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The Ruined Hospital.

The ruin stands where the cedar trees
Bend to the breath of the passing breeze;
Stands in its solitude alone,
A massive building of unhewn stone,
But crumbling, falling, this once stronghold,
Burial pile of memories old.

Stands in its silence, sad, forlorn,
Its walls o'ergrown with the briery thorn,
Moldering brush and rank weed tall
Choking up portal, path and hall,
Thus checking, fretting the pilgrim, who
Would wander boldly the old pile through.

The daylight peers with a curious eye
Through the vacant space of the windows high,
And the radiant glancing sunbeams glare
At the awful desolation there,
And glimmering, shimmering, mournfully cast
A faint, weird smile o'er the mildewed past.

Night owls build in the turrets gray,
Fox and wolf through the great halls play,
Or from the thickly tangled grass
Start, as the wandering footsteps pass,
All snapping, snarling, lonely, hold,
The only lords of the ruin old.

Man and Nature.

"Who loves a garden loves a greenhouse too."

In like manner, the admirer of the beautiful works of God in nature loves to study and contemplate them with an eye and mind filled with joy and pleasure. The minutest moss or lichen which grows at his feet is not unfrequently the object of his serious consideration. Nature's diversified character is to him a cause of reflection, and not unfrequently the principal means of raising his soul above itself, taking wings, as it were, and ascending to the abodes of the celestial spirits who lend their aid in beautifying and perfecting those realms

of peace, happiness and contentment, of joy and consolation. Sages write and poets sing; and from this singing and writing we can gather some maxims worthy of thought. But, it may be asked, of what do the poets sing? and of what do the sages write? The poet may sing of worlds unknown, of places where human infirmities have never entered, and of islands on whose shores the mighty king, Death, has never dared to put his foot. He may also sing of countries where the storms of persecution never rage; where the name of war and its dreadful concomitants are unknown, and where all is peace and quiet; where love reigns supreme, mingling its sweetness with the harmony that is there to be found, and constituting all in perfect unity. He may, again, give vent to his inward emotions in describing or chronicling the stupendous deeds of heroes, in reciting, after his own full-souled manner some great adventure or other, or in giving us a poem of a didactic nature, full of instruction, and calculated to inculcate lessons of religion and morality. Or, assuming the rôle of the theologian, he may tell us that

"Thou art of all created things,
O Lord! the essence and the cause,—
The source and centre of all bliss.
What are those veils of woven light,
Where sun and moon and stars unite,—
The purple morn and spangled night,—
But hangings which Thy goodness draws
Between yon heavenly world and this?"

And, still continuing, say:

"God said, be light, and light upsprung;
Be worlds, and worlds on nothing hung;
More swift than thought the mandate runs,
And forms ten thousand kindling suns."

The sage may write of men in regard to their political and social life, their character, and the deeds they may have performed; of the manners, customs, laws, etc., of nations; of civil and religious liberty, and of the duties which man owes to himself and to his Creator. He may also dwell upon the place which man holds here below, of the noble qualities with which he has been endowed by God, and of the return which, as a reasonable being, he is supposed to give to his Creator, his Lord and Master in obeying Him, in serving Him, and in doing

whatever is commanded by Him who has given him life, existence and whatever he possesses.

The poet may have done well his part; the sage may also have done his well. But well is that well does. Right is right, whatever wrong be. The world is the world, and the people that form a part of it shall be what they are so long as God pleases to leave them so. We found everything essentially as it is; we can change nothing. We may find fault, complain, etc., about this and about that: but to what effect? Everything goes on the same as if we had never opened our lips. The world, then, should be rather a source of pleasure to us than complaint. Its mountains, valleys, hills and dales are charming to the beholder, and enrapture the heart of its transient inhabitants. We have additional proof of the truth of this when we see what he who never looked with mortal eye upon any of Nature's beauties says:

"Ye vales, which to the raptured eye
Disclosed the flowery pride of May;
Ye circling hills, whose summits high
Blushed with the morning's earliest ray."

The plants, flowers, and trees shall be causes of occasional joy and pleasure to those who take an interest in them, who love to spend a part of their time among them, watching their growth, inhaling their fragrance and enjoying their smiling companionship; and in regard to flowers and their sweetness, the same blessed poet says:

"Let long-lived pansies here their scents bestow,
The violet languish, and the roses grow;
In yellow glory let the crocus shine,
Narcissus here his love-sick head recline;
Here hyacinths in purple sweetness rise,
And tulips tinged with beauty's fairest dyes."

But what have we said so far, or have we said anything to the point? Have we striven to delineate Nature in her variegated and manifold characters; or have we not rather lessened her distinction in not doing justice to her transcendence? Did we view her in her richest attire, decked in all her beautiful adornments, and beaming all over with heavenly sweetness? Many have tried to paint Nature, to exhibit her in her true colors; but with what success? Some may be said to have acted well their part in this respect; in a word, to have done justice to their noble theme. But this is not within the reach of all. All have not the power of doing justice to those noble and sublime subjects, which may sometimes be undertaken, not, of course, to be exhibited to the world as a finished masterpiece of composition, but rather to accomplish something; to praise, if nothing more, the Creator and Lord of all things by saying something in reference to the beauty, grandeur, harmony and unity of His admirable works, so that those who may not have the time or ability to consider the works of Nature for themselves may have an opportunity of reading something concerning them, no matter how badly put together, that will assist in concentrating the faculties of the soul on a certain object, and there find food for thought and reflection. So that, as Christians and children of God, this reflection may at some time be turned on themselves, on

their own nothingness, and, finally, bringing them on to the consideration of their own insignificance, and the greatness, goodness and wisdom of Him who made all things; of the omnipotence of Him who sustains and governs whatever is, and whatever exists. Thus, there is in everything, no matter how small it may at first seem to us, no matter how useless, sufficient merit, sufficient identity to elicit our honest attention and lay claim to our thought; for when we consider that "whatever is, is right," we shall come to the universal and absolute conclusion that all beings considered in themselves, and as far as they are beings, are good and perfect, as they come from the hand of the Creator. And, indeed, this ought to be so, when we take into consideration the character of Him who gave them existence and who sustains and directs them. Over our heads we may behold numberless stars bespangling the firmament of the heavens; beneath our feet, and growing sometimes to a considerable length over our heads, we behold such a variety of plants, flowers, trees, stones, etc., that we are, not unfrequently, at a loss to know what object lays the greater claim to our admiration.

Some who have spent the greater part of their years amid the rich perfumes of well-kept and regulated flower-gardens, orchards, etc., are so taken up with flowers and all that concerns them that they can scarcely speak or say anything—good, bad or indifferent—about anything else. If you take them away from their country home and from the beautiful scenery amid which they spent so many happy days, and place them in some such position as will entirely deprive them of everything to which they were before accustomed, they are out of their element altogether. They sigh for the time they used to prune the apple and pear trees, to irrigate the flower-garden, to dig the ground between the flowers, to hoe the weeds that choked their growth and endangered their very existence, to notice at eventide certain tiny flowers closing their tender cups, and, again, when the powerful king of day makes his appearance in the West, to notice, with more than pleasure, the opening of their tiny arms to receive him. The stately trees that go to make the solitary wood are to such men a source of admiration. They love to ponder and contemplate their number, their different appearances,—their height, strength, and other peculiar qualities. They can tell you the beauty of some, the usefulness of others,—those that are able to resist the violent blasts from the North and West, and those whose constitutions are unable to undergo so serious a trial. Such a man as this was Pliny, who, many hundred years ago, when in the full vigor of his age and intellect, ardently admired the solitary beauty of the woods and forests and the different qualities of their trees. He, with the eye of a naturalist, viewed the stately oak, the proud elm, the slender willow, the cedar, etc. He loved to enumerate their variety and classification—and in this latter respect the trees of the forest closely resemble man. In the first place, there are different races of men; some are black, others are brown, copper-colored, and tawny, while others again are

white; but it is not so much in the color as in variety of intelligence, laws, manners, and customs that men differ. Some nations are known and distinguished for their valor, their constancy and indomitable will, and in this respect somewhat resemble the proud and stately trees of the forest; while others, easily led, and of a complacent and social nature, resemble the willow that bends and gives to every wind and breeze. And so we might go on indefinitely comparing and contrasting God's creatures, and find herein much food for contemplation and reflection; but we must return to man and say a few words as regards his different occupations.

Everyone loves that employment to which he is by nature adapted. The plowman loves his occupation: he loves to talk of farming implements, of horses and cattle, of sowing the seed, and of the management of a farm in general. The fisherman, in like manner, is never done talking of the grandeur and beauties of the deep, of the storms and tempests by which his frail bark has been tossed on the ocean's bosom, of the different kinds of fish, the best way of catching them, etc. The sportsman, with gun in hand, roams the woods and the distant prairies in pursuit of game; he fears no hardships, no fatigues; one thing alone is his object, and that he pursues with so determined a will that every other thought or consideration is nothing to him. He loves to hunt the buffalo on the plains, to pursue the deer through the trackless woods, and to shoot down the prairie chickens and other birds in their flight. Nature is to him all delight; the earth is his pleasure-garden, and the blue sky the canopy under which he performs his feats.

As every man in this world has a different vocation, it follows that employments, occupations, and professions must be diversified. We are sometimes not a little surprised when we consider the workings and the occupations of the human race. Each one of us has a certain sphere in which he must move—not necessarily, it is true. It is in relation to one another, then, that we differ so much, for the end of all is the same. The stars and planets move exactly in the same proportionate rate and in the same order as they were ordained by Him who rules and governs them. They keep the same respective distance one from another, never deviating from their prescribed course. They are regular; they are in order; each one by itself, and all together; so that, to the thinking mind, the glory of God is thus reflected in a most admirable degree. "Order," as Pope says, "is Heaven's first law," and to this end all things have been created.

Although all things, all creatures have a common end—that is, to manifest the glory of God—still, individually speaking, they all have a different work to perform; and man, as regards this, is different from all other animals. He, endowed with an immortal soul, free-will and liberty, can violate—and seriously, too—the laws by which he should be guided; and it is this that brings about so much trouble in this world. All do not work in har-

mony, nor have they a common end in view. Some do whatever they perform for their own satisfaction, for their own aggrandizement, and never for a moment think that all should be done for the greater glory of God and the sanctification of their own souls; consequently, that harmony of thought, that order which would reflect so much credit on the world, is in a great measure wanting because all do not work regularly and orderly for a common end. Hence, disorder is found in society; men are continually pulling against one another, and making their different ways through life more rugged and harder to travel. But where is the use of dwelling so long upon this point, for men will never act as they should in this world below? They are never contented, for the means of contentment is not theirs. They want something, but that something can never be had in this world. The end of all is to enjoy the presence of God in His glorious kingdom, and unless we obtain this end, we can never be happy. The ways of God, indeed, are mysterious, but to the world He has shown the road to happiness. Some, it is true—and, we fear, a great many—miss the road; for, being naturally weak and easily led astray, they wander from their path, which, once lost sight of, they scarcely think of until it is too late. But let us be careful, and consider always before we perform an action whether that action be good or bad. Let us be true to ourselves, and never do anything that may deprive us of our right to heaven. God has given us the means to go there if we only avail ourselves of them. He has been so good to us in giving us our being, in protecting us and preparing a place for us beyond the skies. If all other creatures praise Him, why should we not praise Him and do His will? If the heavens declare His glory, why not we? If the firmament and stars declare the might and power of the arm of the Lord, why should not we be equally inclined to acknowledge His power in the creation of us, His noblest work! If the language of the stars and heavenly bodies is confined to no region in sounding the praises of God, should we not at least fill this our sphere with words of praise? And, lastly, if the voice of Nature is understood both by God and man, why should not man's voice be understood by God, who has bestowed so noble a faculty upon us? In the sight of God we should, too, be humble; for, as a dying philosopher said, "what we know is but little, and what we know not is immense." Now, if there be any truth in this assertion, it is evident that we should be humble, and not attribute to ourselves qualities which we may not possess. We can, it is true, do everything with God's assistance; but, then, we should always attribute such actions to the assistance of God, for of ourselves we can do nothing; although man, viewing himself in himself, makes, according to his own estimation, something of importance. And it is on this point that most men make their mistake. We, it is true, viewed as creatures of God, endowed with noble faculties and doing what is required and demanded of us, are of relative importance; but of ourselves we are nothing. We must, therefore, in order to

be consistent with ourselves, return thanks to God for His provident care of us, and, if we cannot repair to His temple to praise Him, we should, after the manner of Catholic mountaineers,

" . . . Cease from toil, and humbly kneel to pray;
And hail with vesper hymns the tranquil hour;
For then, indeed, the vaulted heavens appear
A fitting shrine to hear their Maker's praise,
Such as no human architect can rear,
Where gems and gold, and precious marbles blaze.
What earthly temple such a roof can boast?
What flickering lamp with the rich starlight vies?
When the round moon rests, like the Sacred Host,
Upon the azure altar of the skies."

" Hail, brightest Star! that o'er life's troubled sea
Shines pitying down from heaven's elysian blue!
Mother and Maid, we fondly look to thee,
Fair gate of bliss, where Heaven beams brightly through!
Star of the morning! guide our youthful days;
Shine on our erring steps in life's long race;
Star of the evening! with thy tranquil rays,
Gladden the aged eyes that seek thy face."

Such should be our constant prayer. We should beg the protection of Heaven, and ask God to bless us, and His Blessed Mother to pray for us, that, living well, we may die the death of the just.

C. C.

The Press.

In viewing the inventions of past ages, and their benefits to mankind, none appear to have been more productive of good and evil, or of more importance to mankind than that of the printing-press. It is this that has contributed most of all to the development of literature in modern times; for, before the invention of the press, literature existed almost entirely in manuscript form. The consequence of this was that but very few books existed, and these were so expensive that only the very wealthiest persons could possess them. Many works of ancient authors have been lost to us, because, on account of the immense labor of copying them, but few copies of a work would be produced. But the press has obviated all these difficulties. It has removed forever the danger of the scarcity of books, and brought within the reach of all, not only the literature of their own country, but also the popular productions of the great minds of foreign countries, and the classic works of the ancient Greeks and Romans. It has excited and fostered a taste among all classes of society for general reading, and has benefited language by enriching it with a variety of new words drawn from many sources.

The press has been the grand means by which religious truths and literary instructions have been diffused throughout the world. Through its means the knowledge of Christianity and of civilization has been brought within the reach of all. It has corrected the false notions of men and of things that have been abroad, by exposing these notions or absurdities to the light of reason and of faith. But it has been just as instrumental in the spread of error, incredulity, immorality, and infamous and

slandrous tales. Through its agency, the novel, bad books, cheap and poisonous literature of all kinds, have been placed within the reach of all persons and scattered throughout the land.

The invention of letters gave a new face to the world. It enlarged the subjects of knowledge, and changed man from a mere animal to an intellectual being. The history of the press, from the invention of letters to the present day, involves all that is interesting in the history of man. No invention of ancient or modern times has conferred so great a boon on mankind. It has treasured up and preserved for us all the great productions of ancient and modern teachers. It reveals to our astonished gaze all the wonders that philosophers have sought, scientists have discovered or genius produced. Within it dwells all knowledge, whether human or divine. It reveals the past, present and the future; and what is entrusted to its care, time cannot destroy. Its knowledge is as universal as the people of the earth. No nation or people can resist its influence. It is the popular educator of the masses.

The amount of intelligence and virtue required for the conduct of the press was perhaps never so great as at present. There lies before it some of the most difficult problems with which it has ever been called upon to deal, and they are likely to increase in number and difficulty as time goes on. Nor can they be solved without a high grade of moral instruction among the teachers or writers at large, for it is to those teachers or writers we must look for all advantages or disadvantages that come to us through the press, and no important question can be settled without their concurrence. In this country, moreover, the population is so large, and composed of such diverse materials, that the difficulty of adequately instructing the people is greatly enhanced, and the variety of opinions, interests and sentiments that are developing among us still further complicate the task. History shows how difficult it has been in times past to guide and instruct even small communities in all that was conducive to their welfare, and the task can hardly fail to be more difficult still, in so vast a country as ours. How to accomplish this work, should be the aim of the press.

In the republics of the ancient world, which were mere urban communities, the whole people could attend the public assemblies, and listen there to the ablest thinkers and leaders of their time; and thus the people were furnished with the best counsel and instruction which the times could afford. In our time and country such a mode of instruction is not possible, and it remains to be seen whether we have other agencies that will adequately fill its place. The moral and religious instruction of our people properly belongs to the public teachers, both religious and secular, especially the latter; but many of these teachers seem to have abdicated their functions in this respect. They have very little to say about matters that are placed in their charge, and what they do say is apt to be of very little value. It is doubtful whether the teachings and writings of the teachers and writers of any

nation have ever been of less weight or less fitted to instruct and guide the people than those of our own representatives of the present time. Whether they are afraid to express their opinions, or whether they really have no opinions to express, it is impossible to say; but whatever be the cause of their reticence, its effect is to make them well-nigh useless as instructors of the people.

There is a growing tendency in our day to seek instruction from the printed page, rather than from the public teacher. How important it is, then, that the productions of the press should be of a moral and elevating character. There are many people who now think that the press alone is a sufficient instructor, and that the masses can now find in its columns all the information that they need. And if the books, papers and magazines that are issued in such great numbers were all that they should be and are capable of becoming, they would indeed furnish a great part of the instruction required.

We are indebted to the press for nearly all our information about the condition of the public business and the course of events at home and abroad; and it is safe to say that without such a source of information a great many persons of our country would go without any information at all. But, great as are its advantages for the education of the masses, it has certain faults that must be got rid of, before it is really sufficient for the work. There are two abuses to which the press is liable, and which are the chief obstacles in the way of its educating influence. In the first place, there is a tendency, on the part of its conductors, to publish what will please their readers rather than that which will instruct them. This comes from the pecuniary motives by which they are influenced, and which, within certain limits, are inevitable and right, since no one could afford to publish or write for the press without gaining some profit from it.

But if these motives are the only ones, as they sometimes appear to be, and the periodical is conducted with no other object than to make money, its usefulness as a public instructor cannot be of a very high order. Its policy will be to win favor by such a treatment of events and measures as seem likely to please the majority of its readers, and thus its influence will tend rather to mislead and vulgarize the people than to instruct them. The other abuse is the influence of sinister interests. Men pecuniarily interested in the press are frequently interested, also, in some other kind of business; and when this is the case, they are apt to take advantage of their connection with the press to promote their business interests, even in opposition to the general good. Of course, the interest of a special branch of business may be perfectly compatible with the general good; but when it is so, it needs no special advocacy, and hence the influence of such advocacy is pretty sure to be misleading. In addition to this, there is sometimes a guilty and interested silence in regard to certain enterprises, corporations and combinations, which silence may be as injurious to the community as direct advocacy would be. All these things detract from the usefulness of the press.

It is by no means to be understood that the greater portion of the press exhibits the faults mentioned in any high degree; but their existence in many cases is undeniable, and their deleterious influence, whenever they exist, is obvious. If they can be got rid of, as assuredly they may be, and if, at the same time, the ability with which the press is conducted shall rise with the rising importance and growing difficulty of the needs of the times, the press will then take the rank its friends now claim for it as a popular educator.

But, after all, the instruction of the people depends far more on the quality of the teachers than on the character of the medium through which they address the public. The channels of influence are probably sufficient, imperfect though some of them may be; but the amount and quality of the influence they convey will depend on the character of the men behind them. This is equivalent to saying that the education of the people depends, in the main, on the presence in their midst of a body of able teachers, interested in the work and animated by regard for the general good. That men of the character required will appear in this station, there can be no doubt; indeed, we are by no means without them now, and it would not be surprising if they should eventually become more numerous here than anywhere else in the world. The freedom and activity of American life seems eminently fitted to produce such men; and with the growing interest in the welfare of the people that is now manifest, with the improvement in the higher education that has now begun, we are likely, soon to be more amply supplied with the teachers we need. And with teachers of the right stamp, the education of the people will be fully provided for; for their influence will flow through a thousand channels to the whole mass of the people, bringing instruction with it, and spreading everywhere the principles of truth and justice. In the future, then, we expect to see the exhibition of conscience in the productions that will come forth from the press to instruct and entertain mankind. P. F. N.

Art, Music and Literature.

—Jane Margaret Strickland, the only survivor of several clever sisters of that name, is writing a memoir of Agnes Strickland, to be published by Blackwood.

—Father Harmon, assistant rector of the German Catholic church, of Lafayette, Ind., and a distinguished German scholar, has just completed the task of translating General Lew Wallace's work, "Ben Hur," into the German language. The reverend gentleman has secured from General Wallace the exclusive rights of the German edition, and last week forwarded the manuscript to the largest publishing house at Stuttgart, Germany.

—Some years ago, most of the orchestra parts were accidentally discovered at Dresden of a lost symphony by Wagner. From those parts the lost

score was reconstructed, and the work has been several times publicly performed. Wilhelm Tappert announces in the latest number of the *Musikalisches Wochenblatt* that the draft of a symphony in E major, by Wagner, has been found in the Wahnfried archives at Bayreuth. It was composed in 1834, at a time when he was musical director at Magdeburg.

—Bartholdi's great statue of Liberty on Bedloe's Island, New York, was unveiled with imposing ceremonies on Thursday of last week. The President and Cabinet, State officers, delegates from France and an immense concourse of people were in attendance. It will be of interest to record the dimensions of the statue and some facts connected with its erection. The following are the dimensions of the statue:

	Ft.	In.
Height from base to torch.....	151	1
Foundation of pedestal to torch.....	305	6
Heel to top of head.....	111	6
Length of hand.....	16	5
Index finger.....	8	0
Circumference at second joint.....	7	6
Size of finger-nail.....	13x10	in.
Head from chin to cranium.....	17	3
Head thickness from ear to ear.....	10	0
Distance across the eye.....	2	6
Length of nose.....	4	6
Right arm length.....	42	0
Right arm, greatest thickness.....	12	0
Thickness of waist.....	35	0
Width of mouth.....	3	0
Tablet, length.....	23	7
Tablet, width.....	13	7
Tablet, thickness.....	2	0

Dimensions of the pedestal:—

Height of pedestal.....	89	0
Square sides at base, each.....	62	0
Square sides at top, each.....	40	0
Grecian columns, above base.....	72	8

Dimensions of the foundation:—

Height of foundation.....	65	0
Square sides at bottom.....	91	0
Square sides at top.....	66	7

Dates in the history of the statue:—

French-American Union.....	1874
Work on arm begun.....	1875
Arm and torch finished.....	1876
Placed on exhibition, Philadelphia.....	1876
Liberty Island ceded by Congress.....	1877
Face and head completed.....	1878
Entire statue finished July 7.....	1880
Mounted in Paris, October.....	1881
Ground broken for pedestal, April.....	1883
Foundation completed, April.....	1885
Pedestal completed.....	1886

Scientific Notes.

—The building of a ship canal to connect Paris with the ocean is being revived. Various plans are suggested, but all involve an enormous outlay in expenditures.

—In a lecture by Captain Holthof, at Frankfort-on-the-Main, the speaker demonstrated that accidents by lightning stroke had been greatly increased since the trees had been so largely cut

down, and the houses fitted up with electrical wires, gas fittings, and metal roofs.

—M. Trouvé, an ingenious electrician, has adopted some new devices for surgical purposes. A Paris surgeon was recently called to a patient who had swallowed a fork. M. Trouvé was called in to assist in locating it. He contrived a sound connected with an electrical apparatus and a bell, and made in such a manner that contact with a metallic surface would close the circuit and ring the bell. A magnetic needle placed near the body of the patient was drawn toward it, and a large electro-magnet, placed near the walls of the abdomen, attracted the fork so that it was plainly seen pressing up against the skin and muscles in a most marked manner.

—According to a writer in a French industrial journal, the greatest inclination on any European railroad worked by ordinary locomotives is on the two miles between Enghein and Montmorency, near Paris, being forty feet in the thousand, or an angle of $2^{\circ} 35'$. Grades of thirty-five feet to the thousand, or two degrees, are found on several roads. The grade of the Simplon road, the highway over the Alps with the least slope, is only three degrees to the thousand, the maximum slope that can be travelled on a highway being set down as 132, or seven and one-half degrees. The grades on cable or cogwheel railways, are, of course, considerably greater; that of the road up the Swiss Rigi from Vitznau is, in the steepest part, 250 to the thousand, while the maximum on the Mount Washington Railway is estimated at 330 and 375, this latter being the steepest railway with a central toothed rail, and the steepest of any kind in the world, except the cable road up the cone of Mount Vesuvius, which has the extraordinary inclination of 630 to the thousand.

—The *Meteorologische Zeitschrift* (Berlin) for June contains a note by Lieutenant Sobieczky, of the Austrian Navy, on the meteorological stations in the West Indies, which he had opportunity of visiting. Mention is made of the former establishment of stations during the hurricane months of the autumn in connection with our signal service, now mostly abandoned by reason of an unfortunate and unwise economy. The more important existing stations, fitted with good instruments and in the care of good observers, are as follows: Havana, Cuba, at the Jesuit college, in charge of Padre Benito Viñez; Kingston, Jamaica, in charge of Prof. Maxwell Hall; Port au Prince, Hayti, directed by Jesuit priests; two in San Juan, Porto Rico, one controlled by the government, the other in a Jesuit college. Besides these, there are records of less detail kept at Santiago, Cuba, and on the several English islands; but they are not published in good or easily accessible form, if published at all. Considering the direct importance of uniform series of observations on the Antilles, especially during the hurricane season, and the probability that observers could be found there if instruments could be supplied to them, the field commends itself to international cultivation.—*Science*.

College Gossip.

—Students of "old Harve" are trying to invent a distinct college coat. What will the Har-vest be?—*Texas Siftings*.

—One boy in Springfield, Mass., is so bright that he has got into the newspapers. The brightness consisted in asking his school teacher how far a procession of the Presidents of the United States would reach if they were placed in a row. When she gave it up, he answered: "From Washington to Cleveland."

—The college chapel of Sorrel, P. Q., was blessed by the Rt. Rev. Mgr. Moreau, of St. Hyacinthe, on October 5. The college, which had been successively in the hands of secular priests and of the Christian Brothers, is now in charge of Fathers of the Holy Cross. The sermon of the occasion was preached by the Very Rev. A. Louage, C. S. C., Provincial.

—Sisters Euphemia and Scholastica, of the Congregation of the Holy Cross, have been placed in charge of the colored orphanage in St. Augustine's parish, Washington, D. C. Both these ladies are of direct Irish descent, and have been successful teachers of the colored children in St. Augustine's parochial school. In a recent repairing and renovating of the orphanage some rare old books were found; among them one, published in Baltimore, in 1811, showing the absurdity of the no-Popery cry against religious instruction in St. Mary's Seminary of that city, and dwelling upon the many advantages of Catholic institutions of learning of that character; and another, written in 1796, proving the infallibility of the Church, and clearly developing the grand idea, since so beautifully expressed by Cardinal Manning, that Catholicity is Christianity in its perfection and its purity, unmutilated and full in its orb and circumference.—*Boston Pilot*.

ON YE CHESTNUTTE.

Ye Chestnutte is well known to me
From earliest Infancie,
When I ye toothsome fruit received
From ye ancestral Tree.

Full royallie smacked ye Chestnutte then,
In those pleasante Days of Your,
When it was freshe, and I was freshe;
May happe thus I liked it more.

I met a man ye other Daye,
Of ye goode olde-fashioned Cutte,
And he gave to me of ye ancient Fruit,
And it was ye same olde Nutte.

Ye same olde Nutte with ye lytel black Spotte
On ye Outside of ye Shelle,
Whereby a man of lytel Wit
May spotte ye Chestnutte well.

Full pleasantlie promiseth ye Chestnutte,
With shelle all glossie & firme,
But crack ye same, and lo, behold!
Ye damned lytel Worme.

—*Harvard Lampoon*.

BILL NYE ON EDUCATION.

"Tutor," Tucson, Ariz., asks, "what do you regard as the best method of teaching the alphabet to children?"

Very likely my method would hardly receive your endorsement; but with my own children I succeed by using an alphabet with the names attached, which I give below. I find that by connecting the alphabet with certain easy and interesting subjects the child rapidly acquires knowledge of the letter, and it becomes firmly fixed in the mind. I use the following list of alphabetical names in the order given below:

A is for Antediluvian, Anarchistic and Agamemnon.
B is for Bucephalus, Burgundy and Bullhead.
C is for Cantharides, Confucius and Casabianca.
D is for Deuteronomy, Delphi and Dishabille.
E is for Euripedes, European and Effervescent.
F is for Fumigate, Farinaceous and Fundamental.
G is for Garrulous, Gastric and Gangrene.
H is for Hamestrap, Honeysuckle and Hoyle.
I is for Idiosyncrasy, Idiomatic and Iodine.
J is for Jaundice, Jamaica and Jeu-d'esprit.
K is for Kandilphi, Kindergarten and Ku-Klux.
L is for Lop-sided, Lazarus and Llano Estacado.
M is for Meningitis, Mardi-Gras and Mesopotamia.
N is for Narragansett, Neapolitan and Nixcomarous.
O is for Oleander, Oleaginous and Oleomargarine.
P is for Phlebotomy, Phthisic and Parabola.
Q is for Query, Quasi and Quits.
R is for Rejuvenate, Regina and Requiescat.
S is for Simultaneous, Sigauche and Saleratus.
T is for Tubercular, Themistocles and Thereabouts.
U is for Ultramarine, Uninitiated and Utopian.
V is for Voluminous, Voltaire and Vivisection.
W is for Witherspoon, Woodcraft and Washerwoman.
X is for Xenophon, Xerxes and Xmas.
Y is for Yadle, Yahoo and Yellow-jacket.
Z is for Zoological, Zanzibar and Zacatecas.

In this way, the eye of the child is first appealed to. He becomes familiar with the words which begin with a certain letter, and before he knows it, the letter itself has impressed itself upon his memory.

Sometimes, however, where my children were slow to remember a word, and hence its corresponding letter, I have drawn the object on a blackboard or on the side of the barn. For instance, we will suppose that D is hard to fix in the mind of the pupil and the words to which it belongs as an initial do not readily cling to the memory. I have only to draw upon the board a Deuteronomy, a Delphi, or a Dishabille, and he will never forget it. No matter how he may struggle to do so, it will still continue to haunt his brain forever. The same with Z, which is a very difficult letter to remember. I assist the memory by stimulating the eye, drawing rapidly, and crudely, perhaps, a Zoological, a Zanzibar or a Zacatecas.

The great difficulty in teaching children the letters is that there is really nothing in the naked alphabet itself to win a child's love. We must dress it in attractive colors and gaudy plumage so that he will be involuntarily drawn to it.

Those who have used my method say that after mastering the alphabet, the binomial theorem and the rule in Shelley's case seemed like child's play. This goes to show what method and discipline will accomplish in the mind of the young.—*Ex.*

NOTRE DAME SCHOLASTIC.

Notre Dame, November 6, 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 TWENTIETH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC Contains:

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

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

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

Our Staff.

B. T. BECKER, '86, D. A. LATSHAW, '87,
P. V. D. BROWNSON, '88.

The Crowns.

When, on the morning of Wednesday, October 6, it became known that Our Blessed Mother's statue, in the Church of Our Lady of the Sacred Heart, at Notre Dame, had been sacrilegiously despoiled of her magnificent crowns by the hands of daring ruffians, the news sent a pang of grief through the hearts of all her devoted children. But whilst the robbers were gloating over their success, and making off with their booty, justice was pursuing them. In this instance Our Blessed Mother foiled their wicked intention. Those gems were not destined to be turned into what would enrich the thieves; and, though twisted and ruthlessly trampled all out of shape, they were providentially

recovered, with the loss, however, of a large number of precious stones. It will now, doubtless, cause a thrill of joy to all the devoted children of Mary throughout the land to learn that there has been found a skilful artist in Chicago who will undertake the task of restoring the crowns to their former state of beauty—but it will necessitate a considerable outlay. To the undersigned has been entrusted the task and burden of procuring the funds necessary to meet the expense of restoring the crowns to their natural state. I feel confident that it will be sufficient to make the object known, to rouse feelings of sympathy in the hearts of the true lovers of Mary, and cause them gladly to aid with their mite this praiseworthy undertaking. Therefore, anyone feeling a desire to aid in this good work, will please send his or her contribution to the undersigned. The names of each donor will be carefully registered and placed beneath the statue to be there cherished by our loving Mother, who will, I am confident, bestow a blessing in return.

L. J. L'ETOURNEAU, C. S. C.,
Notre Dame, Ind.

—Owing to some delay in receiving the engravings of the crown, we have been obliged to defer until next week, the publication of the description spoken of in our last number.

—Does it not appear like giving the effect for the cause, to speak of "Liberty enlightening the world"? We have been under the impression that liberty, wherever found, has always followed enlightenment.

—The rebuke which President Cleveland administered to that disappointed employée, of the Brooklyn Post Office, who complained that "an Irishman and Catholic" had been appointed in his stead, was a timely and well-applied condemnation of the "Know-nothing" spirit which still reigns in the breasts of some narrow-minded and bigoted citizens of this country. A spirit so contrary to our boasted American institutions, should not be permitted to survive, still less to exercise any influence amongst us. It is notorious, however, that in some localities there are organizations of men banded together for the purpose of propagating the worst features of "Know-nothingism." Under the names of "Sons of the Republic," and the like, these men advocate the election or appointment of none but "native Americans" to public offices, and especially are these positions to be denied to Roman Catholics. The chief executive of the nation is entitled to much commendation for the public reproof which he has given to the expression of any such sentiment.

The Majesty of Law.

Society, or a life of community regulated by law and order, is the natural state of man; for, the wild man or unsociable being, as the first condition out of which in course of time, by one way or another, society was formed and the human race progressed to systematized government, is a figment of the imagination which infidels, indeed, delight to dwell upon, but which is contradicted by Scripture and the traditions of all people, in every part of the world, and at all times. Not to speak of the manifold instances abounding in the lower orders of creatures, both animate and inanimate, which would seem to present, as it were, types of that which should naturally be found in a higher order, we find subordination even among the angels. It was a grievous error of the early Donatists, and of many modern sects and writers, that all government originated in tyranny and usurpation. Brute force was never the foundation of legitimate government. There would have been law and government among men even if there had been no Fall; but it would have been merely the Law of Order, and the government of direction—not of coercion—in those who commanded, and of docility—not of compulsion—in those who obeyed. Examples of such well-regulated communities have been found, notwithstanding original sin and its dire effects, among the early Christians, and in monastic houses when the governmental relations between superiors and inferiors were summed up on the part of the former by "Command naught but what is proper"; and, on the part of the latter, by "Obey for conscience' sake."

So great, however, is the corruption of human nature that such a blissful condition of affairs among societies as they exist in the world can, generally, be produced only in an ideal Republic; and, unfortunately, in the words of one of our greatest writers, "the founders of a new colony, whatever Utopia of human virtue and happiness they might originally project, have invariably recognized it among their earliest practical necessities to allot a portion of the virgin soil as a cemetery, and another portion as the site of a prison." (*Hawthorne.*) The pioneers of freedom, who came to the New World to exercise their just rights, and in search of a larger liberty, made no exception to this stern rule of our nature.

The question of laws and of government has occupied the attention of some of the most renowned sages of antiquity and of the most celebrated men of modern times. Thus Plato and Aristotle among the Greeks, Cicero and St. Augustine among the Latins; of scholastics, St. Thomas Aquinas, and Suarez; in England, the Lord Chancellor Sir Thomas More, and the President Montesquieu in France, not to mention other distinguished individuals, have left their imperishable record upon a subject which is not only momentous in itself as involving the beginning of our eternal destiny, but is intimately concerned with social well-being and public order on earth. Hence

the Roman philosopher and consul, although a heathen, knew and taught that "No house, no city, not the human race, not the world itself, can stand without government" (*Cicero, De Legibus*).

Many parts of Scripture show us that God interferes in the policy of nations, although often only by the hidden ways of His inscrutable wisdom; and that there is a Providence which watches over the public affairs of people to direct them to the one great end of the Divine honor and glory which is the ultimate design of creation: "Counsel and equity are Mine; prudence is Mine; strength is Mine. By Me kings reign, and lawgivers decree just things. By Me princes rule, and the mighty decree justice" (*Prov.*, viii, 14, 15, 16,); and again: "The power of the earth is in the hand of God; and in His time He will raise up a profitable ruler over it." (*Ecclesiasticus*, x, 4.)

Hence the eternal Law, or the Will of God, directing His creature to wise ends and maintaining society, is the first of all laws, and the sufficient cause of all human enactments which protect liberty and repress license, so that men may dwell together in peace, and by mutual assistance foster the development of whatever is conducive to the happiness and comfort of the race. Law began in heaven: and the Law of God is the rule of morality, so that nothing which is opposed to this higher Law can be just, or legitimately claim the assent of the subject; for we must in all things obey God rather than man (*Acts*, iv, 19). How unreasonable, therefore, and consequently how criminal, are many of the principles now current in the world of politics—such, for instance, as this maxim: "Stand by the country, right or wrong," which is so often heard among us, for "Justice exalteth a nation; but sin maketh nations miserable." (*Prov.*, xiv, 34.)

There are many who would place the State above Religion, as though temporal interests, which it is the duty of the State to protect, should be preferred to eternal happiness, which it is the privilege of the Church to guard; but they only prove the force of the old saying that patriotism is often the last refuge of a scoundrel. But this applies alone to laws manifestly unjust; because, in other cases, even when obedience is oppressive, we should bow before the majesty of the law, for in this miserable world an honest man will rather suffer patiently awhile than risk greater evil in trying to better himself. We hope that respect and even reverence for the law, no matter by whom administered, will ever be a distinguishing trait of the American character, for, as an Englishman who wrote three hundred years ago has expressed it: "Of law there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world. All things in heaven and earth do her homage the very least as feeling her care, and the greatest as not exempted from her power. Both angels and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." (*Hooker.*) Z.

The Conflict Between Literature and Science.

[*Thucydides, Book IX, Chapter 1.*]

And the Professor of Literature, coming forward before his class, said some such words as these:

"O students of literature, I am present here as about to exhort you concerning the contest with the students of science, both the others also, and especially those who work in the machine-shop; for, indeed, there is even now already yet once more again a deadly struggle between you and them, as to which of you shall obtain the mastery. In the first place, then, let everyone of you bear in mind that the superiority in numbers which we hold over those that work in the machine-shop we hold against their will, rather through the inability of those who cannot conquer us than through the good-will of men acquiescing in our empire; and if we can humble them, we shall enjoy the reputation of virtue, as being the liberators of Notre Dame from the ever-growing tyranny of material pursuits. And bethink you that when the Mede came against us he found us unprepared; and now, when those barbarians—for what else are the scientific students but merely barbarians?—have come upon us, it will be terrible if we suffer the same thing.

"And if any one of you should fear the machine-shop students, either on account of the greatness of their resources (in which, especially, they are strong), or dreading the cleverness of the Master Mechanic, let him consider that it is in the machine-shop that they are most powerful, while outside of it you meet them on equal terms; for when separated from their machines they are of no value, no more than the shadow of a jackass. And, indeed, for their aggrandizement we are ourselves partly to blame, in not protesting against the introduction of new and very expensive machines. Moreover,—that which is most to our advantage—there is at Notre Dame a faction, led by no inconspicuous orator, who wish to cut down expenditure in the direction of cheapness; and it seems probable that if the Many were armed, they would cast out the Few and consent to become a democracy and side with us. There is also a class of Mineralogy—whatever that may be—which may the gods destroy and blot out all remembrance of it from Notre Dame! for it is this class that has taken from us not one student alone, and those also among the most promising.

"And, concerning these scientific students, do not refrain from doing your utmost against them, through giving way at all to feelings of pity; for he who acts thus, in word, indeed, is an equitable patriot; but, in fact, is found to be a specious ass. And let no one of you suppose that 'all along of' his own indifference no harm will accrue to this class in general, for it is your part, if you are wise, to form contrary machinations against their machines. Now, considering that there are many unexpected things in a contest of this kind, which to the foolish indeed are formidable, while to him

who is prepared they turn round, appearing to be nothing but empty fears, I have thought good to warn you of what you must expect. For the Master Mechanic, having robbed us already of one student, has sworn an oath, by the Planer and the Emery Wheels, that he will not rest until such time as the number of his students shall equal the numbers of the Class of Literature. It is most probable, therefore, that he will attempt to cause more of you to desert to him; and, indeed, the standard of morality among these men, as also among all scientific students, is very low; for they consider nothing just but what is expedient. They will not hesitate, therefore, to do such things, which you, on your part, must resist bravely, and so you will get the better of your foes.

"I will point out also another manœuvre on their part, which it is necessary that you should be forewarned of a long time beforehand, in order that, when the danger does come, you may be prepared to meet it. It is the following: they expect—which is, indeed, most probable—that when Commencement comes there will be a large concourse both of the fathers and mothers of the students, and—that which is also most important—of the sisters and cousins of your comrades, with whom they will use wily arts, persuading them to visit the machine-shop. For, indeed, the feminine mind will be attracted thither to inspect the engines, induced partly by admiration of the Universal Milling Machine, as they call it, partly through wonder at the greatness of the Turning-lathe, considering it to be far away the biggest of all the smaller ones that have gone before. This, then, you must strive to prevent by offering counter-attractions to the visitors, which I will suggest to you when the time shall have come.

"And another fact I would bid you notice concerning the machine-shop students, for it is a very terrible thing. It appears that on Thursdays they consider nothing else a recreation but working in the machine-shop, thereby incurring blisters, and both cutting and wounding their fingers with the tools—which practice must indeed be condemned on many grounds, and especially because by this means they are drawn off from baseball and other manly sports, in which our forefathers attained to such a high degree of perfection; but do you strive, alone of the students of Notre Dame, to combine a love of the Beautiful with muscular Christianity, so that if anyone were to affirm that you were born to excel both in literature and in games, he would not be very far out of it, as things go, considering the issue of the recent naval contest on the lake.

"And with regard to essays—which, indeed, is a very important matter—I have some advice to give you on the difficulties which you encounter; for your essays, though very good, are prevented from not being so good as they might be (redundant negative—no extra charge) by the smallness of your acquaintance with the works of great authors. I would bid you, therefore, study such works, both reading them in the study-hall during the day, and meditating on them in the dormitory all through the ambrosial night.

"So, if you attend to these things, after a short struggle you will both overcome the barbarians, and will lay up for yourselves an ever-to-be-remembered glory; or rather, the glory, which you will lay up for yourselves, will be an ever-to-be-remembered one (I'm not the man to be afraid of a secondary predicate, and could run a tertiary, if it weren't for the limits of this paper), and prove not unworthy of your ancestors, who were accustomed, not long since, to go about in clean shirts and golden grasshoppers,* and used boating-ointment in public during the games (see my immortal Book I, Chapter—by Hercules, I've forgotten what chapter—now that that too-enthalling work has been so cut up that its own mother wouldn't know it), and gained the victory over the barbarians, whom let us also exterminate, that Notre Dame may be free."

These things Thucydides an Ionian (mark the modesty of the indefinite article) hath compiled, and, considering they would be useful as a possession to be kept always at hand—in fact a complete manual for students of literature, rather than as a discourse to listen to at the present moment—he hath thought fit to publish them in the SCHOLASTIC at a merely nominal charge. (Advt.)

THUCYDIDES.†

P. S.—Should this meet the eye of the orator himself, I must remind him, that I, Thucydides, do not feel bound to report exactly the words of the "always" speaker, but rather what he might, could, or should have said.

* This seems to be the meaning of *τετταγες* in this difficult passage, but others translate it "collar-buttons."

† Son of Olorus; no connection with an impostor of the same name over the way.

Personal.

—The Rev. F. Moore, of Ottawa, Ill., was a welcome visitor to the College during the week.

—Rev. R. Maher, C. S. C., Assistant-Chaplain of St. Mary's, left on last Thursday for Ireland. The Rev. gentleman has our best wishes for a *bon voyage*, and a safe and speedy return.

—Rev. A. Morrissey, C. S. C., our esteemed Director of Studies, conducted the solemn exercises of the Jubilee at St. Peter's Church, Laporte, on Wednesday, Thursday and Friday of this week.

—Mr. and Mrs. Geo J. E. Mayer, of Rockford, Ill., spent a few days at the College during the week visiting their little son in the Minim department. Mr. Mayer was a student at Notre Dame in '62, '63, and '64, and has ever entertained the most pleasant recollections of his *Alma Mater*.

—Mr. Hutchinson, of Chicago, accompanied by his daughter, Miss Lou Hutchinson, paid a visit to the College and to his daughters, pupils at St. Mary's Academy, on Saturday last. Mr. Hutchinson has lately returned from a tour through

Europe. His many friends at Notre Dame and St. Mary's welcome him back.

—We congratulate the people of this district on the election of Prof. T. E. Howard, of '62, of South Bend, as State Senator. He will bring to his new position rare qualifications of mind and heart, such as will ensure the fulfilment of his duties with integrity of purpose and regard for the best interests of the people. The Professor's many friends at Notre Dame extend to him their heartiest congratulations and their best wishes for a long and prosperous public life.

—We acknowledge the receipt of cards of invitation to the wedding of William Adams Hardenbergh, of '78, and Miss Ella Gordon Stone, which happy event is announced to take place in St. Mary's Church, St. Paul, Minn., on Thursday the 11th inst. Mr. Hardenbergh was for a number of years a student at Notre Dame, and has left a record honorable to his varied talents and genial disposition. His hosts of friends at Notre Dame extend to him and his amiable bride their congratulations and best wishes for a long and happy life.

—On Sunday, October 17—the Feast of the Purity of the Blessed Virgin—were admitted to profession in the Congregation of Holy Cross, Messrs. F. Clarke, W. Kelly, E. Chonière, T. Lynam, ecclesiastics; and Bro. Philip, lay-brother. The ceremony was performed at St. Laurent College, Montreal, Canada, by Very Rev. A. Louage, C. S. C., Provincial, who officiated also at High Mass, assisted by deacon and subdeacon. The sermon of the occasion was preached by Rev. M. McGarry, Assistant-Superior and Director of Studies. The three last-named ecclesiastics are pupils of St. Laurent College and graduates of the University of Laval, to which St. Laurent is affiliated. It was Mr. Kelly who, a few years ago, took the Prince of Wales' gold medal offered to Laval. Since then, he has studied law at the University of Notre Dame, Ind., and has had a place in the Faculty of that renowned Catholic institution. Mr. Kelly is a ripe scholar and a poet of more than ordinary ability.—*Boston Pilot*.

—On exhibition in a show window of Noyes' Art Store, on Main street, above Ninth street, is a picture of Rt. Rev. Bishop Hennessy, which is attracting universal attention. It is 22 x 27 inches, and in a large 7-inch heavy bronze frame. The painting is acknowledged the finest ever seen in the city, and was painted by that famous professor of art, Luigi Gregori, of Italy, who is now holding the position of Art Professor in the University of Notre Dame, Ind., and engaged in painting portraits of the great doctors and saints of the Catholic Church on the interior of the Cathedral. The picture has a remarkable life-like appearance. The flesh tints on the face and the expression are natural to life. The expression of the eye is true to nature, and the learned bishop is easily recognized at a glance. He wears his red episcopal robe, with cross and chain around his neck. The upper portion of the body is only to be seen. The portrait was painted from life, and its fine finish gives evidence of a great master hand.—*Dubuque Daily Herald*.

Local Items.

- *Vive la lumière électrique!*
- Prepare for the cold weather!
- More furniture for the room!
- Corresponding secretaries are becoming active.
- The "gym" is a bad thing to down in a game of freeze-out.

— Dies erit pregelida
Sinistra quum typographia.

— The bulletins for the month of October were sent out this week.

— The country is safe. The Printers' Union elected its candidate.

— We thoroughly enjoyed the nocturnal *fête*. Thanks, Professor! *Encore*.

— Our genial Botanist reports that lilacs were in bloom on the last day of October.

— "Hygiene" runs around the lake every a. m., and there's nothing slow about him, either.

— The St. Cecilians and Euglossians will give an entertainment on the evening of the 20th inst.

— The bulletins for the month of October were read in the different study-halls during the week.

— The number of students following the various courses of the University this year is larger than ever before.

— The Minims return thanks to Mrs. Chas. Boettcher, of Colorado, for a prize gift of a barrel of nice apples.

— The Sorin Cadets have their regular drill on Thursdays and Sundays. It is very interesting to see these miniature soldiers going through their tactics.

— Great was the excitement which prevailed in the Junior department on Thursday last; the occasion of this unusual commotion being "Bertie's" first shaves.

— Soon will close the ancient Boat-house;
Autumn crews no more provoke
Captain fierce and coxswain calling:
"Number Two and Four, now,—stroke!"

— Prof. Kindig has formed a students' choir for the church. A few preliminary instructions are being given, when they will be ready for active work. Their advent will be hailed with joy by all.

— The Crescent Club Orchestra is composed of the following members: Leader and First Violin, George W. Myers; Second Violin, W. Bingham; Base, A. A. Cooper, Jr.; Cornet, E. Pender; Piano, V. Padilla; Flute, S. Williams.

— NOTICE.—Do not shut off the electric light from the Presbytery. Utilize the dynamo in Science Hall for the lights in St. Edward's Hall and the "Gym." All difficulty will thereby be avoided; and, besides, you may then remove that pole from the Park, and, at the same time, be safe from the wrath of the Juniors.

— A laboratory of Bacteriology is the latest addition to Science Hall. A number of students

will make a special study of this interesting branch of Biology, and the large compound microscope recently received will be brought into frequent requisition.

— The second game for the baseball championship, between the Junior "Blues" and "Reds," was played last Thursday. The victory, well earned by the "Blues," gave them the championship, although the "Reds" deserve credit for their excellent work. Score: 12 to 9.

— The fourth regular meeting of the St. Stanislaus' Philopatrian Society was held Oct. 31. Masters L. Monarch, L. West, F. Taliaferro, H. Lesh and B. O'Kane were elected members. Recitations were given by I. Bunker, M. McCart, A. Redlich, F. Cobbs, J. McIntosh and W. O'Brien. C. Hurd was elected 2d Vice-President.

— The sixth regular meeting of the Columbian Literary and Dramatic Club was held on the 30th ult. Philip Brownson was elected to membership. A well-prepared essay was read by Mr. G. Craig. An original humorous poem, containing many local hits, was read by J. McFarland. Messrs. W. Dorsey and D. Regan rendered a number of selections.

— The scaffolding has been removed from the interior of the extension to the church, and its beautiful proportions, the graceful stucco-work, with which the vaulted ceiling and other parts are adorned, may be seen and admired. When it receives its series of masterly paintings from Signor Gregori, it will prove the worthy complement of one of the finest ecclesiastical edifices in the country.

— At the sixth regular meeting of the St. Cecilia Philomathean Association, held on the 3d inst., essays were read by Masters J. Goebel, L. Chute, W. Devine, W. McPhee and W. Henry. W. Clifford was elected to membership. The public readers for the coming week are: W. McKenzie, W. Henry, M. O'Kane, J. Fisher, P. Vhay, C. West, and E. Ewing. E. Darragh closed the exercises with a spirited declamation.

— The new drama, "The Triumph of Justice," recently published by Prof. Lyons, has been very favorably received by the press generally. The *Catholic Telegraph* says:

"This drama is full of moving incidents, and affords fine scope for first-class acting and scenic effect. The plot, as remodelled by Mr. Lyons, from the original drama of Diamond, an English writer, is skilfully worked to lead through the various incidents to the satisfactory ending where justice is vindicated in the triumph of innocence and the punishment of guilt. This play is well adapted for colleges and schools."

— The regular meeting of the Guardian Angels' Society was held in their hall, Thursday night. After the usual routine business was finished, Very Rev. Father Granger related, in his own inimitable style, some beautiful stories about Purgatory. In conclusion, he complimented the members of the Society, saying that he was much edified by the large membership and the piety shown by them during the last week, especially last Sunday and Monday. He further hoped they would continue, as they had begun, to be the ornament and pride both of himself and their fellow-students.

—On Tuesday, Very Rev. Father General presented a handsome picture of the Sacred Heart, that he had just received from Paris, to the Minims, to be awarded to the best boy in the department. He said he wished the Minims themselves to decide by vote who the best boy is. As there are scores of very good boys among the Minims, many received a large number of votes; but the hero of the day was James Connor, of Evanston, Ill. His little brother, Charlie, got the next largest number of votes, and to him Father General gave a beautiful little picture that had been sent him by a friend from Lyons, France. So the Minims had *their* elections.

—The typos are happy. The electric light has been introduced into the Printing Office, and Editors, compositors, secretaries, press-men, and everybody in general rejoice greatly thereat. Prof. O'Dea has the thanks of all connected with the office. Under his skilful direction, the wires, switches, lamps, etc., etc., were placed in position, and everything now works like a charm. The number of lights in the building is 32—distributed as follows: 17 in the composing rooms, 5 in the folding-room, 4 in the mailing department, 4 in the press-room, and 2 in the halls. The contrast between the soft, mellow, electric light, and the dingy, gasoline light and kerosene lamps heretofore used is very marked; and the change is one highly appreciated by all whose work requires their presence in the Printing Office after the shades of evening have fallen. Besides, the graceful pendent lamps, with their bright green, silken-corded insulators, the dazzling white globes, and other nice little fixtures, too numerous to mention, are as ornamental as they are useful, and impart a most pleasing appearance to the various rooms. Long life to ye, gentlemen electricians!

—Several valuable *souvenirs* have lately been placed in the Bishops' Memorial Hall. Mother Agnes, of Texas, has presented a pamphlet-life of Bishop Rosecrans and an exquisite handmade lace rochet—the work of an Ursuline nun, a daughter of Maj. General Rosecrans, who made it for her uncle, the late Bishop Rosecrans, of Columbus; a large panel photograph of Archbishop Corrigan, presented by Mrs. James O'Neill; a friend has presented two letters written and signed by John Carroll, Bishop of Baltimore, and one by the same Prelate when Archbishop; Master Hoffman, of the Junior department, has presented a photograph of Bishop Keane, of Wheeling, and a photograph of Mgr. Sullivan; photograph of the first deputation of the Milwaukee Provincial Council, containing portraits of Rt. Rev. Bishop Seidenbusch, O. S. B., President; Very Rev. S. P. Lalumiere, S. J.; Rev. C. Goldsmith, D. D.; Rev. L. Conrad; Rev. N. July, presented by Father Corby; two letters written by Bishops presented by Mr. Egan; three documents written by Rt. Rev. Mgr. Odin, first Bishop of Galveston; document written by Bishop Dubuis; Bishop Odin's mitre, Bishop Dubuis' gold embroidered cincture, embroidered hood of cope used by Archbishop Blanc, Bishop

Odin, Bishop Dubuis, Archbishop Lynch, and all the early missionaries of Texas, presented by Father Querat.

THE MASSACRE OF THE INNOCENTS:

Wild and weird rumors come from the Science Hall, rumors of exterminating, murder and hideous cruelty; rumors of heart-breaking partings and everlasting farewells; sudden alarms, hurrys to and fro, trepidations of fugitives and cries as of creatures in anguish. Such were the sounds that broke the stillness of the night of November 3, and fell with no musical cadence on the ear of the sleeping watchman, who, dreaming of visions of peace, was rudely aroused from his slumbers to discover too late that those he held dearest were lost beyond redemption. Garmentless and heavy of heart, he rushed forth, armed with a lantern, to the scene of butchery. Somewhere, he knew not where—somehow, he knew not how—by some beings, he knew not whom—a battle, a strife, an agony was conducting, was evolving like a great drama, or piece of music, with which his sympathy was the more insupportable from his confusion as to its place, its cause, its nature, and its possible issue. It seemed a contest of demons; there was gnashing of teeth; there were cries like the cries of the damned; there were forms in the dimness as of devils, tearing and devouring: their eyes glared, their mouths ran blood. Suddenly, features that seemed familiar, features that were all the world to him, met his horrified gaze:—*the animals had broken loose.*

What was done? what to do?—a glance told him both, and, dashing down the lantern, with a terrible oath, "Mein Gott!" he exclaimed, "Vat der teufel means dis? de ferret und coon, de guinea-pigs too—all broke from der boxes! Oh donner-wetter und blitzen! vat's dis? Ach himmel, mein rabbits! all bludy! Dey are dead! Schweinerei! ah-ye!"

The rabbits and guinea-pigs had indeed gone to glory; and as their keeper mournfully surveyed their remains, the owl, who from his lofty cage had been an unwilling spectator of the scene of carnage, blinked his eyes, and, in accents, doleful and deliberate, remarked: "By Pallas Athene, this is blood enough for one night: full well I knew those slender bars were unfit for a coon of such dimensions, and oft did I mark how he clawed them as if conscious of their weakness."

The keeper's heart was full; the tragic drama read aloud its own history and the succession of its several steps—few and summary. Sadly he raised his lantern and departed, muttering once more: "der Teufel! Schweinerei! ah-ye!"

—The Director of the Historical Department returns thanks to General Bingham, U. S. A., for a letter written and signed to General Grant; to Mr. J. Walsh, for General Grant's autograph; to Mrs. Chirhart for steel engraving of Cardinal Wiseman; to Editor of the *Ave Maria* for photograph of Cardinal Franchi; to L. Chute for medal of the

Minneapolis Exposition; to Mr. L. Draper, of Madison, for History of the Territory of Wisconsin; to Rev. J. Dinnen, '66, for a photograph of acolytes who served when the old college was dedicated by Archbishop Spalding; to Bro. Bernard for six copper coins; to a friend for a manuscript prospectus of the English College at Liège, where many of our American Catholics were educated during the last century, several old bills, etc., sent to the Fenwich family, several letters written by an American nun at the Carmelite convent at Hoogstreate, Belgium, giving details of the war in that country, news of the Carrolls, Neales, Fenwichs, Matthews, etc., and rumors concerning the newly-liberated provinces of the United States, particulars concerning the Wharton pamphlets and news about the consecration of Rev. J. Carroll, 1785 to 1789; to Warren Cartier for document written and signed by Father Gabriel Richard, delegate to Congress from the Territory of Michigan; to Miss J. Rebec for an autograph of Charles Carroll, of Carrollton; to Mr. J. Gabcat, of Detroit, for hand-made nail from old St. Ann's Church; to Prof. Gregori for a lasso made of buffalo hair, Indian shield made of painted leather, head-dress made of feathers, bead embroidered leggings and bead embroidered tunic; to P. Walsh, of Philadelphia, for "The Grounds of the Old Religion," by a convert, printed and published by Augustine Fagan, Philadelphia, 1814; (Michael, Bishop of Philadelphia, John, Archbishop of Baltimore, and Rt. Rev. Leonard Neale, Bishop of Gortyna, are on the list of subscribers to this work) the Alexandria Controversy, or a series of letters between M. B. and Quæro, on the Tenets of Catholicity which appeared in the Alexandria papers, Georgetown, D. C., 1817.

Roll of Honor.

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

SENIOR DEPARTMENT.

Messrs. Arado, Archambeault, M. Akin, Ashton, Becerra, Brown, Burke, Baca, Barnes, Bush, Colina, Chaves, J. Crowley, G. Cartier, C. Combe, F. Combe, W. Cartier, Cooper, Craft, Devlin, W. Dorsey, S. Dorsey, Dougherty, Dore, Deary, Dreever, Dwyer, Dierdorff, Eyanson, Eisenhauer, Egan, Ensor, Finckh, Ford, Galiardo, Galarneau, Gordon, Gibbs, Greene, Griffin, Houck, Hinchman, Hiner, Hummer, Hagerty, Howard, Judie, Jno. Kleiber, Kendall, Kreutzer, Ley, J. Langan, Lyons, H. Langan, Lais, Leonard, W. Luhn, T. McDermott, G. Morrison, McErlain, Martineau, McAldister, J. McDermott, Murphy, McGinnis, Mallay, Mulkern, V. Morrison, McSweeney, McNamara, Myers, Newell, Neill, O'Connor, O'Rourke, O'Regan, O'Connell, L. O'Malley, J. O'Malley, Padilla, P. Prudhomme, Paschel, Prichard, Pender, Rheinberger, Rothert, Rodriguez, Raynor, Regan, Rochford, Ruger, Suing, O. Sullivan, Sproehnle, Stubbs, Shannon, Smith, Triplett, Taylor, White, Werst, A. Williams, Wagoner, W. Williams, Whalen, Zeitler.

JUNIOR DEPARTMENT.

Masters Adelsperger, Austin, H. Bronson, R. Bronson, Blessington, Bodley, Badger, Bunker, Bell, Bull, Brabrook, W. Boland, H. Boland, Baca, Benner, Burns, Bacigalupo, S. Campbell, E. Campbell, J. Clarke, B. Clarke, Cleveland, Carney, Cavanagh, Clifford, Cobbs, Casey, Coad, Curtis,

L. Chute, F. Chute, G. Cooke, J. Cooke, A. Duffield, F. Duffield, Decker, Devine, J. Doss, E. Doss, Draper, Dempsey, Darragh, Dunford, Ewing, Fitzharris, Falter, J. Flynn, F. Flynn, Flood, Fisher, Galarneau, Goebel, W. Henry, Glenn, Houston, J. Henry, Houlihan, Hart, T. Hake, A. Hake, Hannin, Hayes, Hampton, Hustis, C. Inderrieden, R. Inderrieden, Jewett, Joyce, Jacobs, Julian, Kerlin, F. Konzen, W. Konzen, Kern, Kellner, Keating, Landenwich, Luther, Long, McKendry, Monarch, McKenzie, McCart, McMahon, J. McCormick, Morgan, McGurk, McIntosh, Macatee, Mulburger, Moncada, McNulty, Morrison, Meehan, Nations, Noud, Nussbaum, O'Connor, Ormond, O'Brien, O'Shea, Pfau, L. Paquette, C. Paquette, Power, Preston, Quealy, Roper, Redlich, Ramsey, Sweet, J. Stephens, F. Smith, L. Smith, M. Smith, Spencer, Steele, Taliaferro, Tewksbury, Tarrant Tionen, Vhay, Warner, Wilbanks, L. West, White, Wagoner, Weadly, Walker, Walsh, Burr, Schloss.

MINIM DEPARTMENT.

Masters Ackerman, Boettcher, Bloomhuff, Blumenthal, Boyd, H. Backrack, S. Backrack, A. Backrack, Black, R. Clendenin, W. Connor, C. Connor, Cook, E. Connors, J. Connors, Cohn, Doss, Jas. Dungan, L. Dempsey, J. Dempsey, J. Dungan, Dahler, Foote, T. Falvey, F. Falvey, E. Falvey, G. Franche, C. Franche, Grant, Gale, Graham, Garber, Griffin, Haney, J. Huiskamp, H. Huiskamp, Jewett Kutsche, Kerwin, Koester, Keefe, Kain, Klaner, Kraber, Lewin, Lane, Löwenstein, McIntosh, McDonnell, Martin, Mason, A. Mayer, A. Morgenweck, Mainzer, Mahon, H. Mooney, G. Mayer, McPhee Munro, Nester, O'Mara, O'Neill, Prior, Paul, Priestly, Quill, Riordan, Rowsey, Rogers, Stone, Savage, Sullivan, Sweet, Steele, Smith, F. Toolen, T. Toolen, Taft, Triplett, Tompkins, A. Williamson, W. Williamson, Witkowsky.

Class Honors.

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

PREPARATORY COURSE.

W. Henry, P. Sweet, E. Campbell, H. Houston, L. Monarch, A. Cleveland, R. Nations, S. Campbell, E. Kerlin, F. Wilbanks, J. Ormond, F. Carney, R. Bronson, H. Bronson, L. West, P. Houlihan, A. Joyce, F. Duffield, A. Fitzharris, H. Roper, A. Galarneau, F. Noud, E. Decker, C. Cavanagh, C. Badger, M. McCart, F. Hake, T. Flood, L. Paquette, H. Walker, F. Cobbs, W. Boland, J. Brabrook, J. Keating, C. Paquette, T. Taliaferro, A. Kutsche, F. Smith, J. McMahon, J. Doss, G. Landenwich, J. Ford, F. Baca, F. Flynn, A. McNulty, B. Stephen, H. Boland, E. Britt, S. Chaves, A. Eisenhauer, L. Kendall, J. Ley, P. Martineau, D. Marks, G. Morrison, B. McAldister, T. McDermott, T. O'Regan, L. Pritchard, E. Prudhomme, P. Prudhomme, P. Paschel, E. Rodriguez, A. Triplett, R. Velasco, E. Zeitler, F. Ashton, J. McDermott, B. Taylor, W. Murphy, R. McGinnis, G. Sullivan, S. Hummer, G. Mallay, A. Leonard, A. Sproehnle, E. Howard, H. Barnes, A. Gordon, A. McGinley, T. Pender, V. Green, W. Jeffs, T. Griffin, H. Ruger, T. Diederhoff, G. Archambeault, Ryan, D. Barrett, J. Whalen, H. Hall, J. Burr, M. White, E. Egan, Stresse, J. Moncada, M. O'Kane, B. O'Kane, W. Power, L. Bacigalupo, G. Tarrant, J. Dickenson, G. Meehan, E. Glenn, S. Schloss, J. Burr.

MINIM DEPARTMENT.

J. McIntosh, F. Crotty, C. Mooney, W. Martin, E. Jewett, L. Riordan, A. Williamson, F. Falvey, R. Munro, J. Connors, J. O'Mara, R. Boyd, C. Koester, F. Rogers, C. Boettcher, T. Tomkins, B. Triplett, W. Williamson, W. McDonnell, A. Nester, F. Toolan, H. Huiskamp, C. Priestly, L. Doss, D. Quill, G. Sweet, E. Connors, F. Falvey, F. Bloomhuff, M. Blumenthal, E. Savage, A. Mayer, F. Smith, A. Cohn, F. Toolan, A. Backrack, L. Black, J. Huiskamp, E. Falvey, H. Mooney, E. Garber, L. Stone, J. Dungan, L. Paul, G. Klaner, J. Dempsey, C. Connor, G. Franche, C. Franche, S. Backrack, R. Lane, J. Kane, G. Mayer, O. Haney, J. O'Neill, C. Taft, W. Connor, W. Prior, C. McPhee, S. Steele, L. Kraber.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—A visit from Mr. Thomas Hutchinson, of Chicago, and Miss Lulu, a former cherished pupil of St. Mary's, was much enjoyed on Saturday. They have just returned from a summer's sojourn in Ireland.

—At the regular Academic reunion, *Rosa Mystica*, Vol. XIII, No. 1, was read. Editresses: the Misses C. Griffith, Horn; Dillon, St. Clair, Williams and Wolvin. Very Rev. Father General, Rev. Father Shortis and Rev. Father Zahm were present. The usual remarks which follow the reading were expressive of satisfaction with the opening issue of *Rosa Mystica* for the scholastic year. Rev. Father Zahm took exceptions to the story of "Newton and the Apple," mentioned in an article entitled "Nothing is Really Small," and declared that the discovery accorded to Sir Isaac Newton in justice belonged to the Abbé Picard, of France, whose investigations of the law of gravitation were long prior to the so-called discovery of the English scientist. The Rev. speaker referred to the mention made of Madame Swetchine with pleasure, and proposed her as one of the best models for young ladies at St. Mary's, on account of her deep and earnest method of reading and study. He said he was glad to see her name brought into *Rosa Mystica*.

Nothing is Really Small.

The advantage of a serious disposition is of the first importance to the learner. The "swift vicissitudes" of every day act with such power upon the mind that only those who are impressed with the dignity which in reality belongs to every moment of our sojourn on earth, are proof against their dissipation. The trifler sees no importance attached to anything but present satisfaction. The future, so far as he is concerned, may take care of itself. Not so with the serious-minded. A deep significance is interwoven with whatever may affect, directly or indirectly, the formation of character. In view of the blight that may fall upon the soul, often harmless pleasures are avoided—not for their apparent evil, but for fear of the serpent that may lurk under the flowers.

Frequently as the subject of literature and its important bearing in the moulding of youthful character has been held up for consideration, to exclude its office from our theme would be quite irrelevant to our purpose. In this sphere, perhaps, more than in any other—save that of conversation—"nothing is really small." Like the blight to the flower, the poison of a page, or even of a single line (perhaps faultless in diction, but evil in principle), may penetrate to the heart and paralyze every holy aspiration. Certainly it is far from a trifling neglect for the educator to leave the selection of reading matter to the inexperienced.

If this be true, any one can see how foolish it is for the young to take as their advisers persons

disqualified by their imperfect knowledge of books and authors on the one hand, or their want of strong, solid, upright principles on the other. It would be the "blind leading the blind!"—both would fall. But is there any more wisdom for unformed minds to insist upon being left with the largest liberty in the selection of reading matter? Should the young read at random?

The answer is clear. Admit that all books are equally harmless; some must be better than others. So long as time is precious, we must not squander our moments. What a misfortune to take up with second or third rate matter, when the best can be as easily obtained. To prevent waste of time, we must necessarily be guided in the matter of reading; but only the widely and the well read can prudently advise the student of literature. The specialist and the partisan are incompetent. Not everyone who has written good things has always written well; hence a single work of a given writer is not safely taken as a test. The prudent adviser must be conversant with every work of an author, before recommending him without restrictions. When we think of the time thrown away on bad and indifferent books, and how imperceptibly the habit may be fastened upon us, we are convinced that the first step in the unhappy cause is not of insignificant import.

And what of our conversations? Are they outside the pale of painstaking. Does it matter little how they are conducted? Far from it. Mark one who evidently makes her love of merriment and gayety subservient to a deep sense of propriety. No word that can offend is likely to fall from her lips; nor is she so anxious to please that she forgets sincerity. Flattery is to her an unknown tongue. She has learned the happy art of being genial, and yet perfectly guileless.

Nor is this a small achievement. Duplicity is not so rare that one can avoid it without weighing the words as they drop from the lips. It is very easy to fall into the ways of fashionable society, and to utter superficial compliments; but we must pass through the fire unscathed if we would maintain our self-respect. It can be done; but earnest labor, and a thoughtful guard upon the heart are necessary. Yet, what a harvest of happy results would be reaped in the social circle were such truthfulness practised!

History, biography and science are full of proofs that seeming trifles are often far from being so actually. The *trifle of taxation*, as England chose to esteem it, was far from light in the view taken by the colonists. American independence was the grand fruit of that simple germ. Kind encouragement from an unobtrusive friend—Mme. Swetchine—had no small share in imparting that confidence in his sublime mission which, under God, gave to the great cathedral of Paris one of its finest orators, Father Henry Lacordaire; and who does not remember the trite story of Newton and the law of gravitation; of Franklin's kite and the lightning rod; of Watt and the boiling tea-kettle? The revolutions in the world of science produced by discoveries, made through the apparently in-

significant circumstances alluded to above, are patent to the world.

The physical comforts of the human race have been greatly augmented by modern inventions, and, almost without exception, these inventions have been the results of discoveries which had eluded the search of shrewd observers in ages that have passed away. The fortunate Galileo, Torricelli, Fulton, Morse, Field and their compeers embraced the happy moment and were made the benefactors of the world.

But we are not looking forward to the time when we shall distinguish ourselves, like a Caroline Herschel, by our scientific researches; yet, ours may be an equally momentous, though more humble task. Our field of observation is that of our own duties to those whom God has given us in the home and social circles. We, even there, must seize the golden opportunities. Our friends, our relatives, the younger members of our families, those who admire, respect, or prize us, will be moulded by our example. An act trifling to the eye of a stranger may be of untold importance to those who trust and love us. It takes but one moment to commit a deadly sin; but one moment is necessary to restore the soul to the empire of God's grace. In one instant we may become the slaves of pride, or any evil passion; a breath, a thought, may free us from that slavery.

We cannot all do grand deeds, grand according to the world's measurement; but it is in the power of all, by little acts of beneficence, to perform duties and charities that in the "Book of Life" will give our names a lustre, before which the glory of a Da Staël, or any other merely intellectual woman, would be as nothing. The little kindness which costs us hardly a thought, may be worth more than gold and diamonds to some depressed or tempted one. An encouraging word, a cheering smile, a needed advice given with friendly earnestness, has more than once turned the scale of life and weighed the balance on the side of virtue.

On the other hand, a scornful look, a thoughtless reproof, a frown, a heartless taunt, have often opened the flood-gates of ruin upon a susceptible heart, and we know not how heavily the retribution may fall upon ourselves. By adding to the happiness of others, we ensure our own, though we would not offer a selfish motive for performing that which is so manifest a duty. The act which seeks a reward *for its own sake*, is at best but mercenary, and loses all its real beauty. Created to a supernatural destiny, we look for something more noble than self-satisfaction in our good deeds; yet we recognize but justice in the peace of a clear conscience which is the portion of those who live to spread joy and sunshine wherever they go.

The cheerful-hearted are always welcome. They forget themselves in the happiness of others—and that simplest of all gifts, "a cup of cold water," which has its reward in heaven, they find ever at hand; that is to say, they are ingenious in discovering numberless unobtrusive methods of easing the burden of others, and of making them happier by making them more contented and resigned.

The poor widow's mite was more than the abundant contributions of the rich. It was the *real pearl* in the midst of more pretentious imitations. She had given all she had; they, out of their superfluous wealth. She sacrificed; they did not. Here is the key to the serious nature spoken of above, and which counts nothing small, however much it may cost, provided it aids us in the attainment of the standard which our dignity as immortal beings presupposes we are ever striving after.

A student, one really deserving of the title, does not perform her duties carelessly; yet, young people at school, unfortunately, are not always students; and some of them, it must be confessed, from first to last, are but triflers. Love of learning to them is an unknown sentiment. The diversions of the recreation hours are dragged into class-room and study-hall, not only taking up their own time which should be devoted to the branch before them, but diverting and annoying those who would gladly be left undisturbed.

What young person wishes to administer an implied rebuke to a companion, by refusing to join in the smile as it passes? And yet how much, but for the distraction, might have been gained in the moment given to a foolish memory, or allusion. Serious application is the insignia of talent, of genius. It makes much of little, and little of much. To poor opportunities, such economical use is accorded, that, like the widow's mite, they become wider and more effective than those without bounds which are placed at the command of the less earnest. Great obstacles are freely overcome, and education of necessity is counted as a life-work. The diploma is but the passport to "higher heights." The "small amenities of life" are of great price, since they are the *circulating media* of woman's most noble birthright, her most precious estate—her holy influence over the home circle.

CAROLINE GRIFFITH (Class '87).

Roll of Honor.

SENIOR DEPARTMENT.

Par Excellence—Misses Brady, Blaine, Blair, Bates, Brophy, Burke, Blacklock, Beschameng, Blakeslee, Clifford, F. Curtis, M. Curtis, Coll, Coglein, Dillon, Donnelly, Dart, H. Dempsey, C. Dempsey, Dezenberg, M. Dunkin, E. Dunkin, Egan, Ewing, Fuller, Faxon, Flannery, Griffith, Guise, Gordon, Gavan, Griffin, Horn, Hummer, Heckard, Hertzog, Harlem, R. Henrichs, V. Henrichs, Henke, L. Hutchinson, M. Hutchinson, Kearsey, Kearney, Kearns, Kingsbury, Kennedy, Larkin, Lingle, M. F. Murphy, H. Miner, L. Meehan, N. Meehan, Morse, McCarthy, Moran, M. McNamara, Nester, Patrick, Pierson, Proby, G. Regan, Riedinger, Rend, E. Regan, Scully, St. Clair, Snowhook, Stadler, Shields, Sterns, R. Smith, M. Smith, Swegman, Stafford, Steele, Trask, Triplett, Thompson, Williams, Wolvin, G. Wynn, Wehr, Zahm. *2d Tablet*—Misses Bub, Clendenen, Carmien, Garrity.

JUNIOR DEPARTMENT.

Par Excellence—Misses T. Balch, Blaine, Boyer, Bruus, Campeau, Crane, Dempsey, Fritz, Griffith, Garrity, Hake, Heyman, Hinz, Hunting, Kennedy, Knauer, Leonard, Lindsey, Mason, McDonnell, McEwen, Morse, Nester, Prudhomme, Rogers, Rhodes, Schmauss, Steele, Stapleton.

MINIM DEPARTMENT.

Par Excellence—Misses M. Becker, I. Becker, L. Cadagan, B. McCormick, E. Qualey, A. O'Mara, J. Wallace.