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The Starlight on the Land.

(The Illuminated Statue on the University Dome.)

BY MAURICE F. EGAN.

Clear, splendid, and serene, her stars are burning,
Upheld in air by Faith and fed by Love;
Though storms may come and the whole earth seem
turning

From calm to chaos,—still they shine above.

She,—Mother of the World and Queen of Heaven,
She,—Daughter of the Word and Regent High,
She,—Joy of all the Choirs with Sorrows Seven,
She,—in whose Heart our hopes of Heaven lie!
Did we not know that Mary is a creature,
Made as She is by God, the King of all,
His Mediatrix, that our prayers may reach Her
And save our race condemned through Adam's fall.
We should believe Her God, so all consoling,
So tender, sweet, and potent, and so fair
Is She, Queen of this land, this lake,—that softly rolling
Reflects Her stars and chants Her beauties rare.

Clear, splendid, and serene, Her stars are burning,
Held by the Faith that follows Holy Cross;
No eye can see them without upward turning
A moment from the gloom of earthly dross.

But in that moment, though the life be prayerless,
And full of sordid aims and weight of sin,
And, though the life be frivolous and careless,
Surely some dart of grace must enter in;
O glorious thought that placed Our Lady's semblance,
To touch the hearts of men, the dome above!
O heart of Faith! to Christ's you bear resemblance,
When you reflect Her stars of Truth and Love.
Beyond this land,—this land, Our Lady's dower,
And named for Her and tended every day
By art and science,—from Her church's tower
There sounds Her voice for miles and miles away;

Calm and serene its sounds, through storm and danger,—
Through peace and sunlight, and 'tis like God's hand
That, unseen, led the Magi to the manger,
Beneath the star that lit the Gentile land.

The Organic Cell, Considered from an Historical Point of View.*

FIRST PERIOD—1665—1840.

DISCOVERY OF THE ORGANIC CELL AND ITS PARTS—ELEMENTARY ORGANISMS.— CELLULAR THEORY.

I.—The history of the cell begins about the middle of the 17th century (1665)—fifteen years after the invention of the microscope. Robert Hooke,† who lived at that period, was the first to notice the cellular structure of plants, as he makes use of the terms "cells and pores," and compares plants to a honeycomb. But to Marcello Malpighi and Nehemiah Grew‡ belongs the honor of having shown the importance of these organic elements; and of disclosing to men of science their true nature. According to Malpighi's idea, these elements are closed "utricles," placed side by side, in order to constitute the entire body of a plant: *Utriculis seu sacculis horizontali ordine locatis*. (*Anatome plantarum* edition, 1687, dated 1671: *Calendis, Nov., Bononiæ*.) Grew and Leeuwenhoek call them "vesicles"—*vesiculæ*; and the latter makes mention of the cell-membrane in a letter to the Royal Society of London in the following words: "*Vesiculæ compositæ ex tenuissimis membranulis*." With the exception of a few scientists, like Wolff||

* From "La Biologie Cellulaire: Étude Comparée de la Cellule dans les Deux Règnes. Par le Chanoine J. B. Carnoy, Professeur à l'Université Catholique de Louvain. Lierre, Joseph Van In et Compagnie."—Translated, and Adapted for the Benefit of the Students of the Biological Laboratory, by Rev. A. M. Kirsch, C. S. C., Professor of Cellular Biology in the University of Notre Dame, Ind.

† In his *MICROGRAPHIA* (1665), p. 113, he says: "Our microscope informs us that the substance of cork is altogether fill'd with air, and that that air is perfectly enclosed in little boxes, or cells, distinct from one another."

‡ In his *ANATOMY OF PLANTS* (Book I, p. 4), under date of 1671, he says: "It is a Body very curiously organized, consisting of an infinite number of very small bladders," etc.

|| Wolff, *Theoria Generationis*: Halle, 1774, pp. 6-8.

and Mirbel, who held that the cells are only simple cavities, formed in the fundamental and independent mass, we find it generally admitted, from the time of Malpighi and Leeuwenhoek till Leydig (1856), that the cells are endowed with a solid and distinct wall proper to them. The terms "utricle" and "vesicle" were in use till the time of Brisseau-Mirbel, who, following the example of Hooke, used the term "cell" in his works, and since that time (1800) the word has been received in most standard works of science, although this name would not be given to it at present if the nomenclature had to adapt itself to our present knowledge; for, originally, cells were regarded as closed cavities in a vegetable mass; whilst now they are considered as organs, individualities, and even organisms.

For more than a century, cells were regarded as vesicles which contain an homogeneous liquid. But in 1781, Fontana discovered the *nucleus*, which he describes as "An oviform body, provided with a spot in its middle." Moreover, he, in various places, speaks of the granular contents of the cells, and clearly represents adipose cells with their numerous fat globules; he mentions, too, the longitudinal and transverse striæ of the muscular cells, together with their separate fibrillæ; and, finally, he had also found distinct parts in nerve cells.

At this time, also, the first trials in microchemistry were made, as stated by Baker. Fontana used alkalies and acids, and employed the syrup of violets as well as vegetable colors. Meyen,* in 1828, enumerates a series of bodies—such as starch, chlorophyll bodies, crystals, etc., as having been found in vegetable cells.

The works of Meyen are particularly interesting, because he sums up all microchemical researches of this epoch, which, however, were as yet very rudimentary.

R. Brown, in 1831, advanced greatly the cause of the science of cytology by confirming and extending considerably the discoveries of Fontana; his merit consists, not so much in having discovered the nucleus, but rather in having recognized it as constituting a *normal element* of the cell. Almost at the same time, Mirbel, in his "Researches on the Marchantia" (1831-32), mentioned it, calling it "spherule." Finally, the researches of Meyen, Schleiden, Unger, Schwann, and K. Naegeli completely demonstrate that the nucleus must be regarded as an *essential element* in the cell, and that it may be found in the majority of both animal and vegetable cells. In 1838, Schleiden calls the nucleus "cytoblast," and attributes to it a special function in the formation of cells.

We have seen that, even as early as 1781, Fontana had mentioned the nucleolus; but it was reserved to Valentin for the first time to describe and represent it in his "Repertorium" (Vol. I, 1836). He speaks of the nucleolus as a small, round corpuscle, "a kind of second nucleus" in the interior of the nucleus—„rundes Körperchen, welches eine Art von zweitem Nucleus bildet."

* *Anatom. Physiol. Untersuchungen über den Inhalt der Pflanzenzelle*: Berlin. 1828.

According to Schleiden, the nucleolus is a small nucleus, „Kernchen"; and Schwann, on page 206, calls it „Kernkörperchen"; finally, in the same year, 1839, Valentin (Vol. IV, page 277) uses at the same time the terms *nucleolus*, and „Kernkörperchen," and these terms are employed at the present day. At this epoch, the cell was defined as "*A vesicle surrounded by a solid membrane, containing a fluid in which floats a nucleus provided with a nucleolus, and in which may be found bodies of various forms.*"

II.—At the present day, many scientists regard the cell as an independent individuality—a sort of *elementary organism*. This notion finds expression for the first time in the work of Turpin, as may be seen even on the title-page of his work: "Observations on Every Vesicle Composing Cellular Tissue, Considered as so Many *Distinct Individualities*, Having their Special Vital Centre of Vegetation and Propagation, and Destined to Form, by Agglomeration, *Compound Individualities* in all those Vegetables in which the Organization of the Mass Implies more than one Vesicle."* Mirbel and Schleiden express themselves no less explicitly. The former says: "Cells are so many living individuals, endowed within certain limits, with the properties of growth, multiplication and modification . . . A plant, therefore, is a collective being"; and Schleiden admits that "the cell is a *small organism*"; and that "every plant, even the highest, is but an aggregate of cells completely individualized and distinct in its existence." Schwann also accepts this idea. We ask, therefore, could Brücke have expressed himself more categorically, some thirty years later (1861)?

III.—Whilst scientists were engaged in the study of the parts that constitute the cell, they did not neglect to direct also their attention to the internal structure of organized beings. Malpighi, Grew and Leeuwenhoek, relying on their researches and observations, affirm, with confidence, that the body of a plant is entirely formed of cells in juxtaposition, and the researches of Brisseau-Mirbel, of Meyen, of Schleiden, and especially the important memoirs of Hugo von Mohl, published since 1827, completely confirm this statement of Malpighi, Grew and Leeuwenhoek, and, at the same time, prove that all vegetable tissues, no matter how much they may have become differentiated, are exclusively formed from cells, which are derived one from another, and which have the same genetic origin, although they may have undergone a complete metamorphosis whilst passing through their various evolutions.

Turpin, even then, declared that—"a tree, like every other organized being, begins its existence in the form of a single globule, or mother-vesicle."† We are led, therefore, to conclude that

* Observations sur chacune des vésicules composantes du tissu cellulaire, considérées comme autant d'*individualités distinctes*, ayant leur centre vital particulier de végétation et de propagation, et destinées à former, par agglomération, l'*individualité* composée de tous les végétaux dont l'organisation de la masse comporte plus d'une vésicule."

† "Un arbre, comme tout être organisé, commence par un seul globule, ou vésicule-mère."

before 1830 the cellular theory had been already clearly formulated and established on a solid basis—at least with reference to plants. The zoölogists however, had not kept pace with the botanists. It is true that, now and then, the analogy existing between the two kingdoms of Nature had been pointed out, and even a striking resemblance had been observed; but in reality, Dutrochet, in 1824, was the first to promote the idea that animals and vegetables are organized on the same plan; that they develop in the same way, and that in animals, also, all tissues are formed of cells. He says:

"It is evident that all organic tissues of vegetables are derived from the cell, and observation now proves the fact that the same holds good for animals. . . . *All the tissues, all the organs of animals, are really nothing else but cellular tissue variously modified.*"*

Although Dutrochet has not been successful in proving his thesis—his descriptions, at least with regard to animals, are often inexact and erroneous—it remains, nevertheless, true that he was the first author to apply the cellular theory to the animal kingdom. To Schwann, a disciple of Schleiden, belongs the honor of furnishing the proofs and demonstrations for the thesis of Dutrochet; and this he has done in a most brilliant manner in a memoir which marks an epoch in the annals of biology. In this memoir, Schwann takes up one tissue after another, and, basing his arguments on a great number of most rigorous and most precise observations, he establishes the fundamental doctrines of the "Cellular Theory," which we may sum up in the following statements:

1st. All animals and plants are exclusively *formed of cells*.

2d. All these cells *are derived one from another*, beginning with the embryonic cells.

3d. Owing to their *natural evolution, these cells undergo more or less marked modification* before they arrive at that state which they present in the adult tissues.

Valentin summed up the researches of Schwann in his "Repertorium" (Vol. IV, p. 283), in 1839, under the title of "*Cellular Theory*." Later on (1845), John Goodsir,† and after him Virchow,‡ verified this theory in its application to pathology. This theory, however, was to be completed and rectified in many points by embryological and histological researches, as well as by a careful study of cell-multiplication and of those phenomena presented by multinucleated cells. From day to day, this theory is being more and more perfected.

* "Tout dérive évidemment de la cellule dans le tissu organique des végétaux, et l'observation vient nous prouver qu'il en est de même chez les animaux. . . . *Tous les tissus, tous les organes des animaux ne sont véritablement qu'un cellulaire diversement modifié.*"

† John Goodsir—Anatom. and Pathol. Observations: Edinburg. 1845.

‡ Virchow—Die Zellular Pathologie. 1859.

(TO BE CONTINUED.)

The Island of Malta.

Malta, Britain's island fortress and watch-tower in the Mediterranean, is situated nearly sixty miles distant from the southern shores of Sicily. Its coast, except towards the East, is steep and rugged, rising in some places to an altitude of 1,200 feet. The area of the island is not more than 170 square miles. The soil is composed of a thin layer of calcareous rock, which has been in many places rendered extremely productive by industry.

Its commodious harbor became, at a very early period, a favorite resort of the Phœnician traders navigating the Mediterranean. Later the island was colonized by the Carthaginians, but was wrested from them by the Roman consul, Sempronius, at the period of the second Punic war. At the collapse of the empire of the Cæsars, Malta (Melita) passed under the Vandal yoke. Subsequently the tide of Saracen conquest swept over it. After the reduction of Sicily by the Normans, they took possession of this island in 1146; two centuries later it passed into the hands of the Spaniards, and in 1528 was ceded by the Emperor Charles V to the illustrious Order of the Knights Hospitallers. In 1798 Malta was captured by Napoleon on his way to Egypt; but two years subsequently it capitulated to the British. Its fortifications are considered impregnable. Everything which the ablest engineering talent could devise has been done to strengthen its natural defences, and guns of the heaviest calibre are mounted on the works. The old town, now almost deserted, was named Civita Vecchia; the new city is called La Valetta, after the Grand Master, who defended the island in the famous siege of 1565. The harbor of La Valetta is the finest in the Mediterranean.

The principal object of interest at La Valetta is the ancient Church of the Knights of St. John, formerly one of the most sumptuously-decorated churches in Europe; but many of its rare treasures were carried off at the time of the French occupation. Among the traces of its pristine magnificence that yet remain are a number of superb paintings and other mementos of the distinguished Order of Knights Hospitallers, to whom it belonged. The pavement is formed of sepulchral slabs, in mosaic, each bearing the name and device of some renowned knight of the Order. In the magnificent crypt beneath the high altar are the tombs of the heroic Grand Masters, Villiers de L'Isle Adam, and La Valette—names among the proudest emblazoned on the roll of mediæval chivalry.

Treading amid the shadows and the solemn stillness of this olden sanctuary, wherein reposes the dust of so many Christian warriors, all the glorious traditions of their illustrious Order come back upon the soul. In the fierce and ensanguined struggle waged, during five centuries, along the shores of the Mediterranean, between the Crescent and the Cross, the devoted Knights of St. John held the glorious post of danger. At Jerusalem, at Acre,

WHAT a man knows should find its expression in what he does. The value of superior knowledge is chiefly in that it leads to a performing manhood.

at Rhodes, they covered themselves with glory; and, finally, when the princes of the West, regardless of the advancing tide of Moslem conquest, had left Europe to its fate, the Knights of Malta became the bulwark of Christendom, and, by a devotion and a heroism to which no parallel may be found in history, secured the triumph of the Cross.

The Order of the Knights Hospitallers of St. John of Jerusalem was established a short time prior to the first crusade. A number of Neapolitan merchants, trading in the ports of the Levant, obtained from the Saracen caliph at Jerusalem permission to erect a house for the reception of the Christian pilgrims, on condition of paying annual tribute. They styled themselves "Servants of the poor of Christ," and subsequently added to their first foundation an hospital for the sick and wounded pilgrims, and a church in honor of St. John the Baptist, whom they chose for the patron of their institute. At the commencement of the crusade they became a military order, taking, in addition to their three religious vows, another, which bound them to defend the pilgrims from the insults of the infidels. At the period of the Latin Kingdom of Jerusalem, the protection of the Holy City was frequently entrusted to the Knights of St. John. Their hospital at Jerusalem was capable of accommodating 2,000 pilgrims, and similar foundations were erected in other cities of Palestine. The Knights were employed, besides attending to the sick and infirm, in fighting in the ranks of the Crusaders, and at the same time were bound to certain religious exercises prescribed by the rule.

At the termination of the third crusade, Richard Cœur de Lion, when departing from Palestine, entrusted the defence of Acre to the Knights Hospitallers; and for more than a century they continued to hold it against all the efforts of the infidels. At length this last stronghold of the Christians in Palestine was besieged in 1291 by the Sultan, Melec Seraf; at the head of 400,000 Moslems. The garrison numbered but 12,000, of whom 200 were Knights Hospitallers. For three months they heroically held out against such tremendous odds. It is related that in the final assault the Sultan, having led in person the storming battalions to the principal breach, when arrived at the edge of the fosse, and finding further advance impossible, turned to his followers and called upon them to prove their devotion to the Prophet by deeds—to precipitate themselves into the moat and bridge it over with their bodies, to afford their comrades a means of entering the fortress. No sooner was the fearful command given than it was obeyed, and over the crushed and quivering carcasses of their countrymen the Moslem squadrons rode into the breach. Among the remnant of the brave garrison that escaped to the vessels in the port, six of the Knights Hospitallers succeeded in making their way in a single galley to Cyprus. The rest had been slain.

After recruiting their numbers by the arrival of Knights from Europe, the Knights Hospitallers, by a gallant stroke, wrested the Island of Rhodes

from the Saracens, and transferred the residence of their Order thither in 1310. During the following century they succeeded in fitting up a number of galleys, which held in check the infidel corsairs that infested the shores of the Mediterranean; while the arms of the Ottoman Turks were directed against Asia Minor and the destruction of the Greek empire of Constantinople. After the conquest of the latter city by Mahomet II, in 1453, he resolved to concentrate all his efforts for the destruction of the Knights Hospitallers of Rhodes; and in the Spring of 1480 a fleet of 160 vessels, carrying 100,000 men, appeared in sight of that island.

The Knights had foreseen the storm, and there was at their head a hero worthy of the hour—the renowned Peter D'Aubusson. He was descended of an illustrious family; his deeds of arms were already of European fame, and from every quarter of Christendom devoted warriors had hastened to range themselves at his side, beneath the Banner of St. John. D'Aubusson's military genius was not less wonderful than his courage. He directed in person the works of the defence, gave instructions to the engineers, and frequently remained the greater part of the night upon the walls, exposed to the enemy's fire, to guard against surprise. No stratagem of the infidels escaped his vigilance. At one part of the siege the Pasha, having made every preparation for a night attack by means of a pontoon bridge, which had been safely moored near the Fort St. Nicholas, the enemy were advancing at midnight, fully confident that their approach was unperceived, when the voice of the Grand Master rang out in trumpet tones the word of command, and a storm of balls swept down from the ramparts, annihilating the foremost ranks of the Turks, while fire-ships from the harbor bore down upon the floating bridge, over which the enemy were driven in headlong retreat.

For three months the Pasha pressed the siege with unabated fury, losing at every fresh assault thousands of his men. The walls were battered down with ponderous marble balls from the Turkish batteries; but, through the indefatigable exertions of the brave D'Aubusson new defences had been raised behind them. In the final assault, a chosen number of Janizaries, sworn to the destruction of the Grand Master, forced their way across the ramparts to where the brave commander stood, conspicuous by his polished armor flashing in the blaze of the guns and his sword streaming with Moslem blood. In a moment the few knights around him were struck to the ground, and alone he had to sustain the onslaught. But his valor was proof against numbers and fanaticism, and with every gleam of his true weapon a turbaned Moslem bit the dust. The danger that threatened the Grand Master roused the knights to deeds of the most devoted heroism. His courage seemed to be transfused into the breasts of all. They precipitated themselves upon the dense masses of the infidels, and hurled them from the ramparts at every point. In rage and despair, the Turkish commander was forced to abandon the siege, and

withdrew with the remnant of his forces from the island. This repulse is said to have so deeply affected the Sultan Mahomet, that he ordered to be inscribed on his tomb—"I intended to conquer Rhodes and subdue Italy."

The arms of the Moslems were again turned against Rhodes in the following century, after the reduction of Belgrade. Three hundred galleys, carrying 120,000 men, led by Solyman the Magnificent, invested the island. The latter was defended by the Grand Master, Villiers de L'Isle Adam, a worthy successor of Peter D'Aubusson. The force at his disposal did not amount to 5,000 men. Nevertheless, it defied for four months all the fanaticism of the foe; and it was only when the Sultan, having lost more than half his vast armament, and despairing of taking the place by assault, had at length recourse to negotiation, that the heroic Grand Master consented to treat on honorable terms. Even Solyman himself, it is said, could not restrain his tears at the sight of the venerable hero, when the latter visited him in his tent. By the terms of the treaty the knights were permitted to retire from the island, carrying with them the sacred relics, in the grand galley of the order. Having steered for the coast of Italy, they landed at Messina. The Grand Master repaired to Rome, where he was received by the Sovereign Pontiff with every mark of honor. The city of Viterbo was assigned as the temporary residence of the Knights. In 1527 the island of Malta was offered to them by Charles V. The proposal was accepted, and the knights entered upon their new possession in 1530. A few years later, the venerable Villiers de L'Isle Adam expired, surrounded by his brave companions. Upon his tomb was inscribed the epitaph—"Hic jacet Virtus victrix Fortuna."

The knights had scarcely taken possession of their new home when they were engaged in a series of encounters with the Saracen corsairs of Algiers and Tunis. The losses they continued to inflict upon the Moslem pirates, that carried terror into every port of the Mediterranean, soon drew upon those bravest of Christian warriors the formidable power of the Sultan of Constantinople; and early in 1566 preparations were made upon a gigantic scale for the investment of Malta. At this crisis the defence of the outpost of Christendom was committed to the illustrious Grand Master, La Valette—the very personification of Christian chivalry. A band of 700 Knights of the Order, and a garrison of 8,000 troops, were the only means at his disposal to withstand the mighty hosts of Islam, about to burst with the fury of an ocean tempest upon the shores of Malta.

As the sentinel from the watch-tower signalled with the boom of the alarm-gun, the appearance of the Ottoman galleys upon the distant horizon, the Grand Master, accompanied by his faithful brothers-in-arms, repaired to the Church of St. John, and there, with all the fervor and enthusiasm which the circumstances of the hour inspired they renewed their vows, then rose and tenderly embraced each other, before repairing each to his post of peril.

Mustapha Pasha, the Ottoman general, after completing the investment of the island, directed his chief effort against the Fort St. Elmo, which protected the harbor. A band of sixty knights and a few hundred troops garrisoned this post; and, with a heroism unsurpassed in the annals of warfare, held the fort during four weeks against the incessant discharges of the Moslem artillery and the fierce onslaught of 8,000 Turks. When the walls had been swept away by the enemy's fire, and more than half the number of the gallant defenders slain, several of the survivors badly wounded, and all chance of safety at an end, the fort having been cut off from all succor, an envoy was despatched to inform the Grand Master that the place was no longer tenable. La Valette, who had received promise of speedy aid from Europe, aware of the importance of that post to the safety of the island, returned for answer: "We are bound by our vows to sacrifice our lives for the defence of Christendom. St. Elmo must not be abandoned."

The message of the Grand Master was received by the handful of devoted warriors with an outburst of enthusiasm. They made their preparation for the final struggle with the heroism of martyrs. The very wounded caused themselves to be supported upon the crumbling remains of the ramparts, where, grasping their weapons with both hands, they waited for the enemy. The final assault commenced, and after a desperate resistance of six hours, and when the last of that gallant band had fallen upon the breach, the hated Crescent floated over the dearly-won ruins of St. Elmo.

The Pasha now despatched an envoy to the Grand Master with a summons to surrender the other forts of the island. La Valette, having conducted the Moslem around the walls, turned to him and said: "Go, tell your master you have seen the place we intend to surrender to him, but that there is room enough in it to bury him and his Janizaries."

At early morn on the 23d August the deafening thunder of all the guns on the Turkish batteries announced the advent of the general assault, and 30,000 Moslems advanced from their entrenchments, and, with loud shouts, began to scale the ramparts. In that supreme hour La Valette, having manned with the remnant of his knights every available post of defence, turning to his brave companions, exclaimed, with an emotion that recalled all the heroic traditions and sacrifices of their Order: "Brothers, let us die together upon these walls, as becomes our profession!" Then, advancing to where a dense column of the enemy were scaling the ramparts, he tore down with his own hand the Crescent that had been planted near the spot, and hurled the assailants from the breach. Throughout the entire day that desperate encounter was prolonged. Again and again the infuriated Janizaries rushed to the assault, and leaped upon the battlements, to be confronted by the valor of the devoted knights, and repulsed with terrific carnage. As night fell, the banner of St. John still waved proudly defiant from the walls; and the Moslems, weary of the combat, retired to their

entrenchments, leaving thousands of their dead piled around the forts.

Victory had remained with the Christians, but the little band of knights had suffered dreadfully in that unequal contest; and as the Grand Master that night made the circuit of the silent ramparts, he beheld at frequent intervals, in the pale, fitful moonlight, the gleaming cross of the Order upon the breasts of his fallen comrades surrounded with heaps of turbaned dead. The remnant of his brethren could not survive another such day of carnage. But now, in what seemed the darkest hour of the fortunes of the brave garrison, relief was at hand; and as the dawn of the silver morn broke over the tranquil expanse of the Mediterranean, the sails of the Christian galleys were discerned in the horizon, hailing from Sicily, with the long-expected succor, and steering for the island. The Moslem Pasha watched their approach, pale with disappointment, rage and despair, as he beheld the prey for which he had made such tremendous sacrifices about to elude his iron grasp; but his losses had been tremendous, and disease was rife among his troops. With dark and sullen words, he turned to his generals and gave the order for embarkation. There was no time to be lost. The infidels, abandoning their artillery, hastily crowded to the harbor; and some hours later the knights upon the watch-tower of St. Angelo beheld the last line of the Ottoman galleys disappearing in the horizon, with their prows turned to the African shore.

The outpost of Christendom was saved by the devotion, the sacrifices, and the heroism of the Knights of St. John. The illustrious Grand Master survived but a few years to enjoy the glory of his triumph; but before his death he had the satisfaction of beholding a new city, destined to perpetuate his name and renown, rise upon the spot that had been consecrated by so many unrivalled deeds of Christian bravery. M.

The Irish People.

It is interesting to contemplate in Irish poetry the love and fidelity to country, clan, and chief. If those clans had been united and so remained, subject only, and with reasonable, willing relation, to one lord paramount, their country never could have been subdued. But as it was with Ireland, so it has been with Greece, similarly prolific of heroes, who each had his following of the bravest of the brave. Yet the glories of Greece have suffered no diminution of lustre because of the internal strifes that led to her fall. Leuctra is not less famous than Marathon; but Ireland has often been reproached for yielding to Grecian example, and gone unpitied for the loss of what otherwise she might have kept. This is one of the saddest things in her history. In the midst of those lamentations sung by the bards for the ruin of whatever was dear, the most sorrowful are those that were poured for the whole country, the mother of all her clans. It was said that when Lysander had

taken the city of Athens, he ordered—and his orders were obeyed—that its walls be demolished at the sound of its native flute-players. How different the conduct of the Irish bards, who shared in the fate of lords and country, and who, when invited with offers of great indulgence and great pay to sing in honor of Elizabeth, despised the bribe, and, with harps in hands, repaired to their hiding-places, to come forth in the intervals of security and strike them again, whether in sorrow for the past or in hope of a happier future! It was in vain that the minions of power broke to pieces, wherever found, the instrument of national music, and forbade to those who touched it even the necessities of life. Persecution served but to make it more loved and sacred in the island; and some of its songs, six hundred years after the fall of Irish independence, were as bold and inspiring as when Tara was in the flush of its glory.

That pride of ancestry, patriotism, and ever-struggling, but never-dying hopefulness should have stayed among the Irish so long is one of the wonders of history. If ever a whole people have illustrated the blessedness of suffering, they have. The deep abjectness of this suffering has served to keep it unknown to all, except themselves and God; and so they have writhed in silence and secrecy, and, receiving little sympathy from mankind, have clung the closer to the compassion of Heaven, and striven to wait its deliverance. Until only of late the sufferings of the Irish people have gone with less pity from the outside world than those of any people who have been sorely oppressed. After they had civilized Europe, their subjugation, followed by well-nigh as hard exactions as were ever put upon the vanquished, has been little considered when compared with Poland, Greece, and others that have fallen before, or been threatened with ruin by stronger powers; not because the world is wanting in compassion, but that these centuries of writhings have been unknown to it. The prisoner with the Iron Mask languished unpitied because unknown even to those who dwelt hard by the battlements wherein he was confined, and he was drawn forth only to be assassinated. So with Ireland. The chains that were riveted upon her were so binding that her very longings to break them were kept from the world, and every endeavor thereto punished with a silent rigor which it seems strange that a magnanimous victor, however powerful, would have had the heart to inflict. To the English people the Irishman has been made to appear fit only to wield the mattock and the spade, and the Irishwoman to be intended by Heaven mainly as a maid for the chamber or scullion for the kitchen; and the cheerfulness which, because of their religious faith, they have been able to maintain in these lowly conditions, has been construed into evidence of a lack of the sensibility that would render them worthy of freedom. Even in this generation essayists in English reviews and literary magazines, while contributing articles upon matters of present or past concern in the condition of Ireland, would calmly write of the ignorance of

the English people touching Irish affairs—an ignorance admitted to be as great as it was in the times of the oldest Plantagenets. As for its language and literature, these were not known as well as those of the Sanscrit. Indeed, until the coming of Thomas Moore the outside world knew not, and hardly believed it worth while to inquire, if Ireland ever had a literature or a language beyond that common to all savage peoples for the expression of necessary wants. The idea of Europe, especially anti-Catholic Europe, seems to have been that Ireland ought to submit resignedly, as in time it must, to the destiny that had rendered vain her obsolete traditions, and fall in with the line of march on the new fields of national endeavor. By the nation of whom she has been the spoil she has been regarded with a sentiment that conceived itself to be contempt, and this has been partaken by the rest of the world. The greater power has seemed not only indifferent to the advancement of civilization in the less, but hostile to it. The planting of colonists upon confiscated lands, the restrictions upon commerce, industry, and education, all seemed to have been intended to repress all hope, and eventually suppress all desire, of independence. The Irish people have not seemed important enough for serious attempts for their welfare. They have been suffered to till the ground under the supervision of middlemen, who were robbers both of the tenantry and the absentee landlords, and, in obedience to their habitude to continence, multiply and overrun and migrate to other lands. Ever holding their religious faith, from which nothing has been strong enough to force them to depart, the ruling country has done little, except by penal laws for their conversion. For, with the average English mind, they may worship Baal or a stone, provided only that they will keep the peace.—*From "Some Characteristics of Irish Lyric Poetry" in "Catholic World" for January.*

College Gossip.

—At the thirteenth annual oratorical contest of Oberlin College, which was held recently, Toyokichi Iyenaga, a Japanese student, secured first place.

—Columbia College, New York, is to have a centennial celebration in April—the hundredth anniversary of the change of name from King's to Columbia.

—President McCosh, of Princeton College, has been raising funds to erect an art museum to cost \$40,000. Valuable collections are all ready to be placed in the building which will be erected at once.

—The school teacher at Osceola, W. T., is a young woman of only 18 years; but she has no difficulty in keeping order, for she threatens to sit down on the first pupil who is insubordinate. She weighs 325 pounds.

—A feature of *Lippincott's Monthly Magazine* for 1887 will be a series of articles describing the

social life of the students of the various colleges of the United States, each contributed by an undergraduate actually taking the collegiate course.

—A Cornell man, says an exchange, wrote a burlesque on the ten-cent novel, calling it "Hildebrand, the Horrible; or the Haunted Pig-Sty," and sent it to a sensational publisher as a rebuke. It was accepted with thanks, paid for, and the writer asked to furnish a second story.

—It is given out that the Freshmen of the University of Pennsylvania, have adopted a class yell in the words and figures that follow, to wit: "M—D—CCC—XC of P.—Rah-rah-rah!" This is undeniably magnificent, but it lacks the sturdy simplicity of the war-whoop which was adopted by the gentlemen who preceded us on this Continent.—*N. Y. Tribune.*

—There is more truth than poetry in the following, from the *Norristown Herald*:

"A Yale College paper says that the secular magazines and papers are removed from the Dwight Hall reading-room Saturday. It is supposed the religious weeklies are substituted, in order to give the students an opportunity on the Sabbath to read the patent-medicine advertisements, and the long list of 'valuable premiums' offered to subscribers."

—Jonas Clark, one of the wealthiest men in Central Massachusetts, has signified his intention to found and endow a university at Worcester, Mass., the ambitious scale of which shall not fall behind Harvard or Yale. He has already selected the site for the new university, and he has received the plans of the building from an architect. As soon as the act of incorporation is secured from the Legislature, Mr. Clark will endow the institution with \$1,000,000, and promises more. Mr. Clark has so arranged his affairs that even in case of death his plans will be carried out. He has had the scheme in mind for many years, and has visited most of the principal educational institutions in the Old World and in this country in getting ideas for his pet project.

—"There is an evident growing sentiment," says Governor Hill in his message to the Legislature of New York, "that public school education should not be limited to what is called 'book learning,' but that there should also be some preparation for that labor to which a vast majority in all countries are destined. In our present industrial conditions any system of public education that does not fit our youth to earn a living is a failure. It is not believed that the present system, successful as it has been in the past, is sufficient for the future needs of our American youth, and I would therefore recommend making manual training, within certain limits, a part of the public school system, certainly in the cities and larger towns of the State, and also urge the necessity of a new and stringent apprenticeship law to meet the requirements and wishes alike of manufacturers and organized labor—a law that will be in harmony with our changed industrial conditions and in sympathy with that public sentiment which demands that our youth of both sexes shall be given an opportunity to compete with the imported skilled labor."

NOTRE DAME SCHOLASTIC.

Notre Dame, January 29, 1887.

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:

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

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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, D. A. LATSHAW,
P. VD. BROWNSON,

—Of late years, many who believe themselves to be good readers, in order to avoid the defect of the so-called "sing song" method of rendering poetry which is prevalent with those who read it without understanding it, have been betrayed into another extreme, and read poetry exactly as if it were prose. The measure is not observed in reading. Some of the *wonderful selection books* have been printed with the poetry not even divided off into lines, and without capitals at the beginning of the verses. This is about as rational a procedure as to banish time from music. It is a case exactly parallel. Let those who are not quite sure, reflect for a moment. What would music be without bars? Very difficult, indeed, for the player. The birds who sing might do without them, yet they observe time. *Casura*—to give Webster's definition—is "a pause, or division in a verse—a separation by

the ending of a word, or by a pause in the sense of syllables *rhythmically connected*." A good reader will always give the rhythmical pause at the end of a line in poetry. He will not, however, necessarily let the voice fall. Proper inflections and intelligent management of the voice will leave no chance for the monotony in question.

The Van Dyke Painting.

Among the art treasures of Notre Dame, the chief place must be assigned to the celebrated Van Dyke, which may be seen in one of the College parlors. It is a painting 33 inches in width, by 47 inches in height, quite dim and mellow from age, yet still perfectly distinct, representing the Crucifixion, with Mary Magdalene kneeling at the foot of the Cross. The deeply religious ideal expressed in the central figure of Our Lord upon the Cross makes it a singularly attractive picture, notwithstanding the counterpoise presented by the voluptuousness of the figure of the kneeling Magdalene, whose appearance would seem to justify the remark of Mrs. Jameson in her work on "Sacred and Legendary Art," where she says, in effect, that "the Magdalenes of Van Dyke are, all of them, court beauties, or fine ladies termed methodists." But the value of the painting can best be realized by the perusal of the following translation of a letter written by the well-known artist, Signor Gregori:

"I, the undersigned, certify that the painting on canvas, 33 inches wide, and 47 inches high, representing the Crucifixion, with the Magdalene kneeling at the foot of the Cross, is a magnificent work of Antonio Van Dyke. I have examined the work with scrupulous care in all its characteristic parts, noting, especially, the coloring, the design, the harmony of tone, and the free and facile touch that is observed in all the works of Van Dyke preserved in the larger art galleries of Europe, where, during many years, I made a particular study of the works of the great masters. In the journeys undertaken by me, by the order of the Marquis G. P. Campana, of Rome, with a view of making a collection of paintings from the origin of art down to the last century (as is explained in a catalogue made by me of this collection, now to be seen in the museum of the Louvre, with the title of 'Museo Campana'), I had an excellent opportunity of selecting and studying the old masters. In this I was not without previous experience, as I was frequently, under the Pontifical Government, called before the tribunals to give my opinion regarding the works of the above-mentioned old masters. More than this: I made a special study of restoring old paintings, in which I had great practice, and of the means to be adopted for preserving their originality. As evidence of this, I might adduce, as an instance, the picture of Bonifazio Veneziano, in the Gallery of the Vatican, which I restored by order of Pius IX. This painting was entirely repainted and altered, and I restored it to its original state. In addition to the above, His Holiness ordered me to transfer to canvas a fresco in the *Floreria* of the Vatican Palace, a picture of Pinturicchio; and he was so well pleased with the work that he wished to have it in his own room.

"I have written the above, in order that it may be seen that I have not been without experience regarding the works of the old masters. Having, then, the knowledge and experience that I have, I unhesitatingly certify that the afore-mentioned painting, now at Notre Dame, is a genuine Van Dyke, and that, as the production of that master of rare beauty, it is a work beyond price.

"LUIGI GREGORI."

The Church and Education.

[Following is the substance of a lecture delivered recently before the Chicago Catholic Literary Association, by Hon. W. J. Onahan, LL. D., '76. Though this brief *résumé* is far from doing justice to the lecturer—who treated his subject in a masterly manner, showing deep research and a thorough knowledge of the points under consideration—yet we think that, such as it is, it will not be without its instructiveness, and prove of interest to our readers:]

"It had been claimed," said the lecturer, "that the Catholic Church had been the opponent of education, and the statement had been reiterated time and again through the press and various works. This was not the case," and he clearly demonstrated the falsity of the statement. On the contrary, the Church had fostered education from the earliest times to the present, and was still continuing its work. The lecturer did not advance his statements by mere oratorical assertion, but quoted from the best authorities, both Catholic and Protestant, the tenability of his proposition. He traced the work of the Church in educational matters from the time of the earliest Christians, when they left the caves and hiding-places into which they had been driven by the Pagans, up through the so-called Dark Ages to the present time. When Italy was overrun by the barbarians, Rome had been saved by the Popes, who had fostered and promoted education—free education—and founded educational establishments. The monks had for centuries been the promoters of education and the teachers. They fostered the arts through the mis-called Dark Ages. Ireland had been the great seat of learning in Europe, and sent out its teachers to all the countries throughout that continent; and the nations of Europe had sent their sons to Ireland to be educated. It was the Catholic Church that founded the universities in the old countries, and the first institution of the kind in America.

It was a misstatement that free schools were first founded in America; they had existed, as he showed, for centuries under the Catholic Church. Printing had also been fostered and promoted by the Catholic Church, as he instanced, long before the Reformation, and books of the ancients, and the Bible itself, had been written and given to the world by the monks, and those who had devoted their lives to religion. The lecturer concluded as follows:

"What the Catholic Church has done in the past to found schools and colleges, to promote a zeal for science and knowledge, and to extend the resources and opportunities of education to the masses of the people in every country and in all ages, I have tried to make plain to you.

"The Church is not less earnestly nor less vigilantly engaged in the same work in our day and country. Witness the almost innumerable Orders and Congregations of men and women in the Catholic Church engaged and employed in the education of youth in schools, academies and colleges.

"There is no order or degree of intellectual pursuit and aspiration for which she has not provided in these religious Orders.

"There are Sisters and Christian Brothers for the humblest industrial and parochial schools; there are Jesuits for the colleges and universities. To enumerate the religious Orders in the United States best known in connection with educational work, I may mention the Benedictines, Dominicans, Carmelites, Franciscans, Jesuits, Lazarists, Brothers of the Christian Schools, Sulpicians, Congregation of the Holy Cross, Sisters of Charity, Sisters of Mercy, Sisters of St. Dominic, Sisters of the Holy Cross, Servites, Sisters of St. Joseph, Sisters of the Holy Child Jesus, Visitation Nuns, Ursulines, the Presentation Order, Ladies of the Sacred Heart. These are some, but by no means a full list, of the teaching Orders and Congregations employed in the United States in the work of Catholic education.

"And when you consider the conditions and difficulties under which this great work is carried on, I may well ask where, except in the Catholic Church, could a parallel be found for such zeal and so great and heroic self-sacrifice? The ranks of these orders are not recruited from the ignorant and the illiterate classes. The heirs to thrones and principalities, the daughters of kings, and members of the proudest nobility in Europe, have resigned birthrights, honors, rank and power to consecrate their lives to God and to the service of their fellow-men in the ranks of one or another of these religious Orders. And the same is true as to the United States in familiar examples. How many there are, perhaps amongst my audience this evening, who have given up loved ones to this consecrated service! A son, whose talents and character gave promise of eminence and of success if employed in secular pursuits; a daughter, whose winning manners, innocence and loveliness were the charm and joy of home! And the sacrifice was cheerfully made and accepted on both sides, in order that the call, the vocation—this enigma to the skeptic and the unbeliever—might be obeyed, and God's service more effectually promoted in works of education and charity. This is a sacrifice and a self-devotion that passes the comprehension of the world.

"I have sometimes been asked what salary or compensation is given to these learned and brilliant professors in our colleges, the devoted Brothers, and the gifted and accomplished ladies who teach in our seminaries and schools. And when I make answer, 'No pay or compensation whatever beyond merely board and clothes; they work for God,' the reply would be received with a shrug of wondering amazement or incredulity. Yes, it is undoubtedly an enigma to the wordling, a mystery to the unbeliever, but not so to the Catholic who divines the motive and understands the prompting. The animating spirit and purpose of the Catholic religious Orders has God for the object and eternity for the end!

"I have thus laid before you the promised proofs and testimony in support of what I set out to es-

tablish, namely, that the Catholic Church has, in all ages and in every land, been the constant and devoted foster-mother of education, the founder and patron of colleges and schools, the consistent friend to science and learning. I have traced it in the facts and traditions of her early history, in the acts and career of the Popes, the decrees of councils and synods, the laws and enactments of Catholic kings and parliaments, by the zeal and labors of the religious Orders, and by the concurring voice of history. And in this age and country it is abundantly demonstrated in the schools established under her auspices and sustained by unexampled sacrifices, and also by the colleges and seminaries founded and supported by the public spirit and generous gifts of a Catholic people.

"Aye! and it is gloriously and triumphantly vindicated by her Catholic children, who, here as elsewhere, have given to the world abounding proofs and shining illustrations and examples in the talents nourished by her teaching and the virtues which developed and matured under her benignant, fostering stimulus and encouragement.

"Listen, finally, to a remarkable tribute and acknowledgment from William Ewart Gladstone, lately Premier of England—a post to which, I trust, he will soon again be called—a tribute and a testimony to the exalted services of the Church. The quotation is taken from his work, now rare—'Studies on Homer'—in which he says: 'She has marched for fifteen hundred years at the head of human civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; her learning has been the learning of the world; her art the art of the world; her genius the genius of the world; her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that, in these respects, the world has had to boast of.'

Books and Periodicals.

—We have received from the publisher, Prof. J. Singenberger, St. Francis, Wis., two choice *morceaux* of Church music in one pamphlet—"Veni Creator" and *Ave Maria*—for soprano, alto, tenor and bass, with organ accompaniment. Composed by J. Hanisch.—These pieces, in the best style of Church music, will form a pleasing addition to the repertoire of any choir. Price, 20 cents.

—The second volume of *The Office* is commenced with the issue for January. Several improvements in minor features of the journal are introduced, which go to make it still more pleasing in appearance and of increased usefulness to its constituency of readers. This journal is devoted to the interests of business managers and accountants. It is carefully edited, and each number contains such a variety of matter as to make the issues valuable to the classes addressed. The publication office is 205 Broadway, New York, and the subscription price \$1 a year.

—The February number of *St. Nicholas* opens

with a new serial story by James Otis, the author of "Toby Tyler." The author calls it "Jenny's Boarding-house: A very quiet but very true story of New-York life." It deals with the doings of a lot of little newsboys and a baby whom they adopt, and it begins to be interesting with the first paragraph. Hjalmar H. Boyesen opens the number with a stirring and seasonable tale of Icelandic adventure, entitled "Between Sea and Sky," capitably illustrated by the frontispiece drawn by J. W. Bolles. "Effie's Realistic Novel" is a very clever sketch by Alice Wellington Rollins, in which, while telling an amusing story of a little girl who tried to write like Mr. Howells, Mrs. Rollins manages to convey an excellent idea of the methods and purposes of the modern school of fiction-writers. There is a brilliantly illustrated descriptive article, "Among the Gas-wells," by the author of the interesting paper on "Boring for Oil" in the December number; and the Rev. Washington Gladden has a number of valuable thoughts for the rising generation, under the suggestive title, "If I were a Boy."

—The *Catholic World* for February contains a number of interesting, instructive and ably-written articles, notable among which are: "Social Problems," by Rev. P. F. McSweeney; "Anatomy of Selfishness," by A. F. Marshall; "The Turning Point in Irish History—The Leinster Tribute," by T. O'Neill Russell; "Scriptural Questions, No. 3," by Rev. A. F. Hewitt. The last-mentioned paper, which treats of Scientific Evolution, concludes as follows:

"The only great importance of the earth is derived from the fact that it is the birthplace and the temporary abode of the human race. The animal life of man is only secondary, and his earthly period of existence is transitory. Science teaches that organic life on the earth—and there is no scientific evidence that it exists elsewhere—and the conditions which make that life possible, are rapidly going on toward extinction by the extinction of the light and heat of the sun. The other suns of the universe are also burning up, so that whatever organic life may possibly exist in other worlds is likewise transitory and must cease after a time. Evolution, whether of worlds or of organic beings, is, therefore, something of minor and secondary importance. Evolution within the bounds of organic species on the earth, supposing the evolutionary theory to be proved, is merely one way in which development of life proceeds for a time on this planet. Its limits and extent must be determined by evidence. It cannot be extended and exalted by analogy into the rank of a sole and universal law of the origin and progress of the universe and all the beings which are contained within its bounds.

"This universal law is more properly called the cosmical law of order and development. The seat of this law is in the supreme intelligence and will of God. In His intelligence are the ideas and types of all that is possible beyond His own necessary, eternal, infinite Being. In His will is the act from which all the possible, which in His infinite wisdom and goodness He determines to bring into act, is brought into actual existence by His infinite power. The order is the gradation of all the beings which He creates in time and space, from the lowest to the highest, their relation to each other, their subordination and determination to the end for which He has created them. Development is the explication in time and space of the plan of God, from a beginning, through successive stages, to the consummation. When that is reached, the universe will be a true *cosmos*, in which nothing inordinate will remain. The real value and dignity of man consists in this, that he is destined to a high place in this *cosmos*, the everlasting

kingdom of God. As for the miserable monistic and atheistic hypothesis, which for God substitutes a blind force moving material atoms in a never-beginning and never-ending dance of death, and for noble, immortal godlike man substitutes a stupid and vicious beast, we may apply to it the negro proverb: *The noise made by the wheels is no measure of the load in the wagon.*"

Among the other articles are: "How Shall we Support our Orphans;" "The Episcopal Convention—A Layman's View"; "Creeds, Old and New"; "A Chat About New Books," etc.

—The *Popular Science Monthly* for February contains an interesting and instructive paper on "Materialism and Morality," by the distinguished English writer, Mr. W. S. Lilly. He clearly shows that the teachings of some of the great leaders in the world of science are in reality but gross materialism, upon which no morality can be based. "Positivism, determinism and much that passes current as agnosticism, are mere varieties of materialism; sublimated expressions of it, perhaps, but true expressions, having in them the root of the matter." The truth of this is shown by a consideration of the teachings of

"the late Mr. Clifford, of Mr. Huxley, of Mr. Herbert Spencer . . . and my contention is that all these three gifted men, whom I select as types of a host of less famous writers, widely influential on English thought, must in strictness be reckoned as materialists. All three do, in effect, express the entire man by matter, his intellectual and moral being as well as his corporal frame. All three do, in effect, restrict our knowledge to the phenomenal universe, of which consciousness and will are, for them, fortuitous, or necessary products." . . .

"It will be found, in the long run, that there are two, and only two, great schools of thought—two schools which, in common with the philosophical writers of Germany, France, and Italy, I shall denominate Spiritualism and Materialism, until better terms are forthcoming. Spiritualism seeks the explanation of the universe from within, and with Kant holds it as a fundamental truth that the nature of our thinking being imposes our way of conceiving, of valuing, and even of apprehending sensible things. Materialism maintains that in those sensible things must be sought the explanation of our ideas and of our wills. Spiritualism postulates a First Cause possessing absolute freedom, and recognizes true causality in man also, with his endowment of limited and conditioned liberty of the will. Materialism holds that we can do nothing before the proximate and determining causes of phenomena, and demands, in the words of Mr. Huxley, 'the banishment from all regions of human thought of what we call spirit and spontaneity.' Spiritualism insists upon the unity of consciousness, upon consciousness of personal identity, upon the *Ichheit des Ego*—the 'self-hood of the Me'—as the original and ultimate facts of man's existence. Materialism dissolves the *Ego* into a collection of sensations, makes of consciousness an accidental and superficial effect of mechanism, and exhibits man as a mere sequence of action and reaction. Spiritualism maintains the absolute nature of ethics; the immutable distinction between moral good and evil. Materialism refers everything to heredity, temperament, environment, convention. Spiritualism affirms the supersensuous—yes, let us venture upon the word, the supernatural—in man, and finds irrefragable evidence of it in

... this main miracle, that thou art thou,
With power on thine own act, and on the world."

Materialism makes of the soul, with Professor Tyndall, 'a poetical rendering of a phenomenon which refuses the yoke of ordinary mechanical laws,' explains will and conscience as merely a little force and heat organized, and, in Coleridge's pungent phrase, 'peeps into death to look for life, as monkeys put their hands behind a looking-glass.' Such are the two great schools of thought which are disputing the intellect of the world."

There is a "reply" by Prof. Huxley, in which he admits the sum and substance of Mr. Lilly's article by seeking to defend himself from the charge of Materialism. An illustrated paper, entitled "The South-African Diamond-Mines," furnishes full information on all the ordinary aspects of the subject, prepared from official documents. Mr. Bunce's "Some Points on the Land Question" embodies a clear and logical exposition of the principles on which the right to own land is vindicated. Mr. George P. Merrill gives an interesting illustrated article on "Fulgurites," or the glazed holes which lightning sometimes makes where it penetrates the earth. In "Views of Life in the Crazy Mountains," Mrs. E. D. W. Hatch gives lively glimpses of what is going on among the animals and plants of that curiously named region. A paper on "Massage," by Lady John Manners, is of practical and hygienic value. A sketch and portrait are given of Dr. C. C. Abbott, the keen-eyed naturalist and archæologist, author of "Upland and Meadow."

Obituary.

We are pained to record the death of Master BAYARD TAYLOR, of Hartford, Mich., whose sad and early demise occurred on Tuesday, the 25th inst. He had entered the Junior department of the University in September last, and during the few months following had made himself quite a favorite with his Professors and fellow-students. He had not been well from the time of his entrance into College, and on his return from home after the Christmas vacation, he complained of a cold, which, aided by predisposition, in a short time settled into inflammation of the bowels. Notwithstanding the best of care and constant attendance, the attack proved fatal. The sincere sympathy of all at Notre Dame is extended to the hereaved parents in their great trial, with the consoling thought that their departed child enjoys the happiness of another and a better life. May he rest in peace!

* *

At a meeting of the many friends and companions of the late deceased BAYARD TAYLOR, the following resolutions were adopted:

WHEREAS, we had learned to love him for his noble and generous qualities of mind and heart, and have enjoyed his hearty friendship, we unite in the expression of our sympathy with his bereaved parents;

WHEREAS, he has been snatched away in the happy days of youth, leaving the prospect of a bright future in this earthly life, to live forever in another and a better world, in obedience to the call of his God, who hath made him, who "taketh unto Himself His own," and who doeth all things well, Therefore, be it

RESOLVED: That in this bereavement a host of sympathizing friends unite their sorrow; that, as they loved and admired him in life, they will continue to cherish his memory;

RESOLVED: That these resolutions be published in our College paper—THE NOTRE DAME SCHOLASTIC—and a copy be forwarded to the bereaved parents of our departed friend.

Committee, { EDWARD JEFFS,
W. S. CASTLEMANN.

Personal.

—George Nester (Com'l), '78, is engaged in conducting an extensive lumber business at Barega, Mich.

—Rev. J. B. McGrath, '80, has been appointed Assistant Rector of St. Stephen's Church, New York City.

—Frank Quinn (Com'l), '82, is connected with the U. S. Mail Railway Service between Indianapolis, and Tolono, Ill.

—Among the welcome visitors during the week was Rev. J. McManus, '77, the efficient Rector of St. Joseph's Church, Dexter, Mich.

—Eugene C. Orrick, '82, is practising law at Indianola, Miss., and meeting with great success. In a letter, recently received, he sends kind greetings to all his former Professors, and says he intends to be present at Commencement.

—Rev. A. A. Lambing, LL. D., of Wilkesburg, Pa., passed a few days at the College during the week, and brought with him some interesting and valuable contributions to the Historical Museum. Dr. Lambing's visits are always most agreeable, and his numerous friends at Notre Dame hope that he will find time to repeat them often.

—Among the visitors during the week were: Mr. and Mrs. Brannick, Kansas City, Mo.; the Misses Eugenia and Nettie Dempsey, Manistee, Mich.; Mr. and Mrs. Badger, Arlington, Neb.; Mr. and Mrs. C. L. Park, Dowagiac, Mich.; Mrs. John O'Connor, Lima, Ohio; Mr. and Mrs. Mainzer, St. Paul, Minn.; S. D. Witkowsky, Chicago, Ill.; M. Hartigan, Holtsmouth, Nebraska, S. V. Wilkin, Bay City, Mich.; Mrs. O. Kutsche, and Miss A. C. Haertig, Chicago, Ill.; Rev. H. J. McDevitt, M. J. Gibbons, Geo. Ohmer, Dayton, O.; Alvin McFarland, J. Burke, Denver, Col.; Jacob Wile, Esq., Fred. Wile, Laporte, Ind.; Mr. and Mrs. John McIntosh, Sydney, Neb.; S. Hunt, Ontario; Miss Genevieve Neill, Montreal; Miss Annie Johnson, Peoria, Ill.; Howard Odell, Hartford, Mich.; Miss J. Jackson, A. V. Haskins, and M. Gannon, Chicago.

• Local Items.

—Examinations are over!

—Now for the second session!

—The skating season is exceedingly variable.

—A grand musical recital will open the 2d session!

—The weather-prophets have taken a seat near the door.

—"We come up to go up; we didn't come up to go in."

—The examination "averages" will be published next week.

—The bulletins for the month of January have been made out.

—The grand opening march has at length been played by the Band. Success to it!

—The culminating point has been reached. Henceforth the scholastic year is "down grade."

—Cannot somebody constitute himself a committee of one to poke up the committee on the next play?

—We have heard it said that more than ordinarily good work is now expected from the Class of Criticism.

—A committee up-stairs are "putting their heads together" for a purpose, the divulgence of which will surely interest the public.

—Judging from the serious looks of the committee, the Thespians intend to present an unusually grand entertainment on the 22d.

—The examination averages will be read publicly to-morrow morning, and, at the same time, the promotions will be announced.

—The story of "Old Hiram's hoss" suggests the advisability of putting some of our spavined old "plugs" on the track. Who knows?

—The caprices and tempers of the weather, coupled with the examinations last week, have struck dismay into the hearts of many.

—It is a sad and a curious fact that the average board of examiners is sure to skip the points you have specially reviewed for the examination.

—No complaints have been heard that the examinations in the courses of English Literature, History and Latin were not sufficiently searching.

—The examinations were concluded at noon today (Saturday). The work of reorganizing the classes is now going on, and the second session will open on Monday.

—The Thespians are holding nightly conclaves to determine what play to present on the 22d. The choice has narrowed down to "William Tell" and "The Iron Chest."

—The Minims return thanks to Dr. W. T. Rowsey, of Toledo, Ohio; Mrs. Byerly, of South Bend, and the Misses Gallagher, of Avon, N. Y., for generous donations to their reading-rooms.

—There are some few—only one or two—among our student musicians who need to be reminded that they should consider it an honor and a privilege to appear at our public entertainments.

—Last week the name of Thomas Tomkins was omitted from the list of names honorably mentioned in the 2d Grammar Class, and James Connors from the 1st Arithmetic Class in the Minim department.

—Hereafter, Company "A," of the Hoynes' Light Guards, will have dress parade every Sunday evening until further notice. The boys have attained a marked proficiency in the manual-of-arms under the instruction of able officers.

—There is a simple proverb, quoted elsewhere in this paper, which contains a wealth of meaning, and which not a few can bring home to themselves. It is this: "The noise of the wheels is no measure of the load in the wagon." Don't forget it!

—The elementary courses of Science that were so numerous attended during the past session will be resumed with the opening of the second session. We have every reason to hope that they will become even more popular and successful than before.

—One of the "roomers" is in the dumps. Going through a low door, he forgot all about the exotic plant blossoming on his caput, and in consequence staved it. It was a sad calamity, and cast a gloom over the entire circle of those who recently invested in tiles.

—The twelfth *Scholastic Annual*, issued by Prof. Lyons, of Notre Dame University, is out. Besides the usual chronology, there are copious contributions on miscellaneous subjects by prominent scholars, and a sprinkling of readable poetry.—*Chicago News*.

—It is a base libel on the fair name of the class to say that they make the third floor balustrade their after-supper rendezvous to exchange small talk. They stand around there waiting for somebody to be the first to pull out his cigar-case or "old judge" package, and for nothing else.

—The Curator of the Museum is indebted to Mr. P. O'Donnell for a number of very valuable, rare, old silver coins, among which is an Egyptian coin supposed to be about 2000 years old; also to Mr. Jos. L. Develin, Civil Engineer, of Pittsburgh, Pa., for some handsome geological specimens from the coal measures of Mansfield.

—The following officers have been appointed for the Sorin Cadets: W. Rowsey, 1st Sergeant; F. Crotty, 2d Sergeant; A. Williamson, 3d Sergeant; W. Graham, 4th Sergeant; C. Mooney, 1st Corporal; A. Nester, 2d Corporal. The Company is in a flourishing condition, and the members are exceptionally well drilled. They show that earnestness in drilling which characterizes all their undertakings.

—The following is an extract from a notice, referring to our former esteemed Vice-President, which appeared in a recent number of the *St. Louis Hlas*:

"Dne 23. listopadu zavital k nam na zadost naseho vel. p. TOWHEY-HO duchovni otec z Bryan, vel. p. Laski, a pobyl u nas ctyry dny, po ktere konala se pobožnost milostiveho leta. Kazdy den byly slouzeny dve mse sv. a verici prislupevali cetne k stolu Pane."

We heartily endorse the foregoing, and wish him continued success. Rev. Father Toohey is now doing good and active service among the people of various nationalities that belong to his congregation at Taylor, Texas.

—The sixth regular meeting of the Guardian Angels' Society was held January 20, Very Rev. Father Granger, and several members of the Faculty, being present. After the general routine business, one of the visitors kindly entertained the young members with some very beautiful and interesting facts concerning the extension of the devotion to the Blessed Virgin. As usual, the "Angels" called upon their Very Rev. Director to favor them with some of his interesting stories. He kindly complied with the request, and to say

that his little hearers called for an *encore* is sufficient proof that they were highly enjoyed by them. After a few closing remarks, the meeting adjourned.

—Prof. A. A. Griffith, of Chicago, gave a very practical and interesting lecture on elocution, gestures, face movements, etc., to the Minims in St. Edward's Hall, on the evening of the 23d inst., and was pleased to compliment his youthful auditors, whom he had heard in recitation, on their graceful movements and their polite manner. The Minims have learned and practised so well the beautiful lessons inculcated in "New Arts" that their polite manners and refined habits are remarked by all visitors to St. Edward's Hall. At the close of his lecture, Professor Griffith delighted them by some of his recitations, and, above all, by a promise to visit them again on the 22d of Feb. The Minims will not soon forget his visit, and look forward with pleasure to its speedy renewal.

—As already announced, Eli Perkins is to lecture here on the evening of Feb. 11. We express our acknowledgments for season tickets received at this office. They are unique in character, as may be seen from the following reproduction:

Season Ticket.

ELI PERKINS

At Large.

ADMIT THE BEARER OR WIFE, his own wife, to Eli Perkins' Lecture, anywhere in the world, for years and years.

The Lecturer will commence at 8 o'clock sharp, and continue till somebody requests him to stop.

In case of an accident to the lecturer, or if he should die, or be hung before the evening of the disturbance, this ticket will admit the bearer to a front seat at the funeral, where he can sit and enjoy himself the same as at the lecture.

The highest-prized seats, those nearest the door, are reserved for the particular friends of the speaker.

P.S.—Eli Perkins distributes a six-dollar chromo to all who remain to the end of the lecture. Parties of six who sit the lecture out will be given a House and Lot.

—At the 16th regular meeting of the St. Cecilia Philomathean Society, held Wednesday evening, Jan. 26, the principal business was the election of officers for the coming session, which resulted as follows: Very Rev. E. Sorin, C. S. C., Perpetual Honorary Director; Rev. T. E. Walsh, C. S. C., Director; Rev. A. J. Morrissey, C. S. C., and Rev. M. J. Regan, C. S. C., Assistant Directors; J. A. Lyons, A. M., President; J. F. Edwards, LL. B., Honorary President; Bros. Alexander and Marcellinus, C. S. C., Promoters; Prof. A. J. Stace, and Prof. Wm. Hoynes, Critics; E. Darragh, 1st Vice-President; T. Goebel, 2d Vice-President; F. Long, Recording Secretary; L. Chute, Treasurer; M. O'Kane, Corresponding Secretary; W. McPhee, Librarian; L. Preston, 1st Censor; P. Hayes, 2d Censor; P. Wagoner, Historian; W. Austin, Sergeant-at-Arms; J. Fisher, 1st Monitor; A. Meehan, 2d Monitor; R. Oxnard, Marshall.

—The Director of the Historical Department returns thanks for the following gifts: to the Visitation Nuns for a picture of Mt. de Chantal; to Sister Mary Edmund, O. S. D., for a picture of old St. Clara's College, chartered by Rev. S. Mazzuchelli in 1848, autograph of Father Mazzuchelli, biographical sketches of same, Petition

presented by him to the Legislature in favor of the Indians, photograph of St. Clara's Academy, Sin-sinawa Mound; to the Carmelites of New Orleans for an autograph poem by Rev. Abram Ryan, the Poet Priest of the South; to Very Rev. A. A. Lambing, LL. D., for a cannon ball from old Fort Duquesne, map of Pittsburgh in 1795; to Rev. T. Walsh for History of British Columbia, 1792-1887, by Hubert Howe Bancroft; to James Malone for two bound volumes of *The Emerald* (Illustrated) N. Y., 1868-9; to G. Myers for papers containing illustrations of General Logan, family and scenes connected with his career; to J. Carmody for copies of the *Catholic Universe* of Cleveland, containing Historical Sketches of the Churches of the Diocese of Cleveland.

—Accessions to the Bishops' Memorial Hall, Notre Dame, Ind.:—Lock of hair cut after death from the head of Rt. Rev. Joseph Cretin, first Bishop of St. Paul, by Rev. Father Oster; quill pen used by Mgr. Cretin, presented by Rev. Father Boland. Life-size painting in oil of Rt. Rev. Mgr. Lefebvre, Bishop of Zela, Coadjutor and Administrator of Detroit; document written and signed by Pope Pius IX; twenty-seven obituary notices of Pope Pius IX; Oration on "The Golden Jubilee of the Episcopate of Pius IX," by Thomas Layton, presented by R. Spencer. Embroidered white silk mitre used by Bishop Pellicer, presented by Bishop Neraz. Late Pastoral of the Bishop of Vincennes, presented by Bishop Chatard. Three autograph letters of Bishop Martin; two of Bishop Rappe; seven of Bishop de la Hailandière, presented by Rev. Father White. Complete volume of the *Catholic Herald*, for 1844, containing several published letters of Bishop Hughes, Bishop Reynold and Bishop Kenrick; life-size portrait in oil of Rt. Rev. John Timon, first Bishop of Buffalo, presented by Mrs. M. A. Campeau. Beautifully embroidered gold mitre, set with gems, used by Rt. Rev. J. N. Neuman, fourth Bishop of Philadelphia, presented by a friend.

—Last Saturday evening, Prof. A. A. Griffith lectured in Washington Hall on the subject of "Facial Expression as Indicative of Character," the treatment of which was based upon the principle, "the face is the mirror of the soul"; and gave frequent occasion to the eloquent speaker to display his manifold resources of voice and action in interesting impersonations. During the course of the lecture, Prof. Griffith dwelt upon the necessity and advantages of "enthusiasm" in character, and gave a forcible and pointed illustration of his remarks by an allusion to the grand and wonderful development of Notre Dame which was due to the enthusiastic spirit of its venerable Founder, whom neither trials nor difficulties could terrify or dishearten; but who, with hopes ever bright, and courage ever quickened, went onward and upward towards the grand realization of the object to which he had devoted his life and his love. This allusion met with a hearty response from the audience, who expressed their sentiments in loud and long continued applause.

On Sunday evening, in response to a pressing invitation from many friends, Prof. Griffith provided an interesting couple of hours for the students by presenting a number of excellent impersonations and readings. They were given in Washington Hall, and were of various styles—"from grave to gay"—presented in the masterly style of the trained elocutionist and cultured orator. The unanimous verdict of all present was, "We hope to have the pleasure of hearing Prof. Griffith again before the end of the year."

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. F. Ashton, W. Aubrey, Becerra, Britt, W. Bingham, Brownson, Burke, Baca, Barnes, Bush, Barrett, Craig, Crowley, Cusack, W. Cartier, Crilly, Craft, Cassidy, Devlin, W. Dorsey, S. Dorsey, Dore, Dreever, Dwyer, Dierdorff, Duffield, Ensor, Finckh, Ford, Fry, Grever, Gallardo, Galarneau, Gibbs, Houck, Hinchman, Hiner, Hummer, Haggerty, Judie, Kleiber, Kendall, Kreutzer, Ley, J. Langan, J. Lyons, M. Luther, T. McDermott, J. McDermott, P. Martineau, McAlister, Murphy, McGinnis, Mulkern, J. Meagher, L. Meagher, Myers, Murnan, Neill, Newton, Nester, O'Regan, O'Donnell, O'Connell, O'Kane, L. O'Malley, Orr, Padilla, P. Prudhomme, Paschel, Prichard, Quill, Rheinberger, Rothert, Rodriguez, Raynor, J. Rudd, A. Rudd, Stattman, Suing, O. Sullivan, Shields, Shannon, Triplett, Velasco, Wilson, M. White, Weber, A. Williams, Wagoner, W. Williams, Whalen, W. White, Waixel, West.

JUNIOR DEPARTMENT.

Masters Adelsperger, Austin, Anderson, R. Bronson, H. Bronson, Blessington, W. Boland, H. Boland, Burns, S. Campbell, J. Clarke, Cleveland, Carney, Cavanagh, Clifford, Cobbs, Casey, B. Clarke, Cooney, Coad, L. Chute, F. Chute, G. Cooke, T. Darragh, Decker, Devine, E. Darragh, Ewing, Fitzharris, Falter, J. Flynn, Figge, Flood, Fisher, F. Flynn, Galarneau, Goebel, Glenn, Henry, Houlihan, A. Hake, T. Hake, Hannin, Hayes, Hampton, Hoyer, Hibberd, Harley, Inks, Joyce, Jacobs, Julian, F. Konzen, W. Konzen, Kern, Kahn, Kellner, Kutsche, Keating, Landen-wich, Long, Lane, McKenzie, M. McCart, McMahon, J. McCormick, McGurk, McIntosh, McPhee, McNulty, McGuire, Monarch, Mathewson, Mallay, Macatee, Mulburger, Moncada, Morrison, Meehan, Mitchell, McDonald, Nations, Noud, Nussbaum, Ormond, O'Brien, M. O'Kane, O'Shea, Pfau, Preston, C. Paquette, L. Paquette, Quealey, Roper, Redlich, Reynolds, Rosenthal, Sullivan, Sweet, J. Stephens, B. Stephens, Steele, F. Smith, M. Smith, Taliaferro, Tewksbury, Tarrant, Vhay, Warner, Wilbanks, Wilkin, White, Walker, Walsh, Wageman, Weimer, Giertier, F. Howard.

MINIM DEPARTMENT.

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

Saint Mary's Academy.

One Mile West of Notre Dame University.

—Very Rev. Father General preached a beautiful sermon at Vespers on Sunday.

—In the examination of music on Tuesday, the marked improvement of the Misses St. Clair, Gavan and Guise, exhibited in their singing, was the topic of many praises.

—Among the visitors during the week were: Rev. M. Kelly, St. Paul, Minn.; Mr. W. Furlong, Mr. G. Dawson, Mr. J. Dunne, Chicago, Ill.; Mr. H. Wehr, Mr. J. Bub, Milwaukee, Wis.; Mr. E. Ullery, Newton, Kansas; Mr. B. Stiefel, Miss L. Stiefel, Butler, Ind.

—The Roman mosaic cross was won by Miss Helene Rhodes. Those who drew with her were the Misses Beaubien, Boyer, Clore, E. Dempsey, J. Fisher, Hake, Hinz, Hughes, Huntting, Knauer, Lindsey, McDonnell, F. Meehan, Prudhomme, Rogers, Stapleton, Steele and Stumer.

—The classes in Christian Doctrine and Catechism were examined at two o'clock on Sunday. The Graduating and First Senior classes were examined by Very Rev. Father General Sorin, Rev. Father Walsh, and Father Fitte, of the University, and Rev. Fathers Shortis and Saulnier, of St. Mary's. The Second and Third Senior classes were examined by Rev. Father Morrissey, and the Preparatory classes by Rev. Father Zahm.

—It is our painful duty to announce the death, on Wednesday, the 19th inst., of SISTER MARY OF ST. ANGELINE, Superior of St. Rose's Academy, Laporte, Ind. For many years Sister Angeline was a well-known and efficient teacher at St. Mary's, and the sad intelligence will be hailed with deep sorrow by a wide circle of friends who, as pupils or visitors at the Academy, had learned her superior worth. During the late war she was among the many devoted Sisters of Holy Cross who were sent to the hospitals at Paducah and Cairo, to nurse the wounded and dying soldiers; and no one entered upon her arduous duties with a deeper earnestness and humility, or a more supernatural motive of love for God in His suffering members. Letters written by her to friends and relatives in far distant places, in behalf of the dying soldiers, at whose bedside she ministered, were so beautiful and touching that they were often published by those to whom they were addressed. Sister Angeline's highest praise is embodied in a remark made in speaking of her by a distinguished prelate: "She is so talented, and yet so humble, that no one can help esteeming her." Her precious remains were conveyed to St. Mary's, where the funeral services were conducted by Very Rev. Father General. On Friday morning, Rev. Father Saulnier sang a Requiem Mass in the chapel of the Community. *Requiescat in pace.*

—In the "Tales of a Wayside Inn," by Longfellow, is to be found a beautiful thought, and so

appropriate to the present purpose, as examinations are progressing, that we shall take it upon us to quote the few lines:

"A poet, too, was there, whose verse
Was tender, musical and terse;
The inspiration, the delight,
The gleam, the glory, the swift flight
Of thoughts so sudden that they seem
The revelations of a dream.
All these were his; but with them came
No envy of another's fame;
He did not find his sleep less sweet
For music in some neighboring street,
Nor rustling hear in every breeze
The laurels of Miltiades.
Honor and blessings on his head
While living; good report when dead,
Who, not too eager for renown,
Accepts, but does not clutch, the crown."

A laudable ambition—the spirit of emulation, which is awakened by the good example of others—can never be too freely encouraged; but when a pupil is not as ready to see, to approve, and to acknowledge the merits of her companions as to accept praises of her own, it may be that ambition has, in her case, ceased to be laudable. Among two hundred young ladies gathered in an institution of learning, there is plenty of opportunity to discover many minds possessed of no small degree of talent. No one must take for granted that she has the monopoly. "A little learning is a dangerous thing," and this may be applied to limited merit. One who is conscious of doing her best in her various examinations, is not so greatly troubled if her display of ability has fallen beneath the expectation of her friends. If she has been faithful and diligent, the future will make up for any little failure of the present; but if one be deserving of commendation, let it be pronounced by others. Self-praise is not half as good as total silence, even if you are not appreciated.

Magnanimity.

Magnanimity is that greatness of soul which constitutes the seal of nature's nobility. It imparts that elevation of principle, that dignity of sentiment, which encounters opposition, peril, temptation, with steadfast firmness. It is the ground upon which the heroic virtue of the martyr rests. It is the material out of which the saints carve their sanctity; the disposition through which they, by the grace of God, are enabled to endure whatever is contrary to nature, and it impels them to keep their eyes fixed upon something dearer than reward—the complete accomplishment of the divine will.

Magnanimity, as a mere natural virtue, causes its possessor to disdain injustice. To him meanness is inexplicable. He would sacrifice his life rather than his honor. The military character, in popular estimation, is the ideal of this trait, for the true soldier is ready at any time, to brave danger and death. He instinctively places his love of country before every other motive of action. Pleasure,

friends; and home; are secondary to his duty to the nation. He does not shrink from; but rather courts the hardships and privations that beset the active military career. The life of the ordinary citizen to him appears effeminate. However, there is no doubt that the most perfect magnanimity may exist under a very commonplace exterior, since it is a synonym of unselfishness and there can be no unselfishness without humility.

The love of applause, and the desire to achieve a great name, can scarcely be regarded as compatible with a truly magnanimous spirit. Perhaps the most selfish of all dispositions is the ambition which such an empty desire presupposes; notwithstanding the fact that many of the names which have been written high on the tablet of military glory are, unfortunately, suggestive of this unholy passion. Ambition, and not patriotism, was the main incentive of action.

Rare as is the trait in question, when it is once recognized, the influence exerted is wide and powerful. He who possesses true greatness of soul must be an object of esteem and approbation wherever he is known. He is welcome wherever duty or pleasure may demand his presence—whether in the halls of wealth and fashion, or in the world of traffic, or in the hovels of the poor. The genial atmosphere of kindness accompanies him wherever he goes. Those whom wealth and education have exalted in the social scale profit by his example. Seeing the unfeigned interest of his unselfish heart, in those who are less favored than himself, they are ashamed to look down upon the poor; on the contrary, they discover that our social duties are not alone confined to those who move on the tranquil tide of affluence and luxury.

Those who are depressed by illness, or losses, or by afflictions of any kind, become objects of tender solicitude and active attention. Those who, by their poverty, have been deprived of education, far from being scorned, are deeply commiserated. Nor is this sympathy marred by an air of supercilious condescension. The magnanimous are simple-hearted, and they look upon the poor as God's favorites. Far from taunting or reproaching, they would rather encourage them to bless their humble lot, because it preserves them from pride and avarice.

We see how the influence of the unselfish and truly charitable person is spread abroad. At peace with his conscience, he cannot fail of being happy. Forgetful of self, he lives only for others, and is building up a beautiful character; and, above all, is drawing down upon himself and his labors the loving benedictions of Heaven.

This virtue, upon which so much depends, though not inborn in everyone, should certainly be cultivated, and that most assiduously. God is just, yet He gives not alike to everyone. In some we may see this quality shining forth brilliantly, and making us quite oblivious of numerous defects; while in others many excellent traits are made to appear as nothing, because of their warped and factious dispositions.

Magnanimity is a noble breadth of mind, which

lifts one out of the unfortunate habit, too prevalent in many circles, of looking upon those who were not cast in the same mental mould as themselves as quite unworthy of sympathy or respect. Though they may freely recognize the beauty of God's works in the physical world, they are blinded to the most marvellous of all His manifold creations, the "many facultied and mightily intelligenced" human spirit—to use the words of Father Faber. In a sentimental, abstract way, the narrow-minded may admit the beauty and worth of the soul. It may form a pleasant theme for speculation, but, virtually, he lightly esteems many who are endowed with this precious gift—perhaps has little regard for his own, prizing his body above his soul.

How different the valuation of the generous-hearted! The understanding, which exalts man above the lower orders of creation, and by which he is made capable of receiving sublime and eternal truths; the will, which is free to accept or discard good or evil; the memory, which seems almost limitless in its range, these constitute a trinity of powers, an earthly image of the three Divine Persons of the Blessed Trinity. It is in the soul that we have been made to the image and likeness of God; it is in the soul, too, that we have been made "but little lower than the angels." How can we consistently despise one possessed of this treasure? Thus does the magnanimous person reason. In the legitimate conclusions which he draws from this question, and upon which he acts, we discover the mystery of his beautiful character. True magnanimity must find its home in the heart of a Christian, for there alone can it be adequately nourished.

GRACE WOLVIN (*Class '87*).

Roll of Honor.

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

SENIOR DEPARTMENT.

Par Excellence—Misses Allnoch, Brady, Blair, Barry, Bates, Brophy, Blacklock, Beschamang, Blakeslee, Birdsell, Clendenen, Clifford, E. Coll, Coglin, E. Claggett, B. Claggett, Dillon, Donnelly, A. Duffield, M. Duffield, C. Dempsey, H. Dempsey, Dart, Desenberg, E. Dunkin, M. Dunkin, Egan, Fuller, Faxon, Flannery, Fravel, Griffith, Guise, Gordon, Griffin, E. Horn, Hummer, Heckard, Hertzog, Harlem, M. Hutchinson, Johnson, Kearsey, Kearney, Kearns, Kingsbury, Kennedy, Larkin, Lingle, McHale, Miner, L. Meehan, Morse, Murphy, M. McNamara, Marsh, Moore, McCarthy, Moran, O'Conner, Nester, Negley, Patrick, Pierson, Proby, G. Regan, Riedinger, Rend, Rose, E. Regan, Reed, Scully, St. Clair, Shephard, Snowhook, Stadler, Shields, Sterns, R. Smith, M. Smith, Sherman, Swegman, Stocksdaile, Trask, Triplett, Thompson. Van Horn, Williams, Wolvin, G. Wynn, F. Wynn, Wehr, Wimmer, Zahm.

JUNIOR DEPARTMENT.

Par Excellence—Misses Beaubien, Boyer, Cloré, E. Dempsey, J. Fisher, Hake, Hughes, Hunting, Knauer, Lindsey, McDonnell, G. Meehan, Prudhomme, Rhodes, Rogers, Stapleton, Steele, Stumer.

MINIM DEPARTMENT.

Par Excellence—Misses I. Becker, M. Becker, Caddagan, McCormic, O'Mara, Pugsley, Quealey.