

THE NOTRE DAME SCHOLASTIC.

DISCE · QUASI · SEMPER · VICTURUS ·

· VIVE · QUASI · CRAS · MORITURUS ·

VOL. XIX.

NOTRE DAME, INDIANA, JUNE 19, 1886.

No. 40.

The Poet's Mission.

(An unpublished poem, by ADA ISAACS MENKEN.)

The Poet's noblest duty is,
Whatever theme he sings,
To draw the soul of beauty forth
From unconsider'd things;

That howso'er despised may be
The humblest form of earth,
His kindly sympathy may weave
A halo 'round its birth.

For deepest in creation's midst
The rarest treasure lies,
And deeper than all Science delves
May reach the Poet's eyes.

And with Poet's instinct fired,
He finds his greatest part
In raising Nature's hidden gems
To set them in his art.

Which is the Best Form of Government?

Government must be regarded solely as the means of reaching the end of society—which end is the protection and defense of the fundamental rights and the advancement of the temporal welfare of the citizens. Experience shows that not all forms of government are equally well adapted to the attainment of this end. The natural law suggests no form of government as the best. God has, in the particular of selecting their form of government, made men and nations the sole arbiters of their fortunes. From these short preliminary remarks can be estimated how vital and essential to the happiness of nations is the question under discussion to-night.

There are three simple species of government: monarchy, where the supreme power vests in a single person, either absolutely, or limited by a

constitution and a consultative body; aristocracy, where the supreme power vests in a select assembly of men, who either fill up by election the vacancies in their own body, or succeed to a place in it by right of inheritance; democracy, where all authority is derived from the great body of the people, who act either collectively or by representation.

Now the question arises as to what form of government is the best. Varied have been the experiments and terrible the results of the efforts of mankind to solve this question. Since the organization of society and the formation of government among men have philosophers probed the question to its depth, have statesmen experimented with the various kinds of government, have architects of consummate skill and ability erected fabrics of government that seemed to have been reared for immortality. But in vain. An adequate practical solution of the question has not been found. Struggles between the despotic few and the oppressed many have characterized all the movements of monarchies and aristocracies, and the fate of republics—their rise and decline and fall—is but too plainly stamped on the pages of history. Experience has merely taught that each of the principal species of government has its advantages and disadvantages, and that as much depends upon the ruler and the ruled as upon the form itself. If the ruler be just, prudent and merciful he can ameliorate and modify what is unjust and harsh even in the worst form of government; but if he be cruel, rash and unjust social prosperity, no matter how just the laws and how well adapted the form of government, will vanish inevitably; and if the ruled are wanting to themselves there is no remedy for them.

Philosophically considered, however, I, after due deliberation and investigation, such as is necessary to the discussion of so grave and important a question, unhesitatingly give the preference to representative democracy. I am aware that philosophers like Aristotle, Plato, St. Thomas and Suarez advance and maintain the doctrine that the monarchical form is the better of the two; but still, gentlemen, it is my honest conviction that

* Thesis defended before the Academy of St. Thomas, June 12, by B. T. BECKER, '86.

the government under which we Americans have obtained an unexampled national and individual prosperity is the better. And would that I were better able to impress my convictions on you all!

Before I submit to you the reasons of my dissent from the doctrine generally advanced, I shall hastily dispose of the aristocratical form of government. It is universally admitted to be the worst of the three. In theory it lacks unity and efficacy, and in practice it has developed quarrels among the rulers, oppression of the subjects, and luxury and effeminacy.

That form of government is acknowledged by all to be the best which combines the most perfect unity with the greatest efficacy. Unity in civil society is threefold: unity of *end*, unity of *authority* and unity of *harmony* between the ruler and the ruled. By efficacy I understand the power a government possesses to adopt the means proper to reach its end.

The unity of end is and must be the same under all forms of government, and need not, therefore, be taken into consideration here. The unity of authority, it is contended, is more perfect in the monarchical than in the democratical form of government, because in the former the three great powers of government—the legislative, executive, and judicial—are lodged in one physical person, and thus constitute a natural unity, while in the latter those powers are assigned each to a different magistracy and thus constitute but an artificial unity. Be it so. In practice this difference is not of great importance, however grave it may be in theory; for the action of authority is not weakened or embarrassed thereby, nor is the respect and duty due it in the least changed. This complex organization, on the contrary, has the one great advantage that it makes it next to impossible that any destructive or impolitic measure should pass its threefold scrutiny with success.

But also in theory the difference is not so great as it may appear at first sight; for in a democracy the law-making power is pre-eminent. The executive and judiciary are not, strictly speaking, co-ordinate, but subordinate; and hence there is unity of authority also in a democracy. And this authority can never become tyrannical, or even despotic, because it always remains limited by the constitution. Nor can it interfere unduly with the other powers of the government. The chief magistrate of a democracy is to a sufficiently large extent the sole trustee of the executive, and it is only when the legislature perceives an unwarranted exercise of this power that it puts on the necessary restraints. It can, therefore, never be set up like kingly prerogatives or divine rights in defense of tyranny and other transgressions. And, it would seem to me, that this is one of the main reasons why the popular form of government is superior to the despotic. Monarchists urge that the idea of monarchical government contains nothing of tyranny, because the monarch is always bound to exercise his power according to reason and justice. In theory this principle is wholly satisfactory, but history teaches what it is worth actually. History

teaches that just, wise and humane monarchs have been the exceptions, and incompetents, brutes, gluttons and drunkards, capricious cranks, bloody murderers and tyrants the rule. This is not the time for a critical review of the records the monarchs of olden and of modern times have left of themselves, but I hope that you will pardon one short historical digression in support of the foregoing observation. Here are the scandalous lives and horrible deaths of a few of the English monarchs of modern times: William the Conqueror's death was attributable to his immoderate eating and drinking. The fast and rapacious William Rufus was killed while hunting and was buried like a dog. Henry I gorged himself to death. Stephen was cut off by reason of his excesses. Henry II died cursing his children and the hour he was born. King John wore himself out with his excesses. The idle, magnificent, and cruel Richard II starved to death. The murderous Henry IV had fits and died insane. The fiendish Richard III fell in battle and was dumped into a hole in the ground. Henry VII died of consumption and delirium after trying to make reparation for his crimes. The wife-murderer and convent-burner Henry VIII died crazy. The Georges were all profligates and imbeciles, and their successor William, the last king, was even worse. The monarchs of our days are not so bad, and why? Because they are fettered by a constitution and, in many cases, by a representative body, which they cannot disregard. And the people cursed with such kings, are they remediless? Not wholly; for the authority always remains with them. But, according to the best philosophers, this authority can only be used in the extremest cases. Only when they are goaded beyond endurance by the tyranny and abuse of their rulers, only when the wrongs under which they suffer have become unbearable can they rise in their might and majesty to protect themselves and defend their dearest interests. And this can be accomplished only by means of revolution, at the expense of order, the prime necessity of every society. On the contrary, were an apostate executive in a democracy to use his high power to thwart the will of the people, to take any step incompatible with the constitutional freedom or the true interests of the people, the people can without material force, without bloodshed and revolution, simply by the silent and peaceful operation of the ballot, or through their immediate representatives in congress, overthrow this policy, and restore peace, prosperity, and progress. And the same is the case with every other distemper in a democratic government; there is always a legal and peaceful remedy if the people be not wanting in themselves. If the error be in the legislature, it may be corrected by the constitution; if in the constitution, it may be corrected by a united effort of the people.

I shall now proceed to sum up as concisely as possible the substance of what can be urged for and against the unity of harmony between the ruler and the ruled in the two governments. It is evidently greater in a democracy, because all in whom

any authority vests are chosen from amongst the mass of the people and remain common citizens as the rest.

It is urged by the enemies of the democratical form of government that this harmony is very often disturbed by factions. It is a lamentable fact that there will be factions in a democracy, but it is likewise a fact that these factions seldom make the nation swerve for a long time from the path of prosperity; for all the passions and violence, the fraud and falsehood and corruption that are liable to pervade the system of party burst out like a flood at the public election, but vanish, or at least become comparatively harmless, as soon as the majority of the people have acted.

The harmony among the citizens themselves is also greater in a democracy; for in it there are no class distinctions, no overbearing and oppressive aristocracy. All power belongs to the whole people, the glorious heritage is theirs in common. They all have an equal share in the honor and glory of the country's past achievements, and no matter what party controls the destinies of the country, they all are equally interested in its prosperity and success. Great social virtues in the citizens are necessary to the existence of this harmony, and this fact furnishes monarchists with the objection that mankind is not enlightened and virtuous enough, and especially not sufficiently educated politically, for self-government. This in my estimation is a decidedly pessimistic view of things. Humanity is not such an incarnation of stupidity or such a seething mass of corruption as not to be able to decide as to what is best for it, or not to know its duty and to do it. It is true there are some nations wholly incapable of self-government. Thus would it not only be disastrous in practice but also absurd in theory to submit questions of great political importance to the abject herd of the Chinese, or to some of the besotted African tribes. But if we take the more enlightened and politically advanced nations we will certainly find among them enough of independent thought, just judgment and virtuous feeling for successful self-government. In their case, at least, I take it there is more virtue and more intelligence in all the people than there is in a part of the people, and hence all the people ought to be consulted.

I am aware of the baneful influence of demagogism, self-aggrandizement, and vice generally, which is rank in some localities of every country, especially in great cities. But happily the strength and hope of a nation do not lie in a few centres of population and commerce, but is diffused throughout the rural districts, small towns and villages. There the citizens are as a rule honest and virtuous and also sufficiently intelligent fully to do their political duty, and I certainly would rather trust the government to the hands of these humble men, who have honest hearts and are loyal to their country, than to a possibly better educated, but also more vicious, aristocracy or body of appointed courtiers and ambitious statesmen. Besides, I think it can safely be contended that the ballot-box of a democracy is a great and successful edu-

cator. The interest the citizens have in their government, their responsibility for it, their right to hold offices in it certainly ought to produce in their midst the highest type of genuine manhood, the very forefront of a nobility of character and intellect.

I come now to the second part of my thesis, namely, to a brief statement of what can be said about the efficacy of the laws under the two forms of government we are examining. The efficacy of the laws must be considered as to their justice and as to their execution. Laws are more just and better adapted to the wants of the people in a democracy than in a monarchy, because in the former the people can more easily make known their necessities through their representatives in Legislature. This is universally admitted, but still there is one objection relied upon which I shall allude to for a few moments. The objection is, that the democratical system of legislation affords corrupt and artful politicians an opportunity to legislate in the interest of some particular faction at the expense of the country at large. This abuse of power is possible in a democracy; for a democracy, however wise in theory and successful in general operation, is, like all other human institutions, imperfect and subject to abuse. But the argument is even more conclusive against the monarchical form, because in it the legislators selected by the monarch represent not only different sections of the country, but also wholly different interests, and are besides either jealous, hostile, or encroaching for their own personal benefit and aggrandizement; while in a democracy they represent one interest only, and that of the people. None have an estate separate from the people, and hence the occasions for partial legislation will be less frequent, and when they do occur will be less selfish and ruinous.

There remains the question about the execution of the laws. It is claimed to be more efficacious in a monarchy. I am not, however, prepared to admit this. It is true, it is more expedite, because slow movement is an inevitable result of numerous representatives. In cases of extreme urgency the expeditious legislation of a monarchy is most desirable, and in such cases the ordinarily slow movement of democratical legislatures can to a large extent be accelerated by the action of committees. Experience, moreover, has taught that at momentous and critical occasions democratical legislative bodies fall under the dictation and guidance of a few of the ablest and most meritorious of their number. And in the ordinary run of affairs the slowness of legislation helps to insure justice, accuracy and thoroughness, and prevents the effects of haste, prejudice, passion, and mistakes of all kinds.

As regards the enforcement of laws unity is necessary and indispensable to it, and I have shown in another part of this paper that there is sufficient unity of authority in a democracy to ensure an effective, consistent and uniform enforcement.

And now, gentlemen, lest I trespass on your patience, I will hasten to a conclusion. I have endeavored to express my opinion upon some of the

leading traits of the popular and the monarchical forms of governments. I have shown to the best of my abilities that the two essentials of government—unity and efficacy—are as perfect partially in the former as in the latter, that many vast advantages are the necessary result of the free representation and the mutual checks of a democracy, and finally that many of the objections against democracy are exaggerated, or imaginary, and I now leave it with entire confidence to your judgment and impartiality whether or not the representative democracy is as perfect a form of government as a human form can be.

●
Out of Work.

BY MARION MUIR.

One night when the broad sky was all a cloud,
And when the winds were hollow in the hills,
And the deep waters rolled along the vale;
Where other eyes had looked upon my own
From out the comfort of contented lives,
I stood beside a lighted hall, whose door
Waved open, and I saw beyond—the Ball,
The sweep of rounded arms and silken folds,
Flashing of brilliants, motion, mirth and life—
Soft on my cheek those warmer breathings blew,
The music greeted my unbidden ear;
Then closed the darkness cold. I am but one!
Cannot the world, with all its fruitful groves,
And its broad reaching plains, where countless herds
Loiter and feed among the thick wild flowers,
Its woods, and golden hills, and teeming seas,
Spare from its greatness in return for toil
The little food that keeps my strength from fail,
The little space that leaves me room for home?

The Age of Leo the Tenth.

BY F. H. DEXTER, '87.

"But see! each muse, in Leo's golden days,
Starts from her trance, and trims her withered bays.
Rome's ancient genius, o'er its ruins spread,
Shakes off the dust and rears his reverent head.
Then sculpture and her sister arts revive;
Stones leaped to form and rocks began to live;
With sweeter notes each rising temple rung;
A Raphael painted and a Vida sung."

Looking out upon the broad expanse of heaven on some nights in certain seasons of the year, when there are no clouds to interpose a dusky veil, one will encounter among all the glittering lights that gem the firmament a group, or galaxy, of stars scattered here and there, attracting at once, by their brilliancy and effect, the eye of the observer. So it is with history, wherein the progress of man through successive ages is recorded with impartial hand, and his actions lie, as in an open book, exposed to the admiring or critical gaze of posterity. As the student turns the truthful pages over, the monotony of the narrative is broken

at regular intervals by periods of unusual moral ferment, political aggrandizement, or literary progress. These are the epochs of advancement and the indices to civilization which define the path of human thought and constitute the culminating points of mental activity. They are the star groups of the historical firmament, upon which the student lingers in admiration of their splendor, or to collect, if it might be, some of their departed light and glory. Like the things of the natural world, the recurrence of literary epochs conforms to a general law, but in the latter case it is based on human experience and its principles are gleaned from the varying relations of mankind.

Foremost among the nurses of literary and artistic culture has always been the gentle goddess Peace, under whose benign care genius has ever flourished. Foreign wars and civil strife are at all times the enemy of mental culture, and while they last the mind of man runs uncontrolled on savage scenes, with a hate of learning and a contempt of power. The states of antiquity had their days of glory, when the productions of their citizens in times of peace secured them equal, if not more imperishable, laurels than the conquests of their warriors and their feats of arms.

In contemplating these epochs one is sometimes inclined to attribute their development as, in some part, owing to what they call "chance," but this is no more than the result of a gradual and deliberate progression—the last link in a chain of closely connected circumstances. There are many influences to be considered regarding the literary and artistic progress of a people: their position with their immediate surroundings; the nature of their occupations, whether peaceful or warlike; and the natural capacities of their individuals. These all figure most prominently in this connection, notwithstanding the seeming fact that genius is spontaneous and often rises when least expected. Since a literary or artistic age is but the aggregation, at one time, of a number of superior minds, whose productions lend the dignity and importance to the period, it is but correct to say that the appearance of genius is effected by local circumstances and the political condition of the times. Genius itself has been variously defined. According to Michael Angelo, it consists in "eternal patience," or, as Carlyle has it, "a capacity for work." Personal capacity, then, and existing influences are both to be considered in this connection.

In the palmy days of Athens, the poets Æschylus, Sophocles and Euripides, the historians Herodotus and Thucydides, or the artists Phidias and Parrhasius met with the encouragement of a Pericles and were spurred on to deeds of emulation by their mutual excellencies and fame. At a later day Rome had her age of Augustus, and France, that of Louis XIV—epochs as remarkable for their intellectual development as for their political glory. Wherever we find a people standing high in the social scale, there will we also find literature and the arts in a corresponding stage of development. These two phases of human progress are necessarily associated; the one registers the moral and mental

culture of man, the other is the direct consequence and the expression of this advance, being the elevated language of the human heart.

Upon the dissolution of the Roman Empire Europe was plunged into confusion; with the waning of her imperial star closed the bright period of Roman rule and of her intellectual superiority. The barbarians, who overran her provinces, buried, as in a vast funereal pile, the collected treasures and learning of former ages with all that there was of Roman magnificence. With this prostration of culture a new era was opened to Europe. Mind gave way to matter, and the domain of letters was invaded and usurped by the trooping minions of war. With a few most notable exceptions, as the early Fathers of the Church, the remainder of the millennium was characterized in general by a mental inactivity little calculated to command the attention of the modern scholar. Passing over this period—which can have but a secondary importance in connection with the subject of this essay—we now arrive, in the fifteenth century, at that point which bridges modern eclecticism with ancient learning and marks the re-establishment of the empire of mind. Italy, to whom posterity has given the distinction of being “the land of scholars and the nurse of arms,” was the first to begin the work of revival. The Crusades had done a great deal to prepare the way by opening up communication with various peoples, whose ideas and culture were gathered up by the stranger to influence him in forming institutions at home.

About the year 1180 were founded the universities of Padua and of Paris, that of Naples in 1230, Vienna in 1238, Salamanca in 1240, and Cambridge in 1280. The most important branches only were taught in these institutions, which soon became exceedingly popular. Communication with eastern nations threw open their stores of mental treasures to the western scholars, and in time a healthy enthusiasm for learning prevailed throughout the whole of Europe.

The fall of Constantinople was the occasion of drawing the popular mind into a classic channel, as many of the inhabitants of this city sought refuge under the sunny skies of Italy, bringing with them their Greek literature and introducing many of the Oriental languages. A powerful impulse was by this means imparted to Italian scholars in their search for learning and they now applied themselves with ardent devotion to the study of the ancient masters. Dante in his time had labored successfully to elevate his own language; he was followed a little later by Petrarch and Boccaccio, both of whom devoted themselves to the same end; and by the contemplation of classic models, of which they were zealous admirers, they were enabled to enrich their native literature with a fund of valuable works.

However, it was the invention of the art of printing in the fifteenth century that produced the grand revolution in the method of acquiring knowledge and opened the way to the most important results. Through the medium of the press the literature of ancient and modern times flowed in a steady stream,

and was disseminated among the people, who were now able to secure those works of which formerly only the rich or influential were the fortunate possessors. In the last quarter of the fifteenth century no less than ten thousand editions of books were published in Europe, and one-half of these in Italy.

The Medici family, who ruled in Florence, have immortalized their name by their encouragement of literature and the fine arts, the development of which in Italy is to a certain extent closely associated with the name of these benefactors of mankind. Prince Lorenzo, surnamed the Magnificent, and son of Cosmo, the founder of the royal fortunes of their line, gathered about him in his Florentine palace all the noted scholars of his day. There, in his gardens overhanging the river Arno, they discussed art, philosophy and letters, so that in this age his residence became the radiating point for polite learning in Italy. Plato was their master, and him they followed with an absorbing devotion.

The old scholastic school was gradually modified by other systems; while the investigation of Grecian literature, with the writings of Aristotle, revived, at the close of this century, a popular rage for the philosophy of the Stagirite.

Giovanni di Medici, subsequently known to fame as Leo X, was the son of Prince Lorenzo. In his early age he received under the roof of his father that careful education which fitted him for his future position of arbiter of taste as well as Pontiff of the Church, and it was here that he imbibed that love for classic learning which he displayed so advantageously during his pontificate. While yet a Cardinal, his house in the Forum Agonale, now the Piazza Novona, was the constant resort of distinguished *litterati*, as that of his father had been at Florence, and it was natural they should hail their patron's accession to the papal throne in 1513 as an auspicious omen of their speedy advancement to distinction.

The expectations formed from his reign were expressed in frequent outbursts of poetry, whose exaggerated language must certainly have amused, if it did not stun him. One poet hails his election in the following lines:

“Now comes the happier age, so long foretold,
When the true pastor guards his favored fold;
Soon shall the streams with honeyed-sweetness flow
And truth and justice fix their seats below;
Retiring Mars his dreadful anger cease,
And all the world be hushed in lasting peace.”

Nor were their hopes disappointed. The first of Leo's acts was to appoint to the papal secretaryship two of Italy's most illustrious scholars, Bembo and Sadoleto. Both contributed in a signal manner to the elevation of Italian literature and the formation of a pure Latin style. They both belonged to the fastidious Ciceronian school, then flourishing in connection with the revival of ancient learning, and the influence of which is exhibited in their elegant and faultlessly exact compositions, which have been considered as models of their kind.

From the time of Pope Eugenius IV, there had subsisted in Rome, though latterly in a depressed state, an establishment known as the Roman Gym-

nasium, or college, the object of which was the promotion of the higher studies. It now became Leo's ambition to revive this institution, which he did by liberally endowing it with funds from the papal treasury and founding several important professorships. To fill these positions he invited many eminent scholars to Rome, while still others he induced to take up their residence here that they might profit by each other's society, and at the same time constitute the Eternal City the literary centre of all Europe. Erasmus, writing of this period, uses the following enthusiastic language, indicative of the high state to which mental culture had advanced in this country: "I must drink the waters of Lethe ere I forget Rome. What agreeable liberty, what rich libraries, what learned *savants*, what hospitable inhabitants! Where else are such literary reunions to be met with; where is such a galaxy of eminent men to be seen; where are such antique monuments to be found!" Among those whom the personal efforts and fame of Leo had drawn to Rome was a noble and learned Greek, named John Lascaris, to whom the Pontiff entrusted the diffusion of Grecian literature and the teaching of that language. Already had this eminent scholar counted among his pupils some of Europe's greatest minds, such as Erasmus, Budaeus, and Musurus, and now that he was teaching publicly at Rome great numbers flocked there to profit by his proficient instruction. The cause of classic learning received a powerful assistance in the untiring and disinterested efforts of Aldus Manutius, proprietor of the famous Aldine press, which produced during this period nearly all the works of the ancient masters, carefully revised and printed.

Until the middle of the fifteenth century Latin was generally employed in the composition of dramatic poetry, and it even continued in the beginning of the following century to be the language of distinguished poets. Of these Vida, Sannazarius and Fracastoro stand foremost for purity of style, nobleness of thought and harmony of versification.

Besides this devotion to antiquity an equal care was bestowed upon the encouragement of contemporary talent. The artistic development of this age, with the two immortal masters Raphael and Michael Angelo, will be considered in a separate paragraph. In connection with Italian literature the greatest name of the age is, unquestionably, that of Ariosto, whose famous works "Orlando," "Furioso" and "Amadis de Gaul," caused him to be considered, next to Homer, the most popular of European poets. There are two others, however, who surpass him in point of literary excellence—one in ancient, the other in modern times—Virgil and Dante. Berni, who appeared on the Italian stage at this time, lays his claim to fame by the remodelling in his own inimitable manner of the "Orlando Innamorato" of Boiardo, an earlier poet, who also furnished the design for Ariosto in his "Furioso." Berni's style has been deemed worthy of imitation by Lord Byron.

In a somewhat different field is to be classed the scholarly Machiavelli. His pen was employed with

equal effect in discussing weighty matters of state and questions of great social import, or in the composition of a lively comedy designed for amusement and relief. In the former department "The Prince" ranks among the greatest of politico-philosophical works, while his lighter contributions do not lessen his general literary reputation.

The advances of the drama had been exceedingly slow, and its early representation was characterized by great crudeness and considerable license. In Leo's time it received a more systematic development and rose to an exalted station.

The "Rosmunda" of Rucellai, presented in Florence in the year 1515, is the earliest known trial of blank verse. Plautus furnished the model for early Italian comedy. This period gave rise to a special kind of composition known as the geographical narrative, which was the result of the numerous discoveries then being made in America and the then vaguely known West. The epistles of Peter Martyr are the best examples which we have of this class of literature. As a general rule, these productions abound in scenes and descriptions of a most wonderful and romantic nature.

Among the many illustrious names which appeared in this prolific age none is more prominent than that of Vittoria Calonna. Standing in marked contrast to the vast number of cotemporary writers, not so much on account of her sex and nobility of extraction as by her irreproachable purity of life and lofty mind in an age of great social laxity, she has justly deserved the admiration of posterity, which has bestowed upon her the title of Poetess Divine. Having occupied in social life the foremost place among Italia's accomplished daughters, she was content to retire, upon the death of her husband, to a private mansion, where, surrounded by all the solacements of learning, she composed those delightful poems which have made her name immortal in the minds of her countrymen. The reputation of her virtues and talents attracted to her even here the attention of all, while many a needy artist or discouraged author owed his ultimate success to her assistance and encouragement.

Leaving the genial land of Italy, the literary crowds and wealth of Rome, and the elegance of Florence, let us cast a glance at the intellectual condition of her neighbors beyond the Alps.

Germany was among the first to catch up the enthusiasm for learning which had already fired the Italians. Guttenberg, Faust and Schaeffer, in the middle of the fifteenth century, opened the way to illimitable possibilities. The ease and comparative perfection to which the art of printing had been brought now caused the revival of an ardent devotion to letters in this country, and there sprang up at that time a host of writers, the generality of whose works have been compared to the wild and unsown productions of a soil first broken by the plow. Many of their scholars visited Italy, and returned to impart to their countrymen that taste for classical learning which they there acquired.

By the opening of the sixteenth century, however, a school of energetic and profound writer was established, conspicuous among whom are th

names of Reuchlin, Agricola, and Melancthon—all enthusiasts in the cause of learning. In this period appears also the name of the illustrious Copernicus, founder of modern astronomy and the discoverer of numerous astronomical phenomena of the greatest importance to mankind. His work on the "Revolution of the Heavenly Bodies" manifests his profound knowledge of the science, and places him in the front rank of eminent astronomers.

In the field of poetry there flourished those artisan rhymsters, the meister-singers, who succeeded the higher school of the minnesingers of an earlier age. The former of these consisted of artisans and toilers from the humbler walks of life, who formed themselves into a regular organization that they might lighten their daily labors by the pleasures of song.

"As the weaver plied the shuttle, wove he too the mystic rhyme;
And the smith his iron measures hammered to the anvil's chime,
Thanking God, whose boundless wisdom makes the flower of poesy bloom
In the forge's dust and cinders, in the tissues of the loom."

In many a German home, even in the present day, one may see the picture of a kindly-faced old man, whose head is crowned with a shaggy mass of whitened locks, which give him the appearance of a patriarch. This is simple old Hans Sachs, the representative poet of the meister-singers. He lived in the early part of the sixteenth century, and, in his time produced the enormous number of more than six thousand songs and popular pieces.

The Reformation marks the rise of a new epoch, literary as well as religious, which the learned German scholar Schlegel denominates as "the era of a polemico-barbarous eloquence." However, as the discussion of this movement belongs more to a polemical dissertation than a literary review we will leave Martin Luther and his host of reformers in Germany and retrace our steps to briefly consider the intellectual condition of England, France, and Spain during the period under treatment.

In England, academical learning had long remained stationary, but with its revival on the continent it received a new impulse. Erasmus came to Cambridge University in 1510, where he drew the attention of English scholars to the study of Greek. Among these Grocyn and Croke are the most prominent. The "Utopia" of Sir Thomas Moore is the greatest production of the time, in England. Contemporaneous with the election of Leo to the papacy was the accession of Francis I to the throne of France. Like Leo, he was a promoter of learning. A vast number of writers flourished in this age, the majority of whom had acquired, by travel or familiarity with classical works, much of the polish and enthusiasm characteristic of the Italians. Erasmus and Budæus are among this class. The latter proved himself the profoundest Greek scholar in Europe by his *Comentarii Linguae Græcæ*, published in 1519. This work has been of inestimable service to scholars and the guide of succeeding lexicographers.

After her Moorish wars, a literary reaction set

in in Spain. Her proximity to Italy affected, in a manner, this movement as the light which glowed from about Rome and Florence reached even to the vegas of Castile and the slopes of Leon. In this period a dignified prose style was built up; while the national poetry changed from the romantic and exaggerated pieces peculiar to Valencia and Castile to vigorous and elegant productions of a more sober nature. The effect of this reaction is traced in the writings of Garcilasso de la Vega, which are considered by Spanish critics, as among the finest in the language. The cause of learning in this country was greatly advanced by the efforts of Cardinal Ximenes, one of the greatest scholars of his age. Between the years 1514 and 1517 he published his great polyglot edition of the Bible.

Thus have we most briefly gone the rounds of the nations in the south of Europe, in the time of Leo; and we have seen, in point of intellectual progress, what his age was in Italy, with its indirect influences on the other nations named. We have met with a most brilliant array of names, any one of which is sufficient to shed lustre upon the times. Not alone during the lifetime of Leo was this spirit of refinement visible, but long after his death its influence may be found in the writings of a Tasso in Italy or of a Rabelais in France. It is not meant here to give to Leo the entire glory which hangs about this particular period, but from his position and his efforts to promote learning and the fine arts, some of its brilliancy must necessarily be reflected upon him.

In conclusion, we will briefly consider those two geniuses, Raphael and Michael Angelo, whose wonderful works give so much prominence to this age, which was pre-eminently one of art. They were both born in the last quarter of the fifteenth century: the former in the city of Urbino in the province of Umbria, the latter in a Tuscan castle on the bank of the Upper Tiber. The early days of Raphael were spent in the studio of his master, Perugino, himself an eminent artist, and it is probable that he here became susceptible to artistic influences which greatly affected the style of his subsequent works. Though Michael Angelo also submitted himself to the instruction of a master, his strong and impulsive mind was little affected by the peculiarities of his master's school. He passed some time in the palace of Lorenzo de' Medici at Florence and here he imbibed the Platonic ideas of culture which was afterwards displayed in all his artistic productions. Painting and sculpture occupied his earliest attention, and it is only in his later years that he attained his distinction as an architect and poet. It is strange that he should never have considered himself a painter, notwithstanding that some of the noblest masterpieces of ancient or modern art are the productions of his genius in this line. The greater portion of his long life he spent in Rome busily engaged in adding to its embellishments by the efforts of his fruitful and untiring genius, the impress of which he has left on the walls of those elegant edifices whose magnificence is due to his inspired hand. Chief among these are the Sistine Chapel, that of the Medici,

and the Church of St. Peter's. His painting in the Sistine Chapel of the Last Judgment is considered by competent critics to be his masterpiece; while the statue of Moses and the tombs of the Medici and of Julius II are sufficient to add immortal lustre to his name.

The distinguishing feature of all his work, whether in painting, sculpture or architecture, is its grandeur and impressiveness. Entering the Sistine Chapel one is raised to a new sphere of thought by a contemplation of the pictures there displayed. We are amazed at the lofty inspirations of the artist in dealing with the heroic characters of the Scriptures and the scenes descriptive of heaven and hell. The figures of the former glow with a celestial light and dazzle us by the sublime conceptions of the Deity; while in the latter the restless souls of the damned are depicted in a manner vividly terrible. With Angelo, the delineations of the human form has been brought to perfection. He has taken advantage of this gift to introduce wherever opportunity offered itself, the human figure which, under his brush, wears a Herculean and god-like aspect. In sculpture the unhewn and rugged mass of marble offered him illimitable possibilities.

At the same time that Michael Angelo was producing such mighty works Raphael was engaged in securing immortal honors for himself by his wonderful labors in the Vatican, the Chigi Chapel, St. Peter's, and elsewhere. Both artists appreciated each other's wonderful talents, though no very great intimacy appears to have existed between them. During the time of Leo Raphael produced those masterpieces of the *Transfiguration* and *Madonnas* which have done more than any of his other works to rank him first among modern painters. Though Raphael had not the coloring of Titian, nor the grandeur of Angelo, he has surpassed all in exquisite grace and general beauty; and in this respect he stands the prince among painters. The substantial monument on which the fame of Raphael and Angelo rests is the imperial edifice of St. Peter's. They both superintended its construction as head architect and both contributed to its embellishments by their personal labors. As long as this colossal structure stands, it shall remain an impressive memorial of the elegance and the genius that flourished in the age of Leo X.

Books.

When in a meditative mood how much food for reflection can be brought to mind when gazing upon the shelves of a well-filled library? Here one sees before him in silent array in musty volume and leathered back, the accumulated wisdom of mankind.

In history may be read an account of the rise and fall of nations; of the eminent men that were prominent characters during different periods; of the social and religious condition of people,—their manners, laws and customs. We are carried back to those times and dwell in fancy among the varied scenes; we can trace how ignorance cast a gloom

over the faculties of man, and gradually how, under the influence of Christianity preached by the Doctors of the Church, the people rose from sleep and awoke to realize the glory of progress and the goodness of God. We have pictured before us the great battles of the world, the valor and courage with which they were fought, and how on some of them depended the fate of whole nations. We see the rude implements of the early ages gradually superseded by the products of man's inventive skill. History is indeed philosophy, teaching by example, giving the lesson of experience taught to others that we may profit thereby.

In deep and abstruse philosophy, both moral and intellectual, what lessons we learn of the exhaustive and untiring research concerning the great mysteries of the soul; of the attempts to pierce the veil that hides the mysteries of another world; of the long and laborious work in searching the causes of physical creation and phenomena; of the successful application to which the forces of nature have been made subservient to the use of mankind. If the learning and wisdom contained in books relating to these questions could but be instilled into the hearts of all men, how many errors that have proved stumbling-blocks would be removed! how duly appreciated would be the teachings of religion, and how much better would be the human race!

From literature, biography and travel we realize both pleasure and profit in reading the production of the imagination as well as the description of the real. It has been truly said that the literature of an age gives distinction to the nation, that the literary characters do more to teach the people and help to make cheerful their condition than do law and government combined. In the ideal creations of Homer, Virgil and Milton, what soul can fail to become enlightened, instructed and amused? Those classical epics will live through all time, speaking wonders for their authors, and reflecting honor upon the nation and time that bore them. To those who delight in reading stories of travel and accounts of distant lands—which they may perhaps never hope to see, but of which they can, from reading, form a fair idea—what a pleasure to read Bayard Taylor, Irving, Livingstone and others? The biographer portrays the lives of great men of all ages—the grand models of the human race—that we may imitate their noble characteristics. Can we marvel at the fame of Plutarch, or overestimate the surpassing merits of his writings?

As to works of fiction, I cannot do better than to say with Sir John Herschel: "The novel, in its best form, I regard as one of the most powerful engines of civilization ever invented. Those who have once experienced the enjoyment of such works will not easily learn to abstain from reading, and will not willingly descend to an inferior grade of intellectual privilege."

What a mine of wealth was opened to us by Faust and Guttenberg when their genius discovered the art of printing! This invention revolutionized the world. It opened the treasure-house

of wisdom and experience to all classes. The cheapness of books renders the possession of a well-selected library, however small, possible to everyone.

As to the selection of a library, different people would choose different books, and yet all may be good books. One person may read and enjoy a certain author that another can find no pleasure in whatever. Readers should not imagine that all the pleasure of composition depends on the author; there is something a reader must bring to a book that it may please him, for, as Milton says, he

"Who reads incessantly and to his reading brings not
A spirit and judgment equal or superior,
Uncertain and unsettled still remains;
Deep versed in books, but shallow in himself."

Desultory reading is indeed dangerous, for it fosters habits of loose thoughts and endangers our digestion of what we do read. We should first of all make a good selection and then read with method, and propose to ourselves an end towards which we may direct our thoughts. Those writings that set our thinking faculties in the fullest operation are the most valuable. We need not read many books, but when we have a good one it should be read and re-read. Charles O'Connor, the great lawyer, used to say he read but one law-book and that was Blackstone; but he read and re-read it time and again. In the words of Mrs. Browning,

"We get no good
By being ungenerous, even to a book,
And calculating profits—so much help
By so much reading. It is rather when
We gloriously forget ourselves and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book."

The mental pleasure obtained from reading has often been told by talented writers and the real lover of books feels proud and delighted when he reads their praise.

Who of us can tell
What he had been, had Cadmus never taught
The art that fixes into form the thought;
Had Plato never spoken from his cell,
Or his high harp blind Homer never strung?—*Lytton.*

H. C. R.

College Gossip.

—Horace rode along the sacred way on a mule, but the modern student follows him on a pony.—*Ex.*

—The new observatory at the University of Virginia cost about \$30,000, and the telescope cost \$46,000.

—There are four Catholic Academies in Dakota, located respectively at Fargo, Grand Forks, Bismark and Deadwood.

—The Catholic schools of Macon, Ga, are supported by the public school authorities, and taught by the Sisters of Mercy.

—The white girl graduates of the Vincennes (Ind.) high school recently distinguished them-

selves by refusing to take their diplomas rather than appear on the stage with a negro girl graduate.

—O'Connor, Neb., citizens are subscribing for a Catholic academy for the practical education of the young ladies of the State. All the domestic arts will be taught and a thorough literary education given.

—Germany has eight schools of forestry where five years' training is required of those who seek positions under the government, although a course of study half as long may be taken by amateurs. France supports a single school at Nancy.

—A new college is to be established at Rome for the ecclesiastical students of philosophy and theology, which will also afford a complete course of music. It will be inaugurated next November, and will be called the College Nepomuceno, from its patron, St. John Nepomucen.—*Pilot.*

—The students of St. Mary's Seminary and the students of St. Charles', Howard County, Md.—the colleges in which Cardinal Gibbons was educated—united in giving a reception to his Eminence June 9. The college is opposite Carroll Manor, and was founded in 1830 by Charles Carroll of Carrollton, who gave 253 acres for the purpose. He himself laid the corner-stone of the first building. The first president was the late Rev. Oliver L. Jenkins. Father Jenkins built the chapel of the college with his own private money. The pretty stained-glass windows were presented by his relatives in Baltimore. The altar was the gift of Miss Emily Harper, of Baltimore. The vice-president of the college is Rev. J. B. A. Vuibert, and the treasurer Rev. H. M. Chapuris. In the woods in the rear of the college is a monument to the energy of Rev. R. K. Wakeham, one of the professors. It is a lake which he dug and constructed himself, assisted by some of the students. It is called Lake Glen Mary, and is utilized for skating in winter and boating in summer. There are two boats on its surface, one of which is named in honor of the Pope, and the other in honor of Cardinal Gibbons.

SHE WASN'T BUILT THAT WAY.

She was stern as Roman Cato, she had studied Kant and Plato, and for wisdom's cold potato dug in every soil and slime;
Yea, she dug the glittering tuber from Kamschatka down to Cuba, from the Ganges to the Yuba, and in every land and clime.
She could lecture on Plotinus, Athanasius and Aquinas, and Semiramis and Ninus were familiar on her lips;
She'd no time for beads and bangles, and for silks and worsted tangles, while by logarithmic angles she foretold the next eclipse.
She could lecture by the hour, and with much forensic power, upon Locke and Schopenhauer and the medieval monks;
And she thought it was her mission and the height of her ambition just to scatter erudition, and to leave it round in chunks.
She was like a knowledge bottle from which poured, as from a throttle, views of Bacon, Aristotle, Reid, Ricardo, and Rénan;
But no crazed swain tried to get her, for she couldn't fry a fritter, dress or cook a leg of mutton, broil a fish, or sew a button; for she never was constructed on that good old-fashioned plan. —*Tid-Bits.*

NOTRE DAME SCHOLASTIC.

Notre Dame, June 19, 1886.

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

THE NOTRE DAME SCHOLASTIC Contains:

choice Poetry, Essays, and the current Art, Musical, Literary and Scientific Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

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

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

Students should take it; parents should take it; and, above all,

OLD STUDENTS SHOULD TAKE IT.

Terms, \$1.50 per Annum. Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

Our Staff.

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

—The next number of the SCHOLASTIC will appear on the morning of Commencement Day—Wednesday, June 23. It will contain reports of all the proceedings up to the evening of the 22d, and will be ready for distribution at or about ten o'clock.

—An illustrated edition of the SCHOLASTIC, presenting an interesting sketch of Notre Dame, will be issued early in vacation. Among the illustrations in the number will be pictures of the interior of St. Edward's Hall; St. Joseph's Lake, with boat club, showing also the University buildings in the background; the campus, with baseball clubs; view of the University buildings from the Junior campus, etc., etc. A large edition will be printed, but those desiring copies should leave their orders in the Students' office before departing for their homes.

—The Catholic Total Abstinence Union of Indiana of which the College societies are affiliated members, held its Annual Convention at Washington, Indiana, Wednesday, June 9. The following resolutions were adopted:

WHEREAS, The members of the Catholic Total Abstinence Union of Indiana are desirous of promoting total abstinence principles: Be it, therefore, RESOLVED:

That we heartily indorse the enactment of "high license" laws.

That we believe by "high license" the number of saloons will be materially reduced.

That by the reduction of the number of saloons the occasions of sin will be lessened.

That by "high license" the saloons will be compelled to bear a just share of the evils which they create.

That by "high license" the observance of the laws will be the more easily enforced.

That we again urge the formation of cadet societies as primary schools for the inculcation of life-long principles of total abstinence.

That we also commend the formation of ladies' societies as the best means of bringing the lessons of total abstinence into our homes.

That we appreciate the fact that the labor unions of our country are favorable to total abstinence as essential to the success of the labor movement.

That we are exceedingly thankful to the prelates of the Council of Baltimore for their encouragement of the American Catholic T. A. Union.

That we heartily thank the Catholic press for their aid in the dissemination of Catholic total abstinence principles.

M. FALLIZE, J. FLYNN,
F. PIERRARD, F. WIECHMAN, } Committee.
J. KEILY.

Dr. Orestes A. Brownson.

HIS REMAINS TRANSFERRED TO NOTRE DAME.

Last Thursday morning a solemn scene was witnessed in the church at Notre Dame when, amid the impressive rites and ceremonies with which the Christian dead are consigned to their last resting-place, the body of the late Dr. Brownson was placed in the vault which had been prepared for it underneath the sacred edifice. For the past ten years the remains of this eminent American philosopher have reposed in Mt. Eliot Cemetery at Detroit, though, about two years ago, arrangements had been made to transfer them to Notre Dame. At that time circumstances prevented the execution of the design, but on last Wednesday evening they were exhumed, and, in charge of Major Henry A. Brownson, son of the deceased philosopher, and the Rev. Aloysius Van Dyke, Rector of St. Aloysius' Church, Detroit, they were conveyed from the latter city and brought to Notre Dame, where they arrived at half-past seven o'clock next morning. They were taken to the church, escorted by a procession of the Faculty and students, headed by the University Band. A Solemn Mass of *Requiem* was sung by Rev. President Walsh, assisted by Rev. Fathers Zahm and Regan as deacon and subdeacon. An eloquent sermon on the life and career of the deceased Christian philosopher was delivered by Rev. S. Fitte. On the conclusion of the Mass the venerable Father General Sorin ascended the altar and spoke for a short time, alluding to his long and intimate friendship with the distinguished dead, telling how during life the lamented Christian hero had often expressed a desire to end his days at Notre Dame, and now it was their melancholy pleasure to receive his precious remains, to be placed beside other Christian heroes who had labored like him, though in other spheres of action. The final absolutions were then sung by Rev. President Walsh, after which, attended by the clergy and the relatives present, the remains

were consigned to the crypt underneath the chapel, —henceforth to be known as the Brownson Memorial Chapel—which forms part of the new extension to the church.

And so sleeps the great Dr. Brownson amid the peaceful shades of Notre Dame, for which he had in life entertained the warmest feelings, and in whose works he had often taken the deepest interest and to the advancement of which he himself contributed in no slight degree. The desire which in life could not be gratified, that he should close his life's work in this spot of earth, now finds its partial realization in that the place of his choice is made the privileged home of the treasured remains of that frame which once embodied a soul so grand and so good. May the student of Notre Dame, for years to come, find herein a constant reminder of a noble example in the performance of life's duties, through the right employment of God-given talent and genius in the service of religion, humanity and country—an example of unswerving fidelity to truth and principle—such as is presented in the life and career of Dr. Orestes A. Brownson.

Pertinent Paragraphs.

BY PETER PRIMROSE.

What with the exceedingly hot weather, combined with the bustle consequent upon the near approach of Commencement time, I, yclept Peter Primrose, have shaken off the lethargy of a long winter's repose and the cobwebs of my solitary retreat to catch a glimpse of the busy life within the precincts of old *Alma Mater*.

Gracious! Commencement here again and another scholastic year at an end! Truly "old time is still a 'flying,'" and one can hardly count the years as they pass. But what does that concern hopeful, enthusiastic youth? It is only we, the old fogies, who do all the croaking; and it is well that such is the case, for otherwise there would be but little joy in this selfish world of ours. Who but the old fogies know the trials, the disappointments of an active life?—all too soon will the young experience them.

Already I hear the clatter of books and the chuckle of joy as Horace or well-worn Virgil is flung into the open — and I can witness the look of relief upon Master Jack as he eagerly stows away his table of tangents and sines.

Who will say that he flings away his attachment for *Alma Mater* in like manner? You who are tempted to speak, think before you speak. You have met, you say, with unpleasant companions, occasional ill success, and frequent disappointment. What, think you whose days have so far been quietly passed within the shade of college walls, can this short experience compare with the long one before you? what the few bitter drops to the deep draught which all must drain—aye, and sometimes to the very dregs? It is this that makes

the memory of college days a happy one, and invests it with a peculiar reverence, which clings, like ivy on the aged wall, to old associations.

Now that the steady class-routine of the year has suspended, and school-discipline relaxed, one is inclined to take a mental inventory of knowledge acquired, and to indulge in a retrospective view of his acts. If human nature is still the same, there has been a great deal of good and no little evil done. But I wager that no very serious crime has been committed—no transgression that need carry a bitter pang or feeling of shame out into the world to cloud the remembrance of college life.

Actions must not be judged too hastily and severely, for upon such constructions do men's characters sometimes receive unjust condemnation; reputation is too priceless a jewel to be made the plaything of unthinking minds. If John has committed a breach of discipline or of friendship, or if Paul is known to have been a little inclined to mischief, who will dare impute to them anything but a boyish thoughtlessness or lack of experience?

If each one would search his own conscience, who would not find the skeleton in the closet grinning in some obscure corner, unseen, perhaps, by the public eye? Heaven knows the world is sick of this hypocritical piety, which goes about sitting in judgment on the faults of others without considering those at home. Life has been tritely compared to a stream whereon each one floats to Eternity. The mariner on this voyage must take soundings of his course, and, though sometimes he may drift in troubled waters, he can only recommend himself to Providence and, made wiser by experience, trust for better fortune in the future.

That was a pertinent remark made by him who said that "a sheepskin or gold medal was not Jove's trade-mark of genius." They are excellent letters of testimonials, but from a point of loss and gain, they will not by themselves secure a good meal for the possessor: though by the patient exercise of the talents, of which such awards are the evidences, one may hope for the most unlimited results.

No doubt there is many an old friend of the SCHOLASTIC who will glance through its pages in the next few days. There are many who will fill with the thought of olden times, and in whose eye the responsive tear will spring when they reflect upon the fate of old departed associates whom they learned to love at *Alma Mater*. With the former the SCHOLASTIC should be a welcome and familiar friend.

The reorganization of the University Cadets last fall was a move in the right direction. Notwithstanding the difficulty of arousing and sustaining enthusiasm in the project, with the perplexing task of recruiting and equipping, we now have a company of which the University may well be proud, and which, without flattery, may stand comparison

with any of the kind in the State. Such is the effect of perseverance. A good precedent has been established by the company of '86: it is to be hoped that the one of '87 will be as enthusiastic in sustaining itself and its reputation as a swell organization of the College.

* *

The series of pictures taken a short time since by the New York artist are certainly a fine collection of their kind, many of which would fitly grace the rooms of old students or, in the future, recall to the boys of the present year the memory of *auld lang syne*.

* *

All things must have an end—so must my dismal croaking—but not without saying along with the many others a hearty “GOOD BYE.”

St. Cecilia Reunion and Banquet.

The 28th annual reunion and banquet of the St. Cecilia Association, which took place on Tuesday last, was such a *recherché* affair that the 15th of June, 1886, cannot fail to be remembered as a red-letter day by the members of the Association and their invited guests. Under the management of the devoted Director of the Society, Prof. Lyons, nothing seemed to have been wanting to the general enjoyment, and the day will long be remembered as a very happy one indeed.

At three p. m. the invited guests and friends of the Society began to assemble in the College parlors, and at four o'clock all adjourned to the banquet hall. The Juniors' refectory, tastefully draped with flags and festooned with evergreens and flowers, looked like an immense sylvan bower. The tables, loaded with solids and the delicacies of the season, presented an agreeable and tempting appearance. Indigestible Latin and Greek roots, there were none; text-books and knotty problems were forgotten, and everybody seemed to be happy.

Grace being said by Very Rev. Father General—the most honored guest on this occasion, and to whom the St. Cecilians had as a token of affection dedicated the reunion—about two hundred and fifty persons sat down to the feast of good things prepared for them.

At the close of the repast—which, by the way, was enlivened with genial conversation, a flow of wit, and ready repartee—Prof. Paul went to the piano and gave a choice selection from his musical repertory, after which Mr. Edward J. Darragh of the St. Cecilia Society proceeded with the toasts, which were as follows:

OUR HOLY FATHER LEO XIII.—True shepherd, wise counsellor and devoted champion of the Faith, steadfast as the Northern star in the observance and discharge of duty, high above the jarring elements and contentions of this greatly disturbed period, custodian of the olive branch which the Almighty offers through the Church to the world, mankind is beginning to hear and listen with eager attention to the silvery voice that rings down through the ages, commanding obedience to the spiritual sway of the successor of Peter, the chosen of Christ, the consecrated head of the church. When the distracted world turns to

God for rest and peace, it will behold him ministering at His altar.

Response by Very Rev. Father General Sorin.

THE HIERARCHY AND CLERGY OF THE UNITED STATES.—Pastors of the flock, promoters of education, guardians of virtue, protectors of true liberty. May they continue zealous for the real interests of mankind and be rewarded eternally for the good they have done and will do.

Responded to by Rev. S. Fitte, C. S. C.

THE FOUNDER OF NOTRE DAME.—Equal to every emergency, successful in all his undertakings, and engaged in undertakings that in number seem remarkable to most men, we feel that while we cannot venture to set limits to the measure of the energy and capacity required to accomplish so much, it is nevertheless our pleasant privilege quite reasonably to indulge the hope that his useful life and prudent guidance shall be spared to us for many and many years yet to come.

This toast was feelingly responded to by Mr. Jacob Wile, of Laporte, Indiana. He said that he was more than surprised at the call upon him for a response to this toast, but moreover he was so pleased with the sentiment it expressed that he would respond to it with a great deal of pleasure. First because it gave him an opportunity to do honor to one whom he loved and honored, the venerable Founder of Notre Dame. The Scripture says that “out of the fullness of the heart the mouth speaketh,” but he had to confess his inability in the present instance to fully express the feelings of his heart and do the subject justice. It had been his good fortune to know the Founder of Notre Dame for many years—since 1852—and more intimately since 1862, when he brought his eldest son to this beautiful institution to receive an education. Time had made many changes here since that period. He could not express his idea of the wonderful growth of this beautiful educational institute, the University of Notre Dame, in those years, and the improvements that have been made here. In spite of adverse circumstances these improvements progressed steadily and rapidly. No adversity, no calamity, no strife—not even the great fire of '79—could ever undo them, nor discourage those who had the destiny of the University of Notre Dame in their hands and in their hearts. The good work still goes on. Although all that the human heart could desire seems to have been happily accomplished, it requires not only energy but a very high degree of capacity to guide and direct all that we see here to-day. The same spirit of self-sacrificing devotion to a high and noble cause that prompted the Founder to undertake what he so successfully carried out—that strong, pure, and unselfish devotion to the cause of religion and education still continues the work and must bear good fruit. Such an education as that given at Notre Dame must meet with a warm and sincere appreciation. He hoped and prayed that Notre Dame University and its devoted friends might long be spared in their career of usefulness, and also the venerable Founder of Notre Dame, Very Rev. Father General Sorin.

THE UNIVERSITY OF NOTRE DAME.—In growth rapid and substantial, in progress steadily onward, in standing steadily upward, its reputation has found favor in all the States and become respected beyond the seas. An important factor in the educational system of the Union, it has

fully met even the most exacting demands of general expectation in educating and training as useful, honorable, patriotic and God-fearing citizens a generous complement of the youth of the land. May it continue to prosper and ever increase in usefulness till it takes its place at the head of the column of educational institutions in America; and may the life and health of its worthy President be spared till he witnesses this gratifying consummation of his devoted labors.

Rev. Father Walsh, the President of the University, being called upon to respond, said that he thought six or eight hours a day spent in the examination room, with the mercury at 95° in the shade, an ordeal severe enough to exempt him from a speech. Moreover, the subject which they had kindly assigned him was one to which all would wish to see full justice done, and for this reason he regretted that their choice had fallen on him.

He thought they were quite right in stating that there never was a time when the standing of the University was higher than it is to-day—never a time when its prospects were brighter. This was not only encouraging in the highest degree, but it should also stimulate us all to renewed efforts to meet the expectations of the public and to justify the good opinion in which we liked to think that Notre Dame is held. In the age in which we live, not to advance is to fall behind. The man or the institution that is content to rest on that which has been accomplished in the past is likely soon to drop out of public notice altogether. And one of the secrets of the success of Notre Dame was the fact that she never flattered herself that perfection had been realized. No matter how much had been accomplished in the past, she understood that still more remained to be done in the future. And it was literally true that there was a keener appreciation to-day of the importance of not remaining stagnant, or stationary, than there was before the many recent improvements, upon which we now congratulate ourselves, had been undertaken. And yet, however many changes and material improvements the future might bring about, there was one characteristic feature which, he hoped, would remain always unchanged. It was something on which we had always prided ourselves and to which we justly attributed a great share of our past success. That feature was the union that had always existed among the inmates of the institution—the kindly feeling that had invariably prevailed between the students and Faculty—a feeling springing from perfect confidence on the one side, and from disinterested affection and an intelligent desire to do good on the other.

In the age and country in which we live public opinion is all-powerful. The only sure way to secure the confidence of the public is to deserve it. And if Notre Dame could congratulate herself each succeeding year on the large and constantly increasing number of intelligent young men who crowded her halls, the reason was not difficult to discover. The ambition of the management had always been to deserve the respect and confidence of every young man whose good opinion was worth having or desiring, and though the speaker did not believe or claim that the College was a garden of Eden

into which trials and difficulties and vexations could never enter; yet, when the little troubles and excitements of the hour had passed, he was perfectly willing to leave it to any young man of good-will to decide whether or not this ambition had not been in a satisfactory degree realized. The discipline might at times appear somewhat rigid and irksome, but he was willing to leave it to the judgment of any right-minded young man—who had been subjected to it—to say whether he had been benefited by it or not; whether any privileges that could well have been granted had been withheld; whether or not, in a word, the Faculty had realized their desire to grant students the widest liberty consistent with perfect order.

In an address on the subject of "National Greatness" delivered about a year ago by the gifted and lamented Emery A. Storrs, the students of Notre Dame had been told that the greatness of a nation was not estimated by the height of its mountains, the volume of its rivers or the extent and fertility of its fields, but rather by the men that it produced. This remark could be applied with even more truth and force to a college. Its fame, and, in fact, its only claim to the appreciation of the public, depended on the men that it sent forth as illustrations of the worth of its training and teachings. And Notre Dame fully understood the fact that her title to the confidence of the public of to-day, and to the gratitude of the citizens of the future, must rest not on her many natural advantages, on her spacious halls or her artistic treasures, but on the character and influence of those who called her *Alma Mater*.

Viewing things from this standpoint especially, it was consoling for the speaker to think that his hopes and expectations were not likely to be disappointed. It had been well said that the boy is father to the man. It was impossible to live long with any boy without being able to form an estimate of his character, and he had lived long enough with the boys of '86 to feel assured that, as the men of the future, their instructors would have no cause to blush or apologize for them. On the contrary, it gave him deep and sincere pleasure to hope and believe that the actions which they would perform and the influence they would exert would contribute in no slight degree to raise higher and still higher the name and fame of Notre Dame.

OUR COUNTRY.—Great, glorious and free! May it ever be great before the world, ever glorious in fame and history, ever of, by, and for the people, and forever free.

Prof. Hoynes was called upon to respond to this toast, and he did so in a very felicitous manner, speaking about 15 minutes. We have space for only the merest outline of his remarks, and cannot hope in a brief synopsis to do them justice. The applause with which they were received testified to how highly appreciated they were by all who heard them. He said that, as Americans, the whole continent is ours. All its nations are bound together by ties that hold them to a common destiny. While political relations with countries abroad may tend to make these ties seem obscure for a time, yet political relations change, but ties of continental

unity must last as long as the Almighty bounds the land with the sky-touching waters of sea and ocean. By way of illustration, he stated that almost all the nations of America have already followed our example in establishing republican forms of government. And here upon this favored continent we live, and have our home, our States, our country. Here God has channeled His deepest and longest rivers; here He has lifted up His greatest and grandest mountain ranges; here He has fashioned His widest and most productive valleys; here He has with lavish bounty and beautiful diversity given us prolific soil, magnificent lakes, splendid forests, inexhaustible supplies of minerals, vast, cool measures, great resources of all kinds, and a climate varying in the gradations of every latitude between the sunshine of perennial Summer and the ice and snow of never-ending Winter. Here He has given man the greatest opportunities and raised him to the capacity of greatest possibilities.

THE PRESS.—Though public opinion shapes government directs the course of legislation, and makes or unmakes men and parties, yet the Press makes and shapes public opinion. May its fidelity to truth, right and the public weal be ever commensurate with a sense of responsibility that recognizes it as the mightiest agency of civilization and progress in our time.

Response by Hon. P. T. Barry, of Chicago.

COLLEGE DAYS.—When once we shall be scattered miles away from one another may the hallowed remembrance of our college days bind us together in spirit, rolling back the tide of years, recalling the loved faces of our old companions and again supplying the "Olden golden days of yore."

Response by Mr. George Clarke, '83, of South Bend.

OUR SISTER SOCIETIES.—May their future equal their past. May their members, individually and collectively, fully attain their object; may they dwell together in unity, friendship and harmony.

Response by Mr. Aaron Jones, of South Bend.

OUR INVITED GUESTS.—Their friendship is an honor which the Cecilians appreciate, and of which it is their grand aim never to show themselves undeserving.

Response by Prof. T. E. Howard, of South Bend.

We regret that our limited space prevents us from giving even a synopsis of these and other speeches.

The Rev. J. H. Wilson, of South Bend, was called upon and made quite an eloquent speech of some length, congratulating the students upon their conduct and the institution for its training. Looking on as a near neighbor, he could not but take an interest in such an institution and such students. All hail to them! He hoped God would bless them. He advised his young listeners to have some special object in view, some trade or profession, and to bend all their energies upon their studies to qualify them for an honorable position in their calling. The student that concentrated his thoughts and efforts in this way would be the strong man of the future.

After the speeches were ended, the usual unique and pleasing feature of the St. Cecilia Banquets—the drawing of the ring—was presented. Beautifully-decorated small boxes—like those in which President Cleveland's wedding cake was distributed—were passed among the members of the Society.

Each of these little artistic receptacles contained a piece of cake in one of which a heavy gold ring lay hidden. The lucky youth was Master Ed. Prudhomme, who thus became king of the feast, and kindly gave his loyal subjects "rec."

Among the Philosophers.

The fourth and last "circle" of the St. Thomas Academy for the year '85-86 was held Saturday evening, June 12, Rev. T. E. Walsh presiding, and Rev. S. Fitte as usual directing the debate. "Resolved, that Democracy is the Best Form of Government" was the subject of the debate, and although the evening was quite warm, a deep interest was manifested in the discussion by all present. Mr. B. T. Becker, defender of the thesis, announced the subject, and after it was formally objected to by Messrs. Jno. Conlon and M. O. Burns, began his arguments in support of his position.

The "objectors," while patriotically in sympathy with Mr. Becker, nevertheless felt compelled by duty to give close attention to his arguments and, if possible, to find some weak "point" against which they might direct their logical batteries. Mr. Becker's paper was a clear, concise and convincing exposition of his subject; and in matter of composition was free and easy of expression, while in substance it showed deep thought, historical knowledge, and in all its bearings a thorough understanding with the form of government in question. It will be found entire in another part of this paper.

He maintained that where all the people had a voice in the matter of being governed, the checks and bounds of power would be so distributed as to prevent despotism and tyranny, and through the education of the masses morality would be encouraged and the government compelled to meet with the demands of justice. He drew conclusions from history, showing the failure of other forms of government, and cited the present age to show the influence and good wrought through Democracy.

Mr. Conlon, rising, objected to a Democracy as the best form of government on the plea that unity of power could only exist in a monarchy: in a Democracy, where all the people had a voice, this essential feature was destroyed. He further objected, on the ground that as the rulers were restrained in their actions by the opposition of parties, measures for doing good were delayed; while in a monarchy, where the ruler had absolute power, those measures could be more speedily enforced. He concluded by affirming that as the ballot-box and suffrages of the people could be, and were actually corrupted in a Democracy, serious defects existed in the form of that government, and, consequently, it could not be the best.

Mr. Becker met these objections bravely, and, in overcoming them, drew the nice distinction that no government is in itself absolutely perfect, but a Democracy comes the nearest in administering justice to the people.

Mr. M. O. Burns followed, starting out with the

assertion that as all authority comes from God, and as the first form of government under His direction was a monarchy, it had His sanction, and contained that unity so essential to authority and necessary in promoting good and order. He also urged the point that as the abuse of a thing did not argue away its usefulness and good, no argument could be adduced against the efficiency of monarchy from the instances of history cited, and asked that, if the abuses existing under a Democracy did not impair it, why was monarchy condemned? He opposed the giving of free license to all, as leaving a dangerous weapon in the hands of the people, that could easily be directed against themselves; and, in conclusion, urged that the freedom of speech granted and unbridled in a Democracy was productive of war, riots and revolution against power. As a consequence, the people would be plunged into miseries that could not be found in a monarchy where every individual is subject to restraint in his utterances. Mr. Becker skilfully met these objections, and after some opposition, soon had his opponent *hors du combat*.

At the conclusion, Prof. John G. Ewing, in a few well-chosen remarks, showed the relative positions of the two forms of government at the present day, and concluded by complimenting the gentlemen on the manner in which they had conducted the debate.

RECORDER.

Local Items.

- Hot!
- Full moon.
- Three days more!
- The Juniors are champions.
- They play pretty well for boys.
- Call for your SCHOLASTIC next Wednesday.
- There was no baseball on the Seniors' campus last Thursday.
- Several items crowded out this week will appear in our next.
- The examinations close Monday noon. Reports thus far are very satisfactory.
- Major Henry Brownson, of Detroit, is a welcome visitor to the College this week.
- The recent genial showers have enriched the bloom and beauty of St. Edward's Park.
- It is expected that an unusually large number of Alumni and "old boys" will attend the Commencement exercises.
- The fourth championship game between the Junior and nine resulted in a victory for C. Cain's side with a score of 12 to 11.
- To-morrow evening the examination of the Elocution classes will take the form of a series of interesting exercises by the pupils.
- Mr. Keller, of South Bend, has kindly presented a fine large mirror and marble bracket to the Infirmary parlor. He will please accept the thanks of those in charge.
- All persons having books from the libraries

will please to return them to-morrow (Sunday) morning without fail. The Librarian wishes to begin the annual inventory early Monday morning.

—Leave your orders for the vacation number of the SCHOLASTIC. The engravings and sketches will make it an interesting *memento* of Notre Dame, and each student should secure a number of copies for distribution among friends.

—The invitations to the St. Cecilian banquets in years past have been noted for taste in design and elegance in finish—but those which the Society issued this year excel all others, so much so that they may be preserved as interesting and ornamental *souvenirs*.

—Letters of regret in response to invitations to the Cecilian Banquet were received from Mr. John Newell, Gen. M'g'r. L. S. & M. S. R. R., Cleveland; Hon. W. H. Calkins, Indianapolis; W. J. Onahan, City Collector, Chicago; D. S. Marsh, Esq., South Bend, and hosts of others.

—Rev. M. P. Fallize, '76, Rector of St. Joseph's Church, South Bend, will sing, by request, Milard's *Ave Maria* during the Offertory at the Alumni Mass next Tuesday morning. Father Fallize is the fortunate possessor of a fine, rich tenor voice and all lovers of music who will hear him will enjoy a rare treat.

—The students' special cars for the west and southwest leave next Thursday morning and will go through to Denver without change. The party will be in charge of Father Zahm, and arrangements have been made to give them a pleasant trip. There will also be special arrangements made for Iowa, Nebraska and Minnesota students, who will most likely form a party as far as Dubuque.

—The following is an outline of the Programme for the Commencement Exercises:

MONDAY.

3.30 p. m., Reading of Examination, Reports, Averages, etc.
7.30 " "..... Grand Oratorical Contest

TUESDAY.

8.00 a. m..... Alumni Mass
9.30 " "..... Alumni Meeting
10.30 " "..... Regatta
1 p. m..... Alumni Banquet
7.30 " "..... Exercises in Washington Hall
Cantata, Alumni Oration, Alumni Poem, Distribution of Premiums; etc.

WEDNESDAY.

8 a. m., Exercises, in Washington Hall: Cantata, Valedictory, Oration of the Day, Conferring of Degrees, Class and Special Prizes, Honor Medals, etc., etc. "Home, Sweet Home!"

—In lieu of the customary annual picnic of the Seniors, a very successful strawberry and ice-cream festival was tendered the members of this department on Thursday evening last. As is usual with all of the entertainments with which Brother Paul is connected, it passed off most satisfactorily and successfully. The earlier portion of the evening was devoted to dancing, and here Freddie Dan and our other terpsichorean fairies gracefully glided over the floor to the inspiring strains from the Orchestra—much to their own delight and the delectation of the audience. Our genial master of ceremonies was at his usual post and by his affability contributed to the jollity of the occasion. The main interest of the evening centred upon the refreshments, which, to collegiate stomachs, were

of a unique character. An interesting feature of the evening was the raffling of a set of very handsome prizes and the decorating with medals of the winning members of the second nine. Several visitors were present, among whom were Rev Father Walsh and Profs. Stoddard and Ewing. The whole affair passed off with *éclat* and success, while all present felt sensible of the efforts made in their behalf. When the spooning moon was rising from behind the ragged and tattered edge of a cloud, all sought the drowsy god to recuperate for the examinations on the morrow.

—Picked nines of the Juniors and Seniors played the second of the series of championship games, Sunday afternoon. After 1½ hours' hard playing, victory declared in favor of the "Juniors" with a score of 5 to 4; Cooper distinguished himself by his pitching. As the "Juniors" have won two games, the number required, they are now entitled to the championship of the University. The following is the complete score:

JUNIORS.	A. B.	R.	I. B.	T. B.	P. O.	A.	E.
E. Benner, s. s.	5	1	2	3	1	2	1
J. Courtney, 3d b.	4	1	2	2	1	1	0
G. Cartier, c.	4	0	1	2	13	3	1
G. Cooper, p.	4	0	1	1	1	13	4
G. Myers, 2d o.	4	0	0	0	3	1	0
F. Fehr, 1st b.	4	1	0	0	7	0	2
W. Wabraushek, l. f.	4	0	0	0	1	0	0
J. Hayes, c. f.	4	2	1	1	0	1	1
L. Smith, r. f.	4	0	1	1	0	0	0
Total	37	5	8	10	27	21	9

SENIORS.	A. B.	R.	I. B.	T. B.	P. O.	A.	E.
J. Nester, c.	4	0	0	0	9	4	1
C. Combe, 2d b.	3	3	2	2	4	3	1
A. McNulty, s. s.	4	0	0	0	1	0	0
H. Paschel, 3d b and r. f.	4	0	2	2	2	1	2
F. Combe, 1st b.	4	0	0	0	10	1	0
C. Duffin, p.	3	1	0	0	0	13	8
W. Breen, l. f.	4	0	1	1	1	0	1
P. Chapin, r. f. and 3d b.	3	0	0	0	0	1	1
J. Wilson, c. f.	3	0	0	0	0	0	0
Total	32	4	5	5	27	23	14

INNINGS:—	1	2	3	4	5	6	7	8	9
JUNIORS:—	0	0	1	0	0	2	1	0	1=5
SENIORS:—	0	0	0	1	1	1	0	1	0=4

Struck out: by Cooper, 11; Duffin, 7. Wild Pitches: Cooper, 1; Duffin, 2. Base on Balls: off Cooper, 2; Duffin, 1. Passed Balls: Cartier, 1; Nester, 1. Stolen Bases: Cartier, 1; Cooper, 2; Hayes, 2; Courtney, 1; Combe, 4; Nester, 1; Paschel, 1; Duffin, 1; Wilson, 1. Two Base Hits: Benner and Cartier. Umpire: Walter Collins. Scorers: J. I. Kleiber and T. Williamson.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Ancheta, Ashton, Ashford, Aubrey, V. Burke, M. Burns, Becerra, Bowles, Baca, A. Browne, P. Burke, Becker, Bryar, Conlon, J. Crowe, Coady, Congdon, Craig, Chapin, Walter Collins, Fred Combe, C. Combe, F. Combe, Cassidy, Cooney, Carbajal, Crilly, Chappell, Dexter, Dolan, Daley, Dohany, Egan, Emmons, Finlay, Forbes, Goulding, A. Gordon, Gallardo, Glenn, Hamlyn, Hagerty, G. Houck, Hampton, Hagenbarth, Harris, Harless, Holden, Judie, Jackson, Jewett, Jeffs, Johns, Koudelka, Keys, H. Kenny, J. Kenny, Karst, Kleiber, Kendall, Kwilinski, D. Latshaw, H. Luhn, W. Luhn, Larkin, Long, Ley, G. Morrison, B. Morrison, Murphy, Mathers, Murdock, Mier, McErlain, McGuire, Miller, Moon, Nancolas, W. O'Rourke, O'Donnell, Ott, O'Connell, Prudhomme, C. Paschel, H.

Paschel, P. Paschel, Padilla, F. Rielly, T. Ryan, E. Ryan, Remish, Rothert, Rochford, Regan, Rheinberger, Rodriguez, Shaide, Stubbs, Saviers, Sheridan, Sack, Snapp, Triplet, Voorhees, Vandercar, Werst, W. Williams, White, J. Wagoner, Wilson.

JUNIOR DEPARTMENT.

Masters Adelsperger, Adams, Austin, Arts, Ackerman, Akin, Berry, Ben-on, Bodley, Brabrook, Boos, Baur, Bowles, E. Benner, F. Benner, Bunker, Bacigalupo, Colina, Courtney, T. Cleary, Cooper, Chute, G. Cartier, Cavaroc, Cain, E. Campbell, S. Campbell, Clarke, Chaves, Dickinson, Duffield, Dillon, Darragh, Dungan, Ewing, Edgeworth, Epple, Frain, Finckh, Flood, Fehr, Fitzgerald, Fitzharris, Grothaus, Goebel, Galarneau, Garrity, Fontanel, Gordon, Hoffman, Houlihan, Hayès, T. Hake, A. Hake, Heiner, Jewett, P. Jacobs, N. Jacobs, Jeffs, Joycè, Kern, F. Konzen, W. Konzen, Levin, Luther, Long, Meehan, McVeigh, McConn, Mueller, McPhee, Mohun, McIntosh, Myers, McNamara, Mulkern, Macatee, Mulberger, McCart, Nealis, Newton, Nations, Oxnard, O'Kane, O'Gorman, Portillo, Press, Preston, Ramirez, C. Ruffing, A. Ruffing, Robinson, Scherrer, F. Smith, S. Smith, N. Smith, Shields, Spencer, Steele, Senn, Tewksbury, Tarrant, Tiedrich, Valasco, Walsh, Welch, Wabraushek, Wagoner, Williamson, C. West.

MINIM DEPARTMENT.

Masters Atkinson, Ackerman, Bailey, H. Boland, J. Boland, Bull, Campeau, Ciarcoschi, Chute, J. Connors, E. Connors, Cobbs, Crotty, Dewald, E. Doss, L. Doss, F. Dunford, G. Dunford, Jesse Dungan, Jamie Dungan, T. Falvey, F. Falvey, E. Falvey, Farmer, Fontanel, F. Garber, E. Garber, Grant, Griffin, Haney, Healy, Hillas, Inderrieden, Jones, Jewett, Kellner, Keefe, Klaner, Landenwich, Mainzer, Maloney, Mason, McIntosh, McCourt, McGill, McNulty, C. Mooney, H. Mooney, M. Moran, P. Moran, Martin, Morgan, August Morgenweck Albert Morgenweck, Moncada, Munro, Murphy, B. Nealis, C. Nealis, Nester, Noonan, Nussbaum, Paul, Piero, F. Peck, J. Peck, Quinlin, Ramsey, Riordan, Rowsey, Steele, Stone, Sullivan, C. Scherrer, E. Scherrer, A. Smart, W. Smart, P. Sweet, G. Sweet, Taft, Williamson.

Press Reports of the St. Cecilia Banquet.

[From the South Bend Tribune, June 15.]

The advent of Commencement week at the University of Notre Dame is always heralded by the annual recurrence of one of the pleasantest events of the college year—the banquet of the St. Cecilia Philomathean Society. It is a social event that is hailed with delight not only by the students of the University, but by the Alumni and friends, who improve these opportunities to evidence their esteem for the grand old institution by participating in the festivities of the occasion. To those who have graduated from Notre Dame in years gone by these banquets are invested with particular interest, for around them are clustered the fondest memories of college days.

Yesterday afternoon the twenty-eight annual banquet of this Society was given under the auspices of the much-beloved President of the Society, Prof. J. A. Lyons, and was complimentary to Very Rev. Father Sorin, C. S. C., Superior-General of the Holy Cross. Beautiful invitations had been sent out by the Society to the friends of the College, and they met with a very generous response. By four o'clock the spacious parlor and corridors of the University hall were well filled with visitors, graduates, and members of the press, many of them coming from quite a distance, Chicago, Laporte, Denver,

South Bend, and other cities, being represented. At a few minutes past four the assembled guests, led by Very Rev. Father Sorin, President Walsh, Prof. Lyons and others of the Faculty, proceeded to the large dining-room under University hall, where their eyes were greeted by an array of tables covered with a grand collation, which embraced all the choicest delicacies that the market affords. The students and members of the St. Cecilia Society, to the number of several hundred, were already seated at the tables, and the appearance of the venerable Father Sorin and President Walsh was the signal for loud clapping of hands. The Faculty and guests were seated at tables at one end of the hall which were especially prepared for their reception. The tables were ornamented with beautiful floral offerings and the room was tastefully decorated with festoonings of evergreens and draperies of the stars and stripes.

After the invocation of divine blessing by the venerable Father Sorin, the students "fell to," and there followed a scene of considerable animation in which there was mingled with the sound of merry voices the rattle of knives, forks and dishes. It was a bounteous repast, and was thoroughly enjoyed by all who were fortunate enough to be partakers of the Society's hospitality. The best of order was observed on all hands on the part of the students, and the manner in which they conducted themselves indicated that they had been well trained in the qualities that characterize the true gentleman. After ample justice had been done to the repast, toasts were proposed and responded to.

The responses were all of a very felicitous character and elicited rounds of applause. The response by Mr. Geo. Clarke was one of the happiest of the afternoon, and was both eloquent and beautiful. After the toasts came the usual drawing for the ring presented by Father Sorin to the St. Cecilia Society. After each one had taken a cake from a platter held by Father Sorin, the cakes were broken open, the lucky one which contained the ring falling to Mr. Ed. Prudhomme, of Natchitoches Louisiana.

[From the South Bend Times.]

In nothing does Prof. Joseph A. Lyons, of Notre Dame, take more interest and find greater pleasure than in making it pleasant and enjoyable for his host of friends as well as the literary societies, by whom he is fairly idolized, and his reputation for pleasurable occasions furnished in the past has made it so that only a most unkind fate would deter an invited guest who has ever before responded to his invitations from repeating his visits whenever the genial Professor Lyons called upon him to do so. While Notre Dame is noted for its beauty and grandeur, it is the more noted for its genial hospitality and hearty welcome of all its visitors, and at no time was a reception more hearty and hospitality more open-handed than yesterday, when the guests gathered for the Twenty-Eighth Annual Banquet of the St. Cecilia Society, complimentary to the Very Rev. Father Sorin, C. S. C., Superior-General.

Although the day was very warm, it seemed to have no effect in diminishing the number of guests, and they found grand old Notre Dame grander than ever on that lovely June day. Nature has done much for the grounds of this splendid institution of learning, and what Nature has left undone, art has finished, and a more beautiful place would be hard to find than Notre Dame, on the shores of the two pretty lakes, looming up majestically in phoenix-like glory, that a baptism of fire has completely regenerated and placed in the front rank of our nation's educational institutions.

After a season of social converse, Very Rev. Father Sorin, President T. E. Walsh, the guests and members of the Faculty repaired to the large refectory in the west end of the University, and there found waiting them, about the heavily-laden and flower-decorated tables, the members of the St. Cecilia Society. The entrance of the Father General was greeted by the loud clapping of hands, and while the Faculty and guests were being assigned to their places at the tables the Orchestra discoursed a pleasing and appropriate selection. After grace had been said by Very Rev. Father Sorin, the company seated themselves, the Father General sitting at the head of the table at the west end of the room, while at his right sat President Walsh, and at his left Rev. J. H. Wilson. The others at this table were Father Fitte, Prof. L. G. Tong, Jacob Wilé, of Laporte, Prof. T. E. Howard, G. W. Roe, of Kearney, Neb., and J. F. Studebaker. At the other tables were Hon. P. T. Barry, of Chicago, Dr. Cassidy, Aaron Jones, Geo. E. Clark, F. C. Raff, Rev. Father D. J. Hagerty, Rev. Father Johannes, representatives of *The Times*, *Tribune* and *Register*, and several others whose names we did not get.

After the company of probably two hundred persons had seated themselves there was an opportunity afforded to look about the large dining-room. It was a scene of beauty and a mute but eloquent eulogy to the eminent good taste of the decorators. The windows were decked with the national colors and festoons of lace, dotted with bright flowers and with interwoven sprigs of evergreens, hung around and about the room. There were also autumn leaf decorations, and altogether a most pleasing effect was formed. In front of Father Sorin stood a huge pyramid cake, and on all the tables were floral decorations, with attendant accompaniments for the inner man of an elaborate and exceedingly appetizing character. Due consideration was given to this feast of good things, and after all had appeased their appetites toasts were offered.

Boxes, decorated with flowers, and each containing a cake, were distributed to the thirty-eight members of the Society by Father Sorin, in one of these cakes being a handsome set ring. The lucky student who got the ring was Edward Prudhomme.

The exercises attendant upon the banquet being over, the company repaired to the parlors, where cigars were distributed and a good social time was enjoyed.

The Hoynes' Light Guards, the University's fine military company, gave a short drill in the evening. The guests took their departure with a reluctance that those who have had a royal good time always feel when they leave the scene of their pleasures.

Prof. Lyons deserves much credit for the success of the twenty-eighth annual banquet of the St. Cecilia Society.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—A premium for graceful courtesies was offered in the Junior department, and was drawn by Grace Regan.

—The examination of the classes in German was conducted by the Rev. Father Kirsch. Miss Estelle Horn carried off the palm of excellence.

—The examination in History was conducted by Very Rev. Father General and the Rev. President Walsh of the University. Miss Barlow excelled.

—The young performers in the original drama for the Juniors and Minims on Commencement Day were offered a prize for faithful study of their parts. It fell to Hannah Stumer.

—The regular academic reunion on Pentecost Sunday took place in the pavilion of Mt. Carmel. Very Rev. Father General distributed cards on which were printed the Gifts and Fruits of the Holy Ghost.

—Those who drew for the Roman mosaic cross were the Misses E. Balch, T. Balch, Bragdon, Campeau, Griffith, Hertzog, McEwen, Pierce, Prudhomme, Sheekey, Van Horn and Nester. It was won by the last named.

—On Monday morning, at Loreto, the instruction to the Children of Mary was on the nature of idolatry. Not the heathen alone worships false gods; one who gives to any passion or object the love due to God is an idolator.

—Heartfelt condolence is extended to Miss Anna Clarke (Class '76) and Miss Mary Clarke (Valedictorian of Class '83) in their late sad bereavement, the loss on the 10th inst. of their beloved father, Mr. John Clarke, of Columbus, Ohio. May he rest in peace!

—The examination of the French classes was held on Thursday in the presence of Very Rev. Father General and Rev. Father Fitte. Miss Bruhn proved herself superior by excellence. The Misses M. F. Murphy, Belle Snowhook and Lillie Van Horn also passed admirably.

—The examination in General History and the reading of the Criticisms of the Graduating Class took place on Thursday in the presence of Very Rev. Father General, Rev. President Walsh, Rev. Fathers Shortis and Saulnier. The learned examiners expressed their complete satisfaction.

—The Rev. Father Fitte, of the University, offered the Holy Sacrifice of the Mass at six o'clock on Sunday, and preached at the High Mass on the great mystery of the day, which led to a beautiful eulogium on the virtue of gratitude. Every heart seemed impressed, and nothing was talked of all day but the "grand sermon of the morning."

—On Friday, the 11th inst., Miss Margaritta Otero celebrated the anniversary of her birthday, and opened the auspicious morning by piously receiving Holy Communion at the six o'clock Mass.

In the afternoon Miss Manuelitta Chaves gave a banquet in the pavilion of Mt. Carmel in honor of her dear friend and the happy recurrence of her birthday, at which a large party made merry until half-past six o'clock. This is but one of many birthday banquets celebrated since the middle of May in the same cozy summer retreat, and with similar festivities. They were given, as far as memory now serves us, by Miss Martha Munger, of the Graduating Class; Miss Lora Williams, of the First Senior Class; the Misses Belle Snowhook, Catherine Servis and Lottie Bragdon, of the Junior department; and Dotty Lee, of the Minims.

—On Wednesday morning, at six o'clock, the solemn ceremony of laying the corner-stone of the new church was performed by Very Rev. Father General Sorin, assisted by Very Rev. Father Granger, Rev. President Walsh, of the University, Rev. Fathers Shortis and Saulnier, of St. Mary's. The procession of pupils and religious, headed by the cross, took its station near the northeast corner of the foundation, and, after the blessing, a brief address by Very Rev. Father General revealed the titular patron of the new church, ST. MARY OF LORETO. He alluded to the correspondence of the church—though in miniature dimensions—with the great Basilica covering the original Chapel of Loreto, where he had twice enjoyed the happiness of saying Mass. He begged all to pray for the prosperous completion of the edifice without delay or accident.

—Miss Munger has collected the essays she has written since the fall of 1883, the larger number of which have been published in the SCHOLASTIC; she has printed them on the type-writer, and had them elegantly bound in the finest Russian morocco by the *Tribune* Company, in South Bend. The exquisite little volume is "affectionately dedicated to her parents." Certainly no gift could be more acceptable, more precious to those parents, since it is not only a souvenir of filial love, but a proof of no ordinary degree of patience, application and industry. The work on the type-writer was all done during the month of May. Another very characteristic and graceful prepared gift by Miss Munger, is an original poetical greeting, printed in Gothic gold letters by her schoolmate, Miss Lizzie Walsh, on gold edge cards, for the fiftieth anniversary of the marriage of her grandparents, Mr. and Mrs. Munger, of Galva, Ill., which occurs on the 24th inst. The beautiful frontispiece was painted by Miss Agnes English. The significant and delicate designs at the heading of each page are from Miss Munger's own skilful brush.

—The closing of the musical examination, embracing choice programmes, on Monday and Tuesday evenings was of a nature to prove the steady advance of the art at St. Mary's, and to show that the musical standard, always so high, far from remaining at a stand-still, is constantly progressing. This was repeatedly remarked by the select audience of friends and *connoisseurs*, each succeeding number on the varied programmes serving the more deeply to impress the strong conviction on

the minds of everyone present. Of the first evening we will note as deserving of special mention the vocal performance of the Misses Fenton and L. St. Clair, and the instrumental execution of the Misses Snowhook, Rend and Wolvin. Of the following evening, the warmest praise of every number could scarcely be counted as exaggeration. The first, played by Miss Guise, was a *toccata*, which is considered the highest form of technique. Miss Shephard's harp solo, which followed, was remarkable for expression and delicacy. Time will make of the talented young lady a skilful harpist. The performance of "Lucia de Lamer-moor" by Miss Morrison was excellent, and indicates a marked improvement on the part of the young lady since February. She was followed by Miss Lauer in a song as pure and natural as the warble of a bird. Her modest self-possession greatly enhanced the impression made by her evident superior talent, and careful culture. The performance of "Mignon" by Miss Van Horn was exquisitely beautiful. Her teachers have good reason to be proud of her faithful co-operation with their efforts to bring out the rich talent with which she has been endowed. The next number on the programme was a well-executed piece on the harp by Miss Fitzpatrick. This was followed by a concerto from Mendelsöhn by Miss Chute. The deep appreciation of the performer, her delicacy of touch and a certain ethereal tenderness of expression, rarely met with in amateurs, placed hers among the very best pieces of the list for the evening. Miss Guise followed in a difficult number, exhibiting her great improvement in vocal culture since February. "The March of King David to the Temple," rendered on the harp by Miss Dillon, was charmingly presented; and the song by Miss L. St. Clair, with its difficult vocalization, proved that the industry and care of her teacher has been well rewarded. Miss Carney's rendering of *Venezia a Napoli* was eminently adapted to the fair young performer, and proved a beautiful prelude to Hadyn's *Te Deum*; grandly presented by Miss Horn, as a fitting close to the delightful entertainment.

Washington Irving.

BY MARTHA L. MUNGER, '86.

Seldom can greater merit be found than in the life of America's most widely distinguished, and popular prose-writer, Washington Irving. His parents were strict to austerity, and such was the impression made on the mind of young Irving that in later days he declared, "I was led to think that, somehow or other, everything that was pleasant was wicked." His ancestry can be traced back to one of the most ancient and aristocratic families of Scotland.

While a mere youth he displayed much talent for the art of composition, and at the early age of nineteen several humorous essays were published by him in the *Morning Chronicle*, under the *nom*

de plume of Jonathan Oldstyle. Soon after he visited Europe, and while there "Salmagundi"—the joint production of himself, his brother and brother-in-law, James K. Paulding—was first presented to the American public. The work was written merely as a pastime, with no pretension to public favor or pecuniary advantage. The first numbers appeared in January, 1807, and "the opening article breathes a dashing, buoyant audacity well calculated to disturb the sobriety" and provoke the risibility of the phlegmatic Gothamites. The entire work ran through twenty numbers, and each issue was received with an almost incredible enthusiasm. Appearing under the *nom de plume* of Launcelot Langstaff, Anthony Evergreen and William Wizard, curiosity was on tiptoe to identify the mysterious trio who had so audaciously undertaken at once "the amusement, edification and castigation of the town." But the authors were sufficiently discreet to elude recognition, and under the subtle veil of mystery kindled the interest of the public, while administering the needed corrections. The satire, from first to last, was directed against the foibles and machinations of society life in New York; and, under fictitious names, hardly a prominent member of fashionable circles escaped its good-natured, yet scathing and well-deserved, criticisms. "Bracebridge Hall," written during a sojourn in England, appeared before the public in 1822, a short time after the "Sketch-Book" had produced such a literary furore on both continents. Irving was now in the zenith of his popularity as an author, and the appearance of "Bracebridge Hall" only served to intensify the interest already centred upon him. Its portrayal of English country-life is pure and simple, free from the affectation common to many writers. Irving brings vividly to our mind the beautiful pictures of rural scenery, and from the inimitably droll pen-pictures of the aristocratic old squire, who insists on the preservation of all ancient customs, down to the lively description of Lady Lillycraft, as recipient of the manly devotions of the general, and fair sympathizer with the love-lorn Phœbe,—all enlist the attention of the reader, and initiate him in the customs and peculiarities of English life. Some two years after the first publication of "Bracebridge Hall," "The Tales of a Traveller" were brought out in England, and shortly after they appeared in America. Although not advancing the author in popular estimation, the introduction of this work nevertheless served to confirm the high opinion already held as regarded his literary ability. During a protracted visit in Spain Irving gathered materials for the "Alhambra," a book which raised public enthusiasm to the highest pitch. Spain, as described in the opening chapter of this work, presents not the scene of tropical beauty which might be expected. But to quote:

"Many are apt to picture Spain to their imaginations as a soft southern region, decked out with the luxuriant charms of voluptuous Italy. On the contrary, though there are exceptions in some of the maritime provinces, yet for the greater part it is a stern and melancholy country, with rugged

mountains and long sweeping plains, destitute of trees, and indescribably silent and lonesome, partaking of the savage, solitary character of Africa. . . . The immense plains of the Castile and La Mancha, extending as far as the eye can reach, derive an interest from their very nakedness and immensity, and possess, in some degree, the solemn grandeur of the ocean."

After a journey, fraught with perils and pleasures, through the very heart of the Spanish peninsula, Irving proceeds to describe the grandest of Spanish monuments, the Alhambra. The sketches of the beautiful palace, formerly the scene of Moorish romance and chivalry, are forcible in the extreme; he dwells with artistic minuteness upon every detail of this wonderful structure, and the interested reader can almost fancy himself transported to the side of the musical fountain of "Lindaraxa," or roaming through those beautiful halls, far-famed for their romantic associations. His sojourn in that portion of the palace called the "queen's toilette" is charmingly delineated, and attended with descriptions of the highest elevation. The beauty of the narrative is greatly enhanced by its perfect simplicity; the portraiture of individuals is so vividly drawn that we seem to see them as real personages. His reflections on beholding the "Alhambra" under the moonlight splendor, and his enchanting manner of relating various superstitions connected with the massive pile, form a mental panorama of surpassing beauty.

"Astoria" is a history of the colony settled by John Jacob Astor, and was compiled by the author at the express request of that millionaire. It relates with exquisite taste many thrilling incidents, and portrays most feelingly the dangers attendant upon pioneering. The "Conquest of Granada" was first brought out under the *nom de plume* of Fra Antonia Agipada, but afterwards, at the suggestion of his brother, appeared under Irving's own name. The entire work is a mixture of the beautiful and the true, of the unlovely and the unreal. It partakes of the romance of Spanish history, and describes most enthusiastically the warfare between the Spanish Christians and the Moors. Succeeding this appeared his "Biography of Columbus," which demands our particular attention, as it subsequently ranked among his most popular works, being recommended by the Legislature as a valuable textbook for the schools of the country. While this work was written in the usual elegant style of our author, yet he allowed himself, in many places, to be overcome by prejudice; and, being completely out of sympathy with the religion of the great Columbus, we regret to say that he was entirely unprepared to comprehend the deep religious convictions which actuated the famous discoverer.

Among his other important works may be ranked his "History of New York," by Diedrich Knickerbocker which undoubtedly takes precedence of all other English books of its style, as well for its perfection of wit and humor, as for the ingenuity with which it attacks the striking peculiarities of the early Dutch settlers. His biographies of Washington and Goldsmith are well worth the trouble

of reading for the valuable fund of information they contain concerning those two celebrities, one of the political, and the other of the literary world.

The irreproachable character of Irving, in both his public and private career, cannot be too highly commended, and this noble integrity is all the more praiseworthy as he lived and moved in circles where a life of elegant (?) dissipation was by no means contemned. His acquaintance with, and subsequent betrothal to Miss Hoffman might be termed the turning point of his career. Life, with its mingled joys and sorrows, was now open before him; the prospect was most happy; the sky seemed most clear; the public applauded and sought after the popular young author, when, suddenly, Death cast its dark shadow over the joyous horizon. As the thought of a happy home in the society of a companion possessed of congenial tastes and aspirations had been the bright goal of his future, so the loss of his amiable and lovely affianced terminated all his fond dreams of domestic joy and felicity. But not for an instant did his brave soul falter, or lose its trust in the Providence of God. A peculiar interest is thrown over this sad romance of his early life by the fact that he never married.

In February of the year 1842 Irving received notification of his appointment as Minister to Spain; the honor was unsought, and proved a most surprising one to the recipient. The pain of parting from home and friends almost outweighed the pleasure at the high honor conferred. To quote his biographer: "As a man, his geniality of disposition has become proverbial. Probably no American ever met with such a hearty welcome abroad, from men of all classes and nationalities. During the twenty years he passed in Europe he had for his warm friends such men as Scott, Moore, Campbell and Byron; in fact, nearly all the leading literary characters of the day. In his own country he was no less the idol of his time."

As a writer of history, his style borders too much on the florid and marvellous, but as an author of elegant descriptions and interesting narratives, partaking of the character of the mystic, he can have no rival, and his is a name which will always be encircled by a halo of the most tender and pleasing recollections.

If you would find God first search your own heart, and rest assured if you find Him not there you will not find him elsewhere.

UNSELFISH and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands—green and sunny amidst the melancholy waste of ocean.

RELIGION.

When wealth forsakes us, and when friends are few,
When friends are faithless, or when foes pursue;
'Tis this that wards the blow, or stills the smart,
Disarms Affliction, or repels his dart;
Within the breast bids purest raptures rise,
And smiling Conscience spread her cloudless skies.