's Troubles." It was heartily enjoyed, and by its local hits frequently brought down the house. Master Nussbaum as "Lemuel Foozle"—an editor—took the chief *rôle* and deserves much credit for his skilful acting. Masters Hake, McIntosh, Hoffman, Frain and Konzen, in minor characters, also distinguished themselves.

But the great event of the evening was the rendition of the drama—"The Rightful Heir"—which was presented in a style which would have done credit to older performers. The costuming and scenery were excellent, and the youthful actors who took the leading *rôles* entered right heartily into the spirit of their respective characters. We regret that space will not permit us to give a detailed criticism of each and show wherein he merited praise. We can only mention D. C. Regan, as "Oberto"; W. McPhee, as "Edmund"; E. Berry, as "Elvino"; A. McVeigh, as "Prince Rudolph"; L. Scherrer, as "Starow"; G. Tarrant, as "Kalig"; I. Bunker, as "Molino," and G. Meehan, as "Stanislaus." These, in the order named, were the best deserving among the performers, and contributed most notably to the general success of the presentation of the drama.

On the conclusion of the entertainment appropriate remarks were made by Rev. President Walsh and Prof. T. E. Howard.

Charity.

There are some men who drift through life without a hope, or thought, or wish beyond the present hour; but they make up the very small minority of the human family. They are harmless, worthless nonentities, unworthy the name they disgrace; for with men, to hope, to toil and to desire, are agencies absolutely essential to their progress towards the purest and best ideals. It is only when they pervert these agencies to an all-absorbing greed that they discover they have been undermining the walls of a temple whose fall must surely crush them. And thus it happens that the former class grow dull and torpid, and worse than useless through the want of danger and darkness and sorrow, while their more enterprising neighbors have suffered destruction from the excess of the same power.

Men are not evil from inclination so frequently as from the pressure of circumstances. There, perhaps, never lived a human being in whose soul never dwelt the impulses and monitions to a better, more exalted life; warnings and promptings which, if heeded, would form the ideal of a great and good man out of one who is now content to associate with the vilest outcasts of his race. We are prone to expend our energy in scorning and contempt for wickedness, never reflecting that it is with man as it is with trees,—if you abrade the surface of some vigorous branch into which the young energy of the tree is pouring its vital life-currents the incision will encrust itself with some rough boss, and that which might have been a graceful bough, throwing out its luxuriant foliage and inviting shade, becomes an oddly-distorted and repulsive member. The tree is not to blame, nor is the branch, for they have both done their part towards repairing the disaster; but the excrescence remains the same, offensive to the sight, because contrary to the established laws of beauty. And thus it frequently is with men who have plunged into iniquity. Their lives have been distorted and deformed by some great sorrow or some great injustice, just at the critical moment when they were beginning to expand under the powerful influence of dawning summer. We laugh at the eccentricities and mock the oddities of our neighbors, never heeding that those whimsical deformities may be the scars of some great calamity which has swept across the pathway of a noble life and wrecked its fair and plenteous aspirations, and that this rugged exterior may be the repository of a noble but broken heart.

It is our duty to be liberal and generous even to those who appear to us narrow-minded and uncharitable, for we cannot fathom the motions which actuate them, and we can never be called to sit in judgment on their seeming delinquencies. We may denounce the evil of which they have been guilty, and it is our duty so to do; but charity forbids that we extend our antipathy to the creature who may be the victim of some hard sorrow, and far more worthy of our pity and sustenance. Little

acts of kindness, growing from the great principle of charity, are silent influences which often serve to heal wounds, that, left alone, would result in death—sorrows whose only balm is kindness. Were you to ask the rose what becomes of its fragrance, it would only answer: "It has departed on the wings of the air,—I know not whither;" cast a stone into the tranquil waters of the lake, and the waves will roll onward and away beyond our sight, and only cease when they reach the distant, perhaps invisible, shore; so it is with the influence and example of kindness and Christian charity: their order adds beauty and renews the vitality of the atmosphere around and beyond us, and their little waves roll silently away on their beautiful mission, and are caught up with loud acclaim by multitudes of bright angels on the unseen shore of immortality.

D.

Ingersollism.

A number of students attending a college at Albany, N. Y., went to hear Ingersoll lecture, and were so captivated by the subtle sophistries of the "Great Infidel" that they propounded the following question to their professor, Prof. Gouge, D.D., L.L.D.:

DEAR PROFESSOR:—Are not Ingersoll's arguments unanswerable? What are you going to do about it?

SEVERAL STUDENTS.

The Professor's reply was sarcastic, logical, and to the point. We give here his description of an amateur infidel which will well repay perusal. In the course of a long article in reply to the question of the students, the Professor said:

"But you say there are so many infidels. Boys, you are mistaken. An infidel is an abnormal growth. Nature feels funny once in a while and creates a freak—the living skeleton, the fat woman, the two-headed girl. So there is about one infidel to a million sane men. He is a freak, and he pays. Men pay to hear Robert abuse religion as they do, to see Simmons wind up his watch with his toes. Not that a watch is any better for being wound up with his toes, but it isn't every slouch that can do it. A genuine infidel is a moral monstrosity worth seeing.

The most of these noisy fellows are amateur infidels. They talk Ingersoll in fair weather and pray themselves hoarse every time it thunders. A well-developed case of cholera morbus will knock their infidelity out of them and leave them in a cold sweat like a China dog in an ice-house. I know them. The most of them are like the boy who runs away from home and comes back to sleep with father nights. These men are only playing "I spy" with their consciences, and you can find them every time. They are no more genuine infidels than a newsboy is an editor. They only retail somebody else's ideas. They are striving against their natures as the model farmer who thought his beans were coming up wrong end to. God knows best, and He has not made a failure of the race. Then, again, boys, take a look around you when

you invest another fifty cents in liberty and compare the crowd with the kind of people you find in almost any church. Is it the odor of sanctity you smell? Hardly, boys, hardly. But you can eat peanuts there and choke on the shells while you applaud the funny jokes about the heaven where you know in your hearts you hope your mother is, or hear the humble Nazarene ridiculed, who you think, and always will think, gave a home to your weary old father when he left the earth. The kind of liberty Ingersoll retails is very expensive, and comes out in blotches, so I have heard.

Yes, boys, his arguments are unanswerable, and I think the seasons will come along, and the churches will continue to boom, and all nature will most exasperatingly and calmly perform her functions, if Robert is not answered. You know when the first steamer crossed the Atlantic a great philosopher was delivering a most conclusive argument to prove that by no possibility could a steam vessel cross the ocean. And he proved it too. And no man could answer it either, and that provoking steamer came snorting, sizzling and splurging right into the harbor.

Boys, so will God's children go right on praying and preaching and dying and going to heaven in spite of argument. They can't help it. They were made so, I suppose."

Books and Periodicals.

—Persons interested in the art of sound who wish to keep well informed on leading musical topics of the day should not fail to subscribe for *Brainard's Musical World*. The May number is out and is full of just such reading-matter as is of interest to both teacher and pupil. This month's issue contains the following music: "Cover Them Over," Quartette or Semi-Chorus for Decoration Day, by Ormsby; "They Rest in Peace," Memorial Hymn for Male Voices, by Coe; "Forget Me Not," Ballad, by Ganz; "Melodie," by Moszkowski; "My Favorite Waltz," by Kinkil.

—The frontispiece of the May *Century* is a portrait of Hawthorne, accompanying an article, "Hawthorne's Philosophy," written by a son of the novelist. Among the profusely illustrated articles are an attractive chapter on "American Country Dwellings," by Mrs. Schuyler van Rensselaer; "The Flour-Mills of Minneapolis," by Eugene V. Smalley; "A Californian's Gift to Science," meaning the Lick Observatory, by Taliesin Evans; and "The Breeding of Fancy Pigeons," by E. S. Starr, which is quite remarkable, both for the beauty of the engravings and the special knowledge of the writer. With the illustrated papers should also be mentioned the chapters on the war, which include General McClellan's last magazine article, with a fac-simile, it is supposed, of the very last paragraph written by him for publication. It is a matter of interest that this paragraph is a passionate expression of comradeship with the survivors of the Peninsular Campaign. A year before his death,

General McClellan consented to write a paper on the Antietam Campaign. Not long before his sudden illness he began its preparation. The consecutive notes which he left, and which are briefly introduced by his literary executor, Mr. William C. Prime, cover the period from the withdrawal from the Peninsula to the concentration for the attack upon Lee at Antietam. In personal interest and vigor these notes are remarkable, as well as historically important. The seventh chapter of Mr. Goss's "Recollections of a Private" deals with the period of the re appearance of "McClellan at the Head of the Grand Army." General D. H. Hill describes, with stirring anecdotal interest, "The Battle of South Mountain," which was the severe conflict preliminary to Antietam. In conclusion, General Hill advances a very interesting reason for the ready and lasting return to good fellowship between the sections. General William F. Smith makes a statement with respect to General Grant's strictures upon him in the February *Century*.

Personal.

—Rev. J. M. Toohey, C. S. C., is conducting a Retreat at St. Patrick's Church, Toledo, Ohio.

—Mr. and Mrs. J. Noud, of Manistee, Mich., passed a few days at the College during the week, visiting their son in the Junior department.

—Mrs. Gen. W. T. Sherman, of St. Louis, and Mrs. C. F. Steele, of Lancaster, Ohio, were among the visitors this week.

—Hon. J. M. Green (Com'l), '75, was recently elected Supervisor of Poor of Wapella Township and re-elected Mayor of the City of Wapella, Ill.

—Rev. Vice-President Zahm returned last Tuesday from an extended trip East, whither he had gone on business connected with the Scientific Department.

—Among the visitors during the week was the distinguished actor, Mr. James O'Neill, who, accompanied by his wife, a graduate of St. Mary's Academy, visited their son Jimmie of the Minim department.

—Prof. A. C. Unsworth, late of Notre Dame University, and very well known in this city, where he has spent some time, has gone on a long journey, the objective point of which is remote Japan. His many friends wish him a pleasant trip.—*Denver Tribune*.

—Rev. R. Maher, C. S. C., who since his return from the arduous mission of the Black Hills has been acting as chaplain at St. Joseph's, where he is highly esteemed by all, is now so much improved in health that an intended sojourn at the famous springs of Mt. Clemens, Mich., is no longer thought of. The reverend gentleman paid us a pleasant visit last week.

—Very Rev. Wm. Corby, C. S. C., Miss. Ap., formerly President of the University of Notre Dame, now Rector of St. Bernard's, Watertown, Wis., and Superior of the Missions of the Order

of Holy Cross, will preach one of the sermons to be delivered during the sessions of the First Provincial Council of the Archdiocese of Milwaukee, which will open on the 23d inst. The subject of the discourse will be: "The Sanctity of the Church."

—Gen. John Gibbons, '68, of Chicago, one of the most successful and promising lawyers in the Northwest, is expected soon at Notre Dame. He is to deliver two lectures, one for the students in general and the other for the Law Class in particular. We may be permitted to remark, in passing, that indications point to the falling of the judicial ermine upon his shoulders before the Ides of November. He is highly esteemed by the lawyers of Chicago, and we know of no person whom they would be more generally pleased to address as "Your Honor!"

—Among the visitors during the past week were: Mrs. Gen. W. T. Sherman, St. Louis, Mo.; Mrs. C. Steele, Miss M. R. Ewing, Lancaster, O.; Mrs. Peter Smith, Miss Genevieve McMahon, Miss Estella Todd, Miss Elsie Vonbruman, Mr. and Mrs. M. J. Dewalce, Mrs. M. Garton, Chicago, Ill.; Miss Laura Fendrich, Evansville, Ind.; E. Robins, Louisville, Ky.; Miss S. Meehan, Miss M. Nock, Covington, Ky.; J. F. Burke, Stillwater, Mich.; F. Heilbrun, Rochester, N. Y.; Minnie Collins, Kansas City, Mo.; Mr. and Mrs. T. H. Harley, New York, N. Y.

Local Items.

—Nothing like *coorage*!

—The family jewels shone resplendent from the box.

—The "triple" competitions are now in full blast.

—Sherman has appeared in the uniform of the Sorin Cadets.

—The Minim baseballists look quite gay in their new suits.

—One of the occupants of the private box had a good view of—a panel.

—Thirty pupils of the Minim department will receive Confirmation here on the 24th inst.

—Masters H. and J. Boland, of New York, are among the latest arrivals among the Minims.

—There will be another interesting trial before the Moot-court this evening. All are invited.

—The statues of Our Lady and St. Joseph in the park in front of the College have been beautifully gilded.

—*On dit* that a very fine statue of St. John the Evangelist will ornament the *parterre* in front of the Presbytery.

—Governor Gray has offered forty additional Sharp's rifles to Prof. Hoynes for the use of the military companies.

—Messrs. A. Ancheta and Geo. Craig among the Seniors, T. Goebel and L. Darragh among the Juniors received perfect bulletins for the past month.

—The Band inaugurated a good move on Thursday evening by playing some of their pleasing selections in the open air previous to the Entertainment.

—It has been officially announced that the General Chapter of the Congregation of the Holy Cross will open its sessions at Notre Dame on the 15th of August next.

—Some of our young friends are endeavoring to spell their names in Greek. Our Anglo-Saxon nomenclature is too *stubborn*, however, to be readily reducible to classical orthography.

—McDonald, of South Bend, has done some excellent work in the photographs of the officers of the Hoynes' Light Guards. The cabinet pictures of Col. Hoynes are particularly admired.

—One of the Knights of the Round Table was seen making a hasty exit through a refectory window the other evening. It is supposed that a fellow-knight had perpetrated a new pun.

—Mr. Henry Heller, the proficient tonsorial artist, has the thanks of the Junior Baseball Association for a fine large Venetian mirror, with marble bracket, which he has placed in their waiting-room.

—Prof. Edwards has the sincere thanks of the Juniors for a complete set of the "Encyclopedia Britannica," as also for a splendid and very costly mantle clock which he has kindly donated for the use of the reading-room.

—Several members of the Faculty went to see the famous actor, James O'Neill, at South Bend, on Monday night. They occupied a private box at the Oliver Opera House, and reported themselves as highly pleased with the representation.

—The First Communicants filled one of Shickey's large wagons and took a trip to St. Joseph's Farm on Monday last. They were accompanied by Bro. Francis Assisi, who spared no pains to make the excursion the enjoyable affair it proved to be.

—The violin used by Prof. Koeundig on Thursday evening is a genuine "Amati," for which he paid \$3500 and was recently offered \$5,000 in New York. The Professor is a *virtuoso* and can elicit tones of sweetest melody from his instrument.

—No soulless monopoly is permitted to exist in the department of mechanics. However, it must be said the number of steam-engine manufacturers is really quite alarming, in fact such as to give rise to the greatest fears for real and personal safety.

—Professor Lyons, of Notre Dame, Ind., has translated Molière's famous comedy, "The Miser." It has been adapted for stage representation in English with great skill. It is a valuable addition to the list of plays for young men.—*N. Y. Freeman's Journal*.

—The second nines of the Senior baseball club played the first of their series of games on Thursday. The following is the score:

INNINGS:—	1	2	3	4	5	6	7	8	9
REDS:—	3	2	0	0	0	0	0	0	2=7
BLUES:—	5	8	1	3	3	0	1	0	*=21

—On Thursday evening, Very Rev. Joseph Rêze,

Assistant Superior-General, C. S. C., left Notre Dame for Montreal. He will take charge of the Canadian Province of the Order during the temporary absence in Europe of the Provincial, Rev. A. Louage, formerly Professor at Notre Dame.

—The Scientific Department is indebted to Mr. W. J. Rumely, of Laporte, Ind., for a large superb cabinet for microscopic slides. It was made after Mr. Rumely's own design and is a thing of beauty. The same gentleman has also kindly donated a number of castings to the Mechanical Department, for which the Director returns his grateful acknowledgments.

—On the evening of the 8th inst., a second trial was held in the case of "State vs. A. Johnson" before Judge Hoynes in the University Moot-court. The counsel were the same as in the first trial reported last week. The jury—composed of Messrs. Jeffs, Rheinberger, Voorhes, Harless, Werst and Hamlyn—after listening to the arguments of the attorneys returned a verdict of "not guilty."

—At the seventeenth regular meeting of the St. Cecilia Philomathean Association, held May 5th, Messrs. E. Darragh, J. Garrity, C. Cavaroc, P. Levin and D. C. Regan delivered declamations. Master M. Mulkern read a well-written criticism on the exercises of the previous meeting. Public readers were appointed as follows: E. Porter, F. Long, C. Shields, A. Adelsperger, W. Wabraushek, P. Jacobs, and E. S. Ewing.

—The excellent music furnished by our improvised choir at the month of May exercises every evening shows what might have been and what can be done to enhance the beauty of all the services of the Church during the scholastic year. We hope that the lesson will be learned for years to come, and the fact be fully realized that among four hundred students it is certainly possible to find many with suitable voices, who will readily lend their aid in contributing the resources of the most pleasing of the fine arts to the praise of God.

—Plans are under consideration for increasing the power of the electric lights which form the crown and crescent of the statue of Our Lady on the Dome, and at the same time disposing of them in such a way that not merely the light, but the full form of the statue may be seen for quite a distance. At present the lights can be seen at a distance of ten miles, but the statue cannot be distinguished. It is believed, however, that scientific ingenuity can to a great extent supply this want and make the statue visible at a distance of five miles.

—Captains Luhn and Cusack, of the United States Army, who were at Notre Dame last week, expressed themselves as surprised and pleased at the proficiency of the Light Guards. Capt. Luhn drilled the boys for half an hour, taught them one or two new movements, and expressed unbounded admiration, not only at their skill in the manual of arms and marching, but also at the readiness and accuracy with which they learn to execute new commands. It is no exaggeration to say that they are as efficient a military body as can be found at any University in the United States.

—Prof. Hoynes has effected an arrangement with the West Publishing Company by which all the opinions of all the highest courts, or courts of last resort, in all the States and Territories of the Union are hereafter to be received from week to week at Notre Dame. Soon after having been rendered they will be placed in the Law Library for reference. Thus may the students of the Law Department have access to them months prior to the publication of the regular Reports containing them. Hence it may be said that from this time forward Notre Dame will have the Reports of all the States and Territories in the Union. Even now our Law Department has no superior in the country, and its steady progress indicates that it must soon get to the head of the column.

—The members of the St. Stanislaus Philopatrian Society gave the fourteenth annual Entertainment of the Association on the evening of Thursday the 13th inst. The celebration was made complimentary to Very Rev. A. Granger, C. S. C., Prefect of Religion. The tastefully printed programmes bore the following motto:

Senita certe

Tranquillæ per virtutem patet unica vitæ.—*Fuv.*

The exercises were conducted according to the following

PROGRAMME:

Overture—"Caliph of Bagdad,".....String Quartette
[Under the Direction of Prof. Damis Paul.]
Address.....S. Nussbaum
Song.....H. Ackerman
Address (Senior Dep't.).....J. A. Ancheta
Prologue.....E. Berry
Duet (piano and violin).....R. Oxnard, Prof. Paul

THE EDITOR'S TROUBLES.

A FARCE.

Lemuel Foozle (an Editor).....S. Nussbaum
Dunlahey.....T. Hake
William Shadow.....J. McIntosh
Stephen Palmer.....M. Hoffman
Jim Bloodsoe.....R. Frain
Pinchpenny.....W. Konzen
Chawley.....A. Redlich

THE RIGHTFUL HEIR.

A Melodrama in Three Acts, Arranged for the Philopatrians.

Dramatis Personæ.

Stanislaus, King of Sarmatia.....	G. Meehan
Prince Rudolph (a presumptive heir).....	A. McVeigh
Edmund (the rightful heir).....	W. McPhee
Oberto (an honest agriculturist).....	D. C. Regan
Elvino (son of Oberto).....	E. Berry
Basilio Duke of Lithuania.....	A. Hove
Starow (a villainous confidant of the Prince).....	L. Scherrer
Kalig (a reduced gentleman and upright man).....	G. Tarrant
Molino (good-natured villager, rather eccentric).....	I. Bunker
Bonifacio (royal usher).....	C. Senn
Edgar	A. Ruffing
Alberto	J. Gordon
Reginald	H. Ackerman
Eduardo	R. Frain
Godfrey	M. Hoffman
Adolpho	H. Houston
Utobal	G. Brabrook
Frederico	J. McIntosh
Adil	L. Bacigalupo
Gioberto	W. J. Nealis
Francisco	A. Press

Epilogue.....W. McPhee
Closing Remarks.....
Music.....N. D. U. C. B.

—Notre Dame has always endeavored to encourage athletics and muscular amusements; its maxim being that a true solid education consists not only in the training of one's moral and mental faculties, but also in the right development of one's body and bodily powers. It is expected that the Lemonnier Boat Club and the University Baseball Association should accomplish the latter task. For this reason the two Senior first nines have a contest in a series of games every year. To incite the ardor and interest of the boys, the side winning three of these games is entitled to all the honors and emoluments incident to the championship of the University; besides, to each member of said nine is awarded a fine gold medal. Last Tuesday, the 11th inst., the first game of the series was played in the Senior campus before all the students and many visitors. Excitement and enthusiasm reigned supreme. It was imposing to see the players attired in their new suits. These suits cost over two hundred dollars and are the best ever had here; moreover, it is certain that they are not second to those owned by any college throughout the country. Owing to the wind and a high degree of excitement some of the boys "got rattled," thus lengthening the game and causing the score to run up. Bro. Paul, Director of the Baseball Association, left nothing undone to enhance the interest of the occasion. For this he has the thanks of all the members of that body and especially of those of the two nines. The following is the complete score:

UNIVERSITY BLUES.	A. B.	R.	I. B.	T. B.	P. O.	A.	E.
J. Nester, c.....	7	1	2	2	8	0	3
A. McNulty, s. s.....	6	2	5	5	1	4	3
V. Burke, 2d b.....	7	1	3	3	0	1	1
H. Paschel, 3d b.....	6	3	3	3	3	2	0
F. Combe, 1st b. Captain....	5	2	2	2	7	0	1
W. Breen, l. f.....	5	2	2	2	2	0	0
C. Paschel, r. f. and p.....	3	2	1	1	2	1	2
M. Dolan, c. f.....	5	1	0	0	3	0	0
C. Duffin, p. and r. f.....	5	2	3	3	1	5	8
Total.....	49	16	21	21	27	13	18

UNIVERSITY REDS.	A. B.	R.	I. B.	T. B.	P. O.	A.	E.
C. Combe, c.....	7	1	2	3	4	6	2
W. Cooney, 3d b.....	5	3	3	5	2	1	1
A. Browne, p. and c. f.....	7	1	3	3	3	3	3
W. Harless, 1st b.....	6	1	1	1	8	0	1
P. Chapin, s. s. Captain.....	3	2	1	1	2	5	0
H. Luhn, r. f.....	4	1	0	0	0	0	0
J. Rahilly, 2d b.....	5	3	4	4	6	1	1
J. Cusack, l. f.....	3	3	1	1	0	0	1
J. Wilson, c. f. and p.....	5	3	3	3	2	1	3
Total.....	45	18	18	21	27	17	12

Double play: C. Paschel, to F. Combe. Two Base Hits: C. Combe, 1; W. Cooney, 2. Struck out: by Browne, 2; Wilson, 1; Duffin, 4. Base on Balls: off Browne, 1; Wilson, 1; Duffin, 5; Paschel, 2. Left on Bases: Reds, 7; Blues, 5. Stolen Bases: McNulty, 2; Browne, 3; Cooney, 1; Cusack, 2; Wilson, 1; C. Paschel, 2; F. Combe, 2; Chapin, 2; Nester, 1. Umpire: J. Burns. Scorers: J. I. Klieber and G. W. De Haven. Time of game: 2 hours, 30 minutes.

SCORE BY INNINGS:—1 2 3 4 5 6 7 8 9
REDS:—2 0 0 2 6 0 3 5 0=18
BLUES:—0 1 10 1 0 2 1 1 0=16

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Ancheta, Ashton, Aubrey,* V. Burke, M. Burns, Becker, Becerra, D. Byrnes, Bowles, Baca, A. A. Browne, Breen, P. Burke, Conlon, C. Crowe, J. Crowe, Congdon, Craig, Chapin, Jos. Cusack, Walter Collins, Fred Combe, Cassidy, Carbajal, Crilly, Cartier, Chappell, Dexter, Dolan, Dempsey, Dohany, Egan, Emmons, Finlay, Forbes, P. P. Goulding, Jos. Gallardo, W. Glenn, Jno. Hamlyn, Hagerty, Houck, Hampton, Hagenbarth, Harris, Harrison, A. Judie, Jackson, Jess, Jeffs, Koudelka, Karst, Kendall, Kwikinski, Latshaw, Larkin, Ley, Lally, G. Morrison, Murphy, A. McNulty, Mathers, Murdock, McErlain, McGuire, Miller, Moon, Neill, Nancolas, O'Rourke, Ott, P. Prudhomme, C. Paschel, H. Paschel, P. Paschel, Padilla, T. Ryan, E. Ryan, Remish, E. Rielly, Rothert, Rochford, Regan, C. Rheinberger, Kahilly, Rodriguez, Shaide, Saviers, Sheridan, Soden, Sack, Snapp, Triplett, Vandercar, Werst, W. Williams, White, Wils on, Zeitler, Jewett.*

JUNIOR DEPARTMENT.

Masters Adelsperger, Austin, Arts, Ackerman, Akin, Berry, Benson, Bodley, E. Benner, F. Benner, Bunker, Borgschulze, Bacigalupo, Cleveland, Colina, Cleary, Chute, G. Cartier, Cavaroc, Clarke, Coles, Chaves, Corbett, Cain, E. Campbell, S. Campbell, Doss, Duffield, Dillon, Darragh, Decker, Dunning, Ewing, Edgeworth, Epple, Frain, Finckh, T. Flood, F. Fehr, Fisher, Fitzgerald, Fitzharris, Fontanel, O. Grothaus, F. Goebel, C. Galarneau, J. Garrity, Gordon, Houlihan, Houston, Hayes, T. Hake, A. Hake, Hiner, Hall, P. Jacobs, N. Jacobs, Jeffs, Joyce, Kern, F. Konzen, W. Konzen, Levin, Luther, Long, Meehan, McVeigh, McConn, C. Mueller, J. McIntosh, G. Myers, Mitchell, Macatee, McCart, Nealis, Noud, Nester, Newton, O'Connor, Oxnard, M. O'Kane, O'Gorman, Prudhomme, Preston, Regan, C. Ruffing, A. Ruffing, H. Robinson, Ramirez, Scherrer, S. Smith, N. Smith, Spencer, Stattman, Steele, Servis, Senn, Talbot, Tewksbury, Tarrant, Vanselow, Valasco, Walsh, Wabraushek, Wagoner, C. West, Williamson.

MINIM DEPARTMENT.

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

* Omitted last week by mistake.

List of Excellence.

COLLEGIATE COURSE.

Latin—Messrs. Brownson, J. Burns, Ewing, West, Neill, Harrison; Greek—Messrs. T. Sheridan, Brownson, Stubb; Moral Philosophy—B. Becker; Logic—J. Ancheta; Rhetoric—Messrs. Neill, Hull, Harrison; English Literature—Messrs. Cleary, Hagerty, Bolton, Harris, Moon, P. Burke; American Literature—Messrs. Cavaroc, M. Burns, Brownson, Jess, Latshaw, Ewing, Wiley, Finlay, Conlon; Criticism—Messrs. J. Wagoner, Kleiber; History—Messrs. P. Brownson, Harris, Craig, Mulkern; Algebra—Messrs. C. Paschel, P. Wagoner; Geometry—Messrs. F. Long, Craig, Goebel, Houck; Trigonometry—C. Combe; Surveying—C. Rothert; Engineering—J. Ancheta; Mechanics—J. Ancheta; Botany—Messrs. F. Long, Latshaw; Zoölogy—Messrs. F. Long, Mulkern; Physics—C. Rothert; Chemistry—Messrs. Crowe, Ancheta; Geology—Messrs. Rothert, Sheridan; Calculus—Messrs. Rothert, O'Connell, Cartier, Courtney.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—The readers at the Academic reunion were the Misses Wolvin and White.

—Rev. Father Fitte, of the University, preached at the May devotions on Tuesday evening.

—Mr. James O'Neill, his wife (formerly Miss Ella Quinlan, Class '78), with James O'Neill, Jr., their little son, paid St. Mary's a visit Monday.

—Mrs. Rend, the accomplished wife of Col. P. W. Rend, of Chicago, with her little son and daughter, has made a most welcome visit to Miss Minnie, and evinces not only satisfaction, but marked pleasure in view of the advantages afforded at St. Mary's.

—Miss Kate Young, Class '72, New York City; Mrs. P. Smith, Class '72, Mrs. M. L. Kendall, Mrs. Mary C. Bragdon, Mr. N. H. Beaniff, Mr. R. H. Cragh, Chicago; Patrick Cusack, U. S. A., G. H. Luhn, U. S. A., Ft. Neobrara, Neb., Miss Fendrich, Class '84, and Mr. H. J. Parr, Denver, Col., are among the visitors.

Nachruf an Katharina Fehr.

GESTORBEN AM 5ten April, 1886.

I.

Am sonnigen Hügel der Feldblumen viel
In Schönheit wachsen und blühen; still
Und sanft der Frühlingsregen sie weckt;
Im Gebüsch am Ufer die Nachtigall schlägt,
Auf leichten Winden der Singvögel Schaar
Flattert, und zwitschert so süß und klar.—
Und mitten in all dieser Frühlingslust
Füllt Trauer das Herz uns, und Schmerz uns're Brust.

II.

Wie Spott scheint uns alles jetzt, Vogelgesang,
Die grünende Wiese, der Waldeshang;
Weil, die unserer Freuden Mittelpunkt war,
Von uns ist geschieden auf immerdar.
Und Alles, was sonst uns so fröhlich gemacht,
Ermahnt uns jetzt schmerzlich wie Käthchen gelacht,
Gespielt, und gesungen um uns zu erfreu'n,
Und sich täglich bemüht, *Allen Alles zu sein.*

III.

So frei wie ein Vogel, so unschuldig, rein
Wie der Thautropf am Halme im Sonnenschein,
Voll innigster Liebe für Menschen und Gott
War, Käthchen, dein Herz selbst bis an den Tod.
Dein Lachen verscheuchte Trübsal und Schmerz
Und dein mildes Thun labte jedes Herz.
Wir liebten Dich Alle sehr, Gross' und Klein';
Warum darfst Du nicht länger bei uns sein?

IV.

Wie der Vater auf einsamer Lebensbahn
Durch Fleiss seinem Schicksal den Sieg abgewann
Und Vielen ein Quell des Unterhalts ward,
So auch Du, liebes Käthchen, so jung und so zart,
Wurd'st Allen ein Quell reiner Liebe und Freude,
Obschon Du Dich sehntest nach jener Zeit,
Wenn der, von den Menschen gefürchteter Tod,
Hinüber Dich bringe zum lieben Gott.

V.

Deine Seel' nach der Heimath im Jenseit sich bangt,
Und nach ewiger, göttlicher Liebe verlangt,
Nach den sonnigen Gestaden der ewigen Rast;
Wo du keine Müh', keine Trübsal mehr hast.

Dein schöner Körper nur bleibt dem Tod;
Dein unsterblicher Geist aber geht zu Gott.
O Englein des Himmels', Behütet den Pfad,
Den Käthchen beim Scheiden hinieden betrat.

VI.

Das theuerste Wort ihrem Munde entflog,
Als schon der Tod ihr in's Herz zog;
Das theuere Wort, "Mutter," so traulich und lieb.
O halt', liebe Mutter, dies letzte Gebet
In heil'ger Erinnerung, die nimmer vergeht;
Ein Glied zwischen ird'scher, vergänglicher Zeit,
Und der nimmer wechselnden Ewigkeit.

VII.

Von welcher Versuchung blieb sie wohl verschont?
Für wie viele Kämpfe wird sie jetzt belohnt!
Ihr war zücht'ger Sinn, und Bescheidenheit,
Zum Eingang im Himmel das festliche Kleid.
O, Bruder lieb, der Du geweint und gefleht
Um das Leben der Schwester am Sterbebett',
Denke an sie als ein glänzender Stern,
Verloren in Licht; dem Lichte des Herrn.

Materialism.

Idoltrous worship is the bane of paganism. To pay divine honors to creatures is so directly opposed to the true religion that the fact needs no proof, but it is so clearly demonstrated in the last chapter of Holy Writ that we cannot refrain from quoting the eighth and ninth verses: "And after I had heard and seen, I fell down to adore before the feet of the Angel who showed me these things, and he said to me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God!"

Not even the beneficent intelligences who execute the will of the only and true God are to receive the worship that belongs to Him. What can be said of those who ignore divinity altogether, and who, consequently, pay divine honors to the most unworthy creatures, or to their own debased inclinations?

The ignorant Parsees of India might be somewhat excusable, in their terror of the mysterious ravages made by the relentless flames, for according their slavish homage to the subtle fire, for there is grandeur in its appearance; and when Aurora kindles the glory of morning in the east, or when Hesperus follows the sunset splendor in the west, a savage heart might well be moved to his false worship by the marvellous spectacle presented in the heavens. The same may be said of the ancient worshippers of Thor, the god of thunder; for, to the uninformed mind, as, for instance, to that of a child, the sound of the mysterious battery in the black clouds above, causing the very earth to quiver, is one of the most awe-inspiring manifestations of nature.

But science has bridled the beautiful light, and has curbed the mighty thunder: and, alas! with a folly more inexcusable than that of the Parsees of old, or the ancient Scandinavians—the materialist makes of Science a god. *A faint reflection of supernatural truth might lurk in the benighted heart of one who acknowledged a supernatural and superior power in the sunshine and the storm.* No such reflection lurks in the deluded heart of

one who gives to Science the precedence over the God of Science, the Creator and Master of all things.

Though we must acknowledge that, at best, paganism is nothing more or less in reality than materialism, since it gives to creatures the honor due to the Creator alone, yet mythology admits the existence and power of spiritual agencies, which materialism does not; and in this respect even hapless idolatry is elevated a step above the vaunted materialism of to-day; and, though it may be a matter of surprise, many who think themselves sufficiently enlightened, that is to say the "liberal thinkers," could not exert so perverting influence as they do did they openly profess idolatry.

Is it among the scoffers at faith that we find the true benefactors of our race? Is it the false philosopher who is ready to deny himself in order to comfort and console his less fortunate fellow-beings? Far from it. The individual who thinks that he ceases to exist when the breath of life leaves the body, will lavish his solicitude on his physical satisfaction. The senses become his masters, and every ennobling sentiment or principle of action departs. "Let us eat, drink, and be merry, for to-morrow we die," he says, and his moral sensibility is degraded to the level of the sod upon which he walks.

What must be the fate of a country where the larger proportion of the inhabitants are so deluded? Ninive, Sodom and Gomorrah give the only requisite answer. Destruction is their sole destiny. As with the individual, so with the nation. As with the adult, so with the youth. Turn to the blood-stained annals of the French Revolution. In the Reign of Terror, materialism found her gala day. Many of its chief instigators wished to resuscitate the mythology of old, as a substitute for Christian faith. How the subtle poison that penetrated the very heart of society the world over in those unhappy days is bearing its deadly fruit in the skepticism and impiety of the present! But in the words of Bryant,

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amid her worshippers."

May it be our happiness to realize this promise in our own day! and may domestic piety, making the heart loyal to home and friends; patriotism, arming the soul with generous love of country, and readiness to sacrifice all in its defence; but, above all, faith, that recognizes the one, only and true God in three divine Persons, reverse the impending calamities which must sooner or later fall upon the nations that know not God!

MARTHA MUNGER (*Class '86*).

Roll of Honor.

SENIOR DEPARTMENT.

Par Excellence—Misses Allnoch, Alwein, Barlow, Bruhn, Butler, Brady, Bubb, Beschmann, Beckmann, Carney, Clendenen, Claggett, Coll, Cox, Carroll, E. Donnelly, A. Donnelly, Duffield, Dart, Desenberg, Egan, Fuller, Farnsworth,

Fitzpatrick, Fenton, Flannery, Gordon, Green, A. Heckard, B. Heckard, Horn, Hummer, Henry, Haas, Harlem, Kearney, Kearns, Kingsbury, Lang, Lyons, Levy, Moon, Munger, J. McHale, S. McHale, M. F. Murphy, L. Meehan, N. Meehan, M. McNamara, Neff, Nagle, North, Nester, Otero, Patrick, Rose, Robb, Rend, C. Scully, M. Scully, S. St. Clair, L. St. Clair, Stadtler, Shields, Stafford, Stocksdales, Smith, Thornton, Trask, White, Walsh, I. Wynn. *2d Tablet*—Misses Blair, Livingstone.

JUNIOR DEPARTMENT.

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

MINIM DEPARTMENT.

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

Class Honors.

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

GRADUATING CLASS—Misses Barlow, Carney, A. Heckard, Munger.

1ST SENIOR CLASS—Misses E. Horn, M. Hummer, M. F. Murphy, M. Dillon, A. Donnelly, C. Griffith, M. Kearsey, C. Lang, R. Fenton, L. St. Clair, G. Wolvin, B. Kearney, L. Williams, M. Fuller, A. Butler, H. Clendenen, J. McHale, E. Sheekey, A. Keyes, C. Morrison.

2D SR. CLASS—Misses G. Regan, E. Brady, B. Heckard, E. Kearns, M. Neff, B. Snowhook, H. Guise, L. Trask, G. Faxon, A. Duffield, A. Gordon, E. Donnelly, E. Walsh.

3D SR. CLASS—Misses I. Bubb, A. Henry, H. Rose, G. Stadtler, M. Patrick, L. Levy, L. Meehan, A. Riedinger, E. Carroll, E. Balch, C. Farnsworth, E. Coll, L. Blair, E. North, A. White, L. Griffith, M. Clifford, M. Smith, L. Van Horn, F. Hertzog, E. Stocksdales, I. Wynn, S. McHale, A. Egan, M. Beckmann, I. Moon, E. Dart, F. Kingsbury, M. Morse, L. Considine, M. Lyons.

1ST PREPARATORY CLASS—Misses A. Kennedy, N. Meehan, C. Shields, E. Flannery, M. Duffield, C. Service, Desenberg, N. Green, R. Smith, S. Campeau, M. McEwen.

2D PREP. CLASS—Misses L. Nester, F. Spencer, E. Claggett, A. Monahan, M. Mason, H. Smart, T. Balch, Andreus, E. Blaine, H. Nester, E. Harlem, A. Odell, B. Pierce, M. Lindsey, L. Bragdon, C. Prudhomme, E. Allnoch, M. McNamara, M. Otero.

JUNIOR PREP.—Misses E. Qualey, D. Lee, O. Boyer, F. Steele.

1ST JR.—Misses L. Caddagan, E. Kendall, H. Rhodes, J. Wallace, L. Simpson.

FRENCH.

1ST CLASS—Miss M. Bruhn.

2D CLASS—Miss M. F. Murphy.

3D CLASS—Misses Snowhook, Van Horn, A. Baschamang.

2D DIV.—Misses Fenton, Kearns, Clendenen, Hertzog, Sheekey, Kearsey, McEwen, Servis.

4TH CLASS—Misses Brady, Levy, B. English, Faxon, Keyes, Morse, Cox, Beckmann, A. Duffield, Guise, Campeau, Otero, Stumer.

5TH CLASS—Misses Smart, C. Prudhomme, T. Balch, B. Pierce.

6TH CLASS—Miss E. Kendall.

GERMAN.

1ST CLASS—Miss E. Horn.

2D CLASS—Misses B. Kearney, C. Lang.

3D CLASS—Misses I. Bubb, A. Donnelly, L. Trask, F. Morse.

4TH CLASS—Misses M. Hummer, M. Smith, M. Blair, A. Butler, E. Allnoch, E. Qualey, N. Donnelly.

5TH CLASS—Misses E. Balch, B. Desenberg, E. North, E. Blaine, A. Kennedy, A. Livingstone, E. Dart, F. Thornton, N. Neff, E. Stocksdales, L. Caddagan.