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Faded Memories of a Withered Love.

They all are here!—the flow'rs she sent
From mossy glen and sylvan glade!
How many a fancy with them blent
Ere she my fondest hopes betrayed!

The fern of moonlight rambles tells,
The columbine of hopes and fears,
And Caledonia's sweet blue bells
Of constant truth thro' coming years.

Red rose-buds speak without disguise
And love proclaim with fragrant voice;
The rose-geranium leaflet cries,
In amorous transport: "Thou'rt my choice."

Anemones anticipate,
While pansies vanished joys recall;
Triumphant painted-cups, elate,
Declare that bliss is free to all.

But over these with jaundiced eye
The evening primrose, envious, hangs.
"Inconstancy!" her croaking cry,
Discordant from her yellow fangs.

Yet still a tiny tassel, pluck'd
From balsam fir-tree's healing bough,
Saith: "Time will cure!" though indestruct
The shafts of spite may rankle now.

Go! false one, go! no more to me
Th' impassioned Sapphic ode indite;
From thine enchanted fetters free,
I'll happy live in thy despite!

FIDÈLE DÉDIÉ.

PATIENCE is the most heroic of all the virtues. It strengthens that which needs strength, stifles rebellious promptings, conquers self-asserting pride; it bridles what nothing else can control, and holds back what nothing else can retain. It builds up and its structure is made strong by the remains of that which has been pulled down.

STRIKE from mankind the principle of faith, and men would have no more history than a flock of sheep.—*Bulwer.*

The Age of Dante.

BY CHARLES R. HARRIS, '88.

Of all the poets that have exercised any influence in the intellectual world Dante undoubtedly stands first. He has given to posterity in his "Divina Commedia" a mine in which poets, artists, philosophers and historians have ever found invaluable treasures. The greatest value attaches to the historical information this poem contains relative to the times in which the author lived. As the waters of a lake reflect not simply their own color, but that of the surrounding trees, grass, hills, and the sky overhead, so Dante's "Divina Commedia" illustrates not only the feelings of the author, but the sentiments of all the people of his age—an age celebrated for the great changes that took place in the manners and customs and civilization of Europe. This was the period when Europe was slowly emerging from the darkness and chaotic condition into which she had been plunged by the northern barbarians.

Dante's was the age of revival. The long, dark night of Italy was now past, and the morning of modern literature was slowly dawning. In order to understand more fully the character and condition of the people it will be necessary to make a brief review of the entire period. One of the principle causes of the great revolutions and semi-barbarizing of the European nations was, as before remarked, the frequent incursions of barbarian hordes from the north, led by their warlike chieftains. These changed nearly the whole face of Europe. Then came the Crusades. These were expeditions gotten up by the Popes for the delivery of the Holy Land from the power of the Turks, and probably with the view of turning the irrepressible warlike spirit of the feudal lords of Europe into a more legitimate purpose. No enterprise ever claimed the attention of the Christian world so long and so universally as the Crusades. The two most powerful agents that could operate upon the human mind—zeal for religion and sympathy for suffering humanity—combined to call

them into being, and for two centuries Europe continued to send forth her legions to battle with the Saracen upon the plains of Asia.

The first Crusade was the only one that accomplished its purpose; but its conquest was only a transitory one, for soon after Jerusalem again fell into the hands of the infidels, from which it was never after rescued. Seven other expeditions followed the first, but none of them succeeded. The last Crusade, which took place in the year 1270, brings us down to the age of which we are going to speak. It will not be amiss to say a few words concerning this last of these ill-fated expeditions.

It was under the leadership of the great St. Louis of France. In a former expedition he had failed, and was taken prisoner; but, his noble soul undismayed, on his recovery from a dangerous illness, he resolved to make a second attempt, in which he was joined by Prince Edward of England. Having received information that the King of Tunis was desirous of embracing the Christian Faith, Louis turned aside to visit him. On his arrival the illusion quickly vanished; the Tunisian monarch, far from being a friend of the Crusaders, and desirous of embracing their religion, proved a most implacable foe. The Crusaders therefore besieged his city, and would very probably have taken it had not a dreadful pestilence broken out amongst the French troops, daily decimating those heroic warriors of the Cross. Louis himself was attacked by the malady, and, after lingering a few days, expired its victim. The remnant of his disheartened army, bereft of its leader, was glad to return to France, and all hope of ever recovering the Holy Land was thenceforth abandoned. Louis IX was, undoubtedly, one of the greatest sovereigns that ever sat upon a throne. In him there was a singular combination of three rare qualities, the king, the warrior, and the saint; during the half century that he governed France there was not a particle of severity or the slightest show of selfishness visible in his actions. He constantly employed himself in reconciling the turbulent barons and securing the welfare of his people. And as the result of his labors France was raised to the highest degree of power.

Although the Crusades failed to accomplish their primary object, many great benefits resulted from them. They not only saved Europe from a Turkish invasion, but they also reconciled the different nations of this great continent, by checking intestine feuds and bringing the people together in social intercourse with each other. They also had a beneficial influence upon commerce and navigation; they led to the invention of the mariner's compass, and thus prepared the way for the great discoveries of the fourteenth and fifteenth centuries. They furthermore contributed largely towards the destruction of that great organization throughout Europe, known as the Feudal System.

Germany, at this period was undergoing a great change in her political affairs. All the emperors had exercised the imperial power, up to the reign of Frederic II. It was lost by him. Though the shadow of an empire was still kept up, Ger-

many was, in reality, ruled by two hundred independent princes and free cities of the country. Frederic II had spent most of his time in Italy, quarrelling with the Popes and republics, and as he had very much neglected his German dominions, the native princes began to govern districts by themselves. Frederic even granted them this privilege, and thus lost all his power in Germany. The succession to the throne had always been elective, but the election itself now fell into the hands of three of the Archbishops of the kingdom. After Frederic's death the throne was not occupied by a lawful successor for twenty years. This is known in history as the great interregnum. The princes at last placed on the throne Rodolph of Hapsburg; an honest, prudent, but perfectly harmless sovereign. He never attempted to obtain the imperial authority, but contented himself with tranquillizing his subjects and regaining the dominions that had been recently lost. He acquired the archduchy of Austria for his son Albert, and when he died bequeathed all his possessions to him. But there was one, or perhaps two very important provinces lost by the Germans during the interregnum, which were never recovered; these are the two Sicilies. While Manfred was on the throne of Germany these kingdoms were offered by the Pope to Charles of Anjou. The two leaders fought a battle at Benevento, where Manfred was killed, and soon afterward his son Conradine was hanged at Naples. This ended the German rule in Italy, and the house of Hohenstaufen in Germany. The French were now masters of the two Sicilies, but their tyrannical government soon met with an entire overthrow. Conspiracies were formed against them by the inhabitants, and on one eventful evening at the ringing of the Vesper bells all the French in Italy, to the number of 8000, were slaughtered. Thus two mighty Governments—Germany and France—ceased to exist in Italy almost at the same time. When the princes of Germany were informed that Albert had been declared successor to the throne they became alarmed and put up Adolph the penniless; but Albert killed his rival at Gellheim in 1308, and took the crown. His mind was filled with vast plans and great schemes of enlarging his possessions. The territory that the Romans called Helvetia had always been subject to Germany, but Albert, to get possession of this province, proposed to the inhabitants that they should renounce the princes of Germany and annex themselves to the house of Austria. Upon their refusal he ever afterwards treated them with scorn and contempt, and appointed as their governors the most unscrupulous men, tyrants of the worst stamp. One of these was the famous Gessler, whose oppressive acts called forth the energies of the great champion of Switzerland, the celebrated Wm. Tell. Refusing to bow down before the ducal cap of Austria, which had been suspended on the top of a pole, Tell was seized and condemned to die; but the inhuman Gessler, to satisfy the cravings of his pitiless heart, compelled him to shoot an apple off his little boy's head. The unerring marksman pierced the apple to the core,

but in his excitement he let fall an extra arrow which had been concealed in his clothing. Gessler inquired what that was for. "To shoot thee, tyrant," replied Tell, "had I killed my son." He was again chained, and sent across Lake Lucerne to Austria; but a storm arising when they arrived at the middle, his fetters were loosed and he was given the helm of the boat. On arriving at the other side, Tell jumped out, shoved the boat back, placed an arrow in his bow, and shot the tyrant through the heart.

On receiving this news, Albert marched into the rebellious country, but he had not proceeded far when he was killed in a battle. His son, Duke Leopold, then took command, and continued the march; but this rash general allowed himself to be ambuscaded in the pass of Morgarten, and there, between two mountains, fifteen hundred men put to flight and nearly annihilated an army of sixty thousand soldiers. This great victory gained forever the independence of Switzerland, and this country rapidly rose to a high position in the world.

In England, at this time, the barons were up in arms against their king, Henry III. This struggle originated from the oppressions of that monarch, and his many attempts to overthrow the great charter which his father John had been compelled to sign. The result of a first battle was that the king's forces were defeated, and the barons elected Simon de Montfort for their leader. He summoned the first House of Commons in England. But affairs soon changed. Prince Edward, who had been taken prisoner, escaped, and gathering his father's adherents around him, he fought another battle with the barons at Evesham, where they were defeated. But the king did not attempt to undo the great work of the barons, and the people still continued to have a voice in the national affairs. Prince Edward then joined Louis of France in the last Crusade, from which he soon returned and took possession of the throne. The principal events of this great ruler's reign were his wars with Wales and Scotland. Both of these countries had long been striving to gain their independence, but had never succeeded; so when Edward came to the throne they both resolved to make another trial. Wales soon found a leader in one of her native princes, by the name of Llewellyn, a man of lofty sentiment and great energy of soul. But he was quickly silenced by Edward, and Wales became entirely subject to England.

Scotland, on the contrary, held out longer in her efforts for freedom. Edward claimed this country as his by right of inheritance, and he made this claim known when he was chosen arbitrator between the two rivals, Baliol and Bruce. But neither of these two leaders would acknowledge Edward's claim, and the English king thereupon declared war. Then began those long and bloody struggles which for two hundred years continued, through successive reigns, to devastate the border lands of both countries, and which have been the theme of many an interesting novel and poem. The earlier ballad, wild and weird like the Scottish character itself, and the later tale and song, with

their warp of fact and woof of fiction, have cast around the story of these struggles the fascinations of romance.

The great champion of Scottish liberty was Wm. Wallace. He was the one who maintained the unequal contest with the English king for so long a time, and at last placed his country on a height from which she could have grasped her freedom, had it not been for the jealousies of her nobles. After nobly exerting himself for many years in her cause, he was taken prisoner, brought to London and condemned to die. He was subjected to the most cruel tortures of the times, suffering the most excruciating pain until he expired. When this news reached Scotland it spread like wildfire; from highland moor to lowland glen, from peasant cot to lordly hall it flew. All jealousies were now laid aside, and the Scotch united with one last resolve to avenge their proto-martyr's death and liberate their country. After many bloody battles with Edward I and Edward II, she again became free and independent. Edward I was a wise law-giver and a good king; for this he has received the name of the English Justinian. His son Edward II, who succeeded him, had neither vigor nor virtue enough to repel the lawlessness which was going on, or prosecute the Scottish war. He died in 1328.

Crossing the channel separating England from the continent, we will now take a brief review of the affairs of France during this period. After the death of Louis IX, Philip III, surnamed the Bold, succeeded to the throne. His predecessors had solidified the territories of the former kingdom, and Philip appeared in 1310 as the powerful monarch of united France. He was succeeded after a short and unimportant reign by Philip IV, or the Fair, whose reign was made memorable by the abolition of the order known as the Knights Templars. This society was a combined religious and military organization, founded by some French nobles in the Holy Land during the first Crusade. It had for its object the protecting of the Christians in that land. This work the order did faithfully for a long time; but after a while, as the thing continued to grow, it was left large sums of money by wealthy individuals, which produced a great change in their hitherto plain and simple life. They were examined, and, being found guilty of enormous crimes, their order was abolished.

Philip IV died in 1314, leaving the crown to his son Louis X, called the wrangler, whose reign and the succeeding ones, offer nothing interesting; the capetian line ended with the death of Charles IV, in 1328.

Probably the greatest institution of this period was the Order of Chivalry, or knighthood, having for its object the protection of the weak and oppressed. It avenged the wrongs of widows, orphans and the poor, held in high regard the female sex, blended honor with religion; in fine, combined in its component elements valor and honor, courtesy and religion. The institution declined with feudalism, its downfall being the invention of gunpowder by Swartz, and the use of cannon. This

put the knight at a great disadvantage; his armor could withstand the strokes of the battle-ax, or resist the point of an arrow, but it could not stay the cannon or musket-ball. Battles began now to be fought at a distance, and consequently the loss of life became less.

In Italy, when the rule of the emperors had ceased, and those long and bloody struggles for independence which had begun with Otho I and ended with the formation of the Lombard league that had compelled the haughty Barbarossa to bow before the Pope in Venice and to accept the conditions of the treaty of Constance,—when these wars were over, and the old factions of the Guelfs and Ghibellines had become reconciled, the Italian republics were at last free, and universal happiness seemed about to settle upon them, when, instead of uniting and forming one strong nation, they began those long and sanguinary strifes between themselves for the supremacy which for so many years devastated Italy, decimated its inhabitants, lowered its standing in the eyes of the world, and at last forced it to give way to a foreign power.

Whilst all these changes were going on in the political world art, science and literature were making rapid progress towards regaining the high position they had formerly held. These had in olden Rome been very flourishing; but the barbarians destroyed every vestige of them during the Middle Ages, excepting the faint spark which still glowed in the monasteries, and which was kept from being extinguished by the zealous monks. When, therefore, we wish to know how science and literature came to be revived we must necessarily read the histories of the Middle Ages. The first, the most prominent, and in fact the only cause of the revival of learning was the Catholic Church. She it was that formed the bridge across the dark chasm of war and devastation of the Middle Ages, and connected ancient with modern civilization. She carried science and literature across this chasm and prepared the way for their future advancement. The first signs of modern learning were given when the universities were founded. To these institutions great numbers resorted to drink in the sweet essence of divine inspiration as it fell from the lips of men like Thomas Aquinas, Dun Scotus, Bernard of Clairvaux, and others. Whilst these great schoolmen were devoting themselves to theology and philosophy, a few others began to investigate the hidden mysteries of science. Among the latter may be mentioned Roger Bacon, an English monk, who was the original inventor of gunpowder, and Albertus Magnus. Both of these illustrious men appeared too soon upon the scientific stage, both were for a time looked upon as magicians.

All the great writers of the Middle Ages wrote in Latin, but in time this became blended more or less with the languages of the barbarians, and formed the romance tongues, the modern Italian, French, and Portuguese. Works were composed in these languages, and also in German, about the end of the Crusades. These expeditions furnished innumerable and trilling subjects, and the trouba-

dours in France and the minnesingers in Germany arose to celebrate in song the deeds and achievements of their gallant knights.

Architecture began also to flourish in this period. It was confined principally to cathedrals, and the style was mostly Gothic. Grand and beautiful edifices arose throughout Europe, the work of men who labored solely for the honor and glory of God, and who left nothing undone to make beautiful the temples of Him who notes the defects and perfections of all things; and their heaven-piercing spires, rising majestically into the sky, speak more forcibly than words of the genius of that age. These grand edifices, adorned with elaborate sculptures and traceries, with their great mullioned windows, on whose "storied panes" the whole history of the Bible is written in the hues of the rainbow by the earnest hand of faith, remain to this day the most sublime structures ever reared by the hand of man.

The foregoing facts, and many others that cannot be mentioned here, show beyond doubt that the age of Dante was a remarkable epoch in the history of the world. Dante himself was the father of Italian poetry. With him the language may be said to have commenced. Lifting it out of its cradle he laid it upon a throne. Homer, Shakspeare, Dante, these are the three great poets whose imperishable names, emblazoned on the dome of fame, will ever live in the admiration of posterity.

Dante Alighieri was ushered into this world on the twenty-fifth of May, 1265, in the city of Florence. In his childhood he had the sad misfortune to lose his father, and was thus thrown upon his own resources. By the advice of his benefactor, Latini, he applied himself diligently to acquire an education. His principal study was literature. In the year 1274, when about eight years old, Dante happened to meet a girl of about his own age, who made an impression on his young and susceptible heart that was never effaced. His love for her amounted to a passion, but it was so pure that when she died she became in his imagination a holy spirit; and he has immortalized her in his great work, placing her in the highest place in heaven. After the death of Beatrice, the beloved of his youth, Dante married Gemma di Donati, a lady of a noble family in Florence, and was by this marriage drawn into the vortex of the politics of that city. At the age of twenty-four he distinguished himself in the battle of Campaldino, between the Florentines and the Aretines, and one year later in an encounter between his fellow-citizens and those of Pisa. Petty partisan strifes were continually going on between the cities of Italy. Some sided with the Pope, others with the emperors, each as a natural consequence taking the title of Guelf or Ghibelline. But war was not the chief attraction of Dante; and neither that, nor love, nor any thing else could prevent him from gratifying his desire for knowledge and books. In the year 1300 he was chosen by the Priors, the highest order in Florence, to be their leader. This was a difficult position to occupy, as the city at that time was dividing itself into two parties, originating

from a private quarrel between two families of the place. The result of the war with the Pisans was that the Guelfs had obtained the ascendancy in Florence. But this party was now split up, on account of the quarrel mentioned above, into two factions, taking the names of the Neri and Bianchi, or the whites and blacks. The former party had assembled for the purpose of soliciting aid from the Pope, asking him to send Charles of Valois to take possession of the city; but no sooner had the blacks heard of this than they took up arms on the plea of protecting their possessions. The Priors were chosen as arbitrators in the quarrel. Dante advised them to banish the leaders of both parties; this was done, but the poet on this occasion was accused of partiality towards the whites. The charge was seemingly confirmed when the banished leaders of the blacks were allowed to return, but Dante was not in office then; this and other reasons he gave to vindicate himself. The disturbance afforded sufficient reason for Pope Boniface to interfere. Charles of Valois was sent to take possession of the city. This event changed the whole face of public affairs. The banished party was recalled and the opposite one exiled. Dante's name was included amongst the latter, and he was sent out of the city. He joined the other exiles, and with them tried to regain their possessions; failing in this, and disappointed in his own city, he travelled in search of a home and at last reached a monastery, where he employed himself in writing the great poem which has immortalized his name. After having wandered from city to city, from country to country, sojourning in Verona, Bologna, Paris and London, he rested at last in the city of Ravenna, where he became dangerously ill, his disease being aggravated by grief and disappointment. After some days of suffering he departed this life in 1321, at the age of twenty-six years.

Science.

BY JOSEPH A. ANCHETA, '86.

(CONCLUSION.)

As the multiplicity of material modifications accumulated by experience would undoubtedly confuse any mind which would attempt to grasp them all without adopting a proper method of procedure, it is necessary to commence by uniting them in distinct sections. Next, one must search for some point of resemblance common to many organisms or inert bodies. When this feature of identity is determined a general name is given to those belonging to the same class. Hence in mineralogy the metallic are distinguished from the non-metallic elements by their lustrous brilliancy, weight and stability; in botany, those trees which grow by the addition of external layers of fibre around the heart are called exogenous, in contradistinction to the endogenous, which do not; and in zoölogy the difference between vertebrates and invertebrates is that the former possess a backbone while in the latter it is totally ab-

sent. This process is called classification, and enables one to fathom the mysteries of matter with greater accuracy, and to remember individual beings with less labor. Without a single exception all these scientific methods of vast importance have been developed by disciplining the intellect after the latter has repeatedly accomplished the same mental acts in an imperfect manner and without consciousness. All intelligences must of necessity submit themselves daily to such operations. Let a casket of marbles be given a boy; he will first of all, naturally, and at the same time scientifically, look at them; then he will put the agates here, the crystals there, and the clay ones in another place. Place a collection of fruit before the rudest and most ignorant individual that can be found; he will instinctively separate the apples from the apricots, the pears from the peaches and *vice versa*. Here the scientific tools of observation, abstraction, generalization and classification are used with as much precision and effect by both as can be expected from the most erudite scientist or transcendental philosopher.

It is the prerogative of the intellect to understand and formulate the laws of matter. One is instinctively inclined to expound the secrets of nature; but the task is so extensive and so far above the grasp of human exertions that no man, no nation, not the whole world will ever be able to bring it to a satisfactory termination. No matter how scrupulously a subject is studied, subsequent investigations will always bring to light more hidden properties or subtle relations. Still the little knowledge which man acquires in this manner is of paramount importance to him, as it prepares the way for greater triumphs over the collection of material objects, which is almost infinite. Each zone has its peculiar forms of life; each stratum of water has its legitimate inhabitants; the very air is full of invisible animalcules. Visible beings alone are innumerable; still the microscope reveals a much more prolific world of inferior organisms. A single drop of stagnant water contains thousands of animalculæ. The diversity of organized beings is no less astonishing than their abundance. No two faces are exactly identical. Not even two blades of grass, or two leaves from the same tree agree in all respects. Every animal has its distinguishing spot; every plant its distinctive characteristic; every mineral its essential peculiarity or individual form. Variation is perceptible even in regular phenomena. All days are not of equal duration. Not a solitary purely mechanical or mental act is susceptible of an exact reproduction.

If in order to advance, and to enlarge what one may happen to acquire by actual experience, it is necessary to make use of the store-house of knowledge accumulated by preceding generations, how can anyone expect to examine and ascertain the properties of each individual object? As this cannot possibly be done, recourse must be had to another scientific operation, called induction, an essential act of the understanding. By it the most elevated scientific truths are derived from ordinary everyday occurrences. The special qualities observed

in several bodies are generalized and predicated of all other bodies of the same nature. Induction, then, establishes a principle from which the characteristics of a whole class are obtained. It is a natural process. Under the supposition that the laws of nature produce the same effects under like conditions, and that nature itself is constant and uniform, it would be no less nonsensical than impracticable to dissect all the animals of a sub-kingdom in order to ascertain the specific organs and their respective functions, whether of respiration, digestion, or assimilation, of each. Just as useless and unscientific would it be to test every possible combination of arsenic with other substances, after having analyzed several of its compounds and found them to be destructive to life, in order to establish that arsenic was poisonous. Of course the greater the number of cases in which the fact is observed, the stronger will the induction become.

When one descends from a universal truth to a special application, by applying a particular case to a general principle reached by induction, a deduction is performed. By this method of scientific investigation is meant that when a general law is known and a strange substance to which the law applies is the subject of inquiry, its real nature is inferred from the law alone without any additional examination. Taking the fact that arsenic is virulent as a starting point, if one of its salts is met, it will at once be decided without any analysis that said composition will surely destroy life.

If the forces of nature could be directly examined by the senses, induction and deduction alone would suffice to reach all scientific truth; but as force is something above human experience resort must be had to some other means. While effects are daily observed their cause, or that which either mediately or immediately produced them, is unknown. For many years it was seen that all things had a tendency to fall to the earth, yet as the force of gravity which caused them to fall, and the law that bodies attract one another directly as their masses and inversely as the square of their distances governing this force, occasioned no material impression, their existence was not even suspected. In the same manner the force of affinity and the law that elements unite in definite and constant proportions remained unknown for centuries, notwithstanding the fact that chemical combinations were seen almost continually. These antecedents constituting the cause, and the law or the conditions necessary in order that an invisible power may act evolving some material substance or visible phenomena are gradually discovered by indirect methods. When a man falls, the fall and its consequences constitute the effect; the universal tendency which bodies have to move towards one another is the force, while the fact that the individual was within reach is the essential condition, so that the force can act. In the case supposed the active power is immaterial and at times it may even be spiritual, though that would be an exception. All scientific investigations commence in the same manner. On observing facts and phenomena several suppositions are made to explain them. These conjectures, serving to ac-

count for a certain state of things or succession of periodical phenomena, are called hypotheses. These hypotheses are not mere capricious fancies of dreamers of no practical value whatever, as is wrongly supposed, but serve as faithful guides for the actions of all persons. Without the aid of well-conceived hypotheses the progress of science would be restricted to inert matter, and the knowledge of immaterial force and its law would be irremediably paralyzed, or at least removed beyond our grasp.

Although hypothesis is invaluable, scientifically speaking, still it is insufficient to unfold all knowledge; otherwise science would now be perfect. No; nature does not reveal its hidden treasures until probable conjectures have been subjected to the rigid ordeal of verification and come out refined and certain. Hundreds of suppositions that enter the mind of an investigator are discarded by him in secret at the instigation of his own proper criticism. Before the discovery of Kepler's laws their discoverer blasted no less than twenty hypotheses on the movements of a single planet in trying to find out its true orbit. If the first thought of universal attraction that flashed in the mind of the great Newton were known it would not be recognized as the harbinger of the sublime law now generally accepted.

As everybody is not an investigator by nature, nor possessed of the penetrating sight of genius—which, without confining itself within the labyrinths of dark rules, flies, dictating its own laws, appreciating what some regard as below their dignity, and accomplishing what others consider impossible—all cannot make those exalted suppositions that dazzle ordinary intelligences. Neither can it be taught, as the natural inclination to make hypotheses must be in the person. Those alone who are organized in an original manner, being gifted with a sharp inventive mind, are disposed to make them.

Although this power depends in a great degree on the boldness of the thought and on the depth and activity of the mental faculties, yet hypotheses are often employed in the lower planes of science as well as in ordinary life. Take the case of a student missing his pencil: several conjectures cross his mind: perhaps he lost it, or mislaid it somewhere, or maybe some one stole it; all these are hypotheses, made to account for the loss of the pencil. He searches all the places where he could possibly have left it, but without success. Finally, he has strong reasons to suspect a certain individual, and circumstances tend to show that the latter has the pencil; then the hypothesis that the pencil was stolen becomes a theory; and if afterwards it is proved that the person on whom suspicion rested did really steal it, the theory is verified, and in this case becomes a fact, in others it might become a law. The supposition explaining the equilibrium of the heavenly mechanics considered probable by the Father of attraction for several years without announcing it to the world was a hypothesis; when on closer examination it was found that certain facts which at first sight appeared to contradict it were in perfect harmony with it, the hypothesis became a theory

thus it remained subjected to numberless tests for a whole century; and when all difficulties were overcome, and every one could verify it for himself, the theory was transformed into a universal law, and as such is now regarded.

This sublime induction has been strikingly verified in a still more striking manner within our own century. Adams and Leverier, in endeavoring to find the cause of the perturbations of Uranus by means of a series of mathematical calculations, predicted the dimensions and position of Neptune—a, till then, utterly unknown planet in the solar system. In turn this deduction, serving as a theoretical verification, was itself practically verified by astronomers who directed their telescopes to the designated spot in the heavens and saw the newly-announced planet. Thus through the medium of theoretical and practical verifications science is able to test its necessary operations. Quite recently the transit of Venus, which was literally prophesied one hundred and seventeen years before, was seen by the whole world. Every chemist can foretell the result of a chemical combination of two or more elements. He knows beforehand that by combining two volumes of hydrogen and one of oxygen he will obtain one volume of steam. These are the best proofs to which a science can be subjected.

Science is viewed with distrust by many, especially by those who imagine that the so-called "scientific mysteries" are nothing else than an agglomeration of the dreams of scientists. They believe that science and common sense, if not diametrically opposed to one another, are at least separated by an impassable chasm. This is not true. Conclusions reached by common sense go hand in hand with those derived from science. Common sense tells us that wood burns, that fire produces heat, that the smoke generated will rise. Science informs us of precisely the same results, but adds that the elements of the wood unite with the oxygen of the air, the chemical union causing the combustion; that the fire disturbs the equilibrium of the air, and for this reason the smoke rises; that the heat produced by fire is transmitted by radiation through gases, by circulation through liquids, and by induction through solids. Ordinary facts do not change on their scientific conversion, as it is only a matter of development. One is a tender twig, the other a full-grown tree. Still there is a difference between these two kinds of knowledge; but it is not the one generally supposed. And the time employed in trying to discover its real nature will not be spent in vain.

College Gossip.

—There are 150 college graduates in Congress.

—A Chinaman took the prize for English composition at Yale.

—A Sisters' school for white and Indian children will soon be opened at the Catholic mission in Alaska Territory.

—The University of Cambridge has decided to confer upon Oliver Wendell Holmes the degree of Doctor of Letters.

—Queen's University, Kingston, Ontario, has conferred the honorary degree of Doctor of Laws on the Rev. Father Dawson, of Ottawa, in recognition of his services both to religion and literature.

—Professor—"Mr. B., can you tell me with what faculty we could most easily dispense?" Student—"Yes, sir." Professor—"Good. Now speak up loud; what is it?" Student (soberly)—"The college faculty."—*Ex.*

—Miss Alice Jordan, the young lady student in the Yale Law School, will not be able to obtain the degree of bachelor of law from the university upon her graduation next month. Prof. Dexter, being asked, said the matter had not even been considered by the corporation, and added: "The corporation has never granted a degree to a woman, and I don't think it ever will."

—Mr. Easton, Superintendent of Public Instruction for Louisiana, is an earnest advocate of manual training. In his report to the Legislature of his State, recently, he says:

Our system should contemplate educating not only the head but the heart and the hand, thus filling the State with mental, moral, and industrial trained men and women, who will ever be a blessing to the State and a living monument to its wisdom and liberality.

—Mr. Ruskin thinks the world is reaping the fruits of popular theories of education. He says: "I know of nothing that has been taught the youth of our time, except that their fathers were apes and their mothers winks; that the world began in accident and will end in darkness; that honor is a folly, ambition a virtue, charity a vice, poverty a crime, and rascality the means of all wealth and the sum of all wisdom. Both Mr. Carlyle and I knew perfectly well all along what would be the outcome of that education."

—An exchange relates a recent pleasing incident at the Sacred Heart Academy for young ladies, Boston, which is conducted by religious. The pupils went on strike—not for shorter hours, as some of our common school little ones did, lately, at Cleveland—but for longer hours, that they might be allowed to remain with the good Sisters till 5 in the afternoon instead of 3 p. m., as at present. Madame the Superior received the respectfully-put request, promised it consideration, and "the strikers decorously withdrew."—*Universe.*

—The pupils of St. Mary's Academy, under the direction of the Brothers of the Holy Cross, gave an entertainment at the Grand Opera House on Friday, the 21st ult., which was a marked success. It being the first entertainment of the kind given by the boys of the Academy, the event was looked forward to with special interest by the parents and people generally. To say that the audience was gratified would be but a mild expression. Every figure of the long programme was received with general and hearty applause. The Brothers are proud of their boys and they have every reason to be.

NOTRE DAME SCHOLASTIC.

Notre Dame, June 5, 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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—Elsewhere in these columns will be found the address delivered by Right Rev. Bishop Gilmour before the American Congress of Churches which met recently at Cleveland, Ohio. The learned prelate spoke on the question of religion in the public schools; and his plea in behalf of an education in which religion shall form an essential and predominating element is, as far as we know, the most concise, eloquent, forcible and logical exposition of the subject thus far presented. The impossibility of separating morality from religion, and the fact that no government or society can long endure which is not based upon sound morality, are set forth in a manner which must appeal to the feelings and gain the assent of every intelligent reader. We are pleased to be able to present the address in its entirety, and for this we are indebted to our esteemed contemporary the *Catholic Universe* of Cleveland.

—The Catholic Young Men's National Union held its twelfth annual Convention on the 19th and 20th ult., at Philadelphia. There were present representatives from thirty-two organizations distributed through five archdioceses and ten dioceses. Letters were read from Bishop Kane, of Richmond; Bishop Ryan, of Buffalo; Bishop Gilmour, of Cleveland; Bishop Rademacher, of Nashville; Bishop O'Hara, of Scranton, and Bishop Dwenger, of Fort Wayne. A cablegram was received from

Rome containing the message: "The Holy Father, thanking Catholic Young Men's Union, willingly grants Apostolical Benediction." Addresses were delivered by Archbishop Ryan, Mgr. Doane and chosen speakers from among the members of the Convention. These in various forms set forth the grand object of the Union—"the furtherance of practical Catholic unity and the moral and intellectual advancement of the members."

It is to be hoped that this Union will continue to grow and flourish until all our Catholic young men are led to affiliate themselves to its various societies. The means employed in furthering the worthy end of the Union are certainly such as will best secure the mental and moral improvement of each individual member, and fit him for the proper fulfilment of his duties in life as a man, a citizen and a Christian.

—The visit of the Light Guards to South Bend on Monday to participate in the exercises of Memorial Day was in all respects creditable, pleasant and gratifying. It was creditable to the patriotism of the young gentlemen; it was pleasant on account of the kindness and courtesies of which on every side they were made recipients; it was gratifying alike to the authorities of the University and the people of South Bend on account of the soldierly bearing, splendid appearance, excellent marching, and dignified deportment of each and every member of the organization. About 3.30 o'clock in the afternoon the boys started for South Bend, taking Shickey's conveyances. At the bridge they were formed in line by Capt. Fred Combe and Lieutenants Cusack and De Haven, who were ably assisted by Sergeant-Major Crilly and Sergeants Harless, Williams, Finlay, and others. Then they marched forward to Michigan street, and south on that thoroughfare to Washington street, where they were met by Elbel's band, which had been sent to meet and escort them to the courthouse. There the different commands and societies comprising the procession formed double ranks, which opened sufficiently to enable the band and the Light Guards to pass between, and receive the honors of a "salute" and "present arms." When they reached the right of the column, or the position of honor in the procession, the march was begun, Col. Hoynes taking his place at their head, and marching with them. On arriving at the cemetery they stacked arms, Corporals Duffin and Rahilly being placed on guard. Then the command "break ranks" was given in order that they might participate in the services. About 6.30 o'clock the "assembly" was sounded, and all promptly took their places, or "fell in," to use a military expression. On returning to the courthouse square, or the place of rendezvous, the other commands and societies in the procession again opened ranks, so that the Light Guards might have the honor of passing between the files and receiving the customary salute. This having been done, and the services of the day being over, they started back to the University, the band accom-

panying them as far as the Sheridan House. There a short exhibition drill was given, after which the boys crossed the river, broke ranks, took the conveyances there waiting for them, and returned home covered with honor, glory and—dust. It was an occasion which will long be remembered with pleasure by the Light Guards and by all who witnessed their soldierly bearing, gentlemanly appearance and dignified deportment.

Religion in the Schools.

[Address by Rt. Rev. Bishop GILMOUR, of Cleveland, at the Second Annual Meeting of the American Congress of Churches, at Music Hall, Cleveland, May 26, 1886. Reprinted from the *Catholic Universe*.]

HON. PRESIDENT, RESPECTED CLERGY, LADIES AND GENTLEMEN:—It is an encouraging sign that a Catholic Bishop is invited to discuss before this Congress of the Churches of America so vital a question as "Religion in the Public Schools." It bespeaks a softening of religious rancor and an awakening to the necessity of religion in education. I therefore thank you for the invitation to speak before you, and for the selection of so important a subject for our mutual discussion.

Education is the battle-cry of the age, for, as the youth, so the man; as the citizen, so society; and as society, so the nation. The subject is, therefore, not exaggerated and cannot be; the more as from the nature of our laws the citizen must take a part in his own and his neighbor's government. To do this two things are needed:

- (1) The instruction of the intellect.
- (2) The cultivation of the heart.

Man is composed of body and soul, hence from his nature must deal with matter and spirit. Natural science is the knowledge of nature's powers developed by observation. Spiritual science is the knowledge of God's law as imprinted in the heart of man or directly revealed by God. Each must form an integral part of Christian education, and as man is composed of body and soul, must be conjointly cultivated.

Observation and history teach that society must be built upon God rather than man, and it is better to cultivate the heart than the intellect. Both should be educated, but the heart rather than the head.

Man is made for God; his end is supernatural; spirit is above body, as God is above matter; hence if man is true to his end the spiritual must be preferred to the temporal. In all the revelations given by God through Moses and the prophets, and after them through Christ and His Apostles, there is nothing said of secular education or science. On the contrary, Christ commanded us "to seek first the kingdom of God." The burden of revelation is God and the soul. The precept of the Commandments is religion and virtue. The nations that made religion dominant in their laws and customs grew and waxed strong so long as their gods were revered. Israel was strong when God was worshipped; but when Israel, or the nations,

substituted man for God, they fell. Man without God is a failure. The above will offend modern pride, but truth is not less truth because it does not flatter.

Christ said: "Teach what I have taught you, keep the Commandments." In obedience to the above, the Apostles taught Christ, and Him crucified, and their successors taught Christ and His law. The mission of revelation is to teach God to man, and to persuade man to live for God. Rome grew strong in her gods, Europe conquered in Christ. Pagan education had for its end temporal happiness and the indulgence of the appetites. Christian education refines the soul, tempers passion, and directs man to God.

The characteristic of the age is "change." The rule of caste has ceased, the lower ranks are rising, the higher falling. Kings are no longer above law, nor rulers, nor law-makers above criticism. Governments now take from the people; rulers and people are correlative terms depending upon the intelligence and honesty guiding their mutual actions. The people are a part of the government, the government a part of the people. In England, France and America the people are the power, their will is law. For the first time in the history of the world have the people fairly attempted the task of governing themselves. How they will succeed is to be seen. If they fail the future is dark enough.

The question then before us is: Can the people govern themselves? Distinctly and firmly I say yes, if the proper means are used. Distinctly and emphatically I say no, if the proper means are not used. The American colonies were peopled with an intensely religious people. New England gave refuge to the aggressive Puritan; Maryland and Pennsylvania a home to the persecuted Catholic and the gentle Quaker. The Carolinas sheltered the exiled Huguenot, while Virginia stood by the crown and her church. After the revolution the immigration was Irish and German, both intensely religious. Since 1848 a change has come over the land. Infidelity, religious indifference, luxury, lust, impurity, place seeking, corruption, dishonesty, public and private, to-day stalk the land. Politics are fast becoming a stench; corruption in politics our national shame. Statesmen and honest men refuse to be defiled with the nausea of our political campaigns. Our divorce courts are crowded, our penitentiaries filled with the godlessly educated. Our youth are insolent, filial reverence is a lost virtue, foeticide is widespread, manual labor is for the negro and the immigrant. Communism, anarchy, revolution are boldly asserting their doctrines, while crowded halls are shamelessly applauding insult to Christ. Fifty years ago such could not have been. The men of that time had been educated with a knowledge of God. Religion had been made a part of their training and honesty the foundation of their virtue. Then society leaned upon God, now society builds upon man. Then all power came from God, now all power comes from the people. Then the child was taught his Catechism; now for Catechism, Bible, religion

there are evolution, progress, humanity. The churches are empty, religion is passing away. Soon godless education will have filled the land with disbelievers.

Such a picture is well calculated to make us pause and think. A change so rapid and so radical must have had its origin in some potent cause. Let us try to discover it. I assume that for successful government, intelligence and morality are necessary; without them there can be neither intelligent exercise of the franchise, nor solid foundation in law. Virtue is necessary for the success of the individual; the individual makes society, hence the aggregate virtue of society will be the aggregate virtue of the individual. The individual is formed in the family and by the school.

We all know the perversity of human nature, its resistance to good, its inclination to evil. Every father and teacher knows this; none better than the clergy. This being then accepted, we reach the vital question.

Can morality exist without religion? Very decidedly I say no, and appeal to history and experience. Greece, Rome, France were never so enlightened as when most immoral, nor so moral as when God ruled. We are to-day vastly more intelligent than we were fifty or a hundred years ago. I firmly, fearlessly, say we are vastly less virtuous than we were fifty years ago. Fifty years ago religion formed a part of our daily life, and the Catechism a part of the morning's instruction to the child. Then God, the Bible, religion were vital subjects; now it is man, progress, the dollar. None of these will lead to heaven. To land elsewhere is failure.

Christ taught religion and morality, the one inseparable from the other. This being accepted, religion and education must go hand in hand. Education not based upon religion is heathenish, and will end in a ferocious struggle for wealth and self.

The intelligence of the world, the teachers of mankind from Moses to our own times have urged, and insisted on the necessity of religion in education. The teachings of history, the experience of mankind show that where God is worshipped and religion taught society flourishes and government is rational, while without religion there is chaos or slavery. If the people would govern themselves, they must begin and continue by recognizing God as their ruler, and His law as their guide. The would-be axiom, *Vox populi, vox Dei* must be changed to *Vox Dei, vox populi*. The people must take from God, not God from the people. If we would live as a people and prosper as a government, we must be done with the false maxim and pestiferous assumption that man is sufficient for himself. At no time in the history of the world has man been sufficient for himself; on the contrary, when left to himself, and separated from God, he has become brutalized and ended in savagery.

It will be assumed there is no danger of us ending in savagery. I hope not; yet France without religion gave us the brutality of her revolution, and Rome without her gods, the stench of her immo-

ralities. We are not better than they, nor have we as much natural virtue as pagan Roman society. Our virtue is Christian; if our virtue will remain the Christian religion must be maintained and taught to our young. Our children must be taught to reverence God, to reverence religion. They must be taught there is a law above human law, and the end of life is of more value than the dollar and passion. Until this is done we are on the downward track, when this is done we are safe.

In the beginning our State school system was purely parochial, in which the minister and religion were an integral part. In the school the Bible was read and the Catechism taught, and at regular times the minister came to see that the teacher did his duty. Then religion and education were united as they should be; and where all were of the same religion, the system was possible, nay admirable. With an increase of population and diversity in religious belief, the original system has changed. Instead of the parish or district directing and managing the school, as was in the beginning, now the State creates and directs. As the State has no religion, the State can teach no religion. Where the question has been tested, as in Ohio, the courts have decided that religion has no place, can have no place in the public schools, and the Bible cannot be used in them. This is correct law, and follows from our doctrine that the State knows no religion. To assume because the State knows no religion that, therefore, the State can exist without religion, or that the State is not bound to protect and aid religion, is false and suicidal. Catholics do not object to State schools because they are State schools, nor do they object to the teaching of religion in the public schools. On the contrary, they object that not enough religion is taught in them. Teach the Bible, teach Catechism, teach religion say Catholics. Make these an essential part of the school exercise. Do not hide or minimize religion, thus leaving the child to infer that religion is of little value, or a thing to be ashamed of.

Catholics object neither to State schools nor to religion in State schools. However, they do object that any other than the Catholic religion be taught Catholic children. They also object to be taxed to support schools from which, for conscience' sake, they can derive no benefit. They further say, let the public schools be so constructed that they, in common with their fellow-citizens, can have the religion of the parent taught the child.

It will be said that owing to the mixed state of our society, and the great diversity of religions amongst us, this cannot be done and maintain a system of State schools. To this I answer, it is done in England, France, Germany, Austria and Canada. I say further, what others can do we can do. If there be a will there will be found a way. Once admit the necessity of religion in education, and good will, backed by our far-famed American ingenuity, will find a way. It will be for the churches to say whether religion will be daily taught their children.

I have no hesitation in saying if children are not

taught in the future more religion than they are at present the churches will soon have few grown up people to teach.

It is for the clergy to say whether the child will be taught religion or grow up without it. The issue squarely put is, religion or no religion. Which shall we choose?

Christian friends and fellow-citizens, would we save our country from the infidelity and immorality that so openly menace us we must cease quarrelling. Each in his way and to the extent of his ability must squarely face the enemy. Religious and sectional differences must be buried. Instead of churches warring against "Romanism and rebellion," they must teach their people that there is a God, and a law above both country and people, to which both country and country's laws and law-makers must alike bow. God's law is above man's law, and it is time to say to the infidel that in religion he has neither rights nor place, and at best is but a tolerated evil.

Churches and churchmen have lost their ring, have become followers instead of leaders, panderers to politics and politicians, cowards in the cause of God. It is time to open our eyes to the fact that the broad church with its indifference, soon to end in no religion and brazen-faced infidelity, is growing apace. We applauded revolution in Europe because it assailed kings and Catholicity. It is now at our own doors in the contest between capital and labor and the mutterings for "divide." What others have had we shall have. Religion alone can save us. Religion must be taught our young. There must be less politics in the pulpit, less politics among the clergy. There must be more stalwart religion, less washy sentimentality from the pulpit and in the school. The clergy seem to be afraid to say a firm manly word for God or His law. They seem to be afraid to say God is justice and there is a hell for scoundrels. As a result God is disappearing, the Church languishing, the poor untaught.

Let the child be taught religion, let it be a part of his daily bread, let him breathe it and feed upon it till it becomes a part of him. Give him something besides a text culled from the Scriptures and a washy, sentimental hymn, both selected for the purpose of teaching nothing and offending nobody. Let religion and its rights and its duties be firmly asserted. Let the pulpit and the schools refuse to pander to the error that infidelity and no religion have equal rights with truth and God. Error and infidelity have no rights anywhere. This must be spoken in the pulpit, in the family, in the school, in the street, in the workshop, in no mincing words, till God and religion are restored to the land. Parents must insist on having their children taught religion in the school, must see that it is taught in the family. Churches must see that their children are taught religion. The Sunday-school has failed to reach the masses. The churches must have fewer cushions and more people. Religion must be planted in the young if we would find it in the old. We must proclaim from the mountain-top the clear-cut proposition: God must rule.

Books and Periodicals.

—The issue of that sterling magazine, *The Ave Maria*, for the month of May is composed of five weekly numbers, each of which contains a choice collection of articles in prose and poetry which are entertaining, instructive and edifying. As might be expected, the leading articles of the number, as well as several minor papers and illustrative tales for young and old, have reference to the ever-Blessed Mother of God, thus making it of particular value to its readers who love to engage in the devotions of the month, and who, no doubt, have found in its weekly contents many an useful aid and adjunct to their exercises of piety. The number opens with an article entitled "The Month of Mary," an interesting and instructive exposition of the origin and significance of the devotion of the month, earnestly commending its practice to all Christians who would give expression to their devotion in a form sanctioned by the Church and so beneficent in its results. "Our Lady of the Catacombs" is the subject of a paper which treats of the ancient paintings in the catacombs which refer to the Mother of God and her prerogatives. It illustrates in a beautiful manner the antiquity of the faith and devotion of the Church, and commends itself not alone to all lovers of art, but to the pious reader in general. There are many other articles in praise of the Blessed Virgin, and which furnish the best of reading for the month of May, but we can only name some of them, such as: "One Night in May"; "The Month of May in Italy"; "Favors of Our Queen"; "The Martyr's Rosary"; "A Champion of Mary"; "A War Prevented by the Rosary"; "The Virgin's Tree," etc. The lover of music will be particularly interested in an edifying description of the last moments of Chopin—a well-translated article from the Polish; while the Christian scientist will be entertained with the narrative of the Brothers Tulasne. The excellent poetry of the number is contributed by E. P. Ryder, Flora L. Stanfield, R. H., William D. Kelly, Jean E. U. Nealis, Mercedes, M. A., and Charles F. Wilcox. The usual collection of timely and interesting "Catholic Notes," Reviews of Publications, and the articles, in prose and poetry, of the Youth's Department complete a number of this popular magazine which, for variety, interest and instruction, is unsurpassed by any other publication in the English language.

—RECEIVED:—from C. W. Bardeen, Syracuse, N. Y.—"Modern Languages in Education," by Geo. F. Comfort, Professor in Syracuse University—a reprint in pamphlet form of a paper read before the American Philological Association in 1872 and afterwards published in *Scribner's Monthly*. The author takes the view that the modern should precede the ancient languages in education.

From Benziger Bros., New York, a new edition of the "Catechism of Christian Doctrine," profusely illustrated and bound in strong covers. The text is identical with that prepared by order of the late Plenary Council, while the illustrations impart additional interest.

Personal.

—Among the visitors during the week was the Very Rev. M. Eugène, Superior-General of the Trappist Order in France.

—Gen. John Gibbons, '68, of Chicago, is expected to-day (Saturday). Mr. Gibbons is one of the leading lawyers of the Northwest.

—Mr. J. W. Davis, of Brooklyn, N. Y., the gentlemanly agent of the celebrated Mendelssohn Quintette Club, paid a flying visit to the College last Tuesday.

—Prof. L. G. Tong, '62, the esteemed Director of the St. Joseph's County Bank, South Bend, paid a pleasant visit to the College during the week. He has promised to come and take part in the examination of the Book-Keeping Classes.

—Prof. D. Paul, of the Music Department, has the sympathy of his many friends at Notre Dame, in the bereavement caused by the death of his mother at Montreal on the 28th ult. The deceased was an estimable Christian lady, and her death was the crown of a well-spent life. May she rest in peace!

—T. Ewing Steele, '85, of Lancaster, Ohio—one of the former editors of the SCHOLASTIC—is on a visit to his *Alma Mater*. During the year he has been engaged in the study of law at Cincinnati, where he graduated with honors last week and has been admitted to the bar. Mr. Steele's brilliant and successful career as a student at Notre Dame gives the brightest prospects for the attainment of eminence and success in his chosen profession. He has the best wishes of his numerous friends among the Faculty and students that his fondest hopes may be fully realized.

—Among the visitors during the week were: Mrs. T. Howard, M. T. Navarre, L. B. Reswick, Miss Gertie Reswick, Monroe, Mich.; D. T. Curran, Mrs. and the Misses McMullen, Simon Quinlin, Chicago; G. A. Houck, Portland, Oregon; G. W. Nelson, Muncie, Ind.; W. D. Osborn, Lafayette, Ind.; Mr. and Mrs. J. B. Lafevre, Mr. and Mrs. H. Fischer, Goshen, Ind.; Frank Greening, Chelsea, Mich.; C. M. Randall, Indianapolis, Ind.; Mr. N. J. Ernster, Chicago, Ill.; G. T. Nagle, Waterloo, Iowa; Miss Hanna M. Nagle, Dubuque, Iowa; Mrs. P. L. Garrity and daughter, Chicago.

Local Items.

—Excellent fishing.

—St. Cecilians next Wednesday.

—The Cecilians will play "Henry IV."

—A saxophone quartette is among the things talked of for the coming year.

—An extra "rec" was enjoyed last Monday afternoon in honor of Decoration Day.

—When a man speaks in his own behalf it is never poetical—it is always *pro se*, you know.

—The Band will soon engage in steady, daily

practice, in order to furnish unexceptionable music at Commencement.

—Some people should refrain from throwing waste paper about the premises; convenient receptacles are provided for these deposits.

—A very instructive and carefully prepared thesis on "Bills of Exchange" was read before the Law Class Saturday evening by Mr. P. J. Goulding.

—A meeting of the resident Alumni was held in President Walsh's parlor last Monday evening. Arrangements were made for the Alumni reunion at Commencement.

—The capacities of St. Aloysius' Seminary will be increased during the coming vacation by the erection of additional buildings. Ample accommodations will then be provided for a large number of seminarians.

—Work on the interior of the extension to the church is rapidly approaching completion. The carpenter-work and lathing are now almost finished, and before many days the same may be said of the plastering and moulding.

—The boat crews have been reorganized, and with the new arrangement, an unusually good and exciting race seems assured for the Commencement. As it now stands, it is—"The Grads. against the field." We bet on the Grads.

—On Monday, Tuesday and Wednesday—the Rogation Days—the Community had the usual processions at 5 a. m., during which the Litanies were sung, in order to draw down the blessings of Heaven on the produce of the earth.

—Our genial gardener has placed an elegant barb-wire fence around the *parterre* in the rear of the Presbytery. The well-cut posts, with their beautiful green tint have the appearance of metal fixtures and add to the attractiveness of the *tout ensemble*.

—Our poetic friend John has suddenly made the startling discovery, which he thus announces in his characteristic enigmatical diction: "Nature speaketh in the woods, streams, and flowers, and her language is one of significance and mystery—but it's awful hard to understand."

—The Hoynes' Cadets, of Notre Dame, gave an exhibition drill in front of the Sheridan House, last (Monday) evening, on their way back from the cemetery after participating in the Memorial-day parade. The drill was most excellent and attracted a large crowd.—*South Bend Register*.

—Rev. President Walsh lectured before the class of Modern History last Monday morning in response to an invitation from the Professor and members of the class. Needless to say all were delighted with the treat afforded them and express their acknowledgments for the same.

—Wednesday evening Messrs. Joseph A. Ancheta and Daniel Byrnes read their theses before the Law Class. The subjects treated were "Patents, Copyrights and Trade Marks" and "Insurance." The salient features of both subjects were

clearly and accurately presented. The young gentlemen were listened to with undivided attention, and they acquitted themselves very creditably.

—Honorable mentions in the Junior department are at a premium. The contest for the Mason Medal is just as close and exciting as it was last year. The end alone can determine who is the best man. Additional and more general interest is attached to the struggle this year, owing to the fact that a second gold medal is held out as a prize. This is due to the generosity of Mrs. M. Meehan, of Covington, Ky., who presents a gold medal to the student in the Junior department having the second best record.

—At a special meeting of the Boat Club held June 2, L. Mathers was elected Captain of the "Minnehaha," to fill the vacancy occasioned by the withdrawal of A. A. Gordon. Captain Mathers immediately selected a crew for the June regatta, composed as follows: C. D. Saviers, bow; W. Cartier, no. 2; C. Noncolas, no. 3; J. Shaid no. 4; P. J. Goulding, no. 5; L. Mathers, stroke; E. Riley, coxswain. The prospects are that the race will be one of the hottest ever rowed on the lake. The "Evangeline" men are in good practice, and pull well together, while the new crew are all old oarsmen, and although out of training intend to win, if "grit" and hard work between now and the 22d will accomplish that end.

—The Hoynes' Light Guards took part in the celebration in connection with Decoration Day at South Bend on Monday last. The press of the city commented most favorably upon the appearance of our boys and their skilful manœuvres. Speaking of the various organizations that took part in the procession, the *South Bend Tribune* says:

"Prominent among these were the Hoynes' Light Guards, of Notre Dame University, accompanied by Col. Hoynes himself. The company, dressed in the gray uniform, attracted general attention for the soldiery bearing of its members. The precision with which they manœvered was creditable to soldiers who had fought and drilled, and drilled and fought for four long years, and these last were loudest in the praises showered upon the soldier students of Notre Dame."

—The papers read at the last meeting of the Archconfraternity, which was held Sunday evening, were exceptionally interesting and instructive. Mr. W. F. Koudelka read a most thoughtful and carefully prepared essay upon "The Canon Law." A very instructive paper in reference to the chief heresies, as well as their authors and objects, that from time to time have arisen to embarrass and impede the progress of the Church, and to fill the faithful with regret, was read by Mr. Sheridan. "The Influence of the Church upon the Development of Civil Government" was the subject of the essay read by Mr. William Jess. His oratorical gifts and wealth of imagery secured for him an attentive hearing and very hearty applause. His subject was felicitously treated.

—The Seniors played another in the series of games for the championship last Thursday. As on this game depended the championship of the

season both nines played exceedingly well. The game was extremely exciting and interesting, and the winning champions well deserve their laurels. It was the best game played this year. Almost every player deserves a special mention for his vigilance and activity at his post, still Mr. Wilson, the pitcher of the vanquished nine, must certainly be congratulated. The following is the score:

UNIVERSITY REDS.	A.	B.	R.	I.B.	T.B.	P.O.	A.	E.
A. A. Browne, c. f.....	5	0	0	0	0	1	0	0
P. Chapin, s. s.....	3	0	2	2	1	1	1	1
C. Combe, c.....	4	0	2	2	7	5	1	1
J. Cusack, l. f.....	4	0	0	0	1	1	1	1
W. Harless, 1st b.....	4	0	0	0	10	0	0	0
H. Luhn, r. f.....	4	0	1	1	1	0	0	0
J. Rahilly, 2d b.....	4	1	1	1	5	1	3	1
W. Cooney, 3d b.....	4	0	1	1	1	2	1	1
J. Wilson, p.....	4	1	1	1	0	11	4	4
<i>Total</i>	36	2	8	8	27	21	11	11

UNIVERSITY BLUES.	A.	B.	R.	I.B.	T.B.	P.O.	A.	E.
A. McNulty, s. s.....	5	1	1	1	1	3	0	0
J. Nester, c.....	5	2	2	2	9	2	1	1
H. Paschel, 2d b.....	2	1	0	0	2	1	1	1
F. Combe, 3d b.....	3	1	0	0	0	2	0	0
C. Duffin, p.....	4	1	0	0	0	11	5	5
W. Breen, l. f.....	4	0	1	1	1	0	0	0
V. Burke, 1st b.....	4	0	0	0	14	0	1	1
M. Dolan, c. f.....	4	0	0	0	0	0	0	0
C. Paschel, r. f.....	4	0	0	0	0	1	1	1
<i>Total</i>	35	6	4	4	27	20	9	9

Struck out: by Wilson, 10; Duffin, 7. Double Plays: Cusack, to Cooney. Base on Balls: off Duffin, 1; Wilson, 3. Earned Runs: Reds, 1. Wild Pitches: Duffin, 3; Wilson, 0. Passed Balls: Combe, 0; Nester, 0. Scorers: J. J. Kleiber and G. W. De Haven. Umpire: Walter Collins. Time of game: 1 hour, 20 minutes.

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

—The Director of the Historical Department returns grateful acknowledgments to His Grace the Archbishop of Philadelphia and Rt. Rev. Bishop Keane, of Richmond, for valuable additions to the Bishops' Memorial Hall: to Rev. P. M. O'Regan, C. M., for manuscript sermons of his uncle, Rt. Rev. Anthony O'Regan, third Bishop of Chicago; to Rev. George Houck, for Catholic Directories for the years 1860-65-68-75, and steele engravings of Bishops Rappe and Gilmour; to W. J. Jeanott, for six photographic views of workings of a Michigan lumber camp; to Professor J. A. Lyons, for views of Mission of San Jose, San Antonio, Texas; Old Churches of San Antonio; Old Church, Monterey; Mexican Cathedral, San Antonio; Old Church, Chihuahua, Mexico; Church of San Domingo, City of Mexico; to J. Devine, for picture of Church of St. Bernard, W. 14 Street, New York; to Mr. Alphonse Prudhomme, Bermuda P. O., La., for an earthen vase and a bowl from an Indian Mound on Little or Ataho River, Parish of Natchitoches, La.; pieces of skull bones from same mound; Confederate States and Parish notes of various denominations; ten specimens of gourds used by the natives of Louisiana to replace in a great measure the use of tin and wooden ware dippers, bottles, jars, etc.; to Mrs. Ciarcoschi, of Englewood, Ill., for specimens of antique glass cubes taken from the trench

dug for the foundation of one of the chapels of the Cathedral of Milan; Copper coin 3 quatrini, 1816; Milni Dux, 1763; Roman Coin, A. D., 25; to a friend for manuscript of Leprosy, written by Father Damien the living martyr of Molokai; to Mrs. Jacob Chearhart, for old magazines and a large lithograph, framed, of Bishop de St. Palais, fourth Bishop of Vincennes.

—The Junior 1st nines played their fourth championship game Thursday afternoon. From the start the "Reds" took the lead, and kept away ahead during the whole game. After a couple of hours of one-sided playing the game was ended with a score of 20 to 9 in favor of the "Reds." Benner made an excellent catch, and Robinson a fine stop. Messrs. Fehr, Hayes, West, Wabraushek and Myers distinguished themselves. As the "Reds" have won the three games required, the nine men captained by J. S. Courtney are the champions of the Junior department. Following is the score:

REDS.	A. B.	R.	I. B.	T. B.	P. O.	A.	E.
G. Cartier, c.....	5	3	2	2	5	5	5
G. Cooper, p.....	5	4	3	5	3	5	1
J. Courtney, 3d b.....	5	2	1	1	0	0	2
F. Fehr, 1st b.....	5	3	1	1	14	0	0
J. Hayes, c. f.....	5	5	4	4	2	0	0
C. West, l. f.....	5	0	1	1	2	0	0
H. Robinson, s. s.....	6	1	0	0	0	6	1
P. Brownson, r. f.....	7	0	0	0	0	0	0
M. Luther, 2d b.....	5	2	1	1	1	3	5
Total.....	48	20	13	15	27	19	14

BLUES.	A. B.	R.	I. B.	T. B.	P. O.	A.	E.
E. Benner, 1st b.....	5	1	0	0	12	0	1
G. Myers, p.....	5	3	1	1	2	4	0
L. Preston, 2d b.....	5	0	1	1	2	3	3
E. Dillon, c.....	5	0	0	0	2	2	8
W. Wabraushek, l. f.....	5	1	0	0	1	1	0
L. Smith, 3d b.....	4	1	1	1	2	2	1
F. Nester, s. s.....	4	0	1	1	0	2	4
J. Fitzgerald, c. f.....	4	1	2	2	2	0	3
D. C. Regan, r. f.....	4	2	1	1	1	1	1
Total.....	41	9	7	7	24	15	21

Passed Balls: Cartier, 6; Dillon, 5. Wild Pitches: Cooper, 1; Myers, 1. Struck Out: by Cooper, 2; by Myers, 4. Base on Balls: off Cooper, 1; off Myers, 1. Double Plays: Myers, to Benner; Regan, to Preston; Cartier, to Fehr, 2. Time of game: 2 hours. Umpire: Jas. Burns. Scorers: W. Burgschulze and M. B. Mulkern.

Roll of Honor.

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

SENIOR DEPARTMENT.

Messrs. Ancheta, Ashton, Ashford, Aubrey, V. Burke, M. Burns, D. Byrnes, Becerra, Bowles, Baca, A. Browne, F. Browne, Breen, P. Burke, Becker, Bryar, Conlon, Jno. Crowe, Congdon, Craig, Chapin, Cusack, Walter Collins, Fred Combe, Cassidy, Crilly, Cartier, Chappell, Dexter, Dolan, Dempsey, Dohany, Finlay, Forbes, Goulding, A. Gordon, Gallardo, Glenn, Hamlyn, Hagerty, Geo. Houck, Hampton, Harris, Holden, Judie, Jackson, Jeffs, Koudelka, Keys, H. Kenny, Karst, Kleiber, Kendall, Kwilinski, H. Luhn, Larkin, Long, Ley, G. Morrison, Murphy, McNulty, Mathers, Murdock, Mier, McErlain, McGuire, Miller, C. Moon, Nancolas, O'Rourke, Ott, Prudhomme, C. Paschel, H. Paschel, P. Paschel, Padilla, E. Rielly, T. Ryan, E. Ryan, Remish, Rothert, Rochford, Regan, Rheinberger,

Rahilly, Rodriguez, F. Rielly, Shaide, Stubbs, Saviers, Sheridan, Soden, Snapp, Triplett, Vandercar, Werst, A. Williams, W. Williams, White, Wagoner, Wilson, Zeitler.

JUNIOR DEPARTMENT.

Masters Adelsperger, Arts, Ackerman, Akin, Bodley, Brabrook, Baur, Browns n, Boos, Bowles, E. Benner, F. Benner, Bunker, Borgschulze, Bacigalupo, Cleveland, M. Colina, Courtney, Cleary, Chute, G. Cartier, Cavaroc, Cain, E. Campbell, S. Campbell, Coles, Coad, Chaves, Corbett, Dickinson, Duffield, Dillon, Darragh, Dungan, Dunning, Ewing, Epple, Frain, Finckh, Fehr, Flood, Fisher, Fitzgerald, Fitzharris, Fontanel, Grothaus, Goebel, Galarneau, Gordon, Hoffinan, Houlihan, Houston, Hayes, A. Hake, T. Hake, Hiner, Inderreiden, Jewett, P. Jacobs, N. Jacobs, Kern, W. Konzen, F. Konzen, Levin, Luther, Long, McCourt, Meehan, McVeigh, McConn, Mueller, McPhee, Mohun, McIntosh, Myers, McNamara, Mulkern, Mitchell, Macatee, Mulberger, McCart, Nealis, Noud, Newton, Nations, O'Kane, O'Gorman, Portillo, Press, Prudhomme, Preston, Ramirez, A. Ruffing, C. Ruffing, Robinson, Scherrer, F. Smith, N. Smith, S. Smith, Shields, Spencer, Statman, Steele, Servis, Tewksbury, Tarrant, Tiedrich, Vanselow, Valasco, Warner, Welch, Wabraushek, Wagoner, C. West.

MINIM DEPARTMENT.

Masters Ackerman, Barger, Bull, H. Boland, J. Boland, E. Connors, J. Connors, Campeau, Chute, Cobbs, Dewald, L. Doss, G. Dunford, Jesse Dungan, Jamie Dungan, T. Falvey, E. Falvey, Farmer, Fontanel, F. Garber, Graham, Grant, Griffin, Haney, Healy, Hillas, Inderrieden, Jones, Jewett, Keeffe, Klaner, Kellner, Landenwich, Mainzer, Moncada, McIntosh, McNulty, Martin, C. Mooney, H. Mooney, Munro, Maloney, Mitchell, August Morgenweck, Albert Morgenweck, B. Nealis, C. Nealis, Nester, Nussbaum, Paul, Piero, J. Peck, Quinlin, Riordan, Ramsey, Rowsey, Steele, Stone, Sullivan, E. Scherrer, C. Scherrer, P. Sweet, G. Sweet, Taft, Tillenburg, P. Moran, M. Moran.

Class Honors.

[In the following list will be found the names of those students who have given entire satisfaction in all their classes during the month past.]

MINIM DEPARTMENT.

Masters C. Scherrer, E. Scherrer, Cobbs, Landenwich, Piero, P. Sweet, Ramsey, Moncada, Bull, Crotty, Campeau, McNulty, McIntosh, F. Dunford, C. Mooney, A. Sweet, Riordan, B. Nealis, F. Peck, Fontanel, Murphy, Nussbaum, Graham, McGill, Martin, F. Garber, Jewett, J. Peck, E. Doss, Sullivan, Nester, Munro, Bailey, T. Falvey, Quinlin, Jones, F. Falvey, J. Connors, L. Doss, E. Connors, W. Smart, G. Sweet, Paul, G. Dunford, E. Garber, E. Falvey, C. Nealis, Taft, Grant, H. Mooney.

List of Excellence.

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

PREPARATORY AND COMMERCIAL COURSES.

Reading and Orthography—Messrs. Joyce, A. Hake, Walter Collins, Kendall, Adelsperger, P. Jacobs, Clarke, O'Rourke, Hayes, Williamson, Townner, Konzen, Tewksbury, Bacigalupo, S. Smith, McIntosh, Dunning, Bunker; Grammar—Messrs. N. Jacobs, T. Hake, Scherrer, Bunker, Frain, Welch, Vandercar, Ott, Rochford, Forbes; Arithmetic—Messrs. McCart, Macatee, Servis, Bunker, P. Jacobs, C. Bowles, Cooney; Geography—Messrs. Benson, Hampton; United States History—V. Padilla; Book-Keeping—Messrs. Padilla, P. Jacobs, C. Ruffing; Penmanship—Messrs. Remish, P. Jacobs, Tarrant, Warner; Algebra—Messrs. Spencer, Hull, W. McPhee, F. Long, Fitzgerald, Cooper, Fisher; Latin—C. Spencer; Christian Doctrine—Messrs. Mohun, Macatee, Duffield, Coad, Houston.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—By an oversight the name of Miss L. Trask was omitted last week from the Class Honors in Arithmetic.

—The latest acquisition to the Seniors' grounds is a new pump, a most important addition to the comforts of the pupils.

—The very excellent sermon of Rt. Rev. Bishop Dwenger to the newly Confirmed was upon the virtue and practice of faith.

The esteemed Chaplain, Rev. Father Shortis, who has been quite ill for the past week, we are happy to say is speedily recovering.

—Very Rev. Father General preached at May devotions on Friday. On Rogation days, with his grand voice he chanted the litanies in the processions.

—The Juniors and Minims went to St. Patrick's Farm on Tuesday and enjoyed a delightful picnic. At about five o'clock a heavy thunder-storm threatened, but fortunately did not carry out the threat.

—The crowning of the Blessed Virgin's statue at the closing of the May devotions was performed by the President of the Society of Children of Mary, Miss Marie Bruhn. The sermon was by Rev. Father Shortis.

—At the regular Academic reunion Miss Williams recited "Bernardo del Carpio," and Miss Fuller read the beautiful account of the conversion and death of Chopin, in the nineteenth number of *The Ave Maria*.

—The Roman mosaic cross was drawn by Hannah Stumer. Her competitors were the Misses E. Balch, Bragdon, Clifford, Duffield, Griffith, Hertzog, Keyes, Mason, McEwen, Nester, Odell, Pierce, Smart, Smith and Van Horn.

—Mrs. John Blaine and Miss Louise Blaine, just arrived from New York city; Miss Mary Chute, on her return from Havana, and Mrs. P. T. Garrity, Miss Marie Garrity and Miss A. Gordon are warmly welcomed to St. Mary's.

—The numerous groups photographed by Mr. P. Doumet have been received, and all are delighted with them. A beautiful view of the river between the wooded banks taken at sunset—a group of pupils and their teachers visible under the trees—form an exquisite landscape.

—The interesting ceremony of reception into the Society of Children of Mary took place in the Chapel of Loreto on the 31st ult., Very Rev. Father General officiating. The Misses Thornton, Monahan, Lyons and Meehan were received to full membership; the Misses Rend, Nester, Neff and Carroll as aspirants. The "Acts" were read by the Misses Thornton and Rend.

—Miss Fitzpatrick has finished some exquisite ornamental needle-work. Of her numerous pieces we will mention a piano-cover of rare design, a plush panel in chestnuts, a fire-screen in Indian corn, an entire set in "Lady Washington," a table

scarf in Japan and water lilies. Miss Chaves has finished a beautiful toilet set; Miss Patrick a handsome mirror with arrasine work; Miss Egan a finely-broidered peacock.

—The honor of a visit from Very Rev. Abbé M. Eugène, Superior-General of the renowned Order of Trappists, *Notre Dame de Melleray*, Bretagne, France, was the happy lot of St. Mary's on Friday. The visit he declared to be for the purpose of meeting Very Rev. Father General Sorin, the Founder of Notre Dame and St. Mary's. The young ladies entertained the distinguished guest with vocal and instrumental music. He expressed himself as "charmed with what he saw and heard." His high anticipations were more than realized.

To the Violet.

I.

Beautiful blossom, thou symbol of meekness,
Sweet are the odors thy heart doth disclose;
Telling of strength 'neath the semblance of meekness.
* Vigor sublime 'neath a seeming repose.

II.

Close to the bosom of earth thou art nestling,
Bending thy brow in mild grace to the sod;
Calm, while around thee the storm winds are wrestling:
Type of a steadfast allegiance to God.

III.

Contemplative fair, of meek nature, thy beauty
Dawns on the soul like a vision of bliss,
Making us love the plain pathway of duty,
Bidding us seek nothing fairer than this.

IV.

Gentle humility, modest devotion,
Deep adoration are mirrored in thee;
Peace in the heart, midst life's sternest commotion;
Deep trust in Him who can calm the wild sea.

V.

Humble, dear Violet; rich floral treasure,
Mary's most wonderful virtues unfold,
Written in strophes of deep mystical measure,
Graved on thy heart of soft purple and gold.

M.

Examination.

While nature is in its blossoming time and the fruits and grains of earth are not yet in the prime of their growth, the intellectual harvest of eighteen eighty-five-eighty-six has already begun. The scholastic year draws to its close, and the results of ten months of hard labor and application to study on the one hand, or, alas! of neglect and trifling on the other, will now be reaped. The prizes, honors, and class-status at Commencement will tell the story. The value of examination cannot be overrated. It fixes the seal on the efforts of the year. It concentrates, refines, and utilizes the knowledge acquired. The vague and doubtful become clear. That which is of the first importance is separated in the mind from the comparatively indifferent. Old ideas appear in a new light, and much that had hitherto appeared irrelevant and unnecessary, but which in reality is indispensable to a perfect knowledge of the science in hand, assumes its proper place in the mental store-house.

But setting aside the merely intellectual advantage to be derived from examination, and to take it in an elocutionary point of view, the opportunity can be made invaluable. The self-possession which should be attained by young ladies who leave the Academy for their homes and to become the joy, the delight of loving parents, the edification as well as the ornaments of their respective social circles, finds here the best possible stimulus.

Questions are asked. They may be answered awkwardly or gracefully; that is to say, with or without propriety of manner. Two students may be equally able to give the substance of the branch under examination. Surely the one who frames her sentences clearly, who stands elegantly, and who can meet an embarrassment without being overcome, deserves a higher note than the one who invariably preludes her answer with a "*Why*"—*suspensive quantity*, and the syllable itself quite frequently *without the h*; whose language is ill chosen; who stands insecurely, turning from side to side; hands nervously grasping at a ribbon, a flower, a frill, or any object she can clutch: her eyes wandering vacantly, while *and* is drawled out to give time for the next word to be brought to mind. The former is mistress of the situation, the latter is not.

Experienced and thoughtful examiners remember that they are not to expect the best replies until they have inspired entire confidence on the part of the class before them. They must feel that friends, and not harsh critics, are their judges. Pupils also who know how best to acquit themselves are well satisfied that to be completely at ease is their surest guaranty of success. Let the pupil forget her appearance in the one thought of making herself understood in her replies and she is sure to do herself credit.

In a close academic examination a young lady may supply for past neglect. An insignificant manner of expressing herself may be fastened upon her at such a time from sheer force of habit; or she may, by scrupulous care, at examination overcome the defects of the entire term.

The rarity of respectable conversational powers, however much it may be owing to other causes, certainly would be less remarkable if the best language were selected on all occasions by young ladies at school. Surely in revealing the scientific knowledge now fresh in the mind in a style at once concise and elegant, a school-girl can take an important step towards preparing herself to converse intelligently and interestingly.

Those who find slang phrases and gossip the chief circulating medium of social interchange, far from being worthy of emulation, should receive a practical rebuke in the noble use made of the gift of speech by young ladies blest with a Christian education. There is no need of stiffness or affectation. Fine conversational ability is genial to all. Slang and gossip savor of superficiality, often are unmistakable proofs of an idle, restless nature.

While appreciating with full charity the diffidence which causes the young girl to stammer and tremble in the presence of her examiners, we cannot too urgently enforce the necessity of a deter-

mination to trust the kindness of others. Let the frightened little candidate for examination stop for one moment, recommend herself to God in a simple, earnest prayer, and by His assistance she will conquer human respect and pass a good examination.

Roll of Honor.

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

SENIOR DEPARTMENT.

Par Excellence—Misses Allnoch, M. Andreus, Barlow, Bruhn, Butler, Brady, Bubb, Blacklock, Beschmang, Beckmann, Carney, Clendenen, Chaves, Considine, Claggett, Coll, Carmien, Cox, Carroll, Dillon, A. Donnelly, E. Donnelly, Dart, Desenberg, English, Ewing, Egan, Fuller, Faxon, Farnsworth, Fitzpatrick, Fenton, Flannery, Griffith, Gordon, Guise, Green, A. Heckard, Hummer, B. Heckard, Henry, Haas, Harlem, Kearney, Kearns, Kingsbury, Kennedy, Lang, Lyons, Levy, Lauer, Moon, Munger, J. McHale, M. F. Murphy, L. Meehan, N. Meehan, M. McNamara, C. McNamara, M. Murphy, Monahan, Neff, Nagle, North, Nester, Patrick, Riedinger, Robb, Rend, C. Scully, M. Scully, S. St. Clair, L. St. Clair, Stadtler, Shields, Stafford, Stocksdale, Thornton, Trask, Williams, Wolvin, White, I. Wynn, F. Wynn, Walsh. *2d Tablet*—Misses Foin, Kearsy.

JUNIOR DEPARTMENT.

Par Excellence—Misses E. Balch, L. Bragdon, M. Clifford, L. Griffith, F. Hertzog, F. Haney, M. McEwen, L. Nester, E. Odell, B. Pierce, C. Prudhomme, G. Regan, H. Stumer, M. Smith, L. Van Horn. *2d Tablet*—Misses M. Duffield, M. Mason, H. Smart.

MINIM DEPARTMENT.

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

ART DEPARTMENT.

HONORABLY MENTIONED.

DRAWING FROM THE CAST.

3D CLASS—Misses Butler, M. F. Murphy, Egan, Griffith.

FIGURE DRAWING (FROM THE FLAT).

2D CLASS—Misses Van Horn, Keyes.

PAINTING IN WATER-COLORS.

Misses Fuller, Sheekey Thornton, F. Steele, Beckmann, Smart, Bragdon, Neff, H. Nester, G. Nester, Bubb.

PAINTING ON CHINA AND GLASS.

Misses Otero, Addie Gordon, Cox, E. Donnelly.

LUSTRA PAINTING ON PLUSH AND SATIN.

Misses Otero, Clifford, Considine.

PAINTING ON WHITE VELVET.

Miss Nagle.

OIL-PAINTING.

1ST CLASS—Miss Ewing, Heckard.

3D CLASS—Misses Kingsbury, Walsh, Clendenen, Foin, Munger, C. Lang, B. Kearney, H. Rose, St. Clair, Green, C. Scully, McHale.

2D Div.—Misses E. Coll, Fenton, Stadtler, N. Meehan, Shields.

GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses A. Donnelly, N. Meehan, M. Alwein, Kennedy, Desenberg, Henry, North, Trask, C. McNamara, M. McNamara, Faxon, Morse, Neff, Stocksdale, Allnoch, Andreus, Carroll, Flannery, M. Smith, Harlem.

JUNIOR DEPARTMENT.

Misses T. Balch, Paul, Pierce, Smart, Haney, Odell, Coll, Simpson, Hertzog, Prudhomme, Qualey, Wallace, Caddagan, Burtis, Spencer, Rhodes, Lee, Kendall.