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A Lost Opportunity.

BY MARION MUIR.

I opened a book of beauty
With a cover like the morn,
Embossed with golden booty
From the deep earth's bosom borne.

Pure within were the pages as petals
Just torn from a snow white rose,
And the text, in-written with metals,
Flashed forth luminous glows.

But what was the marvellous glory
Of gilding, or leaf, or design,
To the limitless charm of the story,
The wealth of its lore divine?

There was that in the volume's power
Which forbade the soul to tire;
Like the brilliant seed of a flower,
It told of a loveliness higher;

A treasure to come as the wages
Of trial, and toil, and trust;
A place on earth among sages,
A seat above with the Just.

O'er those characters wondrous I pondered,
Forgetful of slumber or feast,
'Til the stars looked on me and wondered,
And the Day spring flooded the East.

Would that there I had stay'd, ever learning,
'Til my heart had caught the flame,
And nothing could quench the burning
Of its one eternal aim!

Alas! to my ear came voices,
The call of a laughing train,
And the fever of one who rejoices
Seized upon me, soul and brain.

Too quickly for thought or tremor
To rouse a lurking pain,
I left my place—deluded dreamer!—
Intending to come again.

But the key to success is never
Twice caught in this mortal strife;
Who misses then has lost forever,
As I lost the worth of my life.

Of those spells I still remember
The faint and fading grace,
As an old, ash-covered ember
Keeps of former fire a trace.

So pale and poor to the lustre olden
Is the warmest glance they throw,
I the more regret the volume golden,
My own so long ago.

And, somehow, this longing restless,
Is stronger than real needs,
For with hands that are folded and listless,
I dream another's deeds.

The thought is idle, but oft is lonely,
And, weary in heart and frame,
On my fate I muse, I wonder only
If others may never do the same;

Close up a future precious
In a thirst for present joy,
And barter for promises specious
A treasure without alloy.

The Inquisition.

Few questions have been discussed with more vehemence than the Inquisition. In the eyes of Protestants, who look with horror upon everything connected with the so-called "Dark Ages" of cruelty, superstition and intolerance, the Inquisition stands out in glowing colors like a huge bonfire, where, under the banner of Religion and Papal supervision, there perished daily incredible numbers of innocent victims. They picture to themselves the father in his quiet home, enjoying the company of his wife and children; a knock at the gate is heard—escape is impossible—the unoffending man is borne away, despite the tears and entreaties of his family, the deep, dark dungeon,

chains, and torture are his lot, and death alone can put an end to his miseries. But Truth, whose gentle, remonstrating voice cannot be stifled, will always conquer error.

At the time when the Inquisition sprang up, Europe was Catholic. The interests of society required an intimate union between the civil and ecclesiastical powers, and heresy was a crime against the State. Universal toleration is a sort of Utopian scheme. Protestant writers talk much about it when discussing the affairs of the Middle Ages. But suppose that a sect sprang up here in our midst whose first principle, strictly enjoined by their religion, was the eating of human flesh; these cannibals, surely, would not long be permitted to thus undermine the basis of society, and one general cry would demand their condemnation. But what becomes now of the principle of universal toleration? It will be answered that this is a childish and unfair argument, and nobody could tolerate cannibalism, because it is repugnant to our very nature, and shocks our ideas and notions of decency and justice.

Then, universal toleration means to tolerate only so far as what is tolerated does not contradict our first principles. Now, any attentive observer of the state of society when the Inquisition was instituted, cannot fail to remark that the opinions spread abroad by heretics were contrary to the first principles of European society, and in many cases could not have been regarded with much more horror if they had openly avowed cannibalism. Let any one read the excesses committed by the Albigenses, the Jews, or other unbelievers, and he will be forced to acknowledge that heresy was justly regarded by the State as a political offense.

The increasing violence of the heretics required active measures to resist them. A tribunal, at whose head was usually a Bishop or some church dignitary, attended by two or three laymen of irreproachable character, was instituted by the Church in various countries of Europe—Italy, France, Germany and Poland—to seek out and try all those justly supposed to be heretics, and if they were guilty and remained obstinate, to turn them over to the civil authorities who punished them as they saw fit. Thus the object of the Inquisition was legitimate, it being to suppress heresy and thereby preserve society.

The question of suppressing heretics had been agitated as far back as the Third Council of Lateran, in 1179. Pope Lucius III and Frederic I enacted laws, or rather assisted at their enactment, against heretics in the Council of Verona. The Fourth Council of Lateran and the Council of Toulouse, held in 1229, under Pope Gregory IX, enlarged and perfected these laws. To prevent any solitary instances of partiality, the Dominicans, an Order of austere monks, were especially chosen for inquisitors. The Inquisition was introduced into Spain about the year 1480, at the solicitation of the reigning sovereigns Ferdinand and Isabella.

The Inquisition sought out all those guilty of blasphemy, sacrilege, usury, polygamy, treason, sorcery and magic. The accusation had to be well

supported, the accuser being obliged to bring a witness. The accused was asked if he knew of any person who might have a sufficient grudge against him to denounce him or unjustly accuse him of any particular offense. If the accuser was among the number mentioned by the accused as likely to be a personal enemy, the latter was immediately acquitted. It is unnecessary to go into minor details. Every precaution was taken to guard against injustice, and to show mercy. The accuser was unknown to the accused, and this saved much bloodshed. The torture was at times inflicted upon the accused, but only when all the Inquisitors were unanimous for its use, and when there were strong assurances of guilt.

If the criminal pleaded guilty, his crime was changed to sin, and punishment to penance; but if he remained obdurate, he was delivered over to the civil authorities, under the following sentence:

"We declare that the said — ought to be, and hereby is, abandoned to justice and the secular arm. We, however, beg and most affectionately charge, in the strongest and best manner in our power, that he may be treated with kindness and mercy."

The Spanish Inquisition was merely an extension of that established in other countries. It was eagerly desired by the two sovereigns and the great mass of the people. It was directed against the Jews and Moors in the beginning; later on, to prevent the introduction of Protestantism, and, finally, to exclude the philosophy of Voltaire.

The Jews at that time were very numerous in Spain, and both rich and allied with powerful houses. Their extortions, their crimes, their conspiracies excited against them the popular feeling, and it was to be greatly feared that they would ally themselves with the Moors. It was yet dubious whether the Christians were to recover all Spain, or whether the Moors would retain the fairest of Spanish provinces—the stronghold of Granada.

No one can help deploring the cruelties suffered by the Jews, though they were in great part richly merited. But be it distinctly understood that all intolerant acts committed illegally have nothing whatever to do with the Catholic Church. No doubt, the Spanish Inquisition was a political machine charged with spiritual weapons; this may throw blame on the character of the king and queen, though not on the Pope. All, however, with which the Spanish Inquisition is charged is false, and much of it absurd.

Protestant writers borrow much of their material for invective from an expelled Inquisitor and degraded clergyman—Llorente. In compiling his work, after quoting an original document, he immediately burned the same, in order that no future comparison might be made between the quotation and the original. He states that the number of executions during the whole period of the Inquisition was about 30,000. Prescott says that "his estimates are most improbable, and grossly exaggerated." That there were 30,000 capital punishments in the course of the Inquisition no unprejudiced individual can believe. Allowing for everything, I do not believe that a just estimate

could place the number above 10,000. Indeed, drawing a conclusion from certain statistics, and making reasonable allowances, the number, according to many historians, is not more than six thousand (6000).

Let us compare Protestantism with Catholicity. In 300 years, and in the Catholic soil of Spain where the seeds of "Papal intolerance" ought to produce horrible and blood-curdling results, there perished for blasphemy, heresy, treason, sacrilege, magic and other crimes, the number of six thousand (6000) persons. Turn now to one of those countries which had basked in the sunlight of the Reformation, where the people enjoyed so much toleration, and we find that History tells us of the manner in which Henry VIII, Luther, Calvin, Melancthon, and even the gentle Beza, persecuted and consigned to the flames all who differed from them in religious belief, at the same time that they proclaimed aloud the right of man to private judgment and to follow the dictates of his own conscience. During one reign which lasted thirty-eight years, there were executed in England for the single crime of theft the number of twenty-two thousand (22,000) persons. I might continue to show by figures that Protestants have always been more intolerant than Catholics, at the same time that they proclaimed universal toleration, which is nothing, as far as the victim is concerned, save adding insult to injury. A speaker on the opposite side who wants to see to what a pitch he can rouse the pity and excite the pious indignation of his hearers, generally depicts an *auto-da-fé* as an assembly of (in) human devils, where priests, warriors, ladies, and the populace looked complacently on at the burning of cart-loads of heretics. How frightfully misrepresented the simple act of a declaration of faith has been by Protestants! We read that at an *auto-da-fé*, held in Toledo in 1486, there were 750 culprits punished; and yet—astounding fact!—there was not one capital execution, and the bonfires of the Protestants dwindle to a few waxen candles which those held in their right hands who made an act of faith.

Although Protestants have misrepresented and distorted the actions of this tribunal, yet, no doubt, the Spanish Inquisition against the Jews and Moors was carried to an excess. The Spanish Inquisition was nothing more than a political institution, and the Pope who granted the Bull to Ferdinand and Isabella afterwards wrote to them saying that he had been deceived, and earnestly petitioning them to use mildness and clemency towards the unbelievers and apostates; he dwelt long on Christian charity, and set forth the beauty of the maxim contained in Christ's sweet and simple parable of the lost lamb. The Popes, indeed, have always ranged themselves on the side of mildness. If the Inquisition, so bloody in other parts, according to Protestants, emanated from Rome, that "hot-bed of intolerance," that is to say, if the cruelty of the Inquisitors was sanctioned by Rome, how comes it that we read in golden letters that never once did the Popes or the Roman Inquisition pronounce the execution of capital punishment, and that the

Friars Preachers pronounced one such sentence in twenty years?

The Popes, armed with a "tribunal of intolerance" have not spilled a drop of blood. Protestants and philosophers have shed torrents.

PHILIP VD. BROWNSON.

Pleadings.

(CONTINUED.)

Whether a thing offered in evidence as to any given matter is evidence in regard to it, is a question of law; whether as evidence it is sufficient to prove the matter, is a question of fact. The demurrer to the pleadings refers solely to the facts shown in the pleadings. The demurrer to the evidence relates solely to the facts shown in the evidence. The court passes upon the question of whether or not these facts are relevant; and it is a rule that evidence is relevant to any issue that it serves in any degree to prove. Hence, as before stated, it is never safe to demur to evidence that in any measure serves to prove the whole affirmative side of the issue. But if, taking a comprehensive view of all the affirmative evidence, it is found relevant to a part only of the issue, the demurrer may be tendered with reasonable assurance of safety; for the incompleteness of such evidence would prevent the jury from finding a valid verdict in favor of the person who introduced it. Where objection is made to the relevancy of a part of the evidence, and it is, nevertheless, admitted by the court, the person objecting must not demur. He should file in the usual way his bill of exceptions or move for a new trial.

Written, parol, direct or circumstantial evidence is equally subject to demurrer. When a person offers evidence, whether written or parol, to prove a definite fact, his adversary may admit that fact upon the record, and then demur, thus rendering it necessary for the former to join in the demurrer or to waive the evidence. This admission of fact presents the question of law to the court upon the face of the record. Should the evidence be vague and indeterminate, there can be no demurrer to it, unless the party demurring admits and asserts upon the record that it is certain and determinate. Evidence demurred to must be admitted to be absolutely true and as skilfully presented as the technical rules required. Otherwise it might be necessary to have the court determine and pass upon the weight to be given to the testimony, and this cannot be done after the case has been taken from the jury, whose province it is to determine the matter. And here it may not be out of place to remind the student that all ordinary actions at law comprise mixed questions of law and fact. *E. g.*, a man has dealings with another, or at the hands of another he sustains some injury. This constitutes the element of fact for the jury. Under certain circumstances prescribed by the law a contract arises from his dealings, or he acquires

the right to recover damages for the injury he received. This is the element of law in the case. The court states what the law is in reference to such matters, and the jury determine whether the facts are such as to bring the case within the remedial operation of the rules and principles thus stated. If the evidence be circumstantial, the party demurring to it must admit all facts that the jury might infer in favor of the person pleading it. Otherwise, there is no obligation to join in the demurrer. If this admission be not made by the party demurring, the court is bound to award a *venire de novo*, referring the issue to another jury. The person whose evidence is demurred to should ask the judgment of the court as to whether he is bound to join in the demurrer.

After a verdict or determination of the demurrer, a motion in arrest of judgment may be made. To arrest judgment means to stay or prevent its going into effect. Should the verdict be based upon a declaration radically defective, or should a plea in bar be wholly void of substance, a judgment founded thereupon would be arrested on motion. It involves a question of law, and the cause must be apparent on the face of the record.

The declaration, which is a detailed statement of the plaintiff's cause of action, is the first pleading. It is based upon the *præcipe* and summons, which precede it. The *præcipe* answers to the original writ, where the common law system of pleadings is retained. Under the code, which dispenses with the *præcipe*, the summons corresponds to the writ. The original writ was in use in the English practice until discontinued by statute 2 William IV, c. 39, entitled "An Act for Uniformity of Process in Personal Actions in his Majesty's Courts of Law at Westminster." It was the beginning of an action and gave jurisdiction to the courts of law.

A person who suffered injury through the acts of another, and sought redress for the same at law, had to ascertain the remedy appropriate to his cause before commencing the action. To that end he applied to the Court of Chancery, in which all the king's writs were framed. Originally there were only six forms in use, and one of them was chosen as the proper precedent for the writ. In time these forms proved inadequate to meet the numerous and diverse causes of complaint, and the noted statute of Westminster 2—13 Ed. I, c. 24—was passed, in order to remedy the difficulty. This statute empowered the clerks of the Court of Chancery to prepare a new and flexible form adapted to "like" or "similar cases," and from this grew the action of "case." The clerks were authorized to prepare writs as analogous as possible to the old forms, but yet adapted to the increasing demands of litigation.

The original writ thus granted is described as "A mandatory letter issuing out of the Court of Chancery, under the great seal, in the king's name, directed to the sheriff of the county where the injury is alleged to have been committed, containing a summary statement of the cause of complaint, and requiring him, in most cases, to command the de-

fendant to satisfy the claim; and, on his failure to comply, then to summon him to appear in one of the superior courts of common law, there to account for his non-compliance."

There were three superior courts of common law at Westminster, to wit, King's Bench, Common Pleas and Exchequer. The court of appeals was called the Exchequer Chamber. If a case was carried to it on appeal from the Court of Exchequer, the judges of the King's Bench and the Common Pleas sat to pass upon it. If carried up from the Common Pleas or King's Bench, the barons of the Exchequer and the judges of the other court not concerned in the trial, met to pass upon it. If not satisfied with the decision there rendered, the litigants might still take it on appeal to the House of Lords, which is the court of final resort, and the decision of which, as the highest tribunal in the realm, is conclusive and final.

In answer to the writ the defendant appeared and the case was tried in the King's Bench or Common Pleas. Actions in the Exchequer were begun by bill. In actions of covenant, debt and detinue the original writ was sometimes called a *præcipe*. This gave the defendant an option to do what he was in duty bound to do, or to show cause for not doing it. In assumpsit and actions for torts or wrongs it was often called a *pone*. This peremptorily required the defendant to show cause for not doing the thing in question.

In course of time the bill came to be used quite frequently in beginning an action in the King's Bench and Common Pleas, as well as in the Exchequer. When an officer or prisoner of the King's Bench, or an accountant or officer of the Common Pleas (criminal jurisdiction being in the former) was defendant, it became customary to proceed against him by filing a bill, and dispensing with the original writ. As such person was supposed to be present in court, it seemed to be superfluous to sue out an original writ to enforce his appearance. But this reasoning did not apply to actions real or mixed—or actions concerning real property, or real property and some person claiming or having an interest in it. The bill was in the nature of a declaration and drawn according to the form of action deemed proper in each case. It differed from a declaration only in some slight particulars in the commencement and conclusion. In the King's Bench the limits of its application were greatly extended by a contrivance here briefly described: When a plaintiff desired to begin an action against a person not privileged as an officer or prisoner, he had such person arrested on a fictitious charge of trespass *vi et armis*—"with force and arms"—which, being partly criminal in its nature, came within the jurisdiction of the court. The arrest was effected by means of a judicial writ known as the "bill of Middlesex" or "latitat." If the defendant did not give bail after his arrest, he was incarcerated in the court prison, or (which means the same thing) placed in "the custody of the marshal of the marshalsea." Being thus a prisoner of the court, the plaintiff began his action against him by filing the bill. If he gave bail, the bond

was equally effective to maintain the jurisdiction of the court, as he was still regarded as in the custody of the marshal.

(TO BE CONTINUED.)

Etiquette in Olden Times.

Fra Bonvesin's "Fifty Courtesies of the Table" is a thirteenth century manuscript, which at present exists among the many treasures of the Ambrosian Library at Milan, where it has been examined by more than one distinguished expert. The little we know of Fra Bonvesin, of Riva, shows him to have been a monkish schoolmaster with a marked turn for literature. To the students of early Italian literature, a local chronicle, and a canticle to the Blessed Virgin, both penned by the pious monk, are known; but round his "De Quinquaginta Curialitatibus ad Mensam" centres the chief interest connected with a writer who may be termed the Chesterfield of the thirteenth century. And here it may be remarked that quite as warmly as that worthy nobleman does the Milan monk impress upon his readers the necessity of being refined and well-bred, as we see by his very first verse, in which one is admonished, before eating, to wash one's hands, and wash them gracefully.

"Do not," we are next told, "be in too great a hurry to take your seat at table before being invited; if you should find your place occupied, do not make any disturbance about the matter, but politely yield." Once seated, one is, above all, warned not to neglect to say grace. "It is to the extreme gluttonous and vile, and showing great contempt of the Lord, to think of eating before having asked His blessing." Grace said, one is enjoined to sit decently at table, not with legs crossed, nor elbows on the board.

"Do not," one is next recommended, "fill your mouth too full; the glutton who fills his mouth will not be able to reply when spoken to." One is further advised, when eating, to speak little, because in talking, one's food is apt to drop or to be spluttered. "When thirsty, swallow your food before drinking. . . . Do not dirty the cup in drinking; take it with both hands firmly, so as not to spill the wine. If not wishing to drink, and your neighbor has dirtied the cup, wipe it before passing it on."

The fourteenth "courtesy" is an important one—to beware of taking too much wine, even if it be good; "for he offends trebly that does so: against his body and his soul, while the wine he consumes is wasted." If any one arrives during the meal, one is advised not to rise, but to continue eating.

The sixteenth "courtesy" is noteworthy in its recommendation to those taking soup not to "swallow their spoons," while they are further admonished, if conscious of this bad habit, to correct themselves as soon as possible, as also of the breach of good manners in eating noisily. "If you should sneeze or cough, cover your mouth, and, above all,

turn away from the table." Good manners, one is told, demands that one should partake, however little, of whatever is offered; if—that is, the proviso is made—one is in good health. Do not, one is urged, criticise the food, or say, "This is badly cooked, or too salt." Attend to your own plate, and not to that of others. Do not mix together on your plate all sorts of viands, meat, and eggs; "it may," thoughtfully adds the writer, "disgust your neighbor. Do not eat coarsely or vulgarly; and if you have to share your bread with any one, cut it neatly, if you do not wish to be ill-bred" (*bruto*). "Do not soak your bread in your wine; for," remarks Fra Bonvesin, for the first time asserting his own personality, "if any one should dine with me, and thus fish up his victuals, I should not like it."

The twenty-fourth "courtesy" is a recommendation to avoid placing either one's knife or spoon between one's own plate and that of his neighbor. If with ladies, one is told to carve first for them: "to them the men should do honor. . . . Always remember if a friend be dining with you, to help him to the choicest parts. Do not, however, press your friend too warmly to eat or drink, but receive him well, and give him good cheer. . . . When dining with any great man, cease eating while he is drinking, and do not drink at the same time as he; when sitting next a bishop, do not, however, drink till he drinks, nor rise till he rises. Let those who serve be clean, and," adds the careful monk, apparently foreshadowing Leech's comic sketch of the scented stable-boy waiting at table, "let the servants be free from any smell which might give a nausea to those eating."

Capital advice is further given not to wipe the fingers on the table-cloth, a sentiment in which all thrifty housewives will concur. "Let the hands be clean, and, above all, do not at table scratch your head, nor indeed any portion of your body. Do not, while eating, fondle dogs or cats or other pets; it is not right to touch animals with hands which touch the food. . . . When eating" (with *homini cognoscenti* adds the writer), "do not pick your teeth with the fingers," Fra Bonvesin once again coming forward to express his personal disgust at this habit. "Do not," one is further admonished, "lick your fingers, which is very ugly and ill-bred: for fingers which are greasy are not clean, but dirty."

The advice seems once again to be given not to speak with the mouth full, as one cannot under such circumstances do anything but stutter. "Do not trouble your neighbor with questions; if you require anything from him, wait till he has finished eating. Do not," one is advised, "tell at table doleful tales, nor eat with a morose or melancholy air, but take care your words are cheery" (*confortare*). "When at table, avoid wrangling and noisy disputes; but if any one should transgress in this manner, pass it over till later—do not make a disturbance. . . . If you feel unwell at table, repress any expression of pain, and do not show suffering, which would inconvenience those at table. If you happen to see anything in the food which is disagreeable, do not refer to it; if it is a fly or other

matter, say nothing about it." In handling your bowl or plate at table, place your thumb only on the edge. Do not bring with you to table too many knives and spoons; there is a mean—in other words, Horace's *Est modus in rebus*.

The Lombard monk plainly addresses himself to that "middle class" which we see slowly rising into separate life with the thirteenth century, and the end of the long, dark period of mediæval strife and turmoil, with its society composed solely of barons and plebeians. Something of the refinement of the castle-hall was slowly influencing the *bourgeoisie*, which, till now, can scarcely be said to have been recognized, but which, from this time, is to commence a new and stirring period of social existence.—*Home Journal*.

Art, Music and Literature.

—The Queen of Roumania presented Emperor William, on the occasion of his goth birthday, with an original poem on the events of his life, written in her own hand on white parchment, the margin being covered with pressed corn-flowers.

—Mme. Minnie Hauk, the well-known *cantatrice*, has received from the French Government the title and insignia of "Officier de l'Academie" in recognition of her distinguished services for French musical art. She is the first American thus honored.

—George R. Graham, the proprietor of the *Gentleman's Magazine*, *Graham's Magazine*, and the *Peterson Magazine*, and the publisher of Edgar Allan Poe, is still living in Philadelphia, an infirm old man, so poor that but for the kindness of one of his friends he would be in the poor-house.

—Miss Fisher, whose *nom de plume* is "Christian Reid," has just printed a new novel, "Miss Churchill." The Appletons publish it. Her "Child of Mary," issued from the Notre Dame (Ind.) Press, is one of her best novels. It has been a great success. Miss Fisher is a convert.—*Free-man's Journal*.

—Chas. L. Webster & Co., have in preparation Major General S. W. Crawford's "Genesis of the Civil War—the Story of Sumter," a most important volume, which, with "The Personal Memoirs of General Grant" and "McClellan's Own Story," already published, it is claimed, covers the entire period of the great rebellion in the East and West.

—An interesting literary event was the readings from authors of their own works, at the Museum Theatre, Boston, on March 31, in aid of the Longfellow monument fund. Professor Charles Eliot Norton presided, and among those who read were Mrs. Julia Ward Howe, Oliver Wendell Holmes, James Russell Lowell, T. B. Aldrich, George William Curtis, Mr. Howells, Edward Everett Hale, Colonel Higginson and Mr. Clemens (Mark Twain).

—One of the most renowned museums of literature and art in the world was destroyed by fire

some months ago. This was the "House of Confucius," situated near Loo, in the province of Chanton, China. For more than 2500 years the descendants of the philosopher had transmitted this property from father to son, and from generation to generation had collected therein all the offerings made to their ancestors. Now almost all have become the prey of the flames. In China, the disaster is looked upon as a real public calamity.

—A committee of prominent Catholics at Venice have presented his Holiness Pope Leo XIII with a set of lace which they have caused to be executed at the lace schools of Burano. The design is copied from the famous Rezzonico set which was made for Clement XIII by the Venetian nuns, and which now forms part of the treasure of the House of Savoy, and is occasionally worn by Queen Margaret. The schools of Burano have three times reproduced the pattern of this historic lace, one copy being in the Kensington Museum, one in the possession of the Duchess of Hamilton, and the third in that of the wife of the millionaire, Mr. W. W. Astor, late American Minister at Rome. The copy destined for Leo XIII costs 1,200 francs a yard.—*Ex.*

—Purchasers of premium books, and many others who for years past have been calling for reprints of Mrs. Dorsey's stories—most of which have appeared only as serials in Catholic periodicals, notably *The Ave Maria*,—will be gratified to hear that Messrs. Murphy & Co., of Baltimore, will shortly bring out eight volumes, as follows: "Ada's Trust," "Beth's Promise," "Adrift," "Palms," "Warp and Woof," "The Old House at Glenaran," "The Heiress of Carigmona," "A Brave Girl," and "The Fate of the Dane" (two volumes in one). These are unquestionably the best of Mrs. Dorsey's stories; however, those to follow will probably be in quite as great demand, on account of being less known. All are stories of real power and interest. The volumes above mentioned will be of uniform size (12mo), and contain about 440 pages. The publishers will issue them in attractive style and at so low a price as to remove the only obstacle there could be to their wide circulation in book form.

—AN ANCIENT MSS. BIBLE.—The most beautiful volume among the 500,000 in the congressional library at Washington is a Bible which was transcribed by a monk in the sixteenth century. It could not be matched to-day in the best printing office in the world. The parchment is in perfect preservation. Every one of its 1,000 pages is a study. The general lettering is in German text, each letter perfect, and every one of them in coal-black ink, without a scratch or a blot from lid to lid. At the beginning of each chapter the first letter is very large, usually two or three inches long, and is brightly illuminated in blue or red ink. Within each of these capitals there is drawn the figure of some saint, or some incident, of which the following chapter tells, is illustrated. There are two columns on a page, and nowhere is traceable the slightest irregularity of line, space or formation of the letters. Even under a magnifying glass they

seem flawless. The precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the two lying open.

A legend relates that a young man who had sinned deeply became a monk and resolved to do penance for his misdeeds. He determined to copy the Bible, that he might learn every letter of the divine commands which he had violated. Every day, for many years, he patiently pursued his task. Each letter was wrought with reverence and love; and the penitent soul found its only companionship in the saintly faces which were portrayed on those pages. When the last touch was given to the last letter, the old man reverently kissed the page and folded the sheets together. Soon afterward he died.—*Chicago Times*.

College Gossip.

—The "Œdipus Coloneus" of Sophocles will be produced at the University of Cambridge, England, in October. The music will be by Charles Villiers Stanford, the composer of "Savonarola" and "The Canterbury Pilgrims."

—Among the members of the celebrated class of '37 at Yale, which holds its fifth decennial in June, were Chief Justice Waite, Senator Evarts, Edwards Pierrepont, Chauncey Goodrich, Professor Silliman, and Samuel J. Tilden.

—The University of Bologna will celebrate its eight hundredth anniversary in the spring of 1888. The exact date of its foundation is unknown, but all authorities agree that an important school was established at Bologna in the eleventh century.

—An exchange says: "The average age of those who enter college is now 17. One hundred years ago it was 14, and it will be doubtless 19 ere long, for our educators affirm that a youth of 16 seldom knows the value of study, and the older students do the best work."

—The new wing of Seton Hall College is now completed, and the students have taken formal possession of it. The building is supplied with all the latest modern improvements, and the dormitories, dining hall and various apartments are models of elegance. Alumni Hall is no longer used for a study hall, and in future it will serve for music and other classes.

—The feud between Herr Windthorst and Prince Bismarck dates from their college days, when they were students at Göttingen. Windthorst was small and Bismarck big; but they quarrelled, nevertheless, and even fought one of the duels so common in German university life. Ludwig von Windthorst was formerly Minister of State to the late king of Hanover. Windthorst is the most indomitable of Bismarck's antagonists.—*Freeman's Journal*.

—The Baltimore *Sun*, of March 25, has the following cable dispatch from Rome: "As anticipated, the Pope to-day approved the plan of the new Catholic University which is to be located in

Washington. By his instruction the Secretary of the Propaganda waited upon him with a brief fully, heartily, and emphatically indorsing the project. In the matter of location, as in other respects, the Pope confidently defers to the judgment of the Bishops, and places the institution directly and forever under the sole jurisdiction of the American hierarchy."

—The one hundredth anniversary of Columbia College, New York, will be celebrated on the 13th inst. The college, under the old name of "King's College," dates its foundation back to 1754, and during its pre-revolutionary years educated many alumni who became conspicuous as leaders in the formation of the new government, including Alexander Hamilton, John Jay, Robert R. Livingston, Gouverneur Morris. On April 13, 1787, the Legislature of New York confirmed the royal charter, changing the name of the college to that which it now bears. The present centennial celebration is intended as a commemoration of this event, from which the college dates its history as a distinctively American seat of learning.

—Mark Twain contributes to the *April Century*, under the title of "English as She is Taught," some examples of the curious answers made by pupils in our public schools. We quote a few, as follows:

Aborigines, a system of mountains.
Alias, a good man in the Bible.
Amenable, anything that is mean.
Assiduity, state of being an acid.
Auriferous, pertaining to an orifice.
Ammonia, the food of the gods.
Capillary, a little caterpillar.
Corniferous, rocks in which fossil corn is found.
Emolument, a headstone to a grave.
Equestrian, one who asks questions.
Franchise, anything belonging to the French.
Idolater, a very idol person.
Ipecac, a man who likes a good dinner.
Irrigate, to make fun of.
Mendacious, what can be mended.
Mercenary, one who feels for another.
Parasite, a kind of umbrella.
Parasite, the murder of an infant.
Publican, a man who does his prayers in public.
Tenacious, ten acres of land."

Here is one where the phrase "publicans and sinners" has got mixed up in the child's mind with politics, and the result is a definition which takes one in a sudden and unexpected way:

"*Republican*, a sinner mentioned in the Bible."

Here are two where the mistake has resulted from sound assisted by remote fact:

"*Plagiarist*, a writer of plays.
Demagogue, a vessel containing beer and other liquids."

Here is one which—well, now, how often we do slam right into the truth without ever suspecting it:

"The men employed by the Gas Company go round and speculate the meter."

And here—with "zoölogical" and "geological" in his mind, but not ready to his tongue—the small scholar has innocently gone and let out a couple of secrets which ought never to have been divulged in any circumstances:

"There are a good many donkeys in theological gardens.
 Some of the best fossils are found in theological cabinets."

NOTRE DAME SCHOLASTIC.

Notre Dame, April 9, 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.

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

—Again it is our privilege to chronicle a valuable gift to the Historical Department of the University from His Grace Most Rev. P. J. Riordan, Archbishop of San Francisco, who has already enriched his *Alma Mater* with many treasures. This time his munificence takes the form of an expensive set of the Works of Hubert Bancroft to be completed in forty-five volumes. It is needless to say that this new proof of the Archbishop's affection for Notre Dame is greatly appreciated by the venerable Founder, and by the students and Faculty in general. The following letter heralded the gift: "It gives me much pleasure to forward to you an edition of Bancroft's 'Histories' for your Historical Department of the University. The work has not yet been completed; nor, as you will observe, has it been compiled after the usual historical system of chronology. When the remaining volumes reach me, I shall be happy to send them to you."

—One of the most interesting events in connection with the visit of his Eminence Cardinal Gibbons to the capital of the Christian world was the "Polyglot Academia," given in his honor by the students of the American College at Rome on

Monday last. From the meagre reports given in the press dispatches, we learn that the exercises consisted of vocal and instrumental music, with addresses by the students in Latin, Greek, English, French, German, and Italian. Many ecclesiastical dignitaries and distinguished American visitors were present. At the conclusion of the exercises Cardinal Gibbons expressed his appreciation of the tribute paid him. He said the tribute came from the students' hearts—from the hearts of the young, filled with sincerity and devotion. Their studies in Rome, far from absorbing, would strengthen their love of their country, and their religion would intensify, elevate, and ennoble their patriotism. In the American people, composed of various European nationalities, one of the most gratifying features was the rapidity with which these became assimilated and welded together, forming a united whole, so that after the first or second generation nearly all traces of the old nationalities disappear. American students in Rome would return home with their minds filled with knowledge and their hearts with faith to work amid 60,000,000 of people that form one united country, strong and indissoluble.

—We have been informed that a Temperance Society was recently organized among the boys of St. Mary's School, Springfield, Ill., conducted by the Brothers of the Holy Cross. The new organization is called the "St. Mary's Temperance Cadets," and begins its brightly promising career with an enrolment of 137 members, most of whom have pledged themselves to total abstinence until they shall have completed their twenty-first year. The "Cadets" intend to add to the interest and effectiveness of their organization by their appearance in uniform and accoutrements somewhat similar to those of the "St. Michael Pioneer Corps," of Philadelphia, who attracted so much attention at the Annual National Temperance Convention held at Notre Dame last summer. The establishment of this society reflects the greatest credit upon the good Brothers, to whose direction St. Mary's School has been entrusted and who have already justly merited high encomiums for the care and ability with which they lead, in the way of knowledge and rectitude, the minds and hearts of their youthful charges.

At the same time, it may be said that the action noted presents another of the good results attending the example which Notre Dame has given in the formation of Temperance societies among young students. Four years ago, Notre Dame was the only Catholic college in the United States which could boast of a Temperance Society; and now there are numbers of colleges and schools throughout the country,—particularly those conducted by the Religious of the Holy Cross, wherein similar organizations exist. And, certainly, they are doing a good work. They are realizing one of the most powerful means for staying the evils which intemperance is spreading through the social order, and providing most effectually for its future security. For, as the future of our country

rests with the young men of the present, they, by the self-control which they acquire as the foundation of maturity, give the best hopes for a bright and honorable citizenship; while, in the present, they give an example to their elders which cannot fail in its good effect. So let the good cause go nobly on!

Is it Over-Study?

In the *Popular Science Monthly* for April there is an article, entitled "Brain-Forcing in Childhood," which merits no little attention on the part of those interested in the work of education. There are common-sense ideas and practical suggestions presented which admit of a much wider application than the writer gives them, whose subject confines his treatise to childhood's "happy hours." As, for example, the following paragraph:

"So far as my experience goes (and my profession has brought me many opportunities for observation), there is too much cramming in all our schools, and too much learning by rote, without there being an understanding of the subjects studied. It appears to be the main object of some teachers to develop the memory at the expense of the other mental faculties. If the perceptions and the power of mental concentration be cultivated, the memory will take care of itself. It is generally the case that those persons who possess good memories are deficient in the capacity for giving attention. Facts and circumstances make little impression upon us all as we grow older. Hence we find that the events which occurred in childhood, and which were registered then, are easily remembered, while those that happened only a few weeks ago, not having been sufficiently noticed at the time, made little impression on the registering apparatus of the brain, and are partly or wholly forgotten."

There is not a little that savors of materialism in the writer's view of the memory as a faculty of the mind; but to speak of that here would be foreign to the end we have in view. What is said in regard to "cramming" and "learning by rote" is a fact that will be generally admitted. It is but too often the case that in very many of our higher schools and colleges a number of studies is proposed for study, or undertaken voluntarily by the student, entirely out of proportion to the years spent in college. In three or four years our boys try to learn Latin, Greek, and their own language, besides one or two modern languages, mathematics, geography, some of the physical sciences, history, perhaps, music and drawing, and other branches. Now, when these subjects form the daily work of the student, have we not a veritable instance of brain-forcing in boyhood? How is it possible for the youthful mind healthfully and fruitfully to imbibe all these kinds of knowledge at once? If the day could be made three times longer than it is, it might, perhaps, be possible to give adequate attention to them. But even then it would not be profitable. To study so much is almost necessarily to learn neither principles nor details; to obtain a smattering, a half-knowledge—which is more dangerous than whole ignorance—and, at the same time, to subject the mind to an amount of tension which involves serious risks. We say "almost necessarily," for it, no doubt, is true that we meet, now and

then, with quick and versatile intellects to which these remarks do not apply. But they are infrequent exceptions. For the average student, to study so much and so quickly is to study without fruit, and to risk injury to the intellectual faculties by overstrain.

What is the object of education? It should be remembered that it is not the imparting of a certain amount of positive knowledge, but the discipline of the mind and heart—the polishing and perfecting of the instruments of thought—the true and harmonious development of the faculties of the soul. It supposes the acquisition of the power of using words rightly; of reasoning clearly and precisely; of judging accurately; in a word, it is the cleansing and strengthening of the mental and moral vision. The words of the distinguished Cardinal Newman in one of his "Lectures upon the Idea of a University" may be aptly quoted here:

"I will tell you, gentlemen, what has been the practical error of the last twenty years—not to load the memory of the student with a mass of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects, of implying that a smattering in a dozen branches of study is not shallowness—which it really is—but enlargement, which it is not; of considering an acquaintance with the learned names of things and persons, and the possession of clever duodecimos, and attendance on eloquent lecturers, and membership of scientific institutions, and the sight of the experiments of a platform, and the specimens of a museum, that all this was not dissipation of mind, but progress. *All things now are to be learned at once, not first one thing, then another; not one well, but many badly. Learning is to be without exertion, without attention, without toil, without grounding, without advance, without finishing. There is to be nothing individual in it; and this, forsooth, is the wonder of the age.* What the steam engine does with matter, the printing press is to do with mind; it is to act mechanically, and the population is to be passively, almost unconsciously, enlightened by the mere multiplication and dissemination of volumes. Whether it be the school boy or the school girl, or the youth at college, or the mechanic in the town, or the politician in the senate, all have been the victims, in one way or another, of this most preposterous and pernicious of delusions. Wise men have lifted up their voices in vain; and at length, lest their own institutions should be outshown, and should disappear in the folly of the hour, they have been obliged, as far as they could with a good conscience, to humor a spirit which they could not withstand, and make temporizing concessions at which they could not but inwardly smile."

In connection with the foregoing, we may add that a very grave fault in the courses of study pursued by our young men is the omission of a philosophical training, or the little attention paid to it. And yet, the study of philosophy is one of paramount importance. We live in an age when, more than ever before, it has become of vital necessity to indoctrinate the minds of the young with the science of those highest truths which are the foundation of public and private life, of the family and society. When one reflects upon the inroads which socialism and anarchy are making upon the social fabric of the present day, and realizes the vital importance of giving a prompt and true solution to the great social problems which have been called

up in the onward march of human affairs, he must admit that this great nineteenth century, in which our lot is cast, is one that demands the most perfect intellectual and moral training—that training which especially aids and guides the mind in its operations, cultivating immediately the reasoning faculties,—the apprehension, the judgment, the reason,—and enlightening and safeguarding the conscience in its decisions. C.

Books and Periodicals.

YOUNG PEOPLE'S HISTORY OF MUSIC, with Biographies of Famous Musicians. By James Macy. Boston: Oliver Ditson & Co.

This little book, as far as the "History of Music" is concerned, furnishes interesting and instructive reading, though the influence of the Church on musical systems is but briefly referred to, and that apparently with a bad grace. In the biographies there are many erroneous statements—such as that Liszt was a priest, Mozart a freemason, and the like—that make the sketches untrustworthy. Another edition, carefully revised and emended, would make it a good book to put in the hands of young musicians.

—The opening article of the April *Century* is also the beginning of the series of papers on English Cathedrals, the introduction to which was printed in the March number—the text being by Mrs. M. G. van Rensselaer and the illustrations by Joseph Pennell. Upon this work Mr. Pennell has been engaged for many months, and the illustrations printed in this article on "Canterbury Cathedral," show a union of architectural faithfulness and picturesque interest unusual in drawings of such subjects. The edifice is shown from different points of view, and in many aspects of light and shade. The present instalment of the "Life of Lincoln" is devoted to "The Territorial Experiment" (that is to say, the Kansas difficulties). Lincoln's opinions and positions in regard to slavery are fully set forth, partly in extracts from his speeches. Mark Twain appears in this number in a new rôle—that of a humorous critic of the methods of popular education, in an article entitled "English as She is Taught." This paper consists mainly of extracts from a volume which is yet to be printed, consisting of answers which have been given to examinations in public schools. The paper in the War Series is this month contributed by General D. H. Hill, and deals with "Chickamauga,—the Great Battle of the West." It is fully illustrated with maps and with portraits of Bragg, Thomas, Brannan, Bushrod Johnson, Lytle, Granger, Hindman, and Garfield, and with drawings of Lee and Gordon's Mills, Alexander's Bridge, Crawfish Springs, the Ross and Snodgrass houses, and with other pictures relating to the campaign. Gen. Hill commanded a Confederate corps in this battle. Gen. Rosecrans, who commanded the Union army, will contribute to the May *Century* an account of the campaign against Bragg. In "Open Letters," there is a defense by Gustav

Koerner of General Shields against the unjust characterization of him by the authors of "The Life of Lincoln" in the January number. In a foot-note to a statement in the defense, the editor acknowledges the reception of testimonies to General Shields' worth from other correspondents.

Personal.

—Our old friend, John Guthrie, Class of '85, is studying law at his home in Carroll, Iowa. In a recent letter he sends his greetings to the Crescent Club Orchestra, and to all his friends at Notre Dame.

—Very Rev. E. B. Kilroy, D. D., '52, by invitation of His Grace the Most Rev. Archbishop of Toronto, lectured in St. Michael's Cathedral, that city, St. Patrick's Day. All who listened to the lecture pronounced it a masterly production.

—Henry A. Steis, Esq., of the Law Class of '85, has met with great success in the practice of his profession, at Winamac, Indiana. He has been victorious in several important cases, and his practice is steadily increasing. An able, conscientious and reliable young man, he can hardly fail to justify the expectations of those who recognize his bright prospects.

—Very Rev. Father Sorin, of Notre Dame, has shown his interest in the scheme to bore for gas in the vicinity of South Bend, in a decidedly substantial manner. To-day he sent Ex-Commissioner P. O'Brien one hundred dollars (\$100) with instructions to turn it into the fund now being raised to bore for gas. Mr. O'Brien has delivered the money to Mayor Loughman. Father Sorin is always alive to every enterprise that will in any way assist South Bend, whether it be a hospital, a church, relief for the needy poor, or what not, his purse is always open.—*South Bend Tribune*.

—Hon. James H. Ward, of Chicago, has kindly presented to the Law Library "Wharton's International Law Digest." It is a new work, and consists of three volumes. Mr. Ward has just completed his service as Representative in Congress of the Third District of Illinois. In Congress he made a most creditable record as an industrious, reliable and intelligent member. His votes on all important measures showed intelligent discrimination, manly independence, and a high order of good common sense. Several years ago Mr. Ward was a student at Notre Dame, and he is remembered here with sincere regard by many warm friends. He has the thanks of the Law Faculty for his kind remembrance.

—We respectfully tender our condolence to the worthy editor of the *Catholic Review* in the death of his father, Mr. Michael Hickey, who departed this life in Brooklyn, on the 26th ult., in the seventy-eighth year of his age. The life of the deceased—which, except during the last three years, had been spent in his native Ireland—was one full

of useful and meritorious activity, notably in the cause of education. He was himself a man of high education and extended experience, a genial and pleasant companion, but, above all, a true Christian. The many personal friends at Notre Dame, as well as the hosts of friends whom Mr. P. V. Hickey has made through his noble efforts in the cause of religion by the publication of his sterling Catholic periodicals, will not fail to pray for his respected father that he may rest in peace.

—Very Rev. F. A. O'Brien, Dean and Rector of St. Augustine's Church, Kalamazoo, Mich., finds new means at various times in the year to show his zeal and piety. On the 31st of March he opened the Forty Hours' Devotion in his church, and during the *Triduum* Very Rev. Father Provincial Corby, C. S. C., preached three sermons every day. The *Kalamazoo Telegraph* says: "The attendance at all the services during the devotions in St. Augustine's Church was very large. Father Corby is an eloquent and fascinating speaker, and his sermons are grand efforts." Four priests in the intervals were engaged hearing confessions. The procession of the Blessed Sacrament on Palm Sunday, at 7.30 p. m., in which about 400 men of the congregation carried lighted tapers, was very impressive. The church seemed to be one blaze of light. The altar was tastefully adorned by the good Sisters, and was loaded with exotic plants and flowers. The pastor, Father O'Brien, is very much esteemed by his faithful flock, and is, besides, a favorite with all the priests who know him. He is ably assisted in the conduct of the parish by Rev. Father Ryan, young in years, but ripe in judgment.

Local Items.

- Alleluia!
- Eggsactly!
- Easter is at hand.
- The Class is a "daisy."
- Boat-club meeting next.
- Where were the Seniors?
- He got there, all the same!
- What, ho! The navigators!
- Our friend John got there.
- The excitement was general.
- On dit* that Spring has come to stay.
- It shows sagacity to resign in due time.
- Fast for the B. B. banquet next Thursday.
- B. B. fever at a white heat, worse than ever.
- "Sag's" right arm is lame from handshaking.
- The festive bicyclist is monarch of all he surveys.
- B. M. now practises on the target with his shot-gun.
- It is advisable to harden your system against surprises.

—The Minnesota boys stood bravely by their candidate.

—That electioneering material never saw the light of day.

—Competitions will be held next week in the Classical course.

—The Sorin Cadets have very interesting drills every Thursday.

—The repository on Holy Thursday was beautifully decorated.

—Nelson proved a better card here than his namesake in Chicago.

—Our literary and debating societies have been quiet during the week.

—"Sag" says he will not play right fielder this season—not if he knows himself.

—An additional supply of Sharp's rifles has been received for the Hoynes' Light Guards.

—The carpenters have been engaged during the week in finishing the windows of the Dome.

—The social list club—that is, the Crescents—give their usual dance and *musicale* next Wednesday.

—The Boat-club returns thanks to John W. Hampton, Jr., of Catlettsburg, Ky., for favors received.

—The general renovation of the surrounding landscape is a sure indication of the return of Spring.

—The Boat-club opens navigation on the 15th, and meets to-day (Saturday) for spring election of officers.

—Smiles are the "fad" now; they are cut low in front, turned up at the corners, and trimmed with satisfaction.

—Good news! McDonald, the photographer, has reduced the price of his peerless cabinets to \$3.00 per dozen.

—The literary entertainment for which the Philodemics are preparing promises to be one of the great events of the year.

—Listen to the plaintiff wail
Of yonder callow youth:
The wind is out my sail,
"I've slumped, I've slumped, forsooth!"

—Notwithstanding the large number of hands employed in the tailoring department of the Manual Labor School, they cannot keep up with the great rush for new suits. Just drop in and see how busy they are.

—The names of the officers of the Senior branch of the Archconfraternity have never been published. They are as follows: Rev. N. J. Stoffel, Director; Prof. W. Hoynes, President; B. T. Becker, Vice-President; C. Stubbs, Secretary; C. Neil, Treasurer.

—A large order for the *Ave Maria* publications was received during the week from Bombay, India. This is but one of the many evidences which each week furnishes of the rapidly extending popularity of the *Ave Maria*, and the series of useful books

and pamphlets which its pages have supplied and which meet so well the tastes and requirements of the English reading public.

—The following appointments have been made to fill vacancies in Co. "A," H.L.G., caused by the resignation of 2d Lieut. A. S. Williams: W. Cartier, 2d Lieutenant; C. J. Stubbs, Sergeant Major; C. Combe, 1st Sergeant; J. V. O'Donnell, 2d Sergeant; L. Bolton, 3d Sergeant; W. Bingham, 4th Sergeant; A. S. Triplett, 1st Corporal; P. Paschel, 2d Corporal; H. Long, 3d Corporal; C. West, 4th Corporal.

—The Mendelssohn Quintette Club, of Boston, will give a grand concert in Washington Hall a week from to-day. The programme for the entertainment will present a variety of music containing notable examples from the different schools and periods,—“The Song of Lotti”—early Italian, the Quartette of Beethoven, classic, etc. The Club is of the highest rank, each member being an artist excelling in his particular part, and a rare treat may be expected.

—There came in the SCHOLASTIC mail, the other day, a badly torn piece of paper, bearing our address and the legend “Remains,” written by our genial Postmaster. The said piece of paper had evidently once served as the wrapper of some article transmissible through the mails, and lost on the way, whether through the fault of officers of the U. S. Government, or of the aforesaid wrapper, we are unable as yet to determine. But there's retribution in store for somebody.

—Professor Gregori is putting the finishing touches on a life-size oil portrait of the Most Rev. Archbishop of Philadelphia. In the treatment of the picture Gregori's wonderful coloring is displayed to perfection, and the likeness is said to be remarkably life-like. In its handsome bronze frame the picture is seen to advantage, the subdued tone of the bronze harmonizing well with the rich colors of the painting. The portrait is intended for Mrs. Colonel Bowen, of New York, a sister to the Archbishop.

—At a special meeting of the Junior Baseball Association, held Tuesday, April 5, J. Hayes was elected Treasurer; W. Austin, Secretary; G. Cook, Captain of special nine; N. Smith, Captain of “Blues”; with S. Campbell, J. Warner, L. Preston, G. Meehan, W. Boland, H. White, H. Houston and J. Dempsey; W. Clifford and D. Cartier Scorers. J. Hayes, Captain of “Reds”; with H. Jewett, B. Inks, G. Cook, R. Anderson, J. Clark, W. Austin, W. Welch and D. Tewksbury; W. McPhee and J. McGurk, Scorers.

—The Philodemics have begun active preparations for the grand literary entertainment which they intend presenting the week after next. We have not as yet learned the nature of the programme, but we presume it will meet the popular demand and present, as its principal feature, a public debate, to be introduced by a few essays and speeches, together with vocal and instrumental music. Judging by the rich and varied talent which

characterizes the membership of the Philodemics, we feel assured that their exhibition will be one of the most interesting and entertaining of the year.

—A very interesting meeting of the Senior branch of the Archconfraternity of the Blessed Virgin was held on Sunday evening, the 3d inst., under the Presidency of Prof. Hoynes. The spiritual Director, Rev. Father Stoffel, and a number of members of the Faculty were also present. Instructive and entertaining papers were read by Messrs. Myers and Brownson, after which took place the admission of several new members. Through the efforts of the spiritual Director, during this second session there has been a notable revival of interest in the organization, and it now promises to be most successful in the accomplishment of the purposes of its institution. We hope the genial secretaries will send us *prompt* and detailed reports of future meetings, for, we are confident, they will possess an interest, not merely local, but general in its extent.

—Accessions to the Bishops' Memorial Hall, Notre Dame, Ind.:—Heavily embroidered Gothic mitre set with emeralds, rubies and amethysts used by Rt. Rev. Bishop Bacon, first Ordinary of the diocese of Portland, Maine, presented by his successor, Rt. Rev. Bishop Healy. Large portrait of Bishop Flaget when in middle-life; eight letters and other documents written and signed by Rt. Rev. Mgr. Rosati, first Bishop of St. Louis; two by Bishop Amat, of Monterey and Los Angeles; letter and four documents signed by Bishop Odin; letter written by Bishop Loras; French document penned by Bishop Timon; manuscript from the pen of Bishop Blanc, of New Orleans; two letters by Bishop Martin; document written in French by Archbishop Kenrick, of St. Louis; large portrait of Rt. Rev. Mgr. De Neckere, second Bishop of New Orleans; two letters written by Bishop De Neckere, presented by Very Rev. Father Byrne. Gold embroidered mitre used by Most Rev. Archbishop Blanchet, first Metropolitan of Oregon and Patriarch of the far Northwest; gold embroidered sandals used by Archbishop Blanchet, presented by Very Rev. Father Fierens. Sketches and studies in pencil, water-color and oil of the pictures of St. Francis Xavier and St. Patrick, painted for the Archbishop Kenrick Memorial Altar in the Cathedral of Philadelphia; water-color sketch of the picture of St. Vincent de Paul, painted for the Archbishop Wood Memorial Altar, presented by Professor Gregori.

—There was many a ripple on the surface of our political ocean last Thursday p. m., and they meant something, too. Over 125 members of the Senior Baseball Association convened at that time in the Senior reading rooms to elect officers and captains for the coming season. Bro. Paul was elected temporary chairman. He forthwith mounted the platform, and made a few remarks, the pith of which was that the boys should elect the best men. And so they did, as the returns showed. The offices were rapidly filled: Father Morrissey was elected President by acclamation. Next came Bros.

Paul and Emmanuel as Directors. Spirited calls for a speech by them were not responded to. G. Craig next gobbled the treasurership by a sweeping majority; B. T. Becker was re-elected secretary by acclamation, and J. Kleiber field-reporter, likewise *viva voce!* Then were decided the destinies of the six candidates in the field for captains of the first nines. Every candidate was a good runner, and all was anxiety from the outset. At the first ballot, Cusack polled 81 votes, Nester and O'Regan coming next, with 54 votes each; C. Combe with 38, Cooper with 37, and Duffin with 28. The President not being present to give the casting-vote, a second ballot was had to decide between Nester and O'Regan. Nester got there this time by 8 votes. Nelson, Pender, Hull, Archambeault, Prudhomme, Coady, F. Smith, Hagerty, and Crowley were in the race for the captaincy of the second nines. The first two gentlemen named took the cake with the bakery thrown in. The Association is in an unprecedentedly flourishing condition. The playing material is fine, and an interesting contest for the pennant is anticipated.

—The solemn and impressive ceremonies of the Church for the services of Holy Week were carried out with great attention to detail at Notre Dame. On Sunday last—Palm Sunday—took place the solemn blessing and distribution of Palms, followed by the procession, commemorative of Christ's triumphant entry into Jerusalem. During the Mass the *Passion* was beautifully sung, with the music arranged in parts for even voices. On Wednesday and Thursday evenings the solemn offices of the *Tenebræ* were chanted in the church, and all the members of the Community and students assisted. The singing of the *Lamentations* and the *Miserere* is always a particularly impressive feature of these offices. The beautiful chant of the Church, harmonized for even voices, in a style peculiarly adapted to the sad, mournful words of the prophet and psalmist, was feelingly rendered. On Holy Thursday, solemn High Mass was sung, during which the clergy, religious, and many of the congregation, received Holy Communion. In the afternoon, the ceremony of the washing of the feet, or *mandatum*, was carried out. The repository, in which the Most Blessed Sacrament was preserved, was beautifully decorated; myriads of lights and a profusion of natural flowers helped to adorn the earthly throne of Him who died to save man. Through the day and night throngs of adorers knelt before the tabernacle in which the Sacred Host was kept. On Good Friday, the Mass of the Presanctified was celebrated. The *Passion* was sung in parts, after which the solemn ceremony of the Adoration of the Cross took place. In the evening, an eloquent sermon on the Passion was preached by Rev. Father Hudson, after which the solemn exercises of the devotion of the Way of the Cross were participated in by the religious and students. This (Holy Saturday) morning, Rev. Father L'Etourneau, assisted by the clergy, officiated at the ceremonies,—the blessing of the new fire and the Paschal candle,—which were commenced at half-past eight, and followed by the Holy Sacrifice of the Mass.

Roll of Honor.

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

SENIOR DEPARTMENT.

Messrs. Archambeault, Ashton, Aubrey, Beckwith, J. Burke, Becerra, Britt, Baca, Barnes, Bush, Barrett, Beaupre, Burns, Brown, Col'na, Craig, W. Crowley, Cusack, W. Cartier, C. Combe, Coady, Craft, Cassidy, Dwyer, W. Dorsey, S. Dorsey, Dreever, Dempsey, Eyanson, Finckh, Ford, Fehr, Fry, Gallardo, Gordon, Gibbs, Griffin, Houck, Hiner, Hummer, Hagerty, Judie, Kelly, Kreutzer, Kleiber, Lally, Ley, Langan, Lyons, Luhn, J. McDermott, McErlain, McGinnis, McFarland, V. Morrison, McNamara, L. Meagher, Myers, McNally, Noonan, Neill, Nelson, Andrew Nicholl, Alfred Nicholl, O'Rourke, O'Regan, O'Connell, O'Kane, L. O'Malley, J. O'Malley, O'Donnell, Padilla, P. Prudhomme, Paschel, Prichard, Pender, Porter, Rheinberger, Rothert, Regan, Rochford, Suing, Stubbs, Triplett, Wilson, M. White, Weber, Wagoner, W. Williams, W. White, Waixel, West, Zaehnlé.

JUNIOR DEPARTMENT.

Masters Adelsperger, Austin, Adams, Anderson, H. Bronson, Blessington,* Badger, W. Boland, H. Boland, Baca, Burns, Black, Bruce, Burts, S. Campbell, J. Clarke, B. Clarke, Cooney, L. Chute, F. Chute, Curtis, G. Cooke, Carney, Cavanagh, Clifford, Casey, Dunning, Decker, Daniels* Devine, Dempsey, E. Darragh, T. Darragh, Dunford, Ewing, Fitzharris, Falter, Flood, Flynn, Freeman, Goebel, Garber, Glenn, Girten, Houlihan, T. Hake, A. Hake, Henry, Hampton, Hoyer, Handly, Howard, H. Higgins, Heller, Inks, C. Inderrieden, R. Inderrieden, Joyce, Jacobs, Johns, F. Konzen, W. Konzen, Kern, Kat'n, Kellner, Kutsche, Keating, Kinsella, King, Long, Lane, McKenzie, McCart, Mathewson, Monarch, W. McCormick, McIntosh, Macatee, McPhee, Moncada, McNulty, Mitchell, McGuire, McDonald, McCabe, McCambridge, Nations, Noud, O'Connor, Ormond, O'Brien, O'Shea, O'Hearn, Pfau, C. Paquette, L. Paquette, Quealey, Roper, Redlich, Ramsey, Rosenthal, Riedinger, Rea, Sweet, Steele, F. Smith, M. Smith, Schloss, Taliaferro, Tarrant, Tivnen, Tedeus, Vhay, Wilbanks, L. White, H. White, Walker, Wilkin, Wageman, Weiner, Wile, Circoschi, J. D. Stephens.

MINIM DEPARTMENT.

Masters H. Ackerman, Boettcher, Bloomhuff, Boyd, A. Backrack, H. Backrack, S. Backrack, Black, Blumenthal, Clendenin, Crotty, Cooke, Cohn, C. Connor, W. Connor, J. Conners, E. Conners, Corbett, Dahler, Doss, J. Dungan, Jas. Dungan, Davidson, L. Dempsey, J. Dempsey, G. Franche, C. Franche, Foote, T. Falvey, F. Falvey, E. Falvey, Graham, Gale, Grant, Griffin, Goldmann, Garrabant, Garber, H. Huiskamp, J. Huiskamp, Hagus, Hillas, Jewett, Koester, Kutsche, Keefe, Kane, Klaner, Kerwin, Kraber, Kinsella, Löwenstein, Lane, Lewin, C. Mooney, Martin, H. Mooney, A. Mayer, G. Mayer, L. Mayer, Mahon, R. Munro, Mainzer, Mason, McPhee, McIntosh, McDonnell, McGuire, Morgenweck, Nester, O'Mara, O'Donnell, O'Neill, Paul, Quill, Riordan, Rowsey, Rogers, Silver, Smith, A. Sullivan, J. Sullivan, F. Sullivan, Stone, Sweet, Savage, F. Toolen, F. Toolen, Tompkins, Triplett, Taft, A. Williamson, W. Williamson, Witkowsky, Weckler, Walsh.

* Omitted by mistake last week.

A POMPOUS gentleman was recently approached by a friend, who greeted him with outstretched hand and a pleasing smile. "Let me congratulate you," he cried, "your college has given you a degree!"—"How? what?" said the other, "I haven't seen anything of it. What is it?"—"They have made you an L. G. G."—"No, really, have they? An L. G. G. Let me see, that's—"—"Let 'er go, Gallagher."—They haven't spoken to each other since.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—The Minims, without exception, drew on Monday for the politeness badge. It fell to M. Becker.

—At the regular meeting of St. Agnes' Literary Society, the reading was from the New York *Freeman's Journal*. The article read was "Mother Angela of the Holy Cross," by Eliza Allen Starr.

—The Feast of St. Richard of Chichester was remembered by the numerous friends of Rev. Father R. S. Shortis, as it was his birthday anniversary and his patronal festival. His class—the graduates—paid him a complimentary call.

—The palms for Palm Sunday were kindly presented to St. Mary's by Mr. George Baker, of South Bend, who is about to enter upon his business career in South Carolina. From South Carolina the beautiful palms were brought. Grateful thanks are tendered to the giver.

—By oversight, the names of Sister Mary Ferdinand, of St. Catharine's Normal Institute, Baltimore, Md., Sister Mary Anthony, U. S. Marine Hospital, Cairo, Ill., and Sister Mary Lydia, Mt. Carmel Hospital, Columbus, Ohio, were omitted in the list of those who had offered condolence in the late sad bereavement—the death of Mother Angela.

—The golden prize for superior deportment, on Monday morning, was borne in state to the apartment of Very Rev. Father General by the Princesses. Though Very Rev. Father appeared much pleased with their visit, he did not decide who was worthy of the prize. He appointed another call, when he would be prepared to make the decision.

—At the weekly parlor receptions the following young ladies have distinguished themselves for their graceful manners: the Misses C. Griffith, L. Williams, M. Dillon, L. St. Clair, G. Wolvin, E. Horn, A. Shephard, M. Kearsey, B. Kearney, C. Scully, J. McHale, H. Clendenen, F. Carmien, G. Regan, B. Snowhook, F. Hertzog, G. Stadtler, L. Blaine, N. Dempsey, and K. Gavan.

—The Roman mosaic cross was won by H. Burdick. The other competitors were the Misses E. Blaine, Boyer, Bragdon, Bridgeman, Campeau, E. Dempsey, I. Fisher, K. Fisher, Geer, Hinz, Hughes, Huntting, M. Kennedy, Kendall, Knauer, Leonard, Lindsey, Mason, McDonnell, McEwen, G. Meehan, N. Morse, E. Nester, Prudhomme, Quill, Quinn, Rhodes, Rogers, Schmauss, Stapleton, Steele, and Wiesenbach.

—The following cherished message is from the accomplished Superior of the Convent of English Canonesses of St. Augustine, established in Neuilly, Paris, 253 years ago. For three months the hospitality of the Convent was extended to Mother Angela in that sad winter of 1875-76, when Very Rev. Father General was wrecked in mid-ocean:

"NEUILLY, March 24, 1887.

"VERY REV. AND DEAR FATHER:

"We have received the sad intelligence of the death of

dear Mother St. Angela, and we have prayed for the repose of her holy soul. Allow me, dear Rev. Father, to express our very sincere sympathy for the great loss you have sustained. We know how much you loved Mother St. Angela, how much she was loved by her own spiritual children, and how much she was esteemed by all who had had the happiness of making her acquaintance. We were of the number of the last named, and we were, indeed, happy to afford some comfort to our holy guest in her great trials and anxieties. May she obtain for us the grace to imitate her virtues! Begging your blessing and prayers for myself and community, I remain, dear Rev. Father,

"Yours respectfully in *Xto*,

"MARY GONZAGA, *Sup.*"

Mother Mary of St. Angela.

BY ELIZA ALLEN STARR.

II.

The war over, Mother Angela and her Sisters returned to St. Mary's, to take up the old obedience wherever it had been; the only thing, even to-day, indicating their part in the national crisis, being the spiked cannons which, a few months after, were sent to Mother Angela and her community as a recognition of their services by the commander in whose division they had labored. The spiked cannons still lie on the green before St. Mary's Academy, one of Mother Angela's unfulfilled visions; for she always said: "Wait! one day you will see them transformed into a statue of Our Lady of Peace."

Some of the Sisters had returned with impaired constitutions, but Mother Angela was like an eagle that had renewed its strength. Never was she more elastic, and the work she returned to was not only the series of school-books which she had never forgotten, and took up exactly where she had laid them down, but the carrying out of a project long cherished by Very Rev. Edward Sorin, the Superior-General of the Congregation of the Holy Cross and its founder in America; and this was the establishment of "a magazine devoted to the honor of the Blessed Virgin Mary, Mother of God." The first number of this magazine, under the title of the *Ave Maria*, appeared in its blue cover May 1, 1865, with an introduction by Archbishop Spalding. The frontispiece gave a view of Notre Dame at that time with the Annunciation above, and from that day to this "Our Mother's Journal" has not failed to lift its voice for the honor of the Incarnation. To describe the zeal, the untiring diligence, with which Mother Angela threw herself into this work, would be impossible. Sharing with her brother, Rev. Neal Henry Gillespie, C. S. C., the editorial burden, there was no limit to her ardor in collecting treasured traditions of the Blessed Virgin from all lands—above all, from the early history of America—nor the effort to interest Catholic authors then giving their talents to other magazines to write for one devoted to so lofty an aim. Happy and honored indeed were those upon whom she called for her first volume, for her first number of the *Ave Maria*! Other honors may come to them, but this is one which will shine brighter as

the years go on, and be an honor still at the court of Heaven! Her interest in the *Ave Maria* never flagged, and this is only one of many instances in which the apostolic founder of the Order of the Holy Cross in America found in Mother Angela an apostolic woman whose delicate perceptions and wonderful executive ability assisted him in realizing his most beautiful intentions.

From the time of the return from the war a new energy, if possible, seemed to pervade the ranks of the Sisters of the Holy Cross. They were called for from the Atlantic to the Pacific, from the far Northwest to Texas. Asylums, hospitals, schools, from parochial to Academy and Normal, were opened by the ever vigilant, ever enthusiastic Mother Angela, and their several departments overlooked with an eye to their absolute perfection. When she found that her Sisters were too few to meet this extraordinary demand, she sought in Ireland eager and most desirable aspirants to the religious state. Educated in the best convents of their native land, imbued with those traditions of constancy under trial of that heroic race, her instinctive knowledge of character, of fitness to the circumstances of Catholic schools in the United States, supplied her with rare recruits for her waiting departments. She committed her postulants to the best teachers of the Order in the higher studies, the languages, music and art, nor did she hesitate to call in secular teachers to aid her in this. So far from allowing her religious to feel that it was a discredit to receive instruction from seculars, she put before them the duty of being able to compete, honorably and fairly, with any teachers in the land, and to make themselves thoroughly familiar with the most improved methods in all branches. On one day in March, 1874, forty-four postulants received the holy habit, with hardly one exception pious, gifted, enthusiastic daughters of Erin and of St. Patrick and St. Bridget, and many of these have distinguished themselves in the arts and sciences they have been called upon to teach. As one of their number said: "Let a person have but one good quality in a strong degree, Mother Angela will develop from that a beautiful, well-proportioned character." The traditional *dot*, or dowry, was left out of the question as to a novice. Had she good dispositions and good talent, there was work for her to do with Mother Angela; and how zealously they have worked under her inspiration, under her banner, future years will show. Nor were studies and music, drawing and painting, her only care. She brought with her from Ireland lacemakers, and her Sisters, already skilled in the choicest embroideries, were thus able to meet all demands for the sanctuary. In fact, a Sanctuary Society had long existed at St. Mary's, and it was one of Mother Angela's cares to provide vestments and altar linens for poor churches in the far West. Many a poor pastor has been gladdened by the benefactions of St. Mary's, nor did she ever cease to urge upon her novices that love for the beauty of God's house which is one of the characteristics of a true religious.

Another of Mother Angela's cherished ideas was realized more or less at times, but never to her

entire satisfaction. This was a "St. Ann's House," where ladies could find a home who were too advanced in life, or for other reasons not fitted for religious life under vows. The old Academy at one time afforded such a retreat; and more than one "cottage" on the picturesque premises of St. Mary's still bears testimony to this ideal of a great European convent, surrounded by the beauties of nature, in the mind of this large-hearted, far-seeing religious. The wants of her country-women she saw to be very much like the wants of women in other lands, and, interpreting the action of the great Orders in numerous instances according to this generous idea, St. Mary's has been like the nest of the dove under the eaves of the sanctuary, with the clear light of Loreto's lamp cheering even the night for many a heart during years of sweet intercourse with the beloved Daughters of the Holy Cross.

The music of St. Mary's Academy has been, for almost as many years as Mother Angela lived as its virtual, even if not its nominal directress, under the charge of one who now represents an entire family of musicians, gone to their rest at Notre Dame and St. Mary's; and it is not too much to say that to Mother Angela Providence entrusted the drawing of this family, with all its musical traditions and rare endowments, to the Order to whose welfare she was so devoted. The musical department is still one of the glories of St. Mary's Academy, while the founding of St. Luke's Studio, the untiring outlook for the interests of the Art department when abroad, the education of teachers, not only for St. Mary's and the academies all over the country, but even for parochial schools, must ever remain as one of the crown jewels of Mother Angela's renown; for it was the fruit of her veneration for Christian art, and her knowledge of the necessity of implanting the germs of a sincere love for it in the minds of our Catholic girls. On her last visit to the Old World she secured a place for her Community on the list of members of the Arundel Society, for the reproduction of religious pictures; than which no more direct step could have been taken for the promotion of a devout task in art for the Community itself, as well as art teachers and pupils. It is to one of the "band of forty-four postulants" that St. Mary's will owe the extraordinary Stations for her new church; the hand which painted them, only leaving the finishing touches on the last of the fourteen to be done by another, was still and cold in death less than forty-eight hours before the stroke of her funeral bell smote the heart as well as the ear of Mother Angela, and proved to her the stroke of death. We may say that no Mother Superior ever took more to heart the death of her religious than did Mother Angela, in whatever capacity she might be serving the Community. The Sister, well trained, well equipped, spiritually and intellectually, for her work, had a surpassing value in the eyes of Mother Angela. There was no loss to compare with the loss of such a Sister, in whatever department she might be.

But what shall we say of the generosity of this

true Mother towards her own? What lavish expenditures for everything which could enrich the spiritual possession, the intellectual treasures of the Community? The library of the Convent as well as of the Academy contained the choicest volumes, choicely illustrated, and we must own that this was done without consulting so much the contents of the Community purse as their religious and mental necessities, and their obligation to fulfil, worthily, their vocation as teachers.

Of her generosity to talent, also, how shall we speak? For she did not consider this a charity, but the claim which talent and genius have upon the world, above all, the religious world, thereby to secure the fruit of all such endowments for God. And of her generosity to the sick, the needy, of all sorts—those slender palms were never shut, never turned other than downwards, as if refusing to keep aught for themselves; for she was a firm believer in the charity that receives a hundredfold from God in place of its poor dole to the needy.

We have given no dates, nothing which a certain class of biography demands. We have given neither lineage nor the names even of those nearly allied to her, to whom she was so loyal in her attachment, and whose names would not only grace this page, but their very sound would be pleasant to our own ears. We have, rather, held fast to our first idea, to give an outline of a woman of genius, who would have had, inevitably, a brilliant career in the world, so exalted by the supernatural motives of a genuine religious vocation, so reinforced, also, by the very conditions of a conventual family, as to pass beyond the limit of performance allotted to the individual woman of genius. To the true Catholic, there is no family so illustrious by reason of rank, of science, of literature, of art, of statesmanship in cabinets or senatorial halls, or even of great deeds on the field of battle, as not to be crowned in the sight of men, as well as of angels, by the mild halo which surrounds the head of the faithful priest, or the self-sacrificing Sister of the humblest, most obscure Order in Christendom.

And that Congregation of the Sisters of the Holy Cross, scattered all over our continent, swarming like bees from the beloved Mother-House of St. Mary's—how the threads, thrown by the shuttle in the swift hand of Mother Mary of St. Angela, will be found woven into every inch of that tapestry which is to be the story of their Order for the future! How green will be her memory in the hearts of all who have shared her labors, upheld her courage! How fervent, too, their prayers that she may enter at once into the perfect, the ineffable rest and peace of the Spouse of Christ!

To those Catholic parents who, having daughters many, still grudge them to the cloister, to the ranks, even, of the active religious, who esteem those buried who have preferred a Heavenly to an earthly bridegroom—and to those Catholic daughters who scorn what they are pleased to regard as the humiliating restrictions of a religious life, as if the career were cut short with the flowing tresses, we would present the picture of this daughter of a new Congregation, in a new country,

not to be distinguished by one line in her habit or one crimp in her cap from the least in all her Community, standing forth, in all the radiance of a life devoted to the glory of God and the salvation of souls, as the typical American woman—the self-denying, self-forgetting, heroic MOTHER ANGELA of the Congregation of the Holy Cross.

Roll of Honor.

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

SENIOR DEPARTMENT.

Par Excellence—Misses Allnoch, Brady, Blair, Bub, Bates, Blacklock, Beschamang, Birdsell, Clendenen, Clifford, Coll, Claggett, Dillon, M. Duffield, C. Dempsey, H. Dempsey, E. Dunkin, M. Dunkin, Egan, Fuller, Faxon, Flannery, Fravel, Gavan, Griffith, Guise, Gordon, Griffin, Horn, Hummer, Hertzog, Harlem, Henke, L. Hutchinson, M. Hutchinson, Hawkins, Johnson, Kearsey, Kearney, Kearns, Kingsbury, Kennedy, M. F. Murphy, McHale, Miner, Morse, Murphy, M. McNamara, C. McNamara, Marsh, Moore, Moran, O'Conner, Negley, Neff, Patrick, Pierson, Proby, Quealy, G. Regan, Riedinger, Rend, Rose, E. Regan, Reed, St. Clair, Shephard, Stadtler, Shields, Sterns, R. Smith, Stafford, Stocksdale, Sullivan, Sweet, Triplett, Tomlins, Thompson, Van Horn, Williams, Wolvin, Wimmer, Weishart, Wright, Zahm.

JUNIOR DEPARTMENT.

Par Excellence—Misses E. Blaine, Boyer, L. Bragdon, Bridgeman, Burdick, Campeau, E. Dempsey, J. Fisher, K. Fisher, Geer, Hinz, Hughes, Hunting, M. Kennedy, Kendall, Knauer, Leonard, Lindsey, Mason, McDonnell, McEwen, G. Meehan, Morse, E. Nester, Prudhomme, Quill, Quinn, Rhodes, Rogers, Schmauss, Stapleton, Steele, Stiefel, Wiesenbach.

MINIM DEPARTMENT.

Par Excellence—Misses I. Becker, M. Becker, Caddagan, McCormic, O'Mara, Pusgley, Quealy, Wallace.

SCHOOL OF DESIGN.

HONORABLY MENTIONED.

ADVANCED COURSE—Miss Ewing.

1ST CLASS—Miss Foin.

2D CLASS—Misses Birdsell, Brophy.

2D CLASS, 2D DIV.—Misses Kingsbury Egan.

ELEMENTARY PERSPECTIVE.

3D CLASS—Misses Zahm, Sweet, Tomlin, N. Morse, Campeau, Hull, Steele.

PAINTING IN WATER-COLORS.

Misses Mason, Rose, Pierson, Koester, Schmauss, Triplett, Kennedy, Wehr.

PAINTING ON CHINA.

Misses Williams, A. Duffield, Stafford, Coll.

OIL-PAINTING.

Misses Ewing, N. Meehan, Kearney, Neff, Beaubien, Shields, E. Nester, Stadtler, McHale, Scully, Bub.

WORKING IN CRAYON.

Misses Foin, Birdsell, Kingsbury, Egan, Clendenen.

GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses Wimmer, McCormic, Moore, Coglin, Thompson, Wright, O'Connor, E. Regan, M. Dunkin, Negley.

JUNIOR DEPARTMENT.

Misses S. Dempsey, Campeau, Quill, Stapleton, N. Morse, Rhodes, Wallace, M. Kennedy, Bruus, Campbell, Crane, Hughes, Hunting, Mercer, Mason, Hull, E. Qualey, Bridgeman, Stiefel, Quinn, K. Fisher, Pugsley, Geer, Heyman, Wiesenbach, Garrity, Leonard, M. Coll, Hinz, I. Becker, M. Becker, G. Meehan, Clore, Hake, Burdick, Fritz.