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The Crusader's Farewell to His Lady.

Bright shines the sunlight o'er fair France,
The meadows glow with blossoms fair,
And on the river sunbeams glance
Between its banks of beauty rare.
My life has seemed of heaven a part—
Life's truest joys bide with me here;
Yet, loved one, I am sad at heart,
For I, alas! must leave you, dear.

I go to roam the far-off lands—
The distant worlds beyond the sea;
O'er snow-crowned Alps, by shining sands,
Amid the wilds of Hungary;
Through valleys of the Grecian state,
O'er desert wastes that fiercely burn;
While here, alone, you'll fondly wait
The blessed day of my return.

I'll see the glorious sun go down
Beyond the Jordan's rapid stream;
Perchance I'll win the martyr's crown
Which I have seen in many a dream.
And where the feet of Christ have trod
My own shall press the yielding earth;
And in the footsteps of my God
I'll find the way to heavenly worth.

So, loved one, think of me at times,
For I shall long for love and home!
In all the lands, in all the climes,
I'll pray for you where'er I roam.
Come grief or bliss, come joy or woe—
Whatever life may bring to you,
Remember that I love you so,
My thoughts and deeds shall e'er be true.

R.

Dualism and the Existence of Evil.

Implanted in the very essence of man's nature is found a feeling of religion, which admonishes him of obligations to love and honor a Being far above him in power and intelligence, to whom he is indebted for what he has, and upon whom he depends. Deep in his soul is an idea of simple, absolute being,

which accompanies all his thoughts and volitions, and which forms their very basis, so that without it he could not think or arrive at a cognition. He may not be aware of its existence; it may be so involved in his mental operations, so obscured and confused, through an incomplete development of his intelligence, as scarcely to make an impression; nevertheless, there it surely exists, and instinctively the soul performs its operations under its influence. When the intelligence is more completely developed, through the action of the material, sensible world, this conception becomes more explicit and distinct; and if in possession of Revelation and Faith, the human mind is enabled to find its perfect expression.

So, man, contemplating the external world, beholding its grandeur and beauty, the regularity and order everywhere existing, is instinctively led, by the force of the conception existing within him, to attribute all to a supremely powerful and intelligent Being, upon whom both himself and all existences depend. Balmés says, very appropriately:

"The purely individual does not satisfy the soul. Nailed to one point in the immense scale of beings, it is unwilling to limit itself to the perception of those that are in its environs, and form, as it were, the atmosphere wherein it must live; it aspires to the cognition of those that precede and follow it, and seeks to know the connection, to discover the law, from which results the ineffable harmony that presides over the creation. . . . When man comes in contact with Nature in herself, despoiled of all conditions relating to individuals, he experiences an indefinable sentiment, a kind of foretaste of the infinite." *

Thus, Reason leads man to the abode of the infinite; but merely to the threshold. There it must stop; its power extends no farther; it cannot lead him within; it cannot bring him to the Throne of the Infinite, and enable him to contemplate it in all its majesty and splendor; it cannot know its nature and essence. All this is above and beyond the province of Reason. If it attempt, alone and unaided, to penetrate these glorious realms, it is struck blind by the splendor of eternal light, falls back bewildered and confused; loses its way, and gropes in the darkness of error and superstition. It is only by the aid of Revelation and Faith that man

* *Fundamental Philosophy*, Bk. iv, Chap. xviii.

can contemplate the Infinite, and be able to find appropriate expression for the knowledge which this contemplation gives. So that, when man, depending upon unaided Reason, seeks to penetrate and fully comprehend the supernatural truths, he falls into the most absurd and contradictory errors.

Hence it is that we find so many errors everywhere pervading the great philosophical systems of ancient nations, not to speak of the lamentable examples, found in more modern times, of men who disdain the use of Revelation and Faith, and seek to establish the absolute supremacy and self-sufficiency of Reason.

In ancient Paganism, the great teachers of the people had but a very obscure conception of the Infinite; and, not possessing Revelation and Faith, had also a very imperfect expression of this conception. They instinctively believed and taught the existence of the Infinite, and, after a manner, represented Him as essentially good. But, regarding both the internal and external world, beholding what to them seemed great imperfections and deformities, and considering especially the existence of evil, they knew not how to reconcile all this with the Infinite Good. Their Reason could not admit evil to be the effect of a good principle, and, in attempting to account for its origin, they fell into many and widely different errors, prominent among which we find that which forms the subject of this paper.

I.

Some taught that there existed two principles: the one good, and the cause of all good; the other evil, and the cause of all evil. This doctrine is known by the name of Dualism, or Ditheism—from the Greek *δύς θεός*—and was held by many of the oriental nations. We shall, however, for the sake of brevity, consider it only as it existed among the Persians; for it was on the Persian theogony that Manicheism, under which form the doctrine appeared as a heresy in the Church, was based.

The Persian Philosophy—as contained in the Zend-Avesta, the author of which was Zoroaster, or Zerdusht, who lived in the seventh century before Christ—expresses its theogony thus: “The primary principle of all things is Mythras, an eternal, absolute being, who is also called Zehrman Ahkerene—that is, unlimited time, eternity without beginning. This principle produced Ormuzd and Ahriman, both, however, eternal beings. Ormuzd, the first-born, is the good being, the principle of all good, and dwells in most pure light. Ahriman was in the beginning a good being; but, through envy of his brother, became bad, and is now the principle of all evil. By means of these two principles, all other beings were brought into existence. Ormuzd, the good principle, created the good spirits and all the good existing in the world; the evil was produced by Ahriman.”

Thus did the old Persian sages seek to explain the origin of evil. There can be no doubt that they founded their system upon an obscure and corrupted tradition concerning the fall of the rebel angels and man, which is confirmed by the fact

that Ahriman, the principle of evil, was usually represented under the form of a serpent.

In the second century of the Christian era, many of the Gnostic sects professed principles founded upon this Persian theogony; but it was not until the third century, that Ditheism, or an amplification of Persian Dualism, was openly taught as a distinct system by Manes, a Persian slave.

According to Alzog; Manes, discovering an affinity between Gnosticism, the Persian Religion and Buddhism, conceived the bold design of forming an universal religion. He held that there were two eternal beings—light and darkness. These two principles manifest themselves by successive generations in different spheres. The good principle fills all things with its light—as the sun in the planetary system. The bad principle is nothing but matter, darkness and perversity. Existing from all eternity, the two kingdoms of light and darkness are in perpetual conflict. To combat the powers of darkness, the good principle formed, from his own proper being, the *primitive man*, who, as the *λόγος* of Philo, is at once the soul of the world and the source of all life (*ψυχή πάντων—μήτηρ τῆς ζωῆς*). In the conflict between the primitive man and darkness, the evil principle deprived him of a part of light, and would even have conquered him, if the good principle, invoked during the contest, had not sent a new emanation of his power, a living spirit (*ζών πνεῦμα—spiritus potens*). This latter, taking the luminous ray of which man had been deprived, united it to matter and formed the visible world, in which each existence has a rank proportioned to its predominating elements. Man, as all creatures, is a compound of matter and spirit, taking his origin from the kingdom of life.

As with other heretics, so with the Manicheans, all did not agree in teaching the same doctrines. Some, following their leader Manes, taught that the evil principle, like the principle of good, was eternal and uncreated; while others held that the principle of evil was created by the good principle, and yet remained independent in his acts. We can see at once the essential distinction between the doctrine of Manes and the Persian system. The Persians, as we have seen, taught the existence of one supreme, absolute being, who created two inferior deities, and by these latter all other beings were brought into existence. Whereas Manicheism was directly opposed to the existence of any single absolute being, but held that there existed two eternal, supreme beings, the one opposed to, and independent of, the other. Hence the Persian system may be called *Dualism*, but is improperly styled, *Ditheism*, which name, as its etymology shows, can be applied only to the doctrine professing the existence of two gods—as Manicheism.

Although Manicheism, as a necessary consequence of its principles, required the admission of two gods, yet the Manichean, as a general rule, openly professed his belief in one only God. He admitted a trinity, which at first sight seemed similar to that believed in by the Christians; but on close examination it would be seen to contain nothing but abstract formulas. Christ and the

Holy Spirit are but divine emanations, destined to combat evil in the world. They were horrified at the thought of ascribing to God, either directly or indirectly, the origin of evil; and for this reason they excogitated a principle, distinct and different from God, and this they held to be the cause of evil. "St. Augustine," says Father Perrone, "never condemned the Manicheans as adoring the principle of evil, although he reproved them for making it a god, and this as a logical consequence of their doctrine."

Manicheism was ably refuted by SS. Anselm and Augustine; especially the latter, who, for a time, had been himself captivated by the brilliant promises and seductive teachings of these heretics. Soon, however, his deep, penetrating mind perceived the shallowness and insufficiency of these doctrines, he set to work vigorously and accomplished their complete refutation.

Thus overthrown, the errors of Manes—at least in reference to Dualism, its other tenets were more or less incorporated in the teachings of the other sects that afterwards sprang up—were forgotten until the seventeenth century when they were again brought to light, and an attempt made to establish his doctrines by the notorious Bayle. This individual did not, indeed, profess Manicheism, in fact, he did not profess anything; in his capacity of universal sceptic, he could not, consistently with himself, go so far; he considered the doctrine as absurd in itself, but maintained that the arguments in its favor were irrefutable, and that by their means alone could any explanation be given of the existence of evil in the world. He was silenced by Leibnitz and Malebranche, who, themselves led too far by their zeal and ardor, went to the opposite extreme and professed Optimism. Thus far the history of Dualism. A brief refutation of this error may be given as follows:

II.

Dualism, then, as we have seen, holds that there exist two eternal, supreme, infinite beings: one the principle of good, the other the principle of evil; and that, in this way only, can we explain the existence of evil.

Now, in the first place, Reason cannot admit the existence of a being supremely evil. Good is a reality; evil is the privation of a good or reality. The *summum bonum* is the possession of all reality; hence the *summum malum* would be the privation of all reality, or mere nothing, and nothing cannot be a principle of things. Hence the Manichean system is opposed to right Reason.

In the second place, *Manicheism does not explain the origin of evil.*

Manicheism supposes the existence of two principles from all eternity at variance with each other, one endeavoring to prevent the other from producing anything. The good principle, being essentially determined to good, must ever strive to prevent the production of any evil; and, on the other hand, the evil principle is essentially determined to evil, and, consequently, must always endeavor to prevent the accomplishment of any good. Now,

as both these principles are supposed equal in power, it is manifest that nothing can ever be produced. Nothing can exist but these two principles, perpetually contending, without either being victorious. Hence Manicheism, instead of explaining the origin of evil, only serves to render it still more inexplicable.

This consequence forcibly struck the sophist Bayle, and he attempted to explain it away by another absurdity. He said:

"These two principles foresaw that there would be nothing but a continued strife without any result, so they entered into an agreement to share with each other the production of things, so that thus the good principle might produce what good he wished, without any interference on the part of the evil principle, and the latter might accomplish his work without being troubled by the good principle."

But the sophist failed to observe here that he was but contradicting himself. For, in the first place, these two principles are essentially determined the one to good and the other to evil. Hence, by its very nature, there is an absolute necessity placed upon the good principle to do good and prevent evil, whereas, on the other hand, there is an equally absolute necessity placed upon the principle of evil with regard to producing evil and preventing good; so that, having such a necessity imposed upon them, they could enter into no such agreement. Again, it is supposed that these two principles are independent of each other; but if they made this agreement, they ceased at the same time to be independent. Hence Manicheism does not explain the origin of evil.

Thirdly: *Evil may exist in the world under one infinitely perfect being.*

We distinguish two kinds of evil—physical and moral. Physical evil is the privation of some natural good—that is, of a good which in itself tends to the natural perfection of a being. Thus, health is a natural good; its privation, or sickness, would then be a physical evil.

Physical evil is not such absolutely, but relatively; that which is evil to one may be good to another; and with regard to the same being, what may be an evil in one respect, is a good in another; and God may intend these evils, so-called, as means of obtaining a greater good.

Moral evil is the only real evil. It is that which is opposed to the moral law, or rule of morals; it is a privation of a perfection which the rational creature should possess, and he alone is responsible for the loss. As the free, rational creature is limited in intellect, and liable to deception on the part of the will—circumstances essentially connected with his condition as creature, when constituted, as man is in the present life, in a state of trial—it follows that he may act in opposition to the moral law, that he may use his liberty for good, or abuse it for evil. Hence the cause of evil is to be placed in the will of the free rational creature, or rather, to speak more correctly, in the abuse of his freedom. From this we see that the intelligent creature is the sole cause of moral evil, and in no way can it be referred to God as its cause.

C. J.

Success.

Most men fail in the attainment of their proposed object; and, generally, when there is considerable difficulty connected with it, the failure is much the greater. Still, there is in all men a kind of innate propensity towards the attainment of success; and this is, at the same time, a guide to man and a help to surmount the obstacles that would prevent his labors from producing good results.

Men are always striving after success, whether the object be lawful or unlawful. In the various avocations of life, where there are so many different objects sought after, so many different means adopted, there is one common thought to the striving multitude, and that is success. I must succeed at all hazards, is the general feeling of all. But, alas! not all succeed; many are disappointed in their expectations. Where so many busy hands toil, so many busy brains labor, there must needs be some before whom success flies away, as the butterfly does before the hands of the playful child. Success does not favor all, although so much sought after. We can never be sure of it, be it ever so near. We can sometimes persuade ourselves that we have reached it; but persuasion is not possession. We must grasp it, and be certain of its attainment. Confidence, however, should never fail him who is anxious for the success of his labors, for confidence is always better than diffidence.

There is, then, this desire of success pervading the multitude. The leading idea of man is contained in the word *success*. But a word about the nature of, and how to arrive at success. Webster defines it as "the favorable or prosperous termination of anything attempted;" also "the attainment of a proposed object." It is not just now our intention to write about the lawfulness or unlawfulness of the object. We suppose it to be lawful, and the attainment of which is worthy the exertions of any man. Our present purpose is to illustrate how to be successful, or what means to adopt in order to attain the proposed object.

First of all, choose the proper means. Common sense and your own personal experience, added to what you observe in others, will direct you in selecting the best and surest means. Let history be your guide. The names of many and great orators adorn her pages. Do you pursue the study of oratory, look upon them as models and shape your life after theirs, if not, perhaps, in a moral point of view, at least in an intellectual and physical. You know the story of Demosthenes; let it teach you the fact that in oratory, as in everything else, obstacles must be surmounted, difficulties overcome; and that it is only after long and continuous exertions you can come forth as a man, conscious of your abilities, and sure of success. It is true, no second Demosthenes or Cicero has yet appeared; they stand alone and unrivalled amid a host of orators who imitated, but never equalled, much less surpassed, them in this superior art. But it is also true that their example has instilled into many a mind that love for the study of oratory

which was at the same time the germ, as it were, of future fame. History contains lessons of wisdom and advice which, unfortunately, are overlooked and ignored by the multitude. We have to learn a great deal by example, and it is useless, nay even impracticable, to imagine that what brought others success and fame will be but a fruitful source of bitter disappointments to us. What is true of old is true of to-day. The same causes, in the same circumstances, produce the same effects. Applying this as an illustration of the argument, we could not doubt of the prosperous issue of an object attempted by us if we but follow exactly the footsteps of those who, in things of the same nature as those in which we expect to succeed, have been crowned with success. Great men were always prudent men—prudent and cautious in the selection of the means which were to render them famous. When Alfred Tennyson, the poet laureate, at the appearance of "Poems by Two Brothers" found himself rather severely censured by Coleridge and Wordsworth for the ill success of the poem, as they found little to admire in it and much to blame, he for ten years buried himself among his books and was heard of no more by the public during all that time. He became a laborious student, a painstaking thinker and inquirer, with the view of fitting himself for the career which his talents and ambition impelled him to pursue. On his re-appearance he soared at once to a high place in the poetical firmament. In 1845, Wordsworth said: "He is decidedly the first of our living poets." The same is true in every other walk of life.

It is only upon honest and prudent means that success depends. However, there is another essential requisite for the attainment of success, and which is implicitly contained in the former. It is true, the best and surest means are to be adopted. A person may have his mind stored with knowledge, and even impart it to others with ease: that is, he tries to impart it, but, unfortunately, fails. He is ignorant of the manner. He who has the materials wherewith to do something does not necessarily do it the best; another, with less satisfactory materials, may succeed better, simply because he knows how to apply them best. If, then, we intend to know a thing well, we must use the best possible means in the best possible manner, and success will be our reward. Bishop Spalding says:

"Take anything which it is well to do, learn how to do it thoroughly well, better if possible than anyone else, and you are at the head of a realm, high or low, but in any event away from the crowd's pressure. The land is filled with young men who can find nothing to do, because they do not know how to do anything thoroughly well. To be able to do what ten thousand others without special training can do also, means low wages and uncertain employment. The fine skill which places us in the front, where there is always room, can be acquired by patient, assiduous labor, and in no other way. Even the instances which seem to be in contradiction to this law are easily brought under it. It is God's law of progress, the law of liberty and of inequality giving dignity and charm to life. We are what we make ourselves by the free use of God's gifts."

These words are a mine of instruction, and are not addressed to students only, but to all classes of men. Would that these lessons of wisdom were

put into practice, and most of the disappointments now met with would vanish, even as the mist and dew vanish before the rising sun. The German proverb says: „Grüß gewagt ist halb gewonnen," and the English has, "Well begun is half done." There is no doubt about the truth of these proverbs. Partaking of the universal approbation of men, they, moreover, are confirmed by daily experience. A task that is undertaken with the full determination of being brought to a successful issue rarely fails to prove a success. This is more often the case when duties or works undertaken are by their very nature difficult of attainment. Nothing but an iron resolution and a good beginning will, in these cases, result in anything like success. Men of no determination, no energy, generally leave off at the first difficulty. Men of resolution, spirit and energy carry off the palm of success. It is in the nature of things. The law of progress implies it, and men of both classes realize it. Begin, therefore, well; for on a good beginning depends in a great measure a good end. Be wise, and profit by the experience of the past.

In the order of things there are some objects for whose attainment one single action would not suffice, but constant, repeated efforts are needed. We speak of the success of an hour's, a day's, a month's, or even a year's work, but within the range of man's pursuits. But there are some objects for whose successful issue years, nay even a whole lifetime is required. Such, for instance, is the success of a student, a musician, an orator, etc. A student's career at college exhibits this in all the various stages. Each hour's study, each week's review, each month's competition, and each semi-annual examination has its own individual success. The results, good or bad, of the year are manifested in the rewards or premiums given to the student at the annual commencement. But one year does not suffice for the education of the student. His moral, physical and intellectual nature would gain but little by one year's training. He has to return to college in September, when he will continue to study and improve in science, virtue, and in the knowledge of God and religion. But his college years draw to a close, and he is about to leave his *Alma Mater*. But will he leave it as a true gentleman, his mind stored with knowledge, his physical training complete, his moral works without blemish? In order to answer this, we have to go back to the time when he first entered the college halls; we have to know his daily duties—whether he satisfied his teachers as to the daily lessons, his daily conduct. Did the end of each week find him farther advanced in science? Were the month's, the year's duties a success? If so, we can say that the graduating student is worthy of the honors conferred upon him by his *Alma Mater*, to whom, in after-life, he will be an honor and glory. It is thus we can prove the success or failure of the student. The same is true in every walk of life. Entire success depends upon the good results of each individual action; the same as the glory and prosperity of a nation depend upon the honor and renown of each individual member.

In general, one cannot be a moral man in old age whose youth was spent in licentiousness. Do not imagine you know something, unless you have studied it; and even then rely not too much upon what you have made your own.

We are so constituted that we can acquire no facility in the performance of any action, unless that action is repeated. Experience teaches it. Virtue consists but in the performance of actions, sometimes apparently insignificant, but, nevertheless, virtuous in themselves. A man who is at all times, in all places, and under all circumstances prepared to perform virtuous acts, is a good and moral man. Even in the physical order this is illustrated. Agility of limb, strength of muscle, soundness of constitution, dexterity in gymnastics, all are invariably acquired by a long and continual habit of exercising those particular organs.

As regards knowledge, this is not the less true. *Scientia est systema quoddam cognitionum*. Science is acquired but by long continued study; it is not the result of an hour's thoughtless reading. Poets are born, not made, they say. This is true, in a certain sense; but the fact is that if poets remained as they were born, the world would not now admire and feast upon the beauties of the works of an immortal Shakspeare, neither would posterity cherish the strains of a Homer, a Virgil, a Dante, a Goethe, a Schiller, a Wordsworth, and a host of others. In support of this, the example of Alfred Tennyson might be adduced. Ten years of serious study and painstaking thought have made him a poet laureate. The musical world to-day wonders at the ecstatic strains of a Beethoven, a Mozart, a Haydn, a Paganini; and not a few, perhaps, of the present composers in the silence of their own chambers endeavor to reproduce their matchless compositions. But all in vain. Beethoven's rival has yet to appear. No doubt those great masters owe a great deal to what men generally call genius; but more, perhaps, of their success is due to their love of art, and constant endeavors to perfect themselves in it. Read their biography, and you will be convinced the more of this. Strive, then, to seriously and earnestly apply to the means on which success depends. Act well your part; be not a coward; fight manfully, and victory will crown your efforts. There are, however, a few more steps to be taken on the ladder that leads to success. Be industrious, and shun delays. Have confidence; never reject the counsel of the wise. There are men who with great spirit and energy begin their undertakings, but soon give way to what people generally call laziness and despondency. This is owing to a kind of attraction which a work newly undertaken gives to the doer; but as circumstances sometimes render things precarious, and show them in another light, and the daily routine of repeated actions engender laxity of purpose and weakness of mind, it is not very astonishing when such fickle-minded persons loosen the reins and give up in despair. But this cannot be said of industrious, manly persons, who, whether fortune smiles upon, or failure stares them in the face, are always the same in purpose and will. Like a ship in

mid-ocean, which rejoices in fair weather, but also bravely stands opposing winds and surging waves, and brings her passengers to the friendly shore, even so does the man of strong purpose and industrious habits bring his undertakings to a successful issue. But why write more on this subject? Does not daily experience and careful observation prove it? Let us not be deceived. A young man of indolent habits will never meet the expectations of his parents and friends, and will remain indolent of mind even as he is indolent of habit. It is not to such the palm of success is given; not to such is life a delight and a blessing, but only a fruitful source of misery and misfortunes.

Bacon says: "Fortune is like the market, where, many times, if you can stay a little, the price will fall." There is surely no greater wisdom than to time well the beginnings of things. Dangers are no longer light when they seem light, and more dangers have deceived men than forced them. It may be prudent sometimes to avoid dangers, for "he who loves danger shall perish therein;" but it is always advisable to avoid delays; for the ripeness and unripeness, as it were, of the occasion must ever be well weighed; and when good opportunities for the execution of things are at hand, but are passed by unnoticed, it is like the farmer forgetting to harvest when the crops are ripe, or the merchant failing to buy when merchandise is cheap. Like the student who always takes the first and best hours to prepare his classes, makes progress and is never at a loss to answer, so a man who seizes upon the first and best opportunities for the execution of a work, as a rule, succeeds, is happy, and prospers in whatever avocation or business he may be occupied. Even in the physical order we see every day exemplifications of this. Those little animals that now in our groves are so busy gathering provisions for winter, how lively, how agile they search among the leaves and under-shrubs for the little acorn, which they quickly seize and carry into their underground nest! They delay not; for aught they know, snow will very soon cover the ground, and shut off the acorns from their search. "Man proposes, but God disposes." Men sometimes lose sight of this, and fail to implore the help of Him who sways the human heart, directs the will to good, and supports us when we falter. The destinies of individuals, as well as nations, are in the hands of the Lord of all, who sometimes makes success smile upon them, and at other times reverses, heavy and bitter, weigh upon them. There is everything mysterious in the ways of God, and what is incomprehensible to us is clear to him whom God enlighteneth. Therefore we should never be distrustful, but, relying upon His assistance, wend our way through the obscurities of life. We shall then find the words of the poet verified:

"This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow—
There's nothing true but Heaven!"

M. L.

[*Providence Visitor.*]

The Brownson Memorial.

The design of the undertaking is to erect a suitable monument at Central Park, New York. While many imposing memorials in this beautiful park have been erected, through the generous assistance of Catholics, none perpetuate the memory of one well known for sterling Catholicity as well as other virtues deserving honor. Hundreds of thousands annually pass through the delightful walks of this well-known park. Every section of the country and, in fact, of the world, contributes to the number. Hence a monument so situated would be a means of educating many. It would draw the attention of a great number to the life and labors of this distinguished citizen, who would not otherwise have learned anything about him. In many instances, this would excite an interest and suggest a search, which would result in a more liberal study of Catholic history and biography, philosophy and general literature.

We need memorials of this character to remind us of men and events of more than ordinary interest which, in the hurry and struggle of the age, might otherwise be neglected. One of the reasons why our Catholic youth does not exhibit a greater interest in Catholic literature is because their attention is seldom called to the consideration of particular incidents in history, the biography of noted men of different ages and countries, or the merits of particular books. The field is new and strange to them, and, not knowing anything about its advantages within, they cannot be condemned if they pass it by and enter the one which has been brought to their attention on every possible occasion.

How few there are who could relate, in interesting form, items of interest about such men as Judge Gaston, Charles Carroll, Commodore Barry, or Chief Justice Taney; of Ozanam, Chateaubriand, or Montalembert. Such names as these ought to be household words. The mention of such subjects as "The Labors of American Catholic Missionaries," "The Early Constitutional History of England," "Feudalism and the Crusades," or "The Holy Roman Empire," awaken scarcely a particle of interest, although it would be difficult to mention an equal number of subjects possessing as much interest and importance.

But to return to our subject. The Committee appointed by the Catholic Young Men's National Union to represent it in this movement, is as follows: M. J. Harson, Providence, R. I.; A. J. Faust, Ph. D., Washington, D. C.; J. A. Flaherty, Philadelphia, Pa.; E. J. Dooley, Brooklyn, N. Y.; and C. B. Northup, Charleston, S. C. They hope to interest most Catholic societies, and a large portion of the Catholic press of the country in the undertaking. A well-known priest will act as general-treasurer, to whom all contributions will be sent. These will be deposited subject to the order of four or five episcopal trustees. A general committee will be appointed, which will embrace the names of many of the best known Catholic lay-

men in the land. These will look after the interests of the movement in their respective sections. That the undertaking will be a success is beyond question. The Committee have already received words of greatest encouragement and approbation from the highest sources.

His Eminence Cardinal Gibbons writes: "In honoring the memory of Dr. Brownson we honor strong faith, sincere piety and great learning," and hence commends very highly "this laudable undertaking of the Catholic Young Men's National Union." Archbishop Williams writes that "he is willing to serve in any way to honor the memory of Dr. O. A. Brownson."

Bishop Gilmour, of Cleveland, assures the Committee of his co-operation in their plans.

Bishop Keane, of Richmond, writes that as he is to start for Rome in a few days, and his movements, for several months, will be uncertain, he will not be able to take an active part in the movement, but extends "best wishes for the success of this most praiseworthy undertaking."

Bishop McQuaid, of Rochester, writes: "I am most willing to do honor to the memory of Dr. Brownson in any way that seems honorable to him and to us."

The Committee will be prepared to present a formal appeal to the public in the course of a few weeks.

H.

Art, Music and Literature.

—Dr. Charles Waldstein, the young American who is at present the Director of the Fitz-William Museum in Cambridge, England, and a lecturer in the university, has an important contribution in the November *Century*, in which he describes the temple of Diana of the Ephesians, and identifies a recently discovered ancient silver plate as the work of the Ephesian silversmiths, whose industry is described in the Acts of the Apostles, xix, 23, etc.

—An Egyptian papyrus, 42 feet long, containing all the chapters of the "Book of the Dead," has just been received and enrolled at the Sage Library, New Brunswick, N. J. It was secured for the library about six months ago, by the Rev. Dr. Lansing, a well-known missionary in Egypt. Experts, because of the unfrequent use of hieratic characters, pronounce it to have been written nearly 3,000 years ago. It is declared to be a fuller and more complete copy than the Turin papyrus, fac-similed by Lépsius.—*Ex.*

—A new musical instrument has been invented by William Marshall. It is of the piano class, but is distinguished from that instrument by having "a chest something like that of a violin, which it has instead of a piano's sound board." The inventor claims for his instrument, which he calls "Chórdarmia," that it is super-excellent for vocal and instrumental accompaniment in the private family circle and in the ordinary concert-room; and it also serves, though not as well, for solo playing in the private family circle.

—A valuable addition to the very limited list of

good books for boys will be "Midshipman Bob," by E. L. D., soon to be issued in handsome style by Prof. J. A. Lyons, Notre Dame, Ind. This story caused a perfect excitement of enthusiasm among the youthful readers of *The Ave Maria*, and many have expressed a wish to see it in a book form. It is dedicated "To boys in general, but particularly to those who are pluckily fighting their way against the world, the flesh, and the devil, towards a manhood worthy of their faith, their country, and themselves."

College Gossip.

—Mr. L. G. Baillarge, a venerable old citizen of Quebec, has contributed \$10,000 to the establishment of a chair of literature and eloquence in the Laval University.

—The students of the University of Pennsylvania will reproduce the Greek play of Aristophanes, entitled "The Acharnians," at the Academy of Music in New York, on Friday evening, Nov. 19th.

—The Science Hall of the Case School of Applied Sciences, Cleveland, Ohio, was recently wholly destroyed by fire. The loss is estimated at \$200,000, and included museums and cabinets of great value. There was an insurance of \$75,000.

—Harvard celebrated the 250th anniversary of its foundation on Monday, the 8th inst. The President of the United States, the Governor of Massachusetts, and other distinguished men, were present. An address was delivered by James Russell Lowell, and a poem read by Oliver Wendell Holmes. In the course of his address, Mr. Lowell spoke earnestly and forcibly for the retention of Greek and Latin studies as essential branches of a Collegiate Course. "Let the humanities," he said, "be maintained and undiminished in their ancient right. Give us science, too, but give us, first of all and last of all, the science that ennobles life and makes it generous."

—Mr. E. F. Baldwin, the architect, has been entrusted with the building of the Catholic University at Washington. None of the various plans submitted by architects of this and other cities were satisfactory to the conference committee, and it was decided at the recent meeting to place the work in the hands of Mr. Baldwin, who will at once prepare drawings from which a selection will be made. No definite plan has as yet been determined upon, though it is understood that the prelates having the erection of the University in hand propose to have the theological seminary, which is to be the main building, centrally situated, while the others are to be grouped around it. The principal structure will be fully three hundred feet deep, and its probable cost will hardly be less than two hundred and fifty thousand dollars. It is proposed to make this one of the finest and most imposing structures of the kind in the country. Ground will be broken on March 1, and the building pushed to completion as rapidly as possible.—*Catholic Mirror.*

NOTRE DAME SCHOLASTIC.

Notre Dame, November 13, 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 who have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC Contains:

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

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

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

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

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OLD STUDENTS SHOULD TAKE IT.

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Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

Our Staff.

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

Manual Labor.

There is in the United States, in our day, a false pride concerning employment, concerning the honorableness of personal labor. This false pride does not affect all young men, but we fear that many of those who have had the advantages of a collegiate education are affected by it.

From the time when the decree went forth that man should earn his bread by the sweat of his brow, there has been, to a certain extent, a natural feeling of rebellion against it. In the early ages of the world this feeling was caused by indolence alone, and not by pride; for we know that in spite of it, labor was considered honorable. The patriarchs felt no degradation in tilling the earth and keeping cattle. The Romans, during the ages of the republic, entertained no contempt for labor, for we read that the great Cincinnatus when chosen as the supreme magistrate of the Commonwealth was found at the plow. Among the ancient Hebrews none of the ordinary occupations of life carried with them anything of dishonor, and the prophet Eliseus, though a man of wealth, was found ploughing in his field. All labor, though it might not be welcome, was in those times honorable. But as the increase of wealth enabled some to live without toil, they were led to pass their time in idleness, and their idleness gained by association a reputation and a respectability which it was far from meriting; while, on the other hand, labor sank in the estimation of men, and they rebelled against it through a false pride.

Then, moreover, in the Middle Ages, when Eu-

rope became the prey of a horde of military adventurers, the whole country was parcelled out among them in the form of large estates. Those who formerly owned the lands became the serfs of these men, and held their lands under the obligation of personal service. Toil then became the badge of servitude, and idleness the symbol of nobility. This accumulation of great riches without toil or personal merit, by violence and rapine alone, and the transmission of them by the laws of primogeniture, seem to have destroyed the foundation of all true estimate of character. In England these institutions have been perpetuated, and have kept alive the same feeling. Hence, society is there divided by a barrier which is absolutely impassible.

It might be supposed that in this country, where all distinction of class is professedly done away with, where the citizen has shaken off the unjust institutions of the Old World, he would likewise cast aside its prejudices. With large forests to clear, and broad prairies to settle, it might be supposed that, as every man here is the artificer of his own fortune, labor would be again restored to that high estimation in which it was held in the primitive ages. Besides this, the establishment of a republican form of government might have, one would think, the same tendency. Yet such is not wholly the case. Our country also is suffering from this false pride. Young men despise agriculture and mechanic arts, not only because they promise a less comfortable support, but because they consider manual labor as incompatible with respectability. Although there is no land on the face of the earth where there are greater inducements for farming, and where mechanical skill is more highly rewarded, yet there is a feeling of degradation clinging to the idea of personal labor which prevents young men from devoting themselves to it. This is why commercial houses are stocked with poorly-paid clerks, who might succeed far better did they return to their farms, or learn a good trade. This is why there are so many young men endeavoring to enter the learned professions. A new village in the far West scarcely springs up before it is overrun with professional men.

It may be objected that a collegiate education unfits young men for a life of toil, that it has a tendency to cause that extreme fastidiousness which drives them from manual labor. But to this objection we may answer that the feeling against the respectability of labor is a prejudice false and unfounded in the nature of things, and has its origin from an accidental association of ideas. The truth is that one kind of honest labor is as respectable as another. No employment dignifies the person; but, on the contrary, the person dignifies the employment. If, for some ages past, those who have done the labor of the world have not had the advantages of education and refinement, it does not follow that those who do possess them should refrain now from taking part in it. On the contrary, they should assist in dignifying labor; and, learning at college as they do, that all kinds of labor are respectable, they should at least be free from unreasonable prejudice.

B.

(The edition containing the following article, having been exhausted, we are compelled, in response to repeated requests, to reprint it.)

Sacrilegious Robbery.

Early on the morning of Oct. 6, robbers broke into the magnificent Church of Our Lady of the Sacred Heart at Notre Dame and stole the two valuable crowns from the shrine of the Blessed Virgin. An entrance was effected through the new extension—which had been somewhat exposed, owing to its unfinished state—and breaking through the temporary board-partition separating it from the sanctuary and body of the church. The theft was discovered on the assembling of the Community for religious exercises at five o'clock, when their attention was attracted to the long ladder which the robbers had left standing against the wall by the statue, and immediately the rich crowns were missed. Communication was, shortly after, made with the authorities at South Bend, and information received in return that one of the thieves was captured with the booty and placed in jail; but the crowns had been so battered and broken as to be placed beyond possibility of repair. Such is the brief record of one of the most deplorable occurrences in the history of Notre Dame.

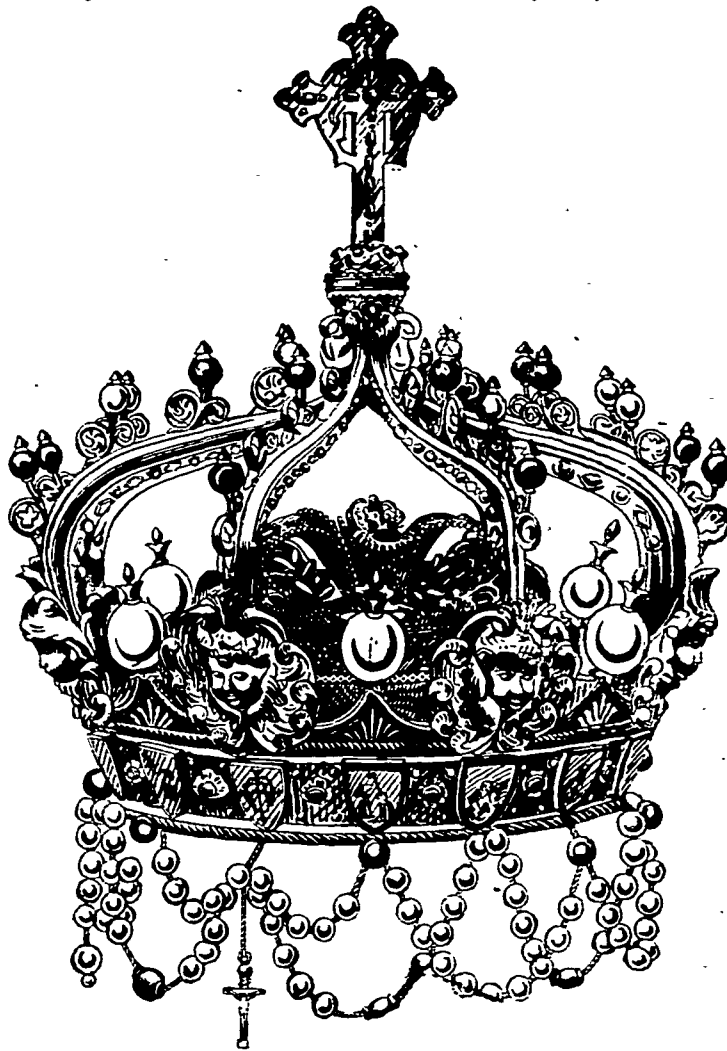
The large crown was designed, in the year 1866, by the Rev. Father Carrier of the Congregation of the Holy Cross, at that time Professor of Natural Sciences in the University, and made in Paris by one of the best and most promising young silversmiths of France. It was the gift of thirty generous and noble-hearted persons, all valued friends of this institution, whose names had been engraved on the casings of the Fifteen Mysteries of the Rosary, each having contributed one hundred dollars towards it. These thirty devoted Catholics constituted the "Guard of Honor." A diploma to that effect, signed by the Most Rev. Dr. Spalding, Archbishop of Baltimore, was given to each of them, on the 31st of May, 1866, when the large University building—which was destroyed by the fire of 1879—was solemnly dedicated by that eminent prelate.

The names of those forming the "Guard of Honor" had been inscribed on the crown, and were

as follows: Very Rev. E. Sorin, Notre Dame, Ind.; Gen. D. W. C. Clarke, Burlington, Vt.; Commodore A. H. Kelty, Washington, D. C.; Judge P. B. Ewing, Lancaster, O.; Mr. Thos. Layton, New Orleans, La.; Col. Diversey, Chicago, Ill.; Mr. J. Forrester, Laporte, Ind.; Mr. J. Harvey, Washington, D. C.; Mr. G. Enins, Washington, D. C.; Mr. J. Foley, Elmira, N. Y.; Mr. J. L. Walsh, Chicago, Ill.; Mr. J. Condon, Laporte, Ind.; Mr. J. F. Baasen, Milwaukee, Wis.; T. Ewing, Lancaster, O.; Rev. N. H. Gillespie, Le Mans, France; Mrs. General W. T. Sherman, St. Louis, Mo.; Mrs. Col. Tucker, Burlington, Vt.; Mrs. M. Doherty, Memphis, Tenn.; Mrs. P. B. Ewing, Lancaster, O.; Mrs. F. Casey, Mound City, Ill.;

Mrs. A. Mayer, Fort Wayne, Indiana; Mrs. S. McKernan, Indianapolis, Indiana; Mrs. E. O'Brien, New York, N. Y.; Mrs. J. Metzger, Niles, Mich.; Mrs. A. E. Hughes, Chicago, Ill.; Miss Annie E. Smith, Washington, D. C.; Miss M. Power, Memphis, Tenn.; Miss Angela Arrington, Chicago, Ill.; Miss Angela Ewing, Lancaster, and Mrs. M. M. Phelan. The last-named gave seven hundred dollars. In order that the two full and centre Rosaries could be said daily, diplomas were presented to the "Children of Mary" of St. Mary's Academy, Notre Dame, Ind., and the "Children of Mary" of the Academy of the Visitation, Georgetown, D. C.—each society promising to comply with certain specified conditions.

Not a particle of inferior metal was employed in the construction of this



THE CROWN.

crown; all was solid silver-gilt, even the strengthening band inside; the whole was embossed, or punched out with the hand, compactly hammered, and very carefully chased. The sixteen medallions at the base, representing the Fifteen Mysteries of the Rosary, and the monogram of the Blessed Virgin, were beautifully enamelled, and cost one hundred francs each. The balls along the mountings, and the smaller ones, forming the Fifteen Decades of the Rosary, were of the purest crystal.

Five workmen were constantly employed during three months in making the crown, and twelve for two weeks. It weighed fifty-two and a half pounds, and contained twenty-three and a half pounds of pure silver, and one and three-fourths pounds of gold. It measured twenty inches in diameter at the base, two feet, four inches in the middle, and was

two feet, six inches high. The sixty-four precious stones on the band, between the Mysteries, were all *fine* (*turquoises*). The seventy on the cross, which contained the monogram of Mary, and the sixteen on the ball of the cross were also *fine*. There were eight large and very fine crystal balls, thirty-two small ones, one-half of which were colored red, and one hundred and sixty-five, still smaller, forming the Rosary beads. The two hundred and eighty-eight other stones were only half fine. It was purchased at a cost of \$3,500; but its value, by reason of its intricate and artistic workmanship, was estimated at a much higher figure. The smaller crown was also of solid silver, elegantly wrought, and a magnificent work of art. From an artistic point of view, apart from the intrinsic value of the material, the destruction of these precious crowns is a great and, we fear, an irreparable loss. The artistic labor represented in their construction was by far more valuable even than the precious metal and more precious stones, used by the skilled artisans. Each of the miniature enamelled designs which decorated the large crown was a masterpiece made by the best artists of Paris. Several of these are missing, and the remainder have been seriously damaged; sixty-nine of the large precious stones have also been lost. In the world

of religious art, the destruction of the large crown is as great a loss as would be an irreparable injury done to a painting by one of the grand masters.

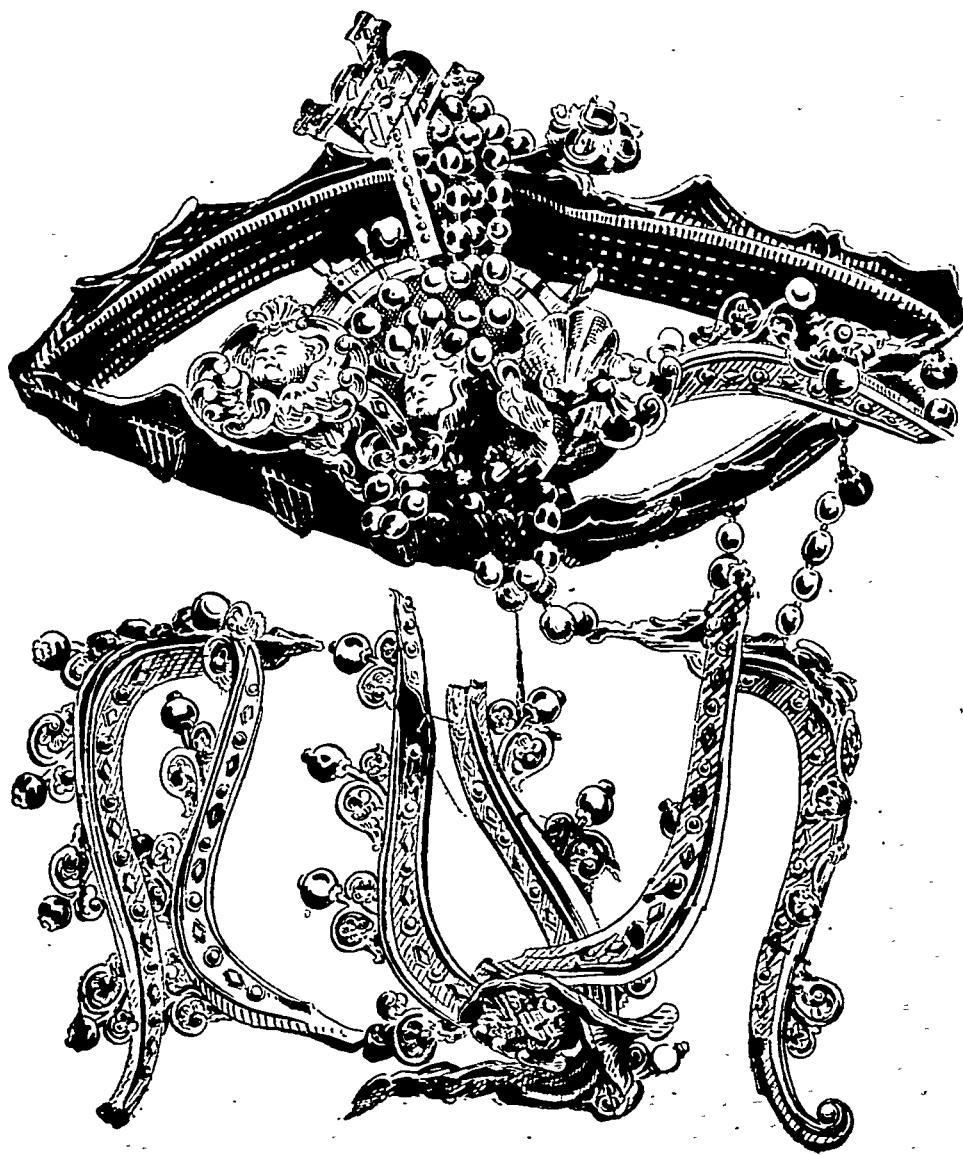
The lover of art, and the friend of Notre Dame, wherever found, must certainly be pained to learn of this act by which a monument to religion has been destroyed, and a treasure, unique in its way, robbed of its value as one of the grandest specimens of human handicraft. But by none can the loss be experienced so keenly as by the religious inmates of Notre Dame—not because of any pecuniary or other material considerations, but because what has been so ruthlessly destroyed was the first *offering* made to the Virgin Mother of

God, at a time (May 31, 1866) when Notre Dame was solemnly dedicated to her honor by the highest ecclesiastical dignitary in the country, amid the most imposing and solemn display ever witnessed in the West. This large and beautiful crown was intended as a precious and fitting *souvenir* of an event ever to be remembered in the annals of Notre Dame and worthy of a foremost place in the history of Religion and Education in America. As such even more, perhaps, than its material and artistic value, this crown was treasured by all, and given its public, prominent place pendent over the beautiful marble statue of the Immaculate Conception in the church. The associations connected with it; the memories which it recalled; the bright hopes of which it was the harbinger, gave

it a value to the community at Notre Dame far more precious than what its costly material and artistic workmanship could give it in the eyes of others.

* * *

We have been somewhat disappointed in the excellence of the engravings which we present in this issue. However, though the pictures can give but a faint idea of the beauty and value of the original, yet they may, by the striking contrast which they present, serve to portray, to some extent, the greatness of the work of destruction accomplished by the sacrilegious robbers. Since the foregoing description was written,



THE BROKEN CROWN.

a competent artist has been found in Chicago, who declares that he is able, though at the cost of much time, labor and expense, to restore the crown to its former artistic shape. This interesting fact has already been made known to our readers through the circular issued by Rev. L. J. L'Etourneau, Assistant Provincial of Notre Dame, and published in our last number. No further comment is needed from us, except to repeat the expression of our hope that, before many months shall have elapsed, this grand *souvenir* of Notre Dame's consecration may be seen again occupying its fitting place in the shrine which it had so long adorned.

Timely Topics.

The SCHOLASTIC Staff, in modest self-consciousness of their real worth, had prided themselves with being up to the intellectual status of the times, till, suddenly, last week, this declaration of the Concord School of Philosophy beset their path: "The self can know itself only by discriminating itself from itself through self-regulated distinctions in itself." The three of them pulled themselves over themselves, retired within themselves, and then looked wise at that sentence. But the longer and harder they looked, the denser cloud on cloud gathered o'er them, till they stood like men bewildered. The loquacious, rollicking Don for once in his life was silent, and sat like a spirit of despair and wept. Bec. suggested the advisability of accepting the declaration *bona fide*, and dropping it; but pugnacious little Phil. said: no, never! And, with grim determination glaring from his eyes and his hirsute coronal bristling like barbed wire, he clung to it; and, alas! he clingeth there still. The pearls that, undoubtedly, lie hidden in the profundity of the Concordian declaration have not yet been brought to light. Is there no sympathetic soul in our midst, no Bostonian, reared in the philosophic atmosphere of Bunker Hill, and duly nourished on baked beans and codfish balls, willing to take their hand

"And from the night
Lead up to light
The Staff?"

As far as can be gleaned from present indications, there is likely to be a goodly supply of readable essays this year. Quite a literary boom has been inaugurated, and we see no cause why it should not grow and spread. Let all who can write in the desired strain drop us an article now and then. A little literary work occasionally is beneficial for everyone, even for him who is immersed over his ears in regular class-work.

In this connection we beg leave to make a request: Let your articles have, if possible, a local color, or write of living *dramatis personæ*. At all events, stay off the beaten, dull, and dusty highways. Strike out sideways on your own responsibility, and write articles original in the full meaning of the word. You will be interesting then, and then only. And ye, O secretaries and writers of locals! bury all expressions like "genial professor," "festive Junior," "precocious Minim," "*recherché affair*," "return thanks for favors received," etc. There is a decayed flavor about all of them that is decidedly objectionable.

One remark more: If any of the darlings of your brain are rejected for cause (as they invariably are, by the way), don't get mad and remain sulking in your tent, a "mute, inglorious Milton" ever afterwards. It's hard at first, we know it, to have a spicy article, a sly innuendo, a clever personality, or pungent pointer stricken out, but you outgrow all morbidity on that score very soon.

Herr Baum desires to let all interested know that white-winged peace once more serenely broods amongst his animals. The craven coon—who, on the 4th inst., in the witching hour of the night, while graveyards yawn, and foul murder stalks abroad, did stealthily go from out his keep, and, in his unhallowed thirst for blood, did ignominiously close the career of two promising young guinea-pigs and a rabbit—has been rendered harmless—Herr Baum has nailed him to the box by his tail. Sadly and submissively he lies there, doubled up into something like a Gordian knot; and the look of tragic suffering the poor devil wears must be balm, indeed, to the hearts of the two surviving scions of the slaughtered guinea-pigs.

Herr Baum, moreover, desires to let the College public know that small favors in the line of quadrupeds, tame or otherwise—barring, however, all mice and rats—will be gratefully received and duly taken care of. He has the corner-stone for a menagery laid, and some interested parties have already encouragingly patted the incipient institution on the back by donating an owl and a ferret. Herr Baum thinks that these gentlemen are fully worthy of imitation, in that respect, at *all* events.

We hope that the committee appointed to decide upon ways and means to pay off the hoary-headed debts on the barges is aroused to the desirability of some prompt and decided action. There is no reason for postponing their sitting. The jeremiads anent the debts might be silenced now as well as later.

BEC.

Personal.

—Hon. John Coppinger, of the Class of '69, and the present Mayor of Alton, was the successful Democratic candidate in the late election for representative of the 41st District of Illinois.

—Among the visitors during the week were: J. F. Coad, Omaha, Neb.; F. A. Rees, Ligonier, Ind.; Erwin Grove, Buffalo, N. Y.; F. Carney, Marinette, Wis.; W. Shanahan, Mr. and Mrs. A. Hanley, Logansport, Ind.

—Ed. Hotaling (Com'l), '85, writing from his home, Baldwinsville, New York, to a friend here, mentions each of his old Professors and Prefects by name, and desires to be remembered kindly to them. Ed. is book-keeper for the firm of Hotaling & Hotaling, and is doing well.

—Very Rev. W. Corby, C. S. C., of Notre Dame, Ind., in company with Rev. Father Scherer, C. S. C., President of St. Isidore's College, paid the *Star* a visit. Very Rev. Father Corby left last Thursday evening for Texas, whither he goes to visit the houses of the Order.—*New Orleans Morning Star*.

—J. J. Houck (Com'l), '78, writing to his brother George, sends greetings to all old friends and teachers. Jessie is remembered here as an excellent

student, an efficient member of Father Lilly's famous Band, and a member of the boat crew that always pulled to win. He is now doing well in his stock ranch, at Monroe, Oregon.

—Robert E. Anderson, '83, is now at the Stevens' Institute, Hoboken, N. J., where he will shortly complete a special course of marine engineering. He is contemplating a trip to England next summer, for the purpose of still further perfecting himself, theoretically and practically, in this branch of study. Mr. Anderson, with the talent, pluck and energy which characterize him, has every prospect of a brilliant and successful career. The best wishes of his many friends at Notre Dame are with him in his undertaking.

Local Items.

- The beautiful —!
- Bring back those chess-boards!
- There is talk of a chess tournament.
- "Smoking-apartment" is a good word.
- Too much furniture for the room is bad.
- Red has been the victorious color, as usual.
- "Thucydides," let us hear from you again.
- The Thespians held a spirited meeting last night.
- Handball is all the rage during the short recreation hours.
- The "Gym" has received an addition. Gymnasium now, please.
- Preparations are being made for the celebration of St. Cecilia's Day.
- The Philopatrians expect to surpass their brothers of former years.
- The first snow of the season fell last Saturday night—just one week later than last year.
- An addition to the collection of Prof. Lyons's published plays is promised for the near future.
- Rev. President Walsh made a pleasant visit to the Seniors' reading-room Sunday afternoon.
- The reading-rooms and Gymnasium are the centres of attraction, since the cold weather set in.
- Double windows have been put up on the college buildings. May we expect warm weather now?
- Father Fitte discovered a *libaria vulgaris* in full bloom, showing its head through the snow, the other day.
- When does the weather prove that two contradictories may be true?—When it bids fair to be foul. Next!
- Iron steps for St. Edward's Hall are among the other improvements for which we shall soon begin to agitate.
- Professor Gregori will return next week. His paintings in the Dubuque Cathedral are universally admired.
- The weather at present is bad enough for the

"closing of navigation" banquet. We are ready any time the banquet is.

—It is expected that the St. Cecilians and Eugglossians will present a musical and dramatic entertainment next Saturday evening.

—The Professor of Civil Engineering has left his measure for a new carpet and an elegant bookcase. Due notice will be given of their arrival.

—A friend suggests that on these nice, cold mornings the bell at the Portiuncula, with its clear, penetrating sounds, would be the best to ring for the rising.

—The appearance of the first snow was heartily welcomed by the Minims. It brought visions of snow men, snow houses, snow forts, etc., to their delighted minds.

—Those desiring to have pictures of the Faculty, or the other groups taken last spring, can get them by applying to the Prefect in charge of the Seniors' reading-room.

—The photos. of the crews are here. The "Blues," if they have not won the race, have the unbounded satisfaction of having taken the better pictures of the two.

—The case of State of Indiana vs. Frank Muller, for murder, will probably be brought to an end by Sunday night. Gen. Gibbons, of Chicago, is expected to sit as Judge.

—Red seems to be the favorite color for winners in football this year. Captain Cusack again defeated Captain Combe at football on the 4th inst., winning two goals to nothing.

—Several knights of the cue, in the Seniors, play an excellent game since the tables have been remodelled. New cloth, new balls and new cues have been added, at an expense of \$96.

—The "Gyms" present a very interesting scene on Thursdays during the hours of the special gymnastic classes. The various evolutions of teacher and pupils are both attractive and exhilarating.

—There are several expert chess players in the Seniors this year. It is a pleasure to watch such clear-headed young men contending, for hours, with sedate members of the Faculty, in this grand game.

—Rev. President Walsh and Rev. Father Morrissey, Director of Studies, have completed the visit of all the classes in the Preparatory Courses. The Commercials will next receive attention. Boys, look out!

—The use of the bicycles has thrown new light on the adage—"Taste and try before you buy." Tricycle before you bicycle, etc. N. B.—The tricyclists and bicyclists, and the man that wrote this item, are on the sick list.

—We would respectfully urge that the suggestion in regard to the use of the dynamo in Science Hall be acted upon. With it, there is no reason to cut off the light from any of the buildings west of the College. See table on next page.

—Professor Ackerman is putting the finishing strokes on his large mural painting of the Roman Forum. He lately finished a companion-piece on

the walls of the Juniors' refectory, showing the ancient castle of St. Angelo, and the bridge leading to that famous structure.

—The first regular meeting of the Sorin Literary and Dramatic Association was held in St. Edward's Hall, on Monday, the 8th inst. Compositions were read by Masters W. McDonald, A. Nester, R. Boyd and A. Sullivan. Masters Hillas, Toolen, O'Mara and Triplett were elected to membership. The meeting closed with a speech from the president, encouraging the members to keep up the reputation the Society had of being punctual and energetic.

—At a preliminary meeting of the Junior branch of the Archconfraternity, held Sunday evening, Nov. 7, the election of the officers took place, with the following result: Rev. A. Granger, C. S. C., Spiritual Director; Rev. T. E. Walsh, C. S. C., Director; Rev. A. Morrissey, C. S. C., President; T. A. Goebel, 1st Vice-President; E. J. Darragh, 2d Vice-President; W. Henry, Recording Secretary; A. Joyce, Corresponding Secretary; E. Ewing, Treasurer; L. Chute, Standard Bearer. E. Darragh, C. West, W. McPhee and F. Long were appointed to prepare essays for the next meeting.

—The seventh regular meeting of the St. Cecilia Philomathean Association was held Wednesday evening, Nov. 10. Master J. Hayes was admitted to membership. A well-written criticism on the previous meeting was read by L. Chute. An interesting debate was conducted by Masters E. Darragh, W. Henry, T. Goebel, F. Long, M. Luther, C. West, P. Wagoner, E. Ewing, C. Spencer and R. Oxnard. The public readers for this week are as follows: L. Preston, M. O'Kane, W. McKenzie, H. Vhay, W. Welch, G. Meehan, W. Clifford, R. Oxnard, E. Adams, D. Tewksbury and C. Cavanagh.

—The second of the series of championship football games took place on the campus yesterday. Both teams played in excellent form, but luck seemed in favor of the "Reds," and the "Blues" became somewhat discouraged. After the third kick-off, the "Reds" secured the ball, and, gathering their rushers around, forced the ball through the goal and ended the game, which lasted over three hours without intermission. To the brilliant play of O'Regan, the "Reds" accredit their victory, he having kicked two out of the three goals. Besides Mr. O'Regan, Captains Benner, Combe and Triplett, of the "Blues," deserve especial mention for gritty, clever play.

—"The effort to light Bartholdi's magnificent petroleuse has proved a sad failure so far. The torch floods the pedestal with a beautiful silver light which only touches portions of the great statue, and the attempt to pour brilliant streams upon the dark places has revealed a considerable amount of difficulty. At present the crown of the goddess and the upper portion of the face are partially illuminated. The upper lip, chin and cheeks are enveloped in an inky shadow, which forms a full beard, so that the gentle lady might be taken for a Blue Beard or a Croquemitaine."—*N. Y. Sun*.

At Notre Dame, in Indiana, this problem of electric lighting of a statue has been satisfactorily solved. Nothing can be more splendid than the

effect of the crown of electric stars over the head of Our Blessed Lady and the flashing crescent at her feet. But the "petroleuse" is celebrated in prose and verse, while the Queen of Heaven is seemingly forgotten. But her time will come.—*N. Y. Freeman's Journal*.

—Accessions to the Bishops' Memorial Hall: document written and signed by Mgr. Van de Velde, second Bishop of Chicago, presented by Very Rev. Dr. Kilroy, '49; document written by Archbishop Heiss, presented by Master B. Goebel; Archbishop Spalding's breviary, presented by Rev. Father Moore, of Ottawa; letter signed by Archbishop Leray, presented by Father Demers; Bishop Janssen's History of the Church in Natchez, presented by the Editor of *The Ave Maria*; Brookiana, or the Controversy between Archbishop Hughes and Senator Brooks, presented by J. Hurd, of New York; mitre worn by Rt. Rev. Mgr. Martin, first Bishop of Natchitoches, La., presented by Ambrose Hertzog; framed portrait of Cardinal Gibbons, presented by A. Hoyer, of New Orleans; a gold pectoral cross worn by Archbishop Hughes and presented by him to Bishop de Goesbriand, of Vermont, who gave it to Mgr. Boff, by him it was given to Bishop Gilmour, of Cleveland, who kindly presented it to our collection.

—The following table may be of interest, as showing the number of electric lights at Notre Dame and their distribution:

INCANDESCENT LIGHTS.	
<i>Circuit No. 1.</i>	
Main Building.....	300
<i>Distribution.</i>	
Study Hall, Seniors.....	49
" " Juniors.....	47
Class Rooms.....	55
Private Rooms.....	58
Office, Parlors, Corridors.....	32
Refectories.....	48
Toilet Rooms.....	11
<i>Total</i>	300
Dome.....	39
Presbytery.....	25
St. Edward's Hall.....	67
Printing Office.....	36
Gymnasium.....	36
Bath Rooms.....	9
Dynamo and Engine Room.....	3
General Office.....	2
<i>Total</i>	517
<i>(Circuit No. 2. Dynamo in Science Hall.)</i>	
Science Hall.....	90
Washington Hall.....	80
<i>Total</i>	170
<i>Grand Total</i>	687
"Arc" lights (2000 candle-power).....	6
<i>Total number of lights</i>	693

—The Director of the Historical Department returns thanks to M. B. Mulkern for a number of old parchment United States Land-Office documents; to Hon. Judge Scully, of Chicago, for History of the Parnell Movement; to Rev. Dr. Kilroy, for Continental fifty dollar note, 1779; to

Rev. T. E. Walsh for History of Oregon, 1834-48, Bancroft's History of California, 1542-1845, 4 volumes, History of Mexico, 1516, 1861, 5 vols., History of North-West Coast, 1800-46; to Mrs. Colfax for life of her husband, Hon. Schuyler Colfax; to Rev. Thos. J. Jenkins for two volumes written by himself; to Henry Jackson for "The Protestant Reformation," by Mgr. Preston; to E. Darragh, of St. Paul, for a collection of newspaper clippings relating to Church History; to Chas. Spencer, of Indianapolis, for essays concerning the Church in Indiana; to J. Morrison for Chinese chop sticks; to J. Deary, of Pittsburgh, for Catholic Historical Records, by Rev. A. A. Lambing, LL.D., 2 vols.; to a friend for Missionary Labors of Fathers Marquette, Menard and Allouez, in the Lake Superior Region, by Rev. C. Verwyet; William Penn, the Friend of Catholics, by M. I. J. Griffin; William Penn Unmasked, or His Enmity Towards the Catholic Religion, shown from his own Writings, by Rev. W. Tracy; to L. Smith for a letter written by Major General Sheridan; to Rev. Dr. Kilroy for complete vols. of the Cincinnati *Catholic Telegraph* for the years 1840-'41-'42.

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. Archambeault, M. Akin, Ashton, Aubrey,* T. Becerra, Britt, Bingham, Brown, Burke, C. Bowles, Baca, Barnes, Benner, Bush, Byrne, Barrett, E. Bowles, Colina, Chaves, Crane, Craig, Cusack, C. Combe, Crilly, Craft, J. Cullen, Cassidy, Devlin, W. Dorsey, S. Dorsey, Dougherty, Dore, Deary, Dillon, Dreever, Dwyer, Dierdorff, Eyanson, Ensor, Finckh, Ford, Fehr, Gallardo, Galarneau, Gordon, Gieseler, Gibbs, Greene, Griffin, Houck, Hinchman, Hummer, Hagerty, Howard, Judie, Jeffs, Kleiber, Kendall, Kreutzer, Kelly, J. Langan, Lyons, H. Langan, Lais, Leonard, Larkin, W. Luhn, H. Long, T. McDermott, McErlain, P. Martineau, McAlister, J. McDermott, Murphy, Mallay, Moffatt, Mulkern, V. Morrison, McNamara, L. Meagher, Newell, Neill, Neff, Nelson, O'Connor, O'Rourke, O'Regan, O'Connell, O'Kane, L. O'Malley, J. O'Malley, Padilla, P. Prudhomme, J. Prudhomme, Paschel, Prichard, Pender, Ryan, Rheinberger, Rothert, Rodriguez, Raynor, Rochford, Ruger, Suing, W. Sullivan, Sproehle, Stubbs, Shannon, Soden Triplett, Taylor, White, Werst, Weber, A. Williams, Wagoner, W. Williams, Whalen, Zeitler, Latshaw, W. Cartier, Rudd.

JUNIOR DEPARTMENT.

Masters Anderson, Austin, Adelsperger, R. Bronson, Blessington, Bodley, Badger, Bunker, Brabrook, W. Boland, H. Boland, Baca, Burns, Bacigalupo, S. Campbell, E. Campbell, J. Clarke, B. Clarke, Cleveland, Carney, Cavanagh, Cobbs, Cooney, Curtis, L. Chute, F. Chute, A. Duffield, Clifford, F. Duffield, Decker, Devine, J. Doss, E. Doss, Draper, Dempsey, Darragh, Dunford, Ewing, Fitzharris, Falter, J. Flynn, F. Flynn, Figge, Flood, Galarneau, Goebel, Glenn, Hoffman, W. Henry, J. Henry, Houlihan, Hart, Hurd, T. Hake, A. Hake, Hannin, Hayes, Hampton, Hustis, Inks, R. Inderrieden, Jewett, Joyce, Jacobs, Julian, Kerlin, F. Konzen, W. Konzen, Kern, Kellner, Kutsche, Keating, Lesh, Landenwich, Luther, Long, McKenzie, McCart, McMahon, J. McCormick, Morgan, McGurk, Macatee, McPhee, Mulburger, Moncada, McNulty, Morrison, Meehan, Nations, Noud, Nussbaum, O'Connor, Ormond, O'Brien, M. O'Kane, O'Shea, Pfau, L. Paquette, C. Paquette, Power, Preston, Quealy, Roper, Redlich, Ramsey, Reynolds, Sweet, B. Stephens, D. Stephens, N. Smith, F. Smith, M. Smith, Senn, Spencer, Steele, Taliaferro, Tionen, Vhay,

Warner, Wilbanks, L. West, White, Wagoner, Walker, Welch, Burr, Schloss.

MINIM DEPARTMENT.

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

* Omitted last week by mistake.

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.]

COMMERCIAL COURSE.

D. McKendry, D. Stephens, W. Konzen, C. Senn, W. Austin, S. Nussbaum, W. Clifford, W. O'Brien, J. Hayes, L. Preston, E. Hannin, D. Cartier, G. Cooke, M. Akin, T. Becerra, M. Dore, C. Eyanson, F. Kreutzer, V. Padilla, O. Sullivan, H. Werst, J. Deary, W. Moffatt, J. Judie, D. O'Connor, E. Coady, W. Luhn, J. Jordan, F. Konzen.

List of Excellence.

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

PREPARATORY COURSE.

Latin—J. Hummer, H. Prichard, J. Geisler, C. Hagerty; Greek—P. Wagoner, P. Burke, B. Adelsperger, Burns; Algebra—C. Neill, P. Paschel, D. McKendry, G. Morrison, W. Akin, T. Jordan, T. Griffin; Arithmetic—A. Leonard, S. Hummer, J. Whalen, C. Badger, F. Duffield, L. Hoffman, W. Power, J. Cooke, F. Flynn, F. Kellner, B. Stephens, C. Paquette, F. Carney, H. Boland; Grammar—L. Dunning, L. Bacigalupo, S. Campbell, B. Stephens, C. Badger, W. McCormick, W. Power, F. Duffield, J. Whalen, H. Bronson, R. Bronson, W. Henry, W. Moffatt; Reading—F. Dierdorff, P. Houlihan, C. Badger, F. Carney, J. Hampton, J. McCormick, J. O'Connor; Orthography—A. Galarneau, F. Duffield, H. Mallay, P. Houlihan, J. McMahon, J. McCormick, C. Steele; Geography—G. Landenwich, C. Badger, C. Roper, W. O'Brien, R. McGinnis; Catechism—L. Hoffman, W. Power, J. Duffield, P. Houlihan, J. Flynn, W. Walsh, A. Hake, W. O'Brien, N. Jacobs, H. Houston, L. McCart, L. Bacigalupo, P. Sweet, D. Stephens, F. Chute; United States History—W. O'Brien, G. Landenwich, J. McCormick.

COMMERCIAL COURSE.

Book-Keeping—W. Moffatt, F. Smith, D. Tewksbury, I. Bunker, W. Clifford, W. Konzen, D. McKendry; Arithmetic—I. Bunker, W. Clifford, W. Konzen, H. Hiner, C. Eyanson, V. Padilla, O. Sullivan; Grammar—J. Hayes, W. Akin, J. Kreutzer, J. Jordan, C. Shields; Geography—W. Sullivan, E. Byrne, S. Campbell, A. Joyce, J. Clarke, J. Keating, W. Clifford; United States History—F. Kreutzer, S. Campbell, L. Monarch, P. Sweet, W. Clifford, J. Flynn, J. Hayes; Reading—B. O'Kane, J. Stanton, J. Bull, B. Tionen, L. Monarch, C. Hurd, A. Julian, H. Boland, F. Cobbs, S. Hummer; Orthography—A. Cleveland, I. Bunker, J. Pfau, C. Paquette, W. Power, M. Akin; Penmanship—F. Rodriguez, F. Kreutzer, W. Sullivan, M. Colina, M. Dore, F. Suing, T. Jordan, W. Castleman, J. Ford, S. Hummer, W. Clifford, J. Warner, J. Keating, J. Nations, L. Bacigalupo, J. Baca, D. Stephens, D. McKendry, A. Cleveland.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—A long, long ramble was enjoyed by the three departments on All Saints' Day.

—The classes in theoretical music are manifesting very great interest in this branch.

—By mistake, the name of Florence Moore was omitted last week from the tablet *par excellence*.

—Three paintings just completed in St. Luke's Studio are worthy of mention. They are all of the same subject—Aquatic Fowls. The artists are the Misses Ewing, English and Duffield.

—The Minims were accorded one hundred in conduct, politeness, etc., by Very Rev. Father General. As they were not called out for their points, he took it upon himself to waive all low points which might have been given.

—The Roman mosaic cross was won by Laura Leonard. Those who drew with her were the Misses E. Blaine, Boyer, Bragdon, Bruus, Crane, Dempsey, Fritz, Griffith, Garrity, Hake, Hinz, Hunting, Knauer, Lindsey, Mason, McDonnell, McEwen, Morse, L. Nester, Prudhomme, Rogers, Rhodes, Steele and Stapleton.

—The weekly notes, the monthly bulletins, and the monthly certificates were distributed by Very Rev. Father General Sorin, on Sunday, at 5 p. m., the Rev. Fathers Shortis, Saulnier and Zahm being present. Mr. and Mrs. Murphy, of Woodstock, Ill., were also present, and expressed much pleasure in listening to the recitations by the Misses Williams and Carmien, which followed the distribution.

—Respectful acknowledgments are tendered to Mrs. James C. Rudd, of Owensboro, Kentucky, for the gift of a volume, published in Paris in the year sixteen hundred and forty-five, entitled—to translate the introductory page—"A Most Easy Method of Convincing all Heretics, but those in Particular of Modern Times. In three parts. Composed by the Very Rev. Father Raphael de Diepe, Capuchin Preacher. Printed after his death, which occurred while he was in the Isles of America as Apostolic Missionary."

—From the *Savannah Daily Times*, of Nov. 4, we take the following painful intelligence:

"The numerous friends of Mr. M. A. O'Byrne in this city will be deeply pained to learn of the terrible bereavement which has befallen him in the death of his lovely young and estimable wife, whom scarcely over eight months ago he led to the altar, a beautiful and happy bride. This sad event occurred at the family residence, on South Broad Street, this morning, at about eleven o'clock, and was the result of typhoid malarial fever, contracted during the terrible earthquake excitement in September. The best medical skill was employed to avert the disease; but human skill and knowledge were of no avail, and this morning the lovely spirit of the young and loving wife winged its flight from earth. Mrs. O'Byrne was Miss Jennie R. Reilly, daughter of the late Captain James K. Reilly, and niece of Col. Peter Reilly, and John Reilly, Esq., and was a young lady of rare accomplishments of mind and person."

The deceased, whose memory is warmly cher-

ished at St. Mary's, was a Graduate of the Conservatory of Music, '84. The deepest sympathy is felt for the esteemed family of the dear departed, and affectionate condolence is in a special manner extended to Mr. O'Byrne; also to the afflicted mother, Mrs. Captain Reilly, and to Mrs. Lynch, of Atlanta, Ga., formerly Miss Veronica Reilly, also a former pupil of the Academy.

Momus Worship.

Among the Greeks and Romans, the god of ridicule and satire, was denominated Momus. It is true, we see no altars erected to this pagan deity; but if, as has been from time to time attempted, those who despise and seek to overthrow Christianity were to re-establish the mythology of the ancients, few of the idols of old would to-day claim a larger number of votaries than Momus. In truth, we fear that even among those to whom his name is without significance—since they may never have heard it mentioned—the sphere which mythology entrusted to the keeping of Momus is a familiar country; the spirit which he represents being far from unknown.

Censoriousness is the bane of godless society. There is no respect in such society for dignity, for age, for worth. The wide world is open to the keenly severe eye, and to the ready sarcasm of those to whom nothing is sacred. It is quite the reverse with those who have been accustomed to truthful, Christian habits from their infancy. Satire and ridicule they know nothing of, for these are the expressions of a temper directly opposed to charity, and, as a matter of course, openly antagonistic to the commandments of God and His Holy Church.

Is anything more admirable than a simple, confiding nature, full of reverence for sacred things, for age and merit? The insolent and distrustful, the artful and suspicious young person naturally discourages friendship. Yet, beautiful as is the one, and repulsive as is the other, in this world of transformations, too frequently the first-named are perverted; and sometimes, yet too rarely, the latter are changed for the better.

Playfulness is not to be mistaken and to be ranked with the traits that distinguish Momus worship. The sportive and cheerful are often the most sincere; the most ready to take everything in good part, and are far removed from the sinister dispositions of the Momus-worshipper. However, thoughtless gayety may degenerate into ridicule and irreverence. This must be guarded against.

Let one pause for a moment and recall the nature of entertainments which are most desired at the present day. Comedy, we find, is the favorite. Does its popularity attest its faultless nature? Is it always harmless? If we are to judge from amusing selections to be found in many of the so-called choice readings, we must believe it is not. The third and fourth commandment are too often caricatured, or treated lightly. Irreverent names are applied to holy persons and things, and a loose

taste is formed in the mind of the habitual reader or listener.

But admit that the amusing publications of our day are not positively hurtful in themselves, yet when read immoderately they must tend to blunt the nice sensibilities, and to lessen our veneration for sacred things. Take from modern witty selections the bad grammar, broken English and slang phrases, and, as a rule, very little is left. But, unfortunately, the impressions made upon the mind of the young are not of the light, evanescent character of those made upon persons more advanced in years. They sink deeply, and are not easily effaced. The defect in diction, which has created a laugh, and made the speaker of the evening popular, to them becomes something quite worthy of imitation. To prove oneself an expert mimic is but to emulate those who have been most entertaining. Why should not the youthful aspirant to the palm of popularity imitate whatever she may see that strikes her as comical?

This is the unconscious, yet dangerous, reasoning of the young person who has not lived long enough to know that to create a sensation is not always the best method of establishing a solid claim to the admiration and esteem of those whose judgment is worth having.

The love of the grotesque is common in children, and furnishes much harmless merriment; but, like the confections which are so much prized by the little ones, this disposition should not be too freely indulged in, for it will be sure to spoil the appetite for solid mental food.

The only legitimate use to be made of ridicule and satire, is in holding folly up to the scorn of those who might be deceived, were a less sharp weapon used in combating its power. If the description of the poet Miles be true, and our nation is the land

"Of Liberty and Dollars,
The nation first in schools, and last in scholars;
Where few are ignorant, yet none excel;
Whose peasants read; whose statesmen scarcely spell."

If this be true, and also that,

"In troubled times 'tis not to be expected
That Law and Grammar be at once protected,"

Momus may take his place with other tolerable myths of the past; but he must not levy too high a tax on those who have something more important to do than to laugh.

CATHARINE SCULLY (Class '87).

Roll of Honor.

SENIOR DEPARTMENT:

Par Excellence—Misses Allnoch, Brady, Bub, Bates, Brophy, Burke, Blacklock, Beschameng, Blakeslee, Clifford, Curtis, C. Coll, Dillon, Donnelly, C. Dempsey, H. Dempsey, Dezenberg, E. Dunkin, M. Dunkin, Egan, Fuller, Griffith, Gordon, Griffin, Horn, Hummer, Heckard, Harlem, V. Henrichs, Hodges, Henke, Kearsey, Kearney, Kearns, Kennedy, Larkin, Lingle, M. F. Murphy, McHale, H. Miner, L. Meehan, N. Meehan, M. McNamara, C. McNamara, Marsh, Moore, McCarthy, Nester, Rend, Scully, Stadler, Shields, R. Smith, M. Smith, Sherman, Stafford, Triplett,

Thompson, Van Horn, Williams, G. Wynn, F. Wynn, Wehr, Zahm.

JUNIOR DEPARTMENT.

Par Excellence—Misses Boyer, Beaubien, L. Bragdon, Bruus, Campeau, Campbell, Cook, Crane, Coll, Dempsey, Garrity, Hake, Hinz, Hunting, Knauer, Leonard, Lindsey, McEwen, Morse, Nester, Prudhomme, Quill, Rogers, Steele, Stumer, Stapleton.

MINIM DEPARTMENT.

Par Excellence—Misses M. Becker, L. Becker, Caddagan, McCormick, O'Mara, Pugsley, Qualey, Wallace.

Class Honors.

LANGUAGE COURSE.

LATIN.

1ST CLASS—Misses L. Clendenen, L. Trask.

2D CLASS—Miss L. Blaine.

GERMAN.

1ST CLASS—Miss E. Horn.

2D CLASS—Misses B. Kearney, I. Bub, A. Donnelly, L. Trask, L. Henke, A. Beschameng, L. Clendenen.

3D CLASS—Misses M. Hummer, O. Knauer, F. Moore, T. Hinz, F. Carmien, M. Blair, L. Bruus.

4TH CLASS—Misses E. Dart, H. Rose, B. Desenberg, R. Stearns, H. Hake, M. Wehr, L. Fritz, E. Allnoch, M. Hunting, E. Blaine, M. Smith, E. Balch, E. Qualey, V. Henrichs, R. Henrichs.

5TH CLASS—Misses R. Smith, N. Quill, M. Wimer, M. Clifford, L. Caddagan.

FRENCH.

2D CLASS—Misses B. Snowhook, L. Van Horn, A. Beschameng, E. McCarthy.

2D CLASS, 2D DIV.—Misses F. Hertzog, M. McEwen, M. Kearsey, K. Gavan, L. Clendenen.

3D CLASS—Misses G. Faxon, H. Stumer, M. Morse, J. Beaubien.

4TH CLASS—Misses C. Prudhomme, L. Nester, M. Barry, C. Proby, L. Pierson, G. Wynn, K. McNamara.

ART DEPARTMENT.

HONORABLY MENTIONED.

DRAWING FROM THE CAST

1ST CLASS, ADVANCED COURSE—Miss Ewing.

2D CLASS—Misses Fuller, Foin, Brophy.

ELEMENTARY PERSPECTIVE.

3D CLASS—Misses Zahm, Wehr, Kennedy, Triplett, Pierson, Hanke, Schmauss, Hull, Steele, Beaubien, McCormick, B. Garrity.

PAINTING IN WATER-COLORS.

Misses English, Duffield, Kingsbury, Mason.

PAINTING ON CHINA.

Miss Williams.

OIL-PAINTING.

Misses Kearney, McHale, Scully, Egan, Coll, N. Meehan, Stadler, Gordon, Stafford, Larkin, Bragdon, Koester, H. Nester, L. Nester.

GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses Smith, Proby, Gavan, Moran, M. Dunkin, N. Dunkin, Lingle, L. Meehan, Moore, McCormack, Miner, Sherman, Curtis, Swegman, Johnson, Burke, Marsh, Thomson, Egan, Wimer, Docksdale, Coglein, Negley.

JUNIOR DEPARTMENT.

Misses T. Hinz, C. Cook, M. Campbell, M. Paul, B. McCormick, J. Wallace, M. Hull, H. Rhodes, A. Schmauss, O. Knauer, M. Becker, I. Becker, A. O'Mara, A. Crane, N. Morse, L. Bruus, M. Hunting, A. McDonnell, J. Beaubien, L. Fritz, H. Hake, L. Koester, L. Leonard, W. Quill, S. Dempsey, M. Coll, L. Caddagan, M. Kennedy, G. Garrity, D. Rodgers, H. Pugsley, I. Stapleton, M. McFadden, E. Qualey, M. Lindsey.