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The Scholar and the World.

BY H. W. LONGFELLOW.

In Mediæval Rome, I know not where,
There stood an image with its arm in air,
And on its lifted finger, shining clear,
A golden ring with the device, "Strike here!"
Greatly the people wondered, though none guessed
The meaning that these words but half expressed,
Until a learned clerk, who at noonday
With downcast eyes was passing on his way,
Paused, and observed the spot, and marked it well,
Whereon the shadow of the finger fell;
And coming back at midnight delved and found
A secret stairway leading under ground.
Down this he passed into a spacious hall,
Lit by a flaming jewel on the wall;
And opposite a brazen statue stood
With bow and shaft in threatening attitude.
Upon his forehead, like a coronet,
Were these mysterious words of menace set:
"That which I am, I am; my fatal aim
None can escape, not even yon luminous flame!"
Midway the hall was a fair table placed,
With cloth of gold and golden cups enchased
With rubies, and the plates and knives were gold:
And gold the bread, and viands manifold.
Around it, silent, motionless and sad,
Were seated gallant knights in armor clad,
And ladies beautiful with plume and zone,
But they were stone, their hearts within were stone;
And the vast hall was filled in every part
With silent crowd stony in face and heart.
Long at the scene, bewildered and amazed,
The trembling clerk in speechless wonder gazed;
Then from the table, by his greed made bold,
He seized a goblet and a knife of gold,
And suddenly from their seats the guests upsprang,
The vaulted ceiling with loud clamors rang,
The archer sped his arrow at their call,
Shattering the lambent jewel on the wall,
And all was dark around and overhead;
Stark on the floor the luckless clerk lay dead!

The writer of this legend then records
Its ghostly application in these words:
The image is the Adversary old,
Whose beckoning finger points to realms of gold;
Our lusts and passions are the downward stair
That leads the soul from a diviner air;
The archer, Death; the flaming jewel, Life;
Terrestrial goods, the goblet and the knife;
The knights and ladies, all whose flesh and bone
By avarice have been hardened into stone;
The clerk, the scholar whom the love of self
Tempts from his books and from his nobler self,
The love of learning, the sequestered nooks,
And all the sweet serenity of books;
The market-place, the eager love of gain,
Whose aim is vanity and whose end is pain!
The scholar and the world! The endless strife,
The discord in the harmonies of life!

Union of Soul and Body.*

We learn from the physical sciences something of the properties of matter, such as color and sound; and by a close observation of ourselves we become acquainted with some of the operations of our soul, such as the imagination, love and free-will. But is it not strange that of all creation man is the greatest riddle to himself? He understands very little of the nature of either material or spiritual substances, and still less how they may be united. That the organs and functions of the body are quite different from the powers of the soul is certain from each one's experience. And that they are so intimately united as to exercise a mutual influence the one upon the other, cannot be denied without making of man either a brute or an angel. In the order of creation man is placed between the purely animal and the purely spiritual. He feels at every moment of his life the sensations produced by the reciprocal relations of the soul and body, and he could no more deny his unity than his own existence.

* Thesis defended before the St. Thomas Academy, Thursday, May 5, by JOHN WAGONER, '87.

But now we must consider the question which is the subject of our debate to-night.

What is the nature of the union of the soul and body? Every thinking mind is here confronted with a mystery akin to that of creation; and since no man, either philosopher or scientist, has ever been able to lift the veil of this secret, so, too, the mystery of the union of the soul and body is a riddle which can never be solved. It would, then, be presumption on our part to attempt to give a satisfactory answer to this question. But still we may examine the different systems that have treated of this subject, and endeavor to defend that which seems to us best adapted to satisfy the requirements of our reason.

It will be admitted that there are in nature three kinds of union. The first and most general is purely material. This takes place when two material objects are joined together by means of the affinity which their molecules possess with each other. Although in this case a new compound is formed, yet by chemical processes it may be separated into parts. The second, which is moral, occurs when two or more intelligent beings are associated together to assist and perfect each other—as, for instance, in the family and society; and in order to effect this union, the members place in common some of their individual qualities, but still each preserving his personality.

The third, deeper and more intimate, consists in the union of two substances, different in their natures, so as to form one complete being; that is, where the operations of both substances are referred to one and the same principle. This is what we call a substantial union. Whilst in chemical combinations the molecules do not penetrate each other, but according to chemistry their atoms undergo changes of position, here the two substances permeate and mutually depend on each other for their common work.

It would be tedious to explain all the theories that have been invented to account for the union of the soul and body. But it will here be sufficient to consider only the principal ones. According to Plato, the soul is like an angel imprisoned in our body, or rules over our actions as a pilot governs his ship, as a workman handles his tools, or as a musician plays his instrument. With a little thought we see at once that this opinion cannot be accepted; for here, evidently, the union is accidental, not real; besides, such comparisons are inadequate. The pilot does not suffer on account of his ship, nor the workman on account of the tools which he uses, whereas the body, when separated from the soul, is nothing but a corpse.

A theory directly opposed to this is that of John Locke, and especially of modern materialists, maintaining that the soul is tied down to the organs, and has no thoughts or sentiments except such as the senses give. Such a theory is evidently erroneous. If it were true, we would be deprived of liberty, since all our intellectual and moral performances would depend on mechanical forces.

Malebranche taught that there is no action in the universe which is not directly caused by God.

Applying this to the soul and body, he goes on to say that the soul has no real influence over the body, but by occasion of the volitions of the will God produces the movements in our body. This statement is contradicted by experience; and if it were granted, it would be hard to tell what would become of human liberty. Akin to this is the system of pre-established harmony of Leibnitz. According to it, the soul and body are united by God in such a manner that they, following only the laws of their natures, act in perfect harmony with each other, like two clocks which keep time together without having any real influence over one another. This theory cannot be admitted without destroying man's liberty, and subjecting the whole moral world to a real mechanism. As to the physical influence renewed by Euler, it gives no explanation at all. It is true, his comparisons are ingenious; but the soul is neither a spider in the midst of its web looking for sensations, nor a prisoner shut up in a dark room observing through a hole the impressions made on the extremities of the nerves. The plastic medium only makes the difficulty more complicated. If, as Cudworth—the inventor of this theory—maintains, this medium which serves to unite the soul to the body is partly spiritual and partly material, evidently the same question is to be asked, namely: How are these two different parts united together?

There remains one other system, which to our mind is not only the simplest, but is also the most satisfactory. It was conceived by the genius of Aristotle, accepted by St. Augustine, and formulated by the Angelic Doctor. It is as follows: The union of the soul and body is substantial, so that from two distinct substances results a substance complete in itself in oneness of nature and person. This is the proposition we will endeavor to establish as briefly as possible.

In the first place, it is clearly evident from experience that the soul and body mutually depend on each other; that the one is perfected by the co-operation of the other; and all men are firmly convinced that the body receives all its motions from the soul, and that the soul is continually experiencing sensations through the bodily organs. How could we otherwise account for the distortion of the features when we are roused by anger or weighed down with grief? How, again, could we explain the reason why an excessive application of the mind wearies the body, and why intoxicating liquors, used to excess, completely destroy the powers of our mental faculties? And although the appetites sometimes obey the will with docility, they often rebel against it with furious energy. What is all this, but the result of that most intimate union between the soul and body, and which wages a continual warfare in the double battle-field of conscience and history?

But what is life? Is it merely the result of mechanical forces? No: because then scientists would be able to reanimate bodies, and they cannot give life even to a dried-up plant. Does it, then, depend only on physiological functions? No, again; for, in spite of the wonderful progress made

in Biology, and all the discoveries in which cellular experimentalists glory, they have not found it easy to revive animals. Life in man must be one, and the same soul which in him thinks and makes resolutions, being also the vital principle that gives the body its being and subsistence or, in one word, form. No doubt the material properties of the body are subject to physical or mechanical laws, and may even be analyzed by chemistry, but the soul is what makes the body human. And why is this? "Because," the Angelic Doctor says, "the body is made for the soul, and *vice versa*; were it not so, their union would be without purpose." Why, again? "Because," continues the Angel of the Schools, "a superior force eminently contains all that is contained in inferior beings." Consequently, the reasonable soul in man gives to his body whatever the sentient form imparts to animals, and the vegetative to plants, and besides this, something else. By this "something else" he means the substantial union which exists between the soul and body.

It is useless, not to say absurd, to suppose in man, a kind of indefinite vital principle ruling over the animal life? If such a theory were true, how could you account for man's unity? How could he be responsible for his actions if he always had the plausible excuse of being unable to do otherwise? The truth is, the soul which performs intellectual and moral operations actually determines the body. Two conditions are required for a substantial form, namely: first, that this form should determine another being to a particular species; second, that both united should form one complete substance. In the human compound both of the conditions are fulfilled; it is the soul, as the form of the body, that effects the human species and the human personality. The soul by itself is not human, much less the body; but both united together form one complete substance, which we call man.

Therefore it is that life in man, in all its degrees, brings us to the logical conclusion that the soul forms in him a unity of nature. Therefore, the union of the soul and body is not merely accidental, but permeates the two substances, which are, as it were, knitted so closely together as to receive thereby a proper name—"substantial union."

Finally, do we not at every moment feel simple and extensive, changeable and identical, one and compound? Do not imagination, dreams, even insanity, clearly show to us that most intimate union which exists between the soul and body? Is not language itself a collection of material signs to express intellectual concepts? How insignificant is love when concealed in the bottom of the heart! but give it the charms of the human voice, and it becomes at once the incentive of devotedness and the parent of eloquence and poetry. O man! this is thy lot that in a vessel of clay breathes an immortal spirit, an incorruptible substance, the source and centre of a noble personality, by which thou canst place upon the head of human nature a crown of imperishable glory!

No PLEASURE is comparable to the standing upon the vantage ground of truth.

Calderon de la Barca.

In the literary history of Spain, Calderon succeeds Lopez de Vega, Don Ruiz de Alarcon and Tirso de Molina, and by the end of his long career he has left them in the shade. The first of these, his master, foretold his glory; that of the other two was eclipsed by his. Less perfect in style than Lopez, perhaps not of as inventive a genius as Alarcon, he in every respect shows himself as a dramatic poet, more noble, more touching, more serious, than those whose glorious names are opposed to his. His noble figure, never touched by adversity, shines out through all the age as the leading figure; that figure appears with the age; grows, rises, and disappears only when Spanish dramatic art is disappearing. We allude here only to the highest effort of that art, that which inspired the author of the "Cid."

Don Pedro Calderon de la Barca belonged to the ancient nobility; amongst the mountains of Burgos used to be shown the "Solar," the hereditary mansion occupied by his ancestors for centuries. By his mother, the genealogists trace him back to the sovereign princes of Hainault. However, he was born in Madrid, January 17, 1600. One of his most faithful interpreters, Angliviel, remarks very sensibly upon his high origin: "This is now a matter of very little moment. There was a time when the Calderons de la Barca, Barreda, and the Counts of Hainault, shed a lustre on the poet; now his ancestors are honored by him."

At the age of nine years Calderon entered the Jesuit College at Madrid. Such was his rapid progress in his studies that his name might be placed amongst those of celebrated children. At the age of thirteen he wrote a play called *El Carro del Cielo*. Notwithstanding this unheard-of precocity in poetical talent, if we seriously examine what young Calderon knew when, at the age of fourteen, he went to the University of Salamanca to prepare for his degrees, we should be surprised at how little he had learned. If he had made some progress in theological sciences and knew Latin passably, he was far from having that smattering of general knowledge so much in vogue nowadays. Like his predecessor, Lopez de Vega, he might have placed Paris on the shores of the Atlantic and filled the plains around St. Denis with forests of olive trees. As his apology, read once more his illustrious contemporary Shakspeare, and dwell a little on these words of a man who has well explained the diffusion of knowledge in our days, and the increase of indispensable information, by the ceaseless activity of travel and of periodical literature: "The highest conception of sages, who, to acquire them, had need to lengthen their days, have become the milk of children."

It is supposed that young Calderon devoted his special attention to law; but it is not known why he voluntarily gave up the advantages that he might derive from it. At the age of twenty-four we find him following the military career. He serves first in Italy; he remains for some time at

Milan, where he acquired a familiarity with those masterpieces of literature of which the ingenious Marini was then considered the leading spirit. He then passed into Flanders. The results of the two journeys were very different, but this brilliant genius derived much benefit from them. In his leisure moments Calderon already wrote *autos* and comedies. He had written some *incognito*, as it were, at college and the university; in camp, his domestic and warlike pieces were successful. Philip IV who, as is well known, prided himself on being a mysterious genius who held sway over the dramatic poetry of his day, called him to court;* but at court, we must confess, Calderon's position was not agreeable, and especially it did not suit the tastes of a free genius. He had to limit himself to the composition of occasional pieces for the festivals gotten up by the king. Nevertheless, the reputation of the young officer as a poet was already so great that in 1629 Lopez de Vega, who had then reached the pinnacle of fame, spoke thus of him—the Muse addresses the river Manzanares, and points out him whom the inspired old man, by a noble choice, looks upon as his successor:

"Thou wilt know him if I draw his portrait. In speaking of him whose name is celebrated from the mountains, whence thou derivest thy origin even to those that are watered by the venerated fountains of the Pindus, thou wilt name Don Pedro Calderon de la Barca. This is truth that I utter, not flattery. In the harmony and vigor of his style he soars to the summit of both mountains."

Calderon remained at the court as master of the feasts till 1636, one year after the death of Lopez de Vega. A high distinction rewards the zeal by which he gave up his own tastes, and he was decorated with the order of Santiago. At this time he still belongs to the army, and, notwithstanding all the honors with which he is surrounded, he calls the fact to mind when the honor of his country is in question. Catalonia rises in rebellion, and the *caballeros* of the military orders are convoked to suppress the revolt. He wishes to join them. Philip IV desires to retain the poet, and orders him to write a comedy. In a few days, *El Certamen del Amor y Celos* is composed, and the young officer rejoins his flag. At his return he resumes his former duties, but a suitable income is settled on him: he receives a monthly allowance of thirty gold crowns, and is honored with the title of chief director of the royal festivals.

His life from this time furnishes no remarkable incidents; it glides by smoothly in the performance of good works and in the composition of dramatic pieces which have immortalized his name. In his tranquil existence, as well as by his happy genius, Calderon is a consoling exception to those tales of sorrow and undeserved miseries of which the poets of the time of Cervantes were subjects.

* The titles of the pieces at which Philip IV. labored can be found in many modern collections of books. After the title follow these words: *Por un ingenio desta corte*. According to the best critics, *Dar su vida por su dama* seems to be the work of this prince. In all probability he had but an insignificant part in the composition of the others.

In 1651 Calderon was ordained priest, as Lopez de Vega had been in 1609; "not, like the latter," some one has remarked, "as a penance or expiation for the disorders of his youth, but because his religious convictions naturally led him to this step." This was a triumph for the clergy of Madrid; but, we may add, no sacrifice was required as regarded his dominant inclinations, and, as is remarked by Baret, the French historian of Spanish literature, it was by an express permission that he joined the priests of Madrid. "Philip IV gave him the title of Chaplain of the Royal Convent of Toledo, San Juan de los Reyes, with permission to reside at Madrid, so as not to interrupt his dramatical labors."

Notwithstanding his new duties, he did not cease to write for the theatre; on the contrary, it would seem as if the character which he had assumed gave to his powerful imagination a new impulse. The confraternities of Madrid and of the principal cities of Spain would not celebrate a feast without having a religious drama from Don Pedro Calderon. It is well known that in these *autos sacramentales* is to be found, if not the greatest dramatic interest, at least the most originality.

Respected no less than admired by the public, there was nothing wanting to his glory. Still, the favor of the court was eclipsed at the death of Philip IV: the courtiers turned from him, but the people remained faithful. In 1665, when Charles II was about to grasp the sceptre, which he wielded with such a feeble hand, we are told that the catafalque on which the royal coffin was to be placed was raised in the spacious hall used for the royal plays, and there the body of Philip IV was to be blessed. This blessing, given in a place sacred to emotions of a very different kind, this strange solemn adieu to a king so enthusiastically devoted to comedy, in the very temple of the comedian, was a singular renunciation of worldly pomps. Charles II detested the theatre.

But this did not turn the poet aside from his chosen career; he continued to supply the stage with new master-pieces, his first idea being to be serviceable to religion. Hence Solis, the celebrated historian, a dramatic author himself, was able to say of a master whom he venerated: "Like the swan, he died singing." Calderon departed this life, May 25, 1681,* whilst engaged on an *auto sacramental* which he had promised to a religious society, and which was finished by another hand.

Modern biographies, which contain many erroneous dates in regard to this poet, are not more exact when they pretend to give the number of his works; they have unhesitatingly ascribed to

* And not in 1687, as has often been asserted, doubtless in consequence of a first typographical error. His mortal remains were placed in the Church of San Salvador. A monument was there erected to him in 1840. His body was afterwards transferred to the splendid Church of Atocha. Hatzenbusch, Zamacola, and several other distinguished writers, have seized this occasion to celebrate the genius of the greatest dramatic poet produced by Spain. Such was the reputation of Calderon for virtue, that it was proposed to seek for him from Rome the honors of beatification.

him a fecundity equal to what is claimed with much exaggeration for Lopez de Vega, making him author of no less than fifteen hundred plays, some of which, however, they admit were not printed. It is well to correct this exaggeration, which can easily be done with the help of the able Ticknor. The entire collection of Calderon's pieces contains one hundred and eleven dramas and seventy *auto sacramentales*. It was not by the poet himself that his early pieces were printed: his brother took charge of this work, and in 1640 a volume appeared for the first time, containing only twelve plays. Another collection appeared during Calderon's life, which contained but forty-eight. Sixty of his dramas were circulating at the time in manuscript.* Ribadineira has reproduced these masterpieces of the ancient Spanish drama in his splendid collection. We need not quote the remarks of Schlegel and of Mme. de Stael on the *Constant Prime*, the *Alcalde of Zamalca*, the *Physician of His Own Honor* and the beautiful drama called *Secret Revenge for Secret Outrage*. We fully concur in opinion with a recent French translator: "It is impossible to rise from the perusal of one of his plays, especially those that have a tragic termination, without feeling one's soul more or less expanded and strengthened. Jean-Jacques Rousseau, who condemned the influence of the theatre so severely, would doubtless have applauded Calderon." C.

* The able Salvá gives the titles of one hundred and thirty-five plays of Calderon; they are to be found in his famous *Catalogue of Spanish and Portuguese Books*, published at London, in 1826, a publication now very rare. But the most complete biography of the works of the poet is to be found in the *Catálogo Bibliográfico y Biográfico del Teatro Antiquo Español*, por D. Gayetano Alberto de la Barrera y Legrado. Madrid, 1860.

Pleadings.

(CONTINUED.)

An action in assumpsit on a contract voidable for fraud affirms the contract, while an action in trover disaffirms it. If credit has been given, the vendor must sue upon the express contract or in tort. He cannot maintain an action on the common counts before the term of credit has expired. An attaching creditor of a fraudulent vendee cannot hold the property as a *bona fide* purchaser against the defrauded vendor.

In case there be several causes of action of the same nature between the same parties, all accruing to the plaintiff in the same right, and against the defendant in the same capacity, they may be joined by different counts in the same declaration. But such causes of action generally require the same issue and judgment, as "not guilty" and a *capiatur* or *misericordia*. The rule applies to several covenants, although contained in different deeds; to different promises, although some be in writing, and others not; to several trespasses, as false imprisonment, assault and battery, etc.; also, to slander, malicious prosecution, breach of trust by agents, disturb-

ances, nuisances, frauds, etc. It applies also to debt on a judgment, specialty and simple contract. Debt and detinue may be joined in one action, as the judgment is the same in both, with this exception, namely, that the former refers to the recovery of money, while the latter has reference to specific chattels. But such joinder of causes of action would not be proper under the code, as one requires a summons asking for the recovery of a specific sum of money, and the other a summons asking for relief, etc.

Actions requiring different judgments at common law cannot be joined, for there can be but one judgment, as *quod recuperet*—that he recover—in one action. Trespass and case cannot, under the strict rules of common law, be joined, as the trespass requires the judgment *capiatur*, and case *misericordia*. Again, the joinder of different demands is not allowed in any case where it would necessitate the blending of different forms of action, even though the same judgment would be applicable to all of them. Hence, account, assumpsit, debt and covenant broken cannot be joined.

As these latter actions are founded upon contract, a summons upon contract, under the Code, which abolishes the common law forms, would cover all of them. But should the covenant refer to the performance of a specific act, the claim would be for unliquidated or unascertained damages, and not to recover a sum certain, or liquidated damages, and hence the summons would have to be one asking relief, etc.

An action *ex delicto* or in tort cannot be joined with an action *ex contractu*. Where there is a joinder of causes of action, or of counts which the law does not permit to be joined, it is fatal to the declaration on demurrer, or on motion in arrest of judgment after verdict, or writ of error. However, if in the case of a misjoinder of counts a verdict is found for the plaintiff on one count, or on two or more counts that are well joined, and for the defendant on the other, the misjoinder is cured.

Misjoinder is not to be confounded with duplicity, which is simply a fault in form. Duplicity means the joinder in one and the same count of different grounds of action to enforce a single right of recovery. It is a fault in form, as it tends to prolixity and confusion. It is a ground of demurrer under the Code, as well as at common law, although under the Code it is called "an improper uniting of causes of action." The plaintiff may, with leave of court, amend the declaration by striking out the faulty counts and leaving on the record such only as are properly joined, and if there be no demurrer he may enter on the record a *nolle prosequi* as to the defective counts. This is known under the Code as withdrawing or abandoning one of two causes of action improperly joined. Should he bring several actions on different demands susceptible of being joined in one action, a motion by the defendant that he be compelled to consolidate them will generally be granted. Thus the plaintiff may be required to insert all the declarations in the different actions as so many counts in one declaration.

It is also a fault to plead double. For example, if the obligee in a penal bond declare specially upon it by stating the condition and assigning more than one breach, the declaration is said to be double. At common law a single breach causes a forfeiture of the whole penalty, and the statement of several or repeated breaches could do no more.

Treated as declarations, avowries conform to the rules governing declarations in personal actions. Treated as special pleas in bar, they have the properties of other pleas of that kind. Avowries and cognizances differ from each other merely in name. They partake of the nature both of declarations and special pleas in bar. However, they are ordinarily treated as pleadings on behalf of the defendant in replevin, and are peculiar to that action. Where the defendant justifies, and claims a return of the goods, etc., or damages, he begins his pleading by declaring that he "well avows the taking" of the goods, etc. He then proceeds to state his claim, as rent due, damage caused by the plaintiff's cattle, and the like. Should he justify as servant of another, and in the latter's right, he would begin by saying that he "well acknowledges the taking," etc. This would be a cognizance. Should there be simply matter of justification, and no claim of judgment *quod recuperet*, an avowry or cognizance would be improper.

Anything that sufficiently appears in the pleadings without a formal allegation need not be averred in express terms. For example, in a covenant to stand seized to uses, which is a conveyance founded upon the consideration of kindred or marriage, if it be shown that the deed is from a father to son or other near relative, it is unnecessary to aver that the conveyance was made in consideration of kindred, as kinship is apparent from the relationship stated. And circumstances necessarily implied in any fact stated in express terms need not be separately set out.

All facts properly stated in pleadings consist, 1st, of the gist of the complaint or defense; 2d, of matter of inducement; 3d, of matter of aggravation. Everything else is surplusage. Consideration in *assumpsit*, conversion in *trover*, etc., are of the gist of the action. Inducement refers to matters introductory to and explanatory of the substance of the complaint or defense. For example, in an action for a nuisance to property, the plaintiff's possession of the property is a matter of inducement. This does not generally admit of a distinct denial or precise answer of any kind. It need not be directly traversed. The intent or motive that inspired the commission of an act is seldom necessary; but when it is malicious and can be so proved, it is well to state it in aggravation of damages. The words "wrongfully intending" sufficiently express malice. Matter of aggravation refers to forcible injuries, and is intended to show the circumstances of enormity under which the wrong particularly complained of was committed. For example, should the plaintiff, in an action of trespass, supplement a statement that his house was broken and entered, with an averment that the defendant then and there beat his servants and scattered his goods, these ad-

ditional incidents of enormity would be no more than matters of aggravation, and it would be unnecessary either to prove or to make answer to them. A sufficient answer to the gist of the action, or the breaking and entering, would be a sufficient defense to the whole declaration, inclusive of all matters of aggravation. That which defeats the real cause of action necessarily renders its incidents unavailing.

Nothing but facts as they exist or are fairly presumed to exist should be stated. Fictions in pleading seldom occur; but whenever used they are generally set out in the declaration. As they cannot be traversed, they need no proof. They are allowable only as links in the chain of pleadings—to fill breaks or intervals. They may state that an agreement is express, as in *indebitatus assumpsit*, when it rests upon a mere implication of law. The fact that an agreement is implied appears only in evidence, and not upon the record.

(TO BE CONTINUED.)

Scientific Notes.

—M. Ligner, an Austrian meteorologist, claims to have ascertained, after careful investigation, that the moon has an influence on a magnetized needle varying with its phases and its declination. The phenomenon is said to be more prominently noticeable when the moon is near the earth, and to be very marked when she is passing from the full to her first or second quarter. The disturbances are found to be at their maximum when the moon is in the plane of the equator, and greater during the southern than it is during the northern declination.

—America has long been celebrated the world over as the home of enormous crystals, and the prodigious specimens of apatite, beryl, and other minerals have been the subject of wonderment. But among these the crystals of spodumene, brought to view by the excavations in the Etta tin mine in Pennington county, Dakota, are believed to be without a rival in respect to size. According to the report made on this subject by Prof. Blake, it appears that one of these crystals is thirty-six feet in length in a straight line, and from one to three feet in thickness. The cleavage is smooth and straight, but the lateral and terminal planes are described as being obscure.

—It is not generally known that the ordinary meerschaum of pipe-bowls, tips, and ornaments is a true mineral. It is found in considerable beds in the Crimea, the Island of Negropont, and in Asia Minor. In chemical constitution it is a combination of magnesia, carbonic acid gas, and water. The largest and best pieces are sent to Vienna, while the smaller bits are purchased for the North German industry. At the little *Dorf* of Rubla, distant sixteen kilometres from the historic Eisenach, is the centre of the business. The export of finished products from that village alone amounts to several millions annually. The beds of meers-

schaum are owned by the Turkish Government, but are worked by European capital. About 4000 men are employed at the mines.

—The International Astronomical Congress at Paris adopted the following resolutions:

First—That a photographic chart of the heavens shall be made.

Second—That this is to be accomplished by exactly similar instruments in all the different countries.

Third—The principal objects to be kept in view are to prepare a photographic map of the heavens as they exist at one given time, and to determine the positions and size of all the stars up to no given magnitude with the greatest precision possible, and to provide the best method to utilize the results obtained.

The congress then elected a technical committee of nineteen members to report upon the kind and size of instruments to be employed, the scale of photographic maps, and other matters of a technical nature.

—The construction of watches without hands has lately attracted some attention, the usual hands being replaced by figures denoting the hour and minute, which appear at openings in the dial plate; the mechanism is simple, and only a few more parts are required than in an ordinary watch. Two wheels are used to denote the minutes—one, which moves forward once a minute, being geared to a second one, marked with the ten-minute figures, and every ten minutes a tooth on the first wheel engages with the teeth on the second, moving it forward one figure. Thus, every minute of the hour is shown on the face of the watch, and, at its completion, both minute wheels show two ciphers, and are ready to begin the round again; the hour is shown on a separate wheel, and an ordinary hand indicates the seconds. Of the advantages of this kind of watch, it is remarked that few people read the time of an ordinary watch accurately; and, if the experiment is tried of glancing at the face in the usual manner, and then naming the time, it will be found that an error of from half a minute to three minutes will be generally made. With the new watch, it is claimed, no error can possibly occur, and there is the added advantage that, at the end of every minute, an audible click is sounded as the number changes, by which one can measure short intervals of time, even at night.

College Gossip.

—The Senior class of Princeton have decided to pay the expense of lighting the college campus with electricity as a class memorial.

—The first college journal at Harvard was published in 1810, and was called the *Harvard Lyceum*. Among the editors was Edward Everett.

—"Professor," said a graduate, trying to be pathetic, at parting, "I am indebted to you for all I know."—"Pray don't mention such a trifle," said the Professor.—*Ex.*

—Another evidence of tyrannical Italian Civil Law has been given in the recent issue of a circular by the Director of Public Schools, compelling the attendance of the children on holidays of obligation,

under pain of severe punishment, so as to prevent them from assisting at religious services.

—Here's another story of a Boston child. His teacher was explaining to the class that "vicissitude" meant "change," and asked him to construct a sentence in which the word should properly appear. The boy promptly offered the following: "My mother sent me to the grocery store this morning for the vicissitude of a \$5 bill."

—*The Boston Journal of Education* says: "One of the best business men we know was a dreadfully stupid boy in numbers; one of the best writers could not spell 'which' without a 't'; one of the best orators was a wretched reader in his first school year; one of the best teachers was mischievous almost to viciousness. Discordant notes in childhood do not necessarily mean lack of harmony or success in life."

—In Bavaria the mayor of a little town was ordered by the higher authorities to make out a list of the dogs kept by the inhabitants. He did so, and the list read as follows:

The school teacher.....	a dog
The pastor.....	a dog
The doctor.....	a dog
Myself.....	a dog
All of us together.....	four dogs

—Prof. W. C. Trowbridge, of the Columbia School of Mines, who is a specialist in animal mechanics, says that at the rate of speed at which college four-mile boat races are rowed, the average oarsman's stored-up energy cannot last further than the third mile. The last mile is a dead pull on the vital organs and only a test of the soundness of lungs and heart. The Professor's figures show that during the twenty-one minutes of a race each college man does the work of seven strong men.

—The Catholics of France are solving the educational question in their own way. The Government withdrew from the theological faculties of the Catholic Church all financial aid, and the latter thereupon at once began to establish universities of their own, over which they could have absolute control. In the last ten years no less than five such schools have been organized and all are in good working order. They are situated at Paris, Lille, Toulouse, Lyons and Angers. The Protestant faculties are still supported by the State, but it is every year becoming more and more difficult to persuade the Government to grant the pittance.

—The alumni of the University of Paris numbered nearly 11,000 last year. Of these, no fewer than 3,786 were studying for the legal profession, while 3,696 were attending the courses in the school of medicine. Pharmacy engaged the attention of 1,767 students, letters of 928, and science of 467. The faculty of theology is very far from being as flourishing as it was in the days of Abelard, only thirty-five young men having attended the lectures in this department in 1886. The female students numbered 167, of whom 108 were qualifying themselves for a medical career, while 51 were engaged in literary studies. There were seven lady scientists, and only one lady lawyer.

NOTRE DAME SCHOLASTIC.

Notre Dame, May 7, 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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Personal gossip concerning the whereabouts and the success of former students;

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

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A Catholic Scientific Congress.

The objection that the Catholic Church is opposed to Modern Science and its progress has been frequently urged in face of the fact that amongst the most distinguished scientists in every country in the world, a prominent, and, in many instances, the leading place, is taken by those who believe in, and faithfully practise, the teachings of the Church. But the refutation of this objection will be emphasized beyond all possibility of cavil, by the International Congress of Catholic scientists, which will meet in Paris during Easter week of the coming year; and whose presence and deliberations will show before the world that in the present as in the past the Church is the promoter of all true progress in art, literature and science.

The congress will make it its business not, indeed, to formulate "any special theories of its own, but after surveying the results of modern research in every department of science, to separate ascertained facts and laws from loose and unsupported theories; and even where the former may at first sight seem to clash with the teaching of religion, to accept them frankly and fairly, fully convinced that deeper research and further inquiry will result in proving that the contradiction is only apparent, and that between the two orders of truth there must exist the most perfect harmony."

Committees have been appointed to consider, and specialists will treat of every subject pertaining to

all branches of science. The subjects have been classified under three heads, as follows: "The first includes philosophic and economic science, and treats of natural theology, general metaphysics and cosmology; psychology, natural law and political economy. To the second class belong physical and natural science, and in it are included mathematics and astronomy; physics and chemistry; zoölogy, biology and physiology; geology and paleontology, anthropology, ethnography and philology. In the third class are included the historical sciences, and under this head will be discussed questions connected with the Scriptures and the history of the Church. It will also embrace what has become known in recent times as the 'science of religions' as well as Christian archæology."

It is expected that this congress will be the prelude to regular annual meetings which will do not a little towards the advancement of scientific progress.

The American Catholic University.

The plan of the proposed American Catholic University has been formally approved by the Holy See. In a brief addressed to Cardinal Gibbons, Archbishop of Baltimore, the Pope speaks of the great work accomplished for education by his predecessors, who, from the beginning, were the founders or promoters of celebrated universities and colleges throughout Europe. Like them, he too has had ever at heart the revival and spread of learning throughout the world; and with this end in view he has "devoted special attention to the restoration and re-establishment in their primitive honor of the teachings of St. Thomas of Aquinas, with the idea that in the cultivation of these important studies a full account should be taken of the results of the industry of learned men attained in recent times, in order that a system of philosophy might be shaped according to the noble wisdom of the ancients, and that we might walk with docile zeal in the footsteps of the Angelic Doctor." The Holy Father directs that the proposed University shall be under the guidance of a specially selected committee of bishops. The choice of the site is left to them, and Bishop Keane, of Richmond, is approved as Rector.

It is well known that Washington has been selected as the site of the University, and that before long, Miss Caldwell's munificent foundation gift of \$300,000, now increased by subscriptions to \$800,000, will be utilized in the erection and establishment of the first buildings from which the University shall spring. A Roman correspondent of the *New York Sun*, with apparent authentic exactness, thus sets forth the plan to be followed:

"At first, all the means will be expended upon a seminary, having all the skeleton apparatus of a university, for the higher culture of candidates for the priesthood. Here clerical students can be sent to acquire a broader knowledge of what they have been studying. Under the direction of skilful professors, they will listen to the most eminent lecturers

that can be secured, who will treat, not of the elements of learning, but of the philosophy of the various sciences. Thus, the student will not be expected to go through history books conning facts chapter by chapter, as he did at school and college. He will be supposed to know these already, and the lecturer will treat of the philosophy of history in its breadth, of the causes of the rise and fall of nations, of the origin and relation of races, and the general vicissitudes of humanity. The same rule applies to canon law, morals, the natural sciences, and every other branch of inquiry. The chief good to be secured by this process is not the acquisition of facts, but the enlargement of the student's thinking power. If he is devoting himself to a specialty, he unlearns that habit of the mind to think his own line the only one in the world, and learns that rational creatures are pursuing various other branches. When this branch of the university is thoroughly established, it is hoped that other colleges will grow up around it, as at Oxford and Cambridge, in this respect challenging that natural propensity of a rich man to found a complete college by himself, without merging his contribution into the common fund.

"No religious order will have control of the university, and the member of no religious order will be excluded from a professorship because of his order. It would be a somewhat heavy weight to place the institution in any exclusive hands, for it is intended to be the coping stone of Catholic education in America, and to draw from every college within the bounds of the United States. The professors will be selected on the ground of their fitness, and the best men will, if possible, be secured, regardless of the fact whether they be Jesuits, Dominicans, Benedictines, secular priests, or laymen. Mr. St. George Mivart will be offered the chair of natural science or biology, but it is not expected that he will accept. He is comfortably fixed where he is, and is devoted to the studies the machinery of which he has around him.

"On the Board of Trustees are several laymen, but these will have no voice in the selection of professors, that being delegated to the bishops. Mr. Eugene Kelly and his brother laymen will have the management of the finances, and they could not be placed in better hands."

The Spirit of Humor.

In common with the lower animals among the first marks of healthful growth in man we find the disposition to play, to sport, and to exercise the muscles of the body and the inferior powers of the mind, out of mere love active—from the simple exuberance of animal spirits. The kitten, the lamb, the colt, and the child, equally exhibit the propensity to play; but to the monkey and the buffoon is reserved the questionable distinction of making antics the end and aim of their strongest exertions; the chief business of life.

A keen appreciation of the ridiculous seems

frequently to belong to minds of a high order; but it is in nowise an evidence of superior intellect, since we often observe that those completely devoid of mental capacity in any other direction are the most perfect wags.

Playfulness, like our appetite for food and drink, our love to accumulate property, our desire to please, or any other of our animal inclinations, is liable to prove excessive, and the inveterate joker commands no more respect than does the gourmand, the tippler, the miser or the coxcomb. This we know by experience and observation of society. The merry-andrew is welcome to most circles, not because he is esteemed, but because he furnishes pastime; and of those who applaud and laugh at his comic attitudes and expressions, few would desire to exchange places with him; for to be known as a clown is not an enviable reputation, since levity carries with it its own condemnation; and many a poor mirth-maker has been known to respond to the declaration of Dr. Valentine, the distinguished comedian, who acknowledged to his physician that he had "never experienced five minutes of happiness in his life."

We would not be understood to undervalue the office of wit and humor, for they are by no means insignificant; yet, like fire-arms, they are dangerous in the hands of the ignorant, the indiscreet, or the unprincipled. To barb the shafts of merited rebuke, or to furnish innocent pastime in the hours devoted to mental relaxation, are objects of no small importance; and they furnish the legitimate opportunities for the use of wit in its broad sense; and ridicule is, indeed, the most potent of all weapons against any abuse, since there is nothing all men more fear to invite, and nothing which appeals more directly to the common mind. Reason is reserved for the thoughtful few.

Fortunate would it be for the human race could "the laugh" be turned against none but the undeserving and vicious; but this is not the case, for we know full well that ridicule is no less potent when enlisted against truth and virtue than when armed in their favor and defense; therefore, we should not take it for granted that because an author is facetious, or because a companion is witty, that they are consequently innocent and harmless.

This is a grand mistake on the part of many very good people. "A jolly fellow" is always voted as "good-hearted," and the writer who will excite the risibility is pronounced as "not so bad, after all." It is the facetious vein in immoral writers which constitutes their most dangerous charm, because it leads superficial minds to excuse that which they would otherwise condemn.

No one can deny the dissipating effect of an inordinate love for joking, and the habits of idleness it is almost sure to induce. Many causes also conspire to render the present age, and our own country particularly, subject to the noxious influence in question. We are a great nation, it is true, but crude and unformed. Like an overgrown child, we are not at all what is expected of us, when we are judged of from our *size*. We are unsettled and characterless, so to speak; the facilities for

travelling; the rapid modes of communication; fortunes suddenly lost, placing the refined and cultivated at the foot of the social scale; fortunes suddenly acquired, elevating the vulgar and unlettered into the rank of respectability; these causes, united with cheap, trifling literature, produced by unprincipled authors, and devoted to no higher aim than to pass time away, conspire to render the laughter-loving propensity of youth too frequently the insidious thief of time, and, alas, not seldom, the grand destroyer of virtue!

Would to Heaven that mirth was always harmless! would that the angel of light—the spirit of joy—were not so easily and so artfully counterfeited! But there is good reason to believe that much of the looseness belonging to modern American morals can be traced to the reaction of society, to its revolt against the spirit of Puritanism, the hypocritical affectation of good, the unnatural restraints upon cheerfulness, which marked the early history of New England, and which was communicated to the other States to a greater or less extent.

It is true that moroseness is a more dangerous vice than levity, as it concerns the individual, but not so as it relates to society, since cold austerity is so completely unattractive, whilst a sportive disposition is so alluring and seductive in its very nature.

Who that has learned the lessons of the world cannot recall occasions when the modest blush of innocence was made the signal for ridicule, and when the unfortunate object has yielded the integrity of his heart from fear of being laughed at? Too readily did he learn to face boldly the most obscene allusions, while the crimson token of a pure soul was transmuted into a sign of shame that he had not sooner become an adept in the dark speech of the vile.

Spurious and hackneyed wit is the most common source of entertainment. Subtract malicious and trifling gossip—(topics plentifully supplied by the wretched newspaper reports, which gleam in fearful profusion, like demoniac leers, from the surface of every daily sheet,) subtract these, and in most of our modern circles what have we left? Whole dialogues carried on in cant phrases. Colloquies composed of stale and impertinent jokes: the most irreverent transposition of the Holy Scriptures, for the purpose of “making fun”; and, perhaps, to break the monotony, some “elegant and refined” young lady—judging from her dress and manner—will seat herself at the “Steinway Grand,” and entertain you by singing, in her clearest and most emphatic style, “Captain Jenks of the Horse Marines,” or something else equally indicative of an intellectual taste. No wonder that “love of society” is but another name for “levity,” when to propose a topic above “the last breach-of-promise case” will resolve the gay circle into a “Quaker meeting,” all tongues becoming suddenly paralyzed. Frequently it is that the most voluble becomes nonplused when drawn outside of the orbit of mimicry, sarcasm and indelicate jesting. Have we not, for this result, in a great measure to thank the popularity of publications like the *Comic Al-*

manac, *Brother Jonathan*, and *Sam Slick*, of old; and of their late successors *Puck*, *Budget of Fun*, *Josh Billings*, and the like? The quaintness mingled with the evil principles of authors like Thomas Carlyle; the mingling of the grotesque and pathetic in Hood, Thackeray, and Dickens, successfully copied by their numerous imitators, have contributed largely to destroy the noble earnestness of spirit imparted by Christianity; have made death, heaven and hell legitimate subjects of jest and trifling discourse, since the truths of revelation are ignored by those would-be astute writers. Next to the vulgarity, or rather the impurity, of so-called wit, in the above clause, we have indicated the greatest danger under consideration, and the chief abuse of our love for the facetious. We firmly believe it to be worthy of the most grave reflection, since this abuse is a viper which, if cherished, will do incalculable mischief in the future as it has done already in the past.

True and refined wit is, indeed, a most noble source of pleasure; for we are so constituted that to keep the intellect from stagnation, consequent moroseness or fatigue, new and striking thoughts must be frequently presented, and the active play of the mental powers is absolutely necessary to maintain their healthful condition. Perhaps of our witty American writers, O. W. Holmes, J. G. Saxe, and George D. Prentice may be mentioned as among the best.

True wit can be safely employed in treating grave and momentous subjects, but the vocabulary expressive of the facetious preponderates on the side of vulgarity and falsehood. Fun, sport, is but “vulgar merriment.” A joke is most frequently the most complete misrepresentation, taken by certain parties as in earnest; and we find that the inuendo, or blind insinuation or hint at something not fully explained, is a method of exciting laughter, which, though frequently tolerated in upstart circles, will brand any individual with the merited stigma of “ill-bred.”

The same may be said of practical jokes, which are frequently cruel, and they are totally unknown within the precincts of real refinement. Our American youth are none too respectful; and there is little or no fear of their being too much restrained by salutary suggestions in another direction.

In the above-mentioned methods of expressing wit there is the absence of that “chastity of charity” so beautifully recommended by the glorious Bishop of Geneva, and which will never inflict the slightest wound upon another, even under the specious pretext of enlivening the flagging spirits of our friends. B.

Books and Periodicals.

—*The Art Amateur* for May gives a striking portrait study in colors by Stephen Hills Parker of a “Norman Peasant,” forcibly painted and full of life and character. The remaining designs include a pleasing decorative head by Ellen Welby in brown; a fine study of lilacs, three full-size panels

for a hall chest of carved oak, decorations for a fruit plate (plums) and a vase (marsh marigolds), a bird design for a fan, a page of monograms in N, and designs for a stole and other needlework. Several illustrations are given of American pictures at the forthcoming Paris Salon, including a double-page drawing by Henry Bacon, "At the Capstan—Etretat," and a striking dog picture, "Comrades," by Elizabeth Strong. The Salon, the National Academy Exhibition, the Boston Art Museum and the Probasco picture collection are the subjects of interesting articles. The practical topics specially treated are fruit painting in oils, flower painting on china, sketching from nature, and wall and floor decoration; there is also a timely "talk" on fitting up a seaside cottage. The department of "Books Old and New" is unusually interesting to bibliophiles this month, and the whole number is an admirable illustration of the skill and thoroughness with which *The Art Amateur* covers its chosen field.

—The May *Wide Awake* opens with a brilliant frontispiece, "Springtime," by E. S. Tucker, reminiscent of the open squares and parks where dainty little girls throng in all the freshness of new spring gowns and hats, merry with their jumping-ropes. The whole number is ensphered in spring light and air—what with Mrs. Blake's "A Fancy in Triolets," Clinton Scollard's "A Daffodil," Mrs. Clara Doty Bates's "Wake-Robin," Mrs. Thomas Serjeant Perry's "Dandelions," Mrs. A. D. T. Whitney's "Bird-Talk," Marian Douglas's "Arbutus," Mr. Barnes's "Spring Shower" and Miss Watson's very funny "A Successful Gardener." The pictorial interest centres in Miss Eleanor Lewis's article, "A Select Company," Number IV of the Famous Pets series, which gives engravings of Mrs. Harriet Beecher Stowe's pet dogs "Punch" and "Missy," one of herself in her early womanhood, Miss Elizabeth Stuart Phelps's "Daniel Deronda," and a full-length engraving of Mrs. Jane Welsh Carlyle and her famous dog "Nero," from a life photograph sent over by Mrs. Alexander Carlyle, a picture to be prized and preserved. An article characterized by a delightful "readableness" is by the editor of *Our Little Men and Women*, Mrs. Frances A. Humphrey, and entitled "Cap'n Bos'ard's Wife's School;" full of anecdote, and descriptive of a celebrated dame-school in the Old Colony in the early days of the town of Halifax—an "industrial school" in the primal sense of the term—which sent out strong men and women East, West, North and South. The serials, "Romulus and Remus" and "Montezuma's Gold Mines," close in this number, to give place to stories by Charles Egbert Craddock and Mrs. Catherwood.

—The May *Century* opens with two profusely illustrated papers of Egyptology, the special subject being the mummy of Pharaoh the Oppressor (the Pharaoh of the Bible), otherwise Rameses II, which (together with those of other Egyptian kings) was discovered in 1881 by Professor Maspero, but not identified until June, 1886. Soon after this date Mr. Edward L. Wilson visited the spot

in company with Professor Maspero and Brugsch Bey, from the latter of whom he had a personal account of the discovery, which Mr. Wilson here records, supplementing it by interesting photographs made by himself. The second paper, by Professor John A. Paine, consists of a comparison of portraits of Rameses, including some new and interesting observations confirmatory of the identification, and setting forth clearly the historical and archaeological bearings of the discovery. Mr. Paine arrives at the conclusion that Pharaoh was really not an Egyptian in race or blood, but was descended from the Shepherd Kings of Asiatic origin, thus confirming the Biblical statement that Israel in Egypt was oppressed by an Assyrian. Professor Paine gives also an interesting and curious account of Pharaoh's daughter. Together the two papers form an important chapter of interest to all students of history, and especially to students of the Bible. This number contains the first of several papers by Professor W. O. Atwater, of Wesleyan University, on "The Chemistry of Foods and Nutrition," being specifically devoted to "the composition of our bodies and our food." Mr. Atwater has perhaps made a more thorough investigation of this subject than any other American student, having conducted many analyses in this department for the Fish Commission. His conclusions, which have a direct bearing upon the Labor Question as well as upon all questions of hygiene, are accompanied by graphic charts exhibiting the chemical composition of common articles of diet. The subject is thus invested with a domestic as well as a scientific interest.

Personal.

—Rev. Fathers Cartan and Hitchcock, Rector and assistant Rector of Nativity Church, Chicago, were welcome visitors to the College during the week.

—Rev. Richard Maher, C. S. C., left Notre Dame, on Thursday last, for Prince Edward's Island, whither he goes on important Community business.

—Geo. Rhodius (Com'l), '84, passed a few pleasant days at Notre Dame, on his return from a vacation tour over the "Rockies" to the "Golden Gate." None of Notre Dame's "boys" is more welcome than George.

—Our sincere sympathy is extended to Masters Ed. and Tom Darragh, Juniors of the present year, in the sad affliction that has befallen them by the death of their mother—Mrs. Catharine Darragh—who departed this life at her residence in St. Paul, Minn., on the 15th ult. May she rest in peace!

—The Pueblo (Colo.) *Press* refers as follows to Alfred W. Arrington, Esq., of '71, who has just been appointed City Attorney of that place:

"If the new city government keeps on as it has begun, it will make a record of which its members may be proud. Mr. Arrington was elected City Attorney on his merits as a man, and lawyer. We venture to say he has not his

superior in either particular in the city. He is a man of honor and integrity, who does his duty and says but little about it, and a lawyer, not only deeply read in his profession, but painstaking, methodical and laborious in the practice of it. He is, above all others, the man the city needed as its law officer."

Local Items.

- Let us have va-a-ri-ation!
- The *Conversaziones* have been suspended.
- The bulletins for the month of April have been issued.
- The gentle rains of the past week have brought out the verdure, foliage, etc.
- In the game with the "Green Stockings" "Sag" fairly outshone himself.
- It is expected that the Philodemics will give their public debate in a few days.
- The great revival of the "Prince of Portage Prairie" is booked for next Saturday.
- A select party enjoyed Mr. James O'Neill's presentation of "Monte Cristo" at the Opera House, South Bend, on Monday night.
- One of our grammarians soliloquized thusly: "Positive, wait; comparative, waiter; superlative, go and get it yourself!" Then the bell rang.
- The Commercial College, South Bend, sends us a copy of its new paper, the *Gazette*. It is a bright, well-conducted little paper, and we wish it all success.
- The *Freeman's Journal* says, very justly, that "Midshipman Bob" is one of the very best premium books for boys. Prof. Lyons, Notre Dame, is the publisher.
- Bro. Alfred and his men have been busily engaged during the week in the improvement of the basement of Science Hall, introducing new shops, laboratories, etc.
- At a meeting of the Boat Club, held Thursday morning, Mr. B. T. Becker was elected Commodore, and Messrs. Rheinberger and O'Connell were admitted to membership.
- There were several "centennial" trees injured some time ago, and care should be taken in regard to the remainder. They were planted in 1876, and are destined to mark an epoch.
- Those wishing copies of the excellent photographs of Notre Dame and its buildings—the Faculty, societies, clubs, etc.—taken last year, should give their orders early to Bro. Paul.
- The baldheaded eagle, that holds the fort in front of Science Hall, has been quite lively during the week. His efforts to escape from captivity are consistent with his theories on the emblems of American liberty.
- Rev. Father Zahm's "Letters from the Hawaiian Islands," which appeared in the SCHOLASTIC some months ago, have been translated into German, and are published in the *Herold des Glaubens*, of St. Louis.
- The laying of the corner-stone of the new St.

Patrick's Church, South Bend,—Rev. D. J. Haggerty, '76, Pastor—will take place to-morrow (Sunday) afternoon. Rt. Rev. Bishop Dwenger will perform the ceremony.

—The members of the vocal classes, the Choir, Band and Orchestra were entertained at a grand banquet on Tuesday afternoon. The Rev. Prefect of Discipline was the genial host, and provided a right royal spread for his guests.

—A heavy gold medal, richly jewelled, of beautiful design and exquisite workmanship, will be competed for this year by the Juniors. It is the gift of Mrs. J. Meehan, of Covington, Ky., whose generosity is gratefully acknowledged.

—It is rumored that several of our "grads" and post-"grads" do often congregate along the shores of the lake armed, as to their hands, with hooks, lines and angling worms with which, indeed, many of the fish are taken. Our friend from Michigan is the boss "lone fisherman."

—The St. Cecilians enjoyed a very pleasant ride to St. Joseph's Farm on the 1st inst. The members of the Society return their thanks to Rev. Fathers Walsh and Morrissey and Bro. Leander for favors received in connection with their trip. Mr. MacBokum also contributed greatly to the pleasure of the occasion.

—Very Rev. Father General gave from his own room a beautiful picture to be presented to the best Minim. As there are so many exceptionally good boys in St. Edward's Hall among whom it would be difficult to find out the best, the princes themselves decided to add it to the collection of rare and beautiful works of art in their study-hall.

—The devotions of the month of May were opened with great solemnity last Saturday evening. After an eloquent sermon by Rev. D. J. Spillard, C. S. C., who spoke of "The motives for honoring the Blessed Virgin," solemn Benediction of the Blessed Sacrament was given. The exercises are continued every evening, and are conducted by Rev. Father Spillard.

—The demurrer in the case of Morse vs. the First National Bank was argued in the Moot-court on Wednesday evening. Messrs. Smith and Rochford appeared for the demurrant, while the plaintiff was represented by Messrs. Brown and White. The arguments evinced a careful study of the issues and the law bearing upon the subject, and were very creditable. Judge Hoynes sustained the demurrer.

—The current number of the *Ave Maria* appears with four pages extra, making a paper of twenty-eight pages. The accomplished Editor hopes that the increase in the subscription list during the month will justify him in retaining or still further increasing this size. We have no doubt that the prospect of having a more plentiful supply of the good things which the *Ave Maria* weekly presents will be an inducement to each of its readers to procure a new subscriber.

—"The Municipal Code of Chicago," is the latest accession to the Law Library. It was presented by the Hon. William J. Onahan, City Col-

lector of Chicago. Mr. Onahan has our thanks for his useful gift. We may be pardoned for remarking here that it is highly complimentary to Mr. Onahan, and very gratifying to his friends at Notre Dame, that the people of Chicago, with almost unanimous voice, requested Mayor Roche to reappoint him to the office he so ably fills, notwithstanding the recent change in the political administration of that city.

—The crews have been chosen and gone into training for the June regatta. The "Minnehaha" "heavy weights" are as follows:

Stroke: Don Latshaw, 179½; No. 5: E. Byrnes, 180; No. 4: Frank Fehr, 178; No. 3: W. Dreever, 160½; No. 2: John Wagoner, 159; Bow: Oskie Bolton, 152; Captain and Coxswain: J. V. O'Donnell, 145.

The "Evangeline" crew have not been weighed yet, but it is understood their Captain will take them on a trip to the *maison de boucherie* after next practice. The crew at present is as follows:

Captain and Stroke: A. Gordon; No. 5, B. Becker; No. 4, C. McNally; No. 3, M. McKeon; No. 2, Geo. Crilly; Bow, Geo. Houck.

The "Minnehaha" average is 164¾; the "Evangeline" will approximate 155.

—On Thursday evening last the St. Thomas Aquinas' Academy held a session to discuss the union of body and soul in man. Rev. Father Fitte, the President, opened the debate with a few introductory remarks. He showed the all-importance of clear ideas on this head, and the relation the subject bore to the Incarnation. He briefly stated man's position in the scale of created beings, and said that the object of the meeting was to explain and to prove *why* it is that a spirit may be united to a body to form something complete, and not *how* this is accomplished. Mr. John P. Wagoner then arose, and after admitting that it was impossible to solve the question in an entirely satisfactory manner, proceeded to examine the different systems which treat on the subject. His essay appears in another part of this paper, so we make no further comment. When he had concluded, Messrs. Craft and Dwyer spent an hour in raising objections and inquiry to overthrow the position he had taken. They showed much ingenuity and skill, and at one time the defender of the thesis had a hard tussle to extricate himself from the "plastic medium." When the voices of the objectors had sunk into silence, the meeting was adjourned.

—An interesting and close game of baseball was played Thursday afternoon, on the Senior grounds, between the "University Nine" and the "Green Stockings" of South Bend. The game abounded in brilliant plays which kept up the excitement until the last man was retired. The College boys outbatted the Benders, but lost the game through errors made at critical points. Nevertheless, they deserve the greatest credit for the hard struggle they gave their strong opponents, who are rated as the best amateur team in Indiana. The main features of the game were the batting work of Kurts and Grimm of the "Green Stockings," and Cooper and Burns of the "Universities"; the batting and base running of Combe, O'Regan

and Nester; the fielding of Nester, Combe and Cusack. The latter's magnificent catch of a long running fly and beautiful throw to 1st base called forth rounds of applause. The following is the score:

UNIVERSITY NINE.	T.A.B.	R.	I.B.	S.B.	P.O.	A.	E.
O'Regan, s. s.....	5	2	3	2	1	3	2
Combe, 1st b.....	5	1	2	2	5	0	0
Nester, 2d b.....	4	2	2	3	10	2	2
Cooper, p.....	6	3	3	2	0	7	0
Burns, c.....	6	2	0	0	7	3	1
Myers, 3d b.....	4	0	3	1	2	1	2
Cusack, l. f.....	4	0	0	0	1	0	0
Cartier, c. f.....	4	1	0	0	1	0	2
Duffin, r. f.....	4	0	0	0	0	0	2

Total..... 42 11 13 10 27 16 10

GREEN STOCKINGS.	T.A.B.	R.	I.B.	S.B.	P.O.	A.	E.
Grimm, c.....	5	1	1	0	9	5	3
Johnson, s. s.....	6	2	3	1	2	3	1
Casey, l. f.....	5	3	2	0	1	0	1
Kurts, 2d b. and p.....	5	2	0	0	2	6	2
Keller, p. and 2d b.....	5	0	1	1	1	5	0
Staples, 1st b.....	5	0	0	0	7	0	0
Rockstraw, 3d b.....	2	1	0	0	4	2	2
Dobson, { r. f.....	2	0	0	0	1	0	0
Gaskell, { r. f.....	3	0	0	0	0	0	0
Joyce, c. f.....	3	3	0	0	0	0	0

Total..... 41 12 7 2 27 21 9

INNINGS:—1 2 3 4 5 6 7 8 9
UNIVERSITY NINE:—3 1 2 0 0 2 0 2 1=11
GREEN STOCKINGS:—3 2 0 1 2 1 2 1 0=12

Base on Balls: Cooper, Burns, Cartier, (2) Kurts, (3) Staples, (1) Rockstraw, Gaskell, Joyce. Hit by Ball: Combe, Nester, Rockstraw, Joyce. Struck out: by Cooper (5); by Keller (5); by Kurts (3). Wild pitches: Keller. Passed Balls: Grimm. Two Base Hit: O'Regan. Time of game: 2 hours. Umpire: H. Dean. Scorer: Jno. B. Meagher.

—Mr. James O'Neill, the distinguished actor, was the guest of the College during the week. Mrs. O'Neill with her friend Miss Raven accompanied him. During his visit Mr. O'Neill had an opportunity of seeing in detail every department of the University; and, like all visitors of his standing—for he is a gentleman of rare intellect and culture—he was most happily impressed with all those he met, and what he saw at Notre Dame. On Monday, the Minims invited Mr. O'Neill to St. Edward's Hall, and, nothing abashed in the presence of the Star of "Monte Cristo," entertained him with dialogues, recitations, etc. He seemed to take great pleasure in listening to the young speakers, and at the close arose to thank them. He said he was surprised and pleased, and hoped they would continue to improve in elocution as well as in their other studies, and so fit themselves for the high positions that awaited some of the bright boys before him. "And," said he, "as you have been kind enough to recite for me, I will now recite for you." He did so, selecting a humorous piece, which he made surpassingly so, by the gestures and wit for which he is so noted. The Minims showed their appreciation of the distinguished visitor's condescension by the deafening applause which they accorded him. He obtained for them an exemption from studies for the afternoon, and donated a grand gold medal to be given at Commencement to the Minim who shall have distinguished himself more than the others for good conduct and proficiency in study.

It is needless to add that the Minims will not soon forget the pleasant visit of Mr. James O'Neill. And it may be said that all who have met him agree in saying that he is a courteous, refined, intellectual gentleman; an honor to his native land—Ireland—whose green fields and poetic hills he intends visiting in his European tour this summer. In advance we wish him and Mrs. O'Neill *un bon voyage*, and hope to see him soon again at Notre Dame.

Roll of Honor.

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

SENIOR DEPARTMENT.

Messrs. Archambeault, M. Akin, Ashton, W. Akin, Aubrey, Beckwith, J. Burke, Britt, Bingham, P. Burke, Baca, Barnes, Bush, Barrett, Burns, Brown, Craig, Crowley, Cusack, G. Cartier, Combe, Coady, Crilly, Craft, Cassidy, W. Dorsey, S. Dorsey, Dreever, Dickenson, Duffin, Dempsey, Evanson,* Finckh, Ford, Gallardo, Gallarneau, Gordon, Gibbs, Griffin, Houck, Hiner, Hummer, Hagerty, Judie, W. Jeffs, Kelly, Kreutzer, Kleiber, Kingsnorth, Kramer, Ley, Langan, Lyons, Leonard, McManus, J. McDermott, T. McDermott, McErlain, McGinnis, Mulkern, V. Morrison, McNamara, J. Meagher, L. Meagher, Myers, Maier, McNally, Neill, Nelson, Andrew Nicholl, Alfred Nicholl, O'Regan, O'Connell, O'Kane, L. O'Malley, J. O'Malley, Orr, O'Donnell, Padilla, P. Prudhomme, Paschel, Prichard, Pender, Quigley, Rheinberger, Rothert, Regan, Rochford, Rudd, Suing, O. Sullivan, Stubbs, Smith, Triplett, Velasco, Woodbridge, Wilson, M. White, W. White, Wagoner, J. Zaehne.

JUNIOR DEPARTMENT.

Masters Adelsperger, Austin, A. Adams, Anderson, R. Bronson, B. Bronson, Blessington, Badger, Bunker, Bull, W. Boland, H. Boland, Baca, Burns, Burts, S. Campbell, J. Clarke, B. Clarke, Carney, Cavanagh, Clifford, Casey, Coad, L. Chute, F. Chute, Curtis, G. Cooke, Ciarcoschi, Duffield, Darragh, Dunning, Devine, Draper, Dempsey, Daniels, Ewing, Fitzharris, Falter, Flood, Fisher, Flynn, Freeman, Galarneau, Goebel, Glenn, Girten, Gray, Hoffman, Houlihan, T. Hake, A. Hake, Hannin, Hayes, Hoyer, Handly, Howard, Heller, Inks, Joyce, Jacobs, Julian, Johns, F. Konzen, W. Konzen, Kern, Kellner, Kutsche, Keating, Kinsella, King, Long, Lane, McKenzie, McCart, Monarch, W. McCormick, McIntosh, Macatee, McPhee, Mulberger, McNulty, Meehan, Mitchell, McGuire, McDonald, McCambridge, McCabe, Nations, Noud, Nussbaum, O'Connor, Ormond, O'Brien, M. O'Kane, O'Shea, O'Hearn, Pfau, L. Paquette, C. Paquette, Preston, Roper, Ramsey, Riedinger, Sweet, J. Stephens, B. Stephens, Steele, F. Smith, M. Smith, Sullivan, Taliaferro, Tarrant, Tedeus, Tivnen, Vhay, Wilbanks, L. White, Walker, Welch, Wade, Wage-man, Wilkin, Weimer, Wile, F. Austin.

MINIM DEPARTMENT.

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

* Omitted by mistake last week.

Class Honors.

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

COMMERCIAL COURSE.

S. Hummer, L. Dunning, C. Paquette, J. Henry, B. Tivnen, C. Bush, C. Lane, G. Kingsnorth, J. Whalen, W. Boland, A. Hake, J. McDonald, T. Jordan, V. Padilla, W. Konzen, E. Adams, M. Dore, O. Sullivan, W. White, W. Moffatt, W. Clifford, I. Bunker, H. Mulberger, E. Dillon, A. Cooper, G. Cooke, W. Welch, P. Prudhomme, C. Eyan-son, W. Luhn, G. Myers, F. Smith, W. O'Brien, D. Stephens, M. Akin, J. Hayes, W. Sullivan.

List of Excellence.

COMMERCIAL COURSE.

Book-Keeping—G. Houck, T. Jordan, V. Padilla, W. Clifford, I. Bunker, S. Hummer, J. Pfau; *Arithmetic*—O. Sullivan, W. Clifford, T. Jordan, J. Dempsey, B. Tivnen, L. Dunning, J. Stephens, S. Hummer, W. White; *Grammar*—H. Mulberger, H. Boland, C. Paquette, S. Hummer; *Reading*—W. Clifford, W. Julian, A. Duffield, T. Dunford, J. Bull, J. McNulty, B. O'Kane, F. Konzen, J. Doss; *Orthography*—W. Clifford, J. Hayes, F. White, P. Houlihan, A. McKeon, W. Konzen, V. Padilla; *Geography*—F. Kreutzer, W. White, V. Padilla; *United States History*—F. Kreutzer, W. White, V. Padilla; *Penmanship*—D. Quill, F. Rodriguez, F. Suing, T. O'Regan, H. Dorsey, W. McManus, W. McNamara, G. Tarrant, D. McKendry, W. Clifford, S. Ciarcoschi, T. Baca, I. Casey, F. Coad, H. Boland.

THE WORKERS IN COLLEGE.—Mr. Depew, in his speech at the Dartmouth dinner recently, stated that no man could succeed in this country unless in his youth he had necessity as a spur. While this is not entirely true, it comes wonderfully near being so, and explains the fact that the smaller colleges, at which students having little money are usually educated, produce a larger percentage of successful men than the large colleges, where the expenses and indolence are greater.

Few realize how seriously handicapped a young man is who lives "like a gentleman" through four years of college life, knowing no responsibilities, and necessarily taking an impossible view of things. If he amounts to anything thereafter it is simply because he is of truer metal than most youths; and even then he has to go through an expensive course of unlearning a great many things. Perhaps it is not too much to say that four-fifths of the students whom wealthy parents send to college and supply liberally with money are nonentities in after-life, or worse. The poor student who works his way through rarely fails in vindicating his strength among men.

It is a fine thing to have "advantages"; but where they come easily they are not improved. Where it costs exertion to obtain them they are made the most of. The moral in the premises to rich parents is to require their children to work enough to know the value of money, and not to crowd "advantages" on them until a substantial desire to profit by them is manifested. The young man whose policy is to turn a college into a loafing establishment should be put in a work-shop, both for his own good and that of the college, to say nothing of that of the community in general.—*New York World*.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—The Juniors who were placed on the "Tablet of Honor" all drew for the Roman mosaic cross. The fortunate winner was Alice Schmauss.

—Last Monday the highly valued instructions to the Children of Mary, in the Chapel of Loreto, by Very Rev. Father General were resumed.

—The politeness badge in the Minim department was won by Ivy Becker; those who drew with her were the Misses Caddagan, McCormick, O'Mara, Pugsley, and E. Quealy.

—The examination of the Trigonometry Class—the Misses Dillon, Wolvin, Horn, and Griffith—took place on Thursday. It was conducted by the Rev. Fathers Spillard and Morrissey, of the University, who praised the marked proficiency of the young ladies, exhibiting, as it did, great personal application on their part.

—At the regular Academic reunion, Miss Clendenen recited the beautiful "Legend of Bregenz," by Adelaide Procter, and Miss Wolvin read the article on "Moral Courage" from the last SCHOLASTIC. Very Rev Father General deputed Rev. Father Zahm to commend the reading, which he did, adding, as usual, much important information, and illustrating his advice with noble models of the trait recommended.

—Saturday was the twelfth anniversary of the birthday of Ivy Becker, and the department of Minims was granted recreation in honor of the event. The day being pleasant, a walk to the college grounds was proposed, and the motion promptly adopted. The little group with their prefect were kindly conducted through the various buildings, and the objects of interests were explained to their great edification by their gentlemanly conductor, Brother Francis.

—Again we are called upon to offer condolence to those whom death has bereaved. A dispatch arrived on Tuesday morning from Cassopolis, Mich., announcing the death of Miss Katie Kingsbury, a pupil of St. Mary's in '86, and one who had enlisted the esteem and love of all by her numerous excellent qualities of mind and heart. Warm sympathies are extended to the afflicted family, especially to the esteemed mother and to the sister of the deceased, Miss Fannie Kingsbury, who was called home from St. Mary's last week on account of her dear sister's illness.

—The May devotions were opened by Very Rev. Father General. In his sermon, after speaking of the origin of the devotions, and of their universality, he gave a glowing history of the great St. Catharine of Sienna, whose feast was celebrated on the 30th of April. The eloquent eulogium of the young girl, whose wisdom made her the counsellor of kings and Pontiffs, and whose piety won the heart of God, so that she converted sinners and brought the dead to life, was well calcu-

lated to enlist the sympathy and admiration of every listener. Indeed, truth is stranger than fiction, and nothing so clearly impresses this fact than the contemplation of the lives of God's chosen ones.

Fidelity.

Perhaps the poet Moore never wrote a stanza so graceful and, at the same time, so truthful, as the following from one of his exquisite "Melodies":

"The heart that loves truly can never forget,
But as truly loves on to the close,
As the sunflower turns to its God when he sets,
The same look, which it gave when he rose."

Nor should this be misconstrued in the light of mawkish sentiment. Affection without steadfastness is unworthy of the name. What is pretended friendship? Why is it so heartily despised? Its very spuriousness is its condemnation.

If nature teaches the mimosa to shrink from the rude touch, and the heliotrope to follow the course of the sun, its pretty tuft of fragrant flowers bowing even in the darkness of night, and at the dawn lifting its blossoms to the purple East as at close of day they were turned towards the roseate West, should we not understand the lesson?

"Cloistered flowers" there are, earth's fairest products; beings born into the world but to forsake its maxims and its ways, who have learned the beautiful lesson of fidelity to God. They are His chosen souls. Through toil and affliction they labor on, regardless of the price, if they are but so happy as to perfectly accomplish the holy will of Him to whom they have given their lives.

Within the convent walls, secluded from the world, where patient hearts, like ministering angels, are devoting their energies to the sick and the poor, or to the work of instructing the young, we see the noblest models of a pure fidelity. Where else can be found such grand examples of this most lovely trait?

To be truly faithful, one must be completely devoid of selfishness. Hampered with self-love, he will be sure to fail in his duties to those whom he pretends to rank among his friends. "Selfishness, has made the world miserable. The "wants and woes" of the poor and friendless are nothing to him who forgets the universal brotherhood of mankind. How clearly, then, is it demonstrated that the Blessed Saviour of the world has kept His promise to His disciples, *Behold I am with you always; even to the consummation of the world*; when we see the selfishness of the human heart counteracted in the supernatural lives of religious.

We may admire the martial prowess of Napoleon Bonaparte. He was undoubtedly, in the hands of God, the benefactor of France, lifting her out of the deplorable political ruin into which she had been precipitated by the frightful Revolution, with its "reign of terror," and its hatred of God; but much as he was admired and honored as the great commander, when we remember the fierce and selfish ambition which actuated him at all times, and which culminated in his base treatment of Pope

Pius VII, and yet meeting with its just retribution at Moscow and at Waterloo, our admiration is turned into quite opposite sentiments. We deplore his infidelity. In his overthrow we may well believe that the blood of the accomplished Duke d'Enghien—assassinated at Napoleon's command, because he stood in his way—and that also of the two hundred and fifty thousand soldiers—the flower of the French army who, victims of their commander's ambition, perished at Moscow—had cried to Heaven for vengeance.

Though less prominent, all over the world like characters may be found. Born with hearts, they stifle their best impulses, and life is given to selfish aims. The lady of fashion, intent on displaying her beauty and gaining the admiration of the *bon ton*, will daintily lift the folds of her rich dress and pass coldly by the home of the suffering and the poor. She has no time to interest herself in their necessities. In her heart there can be no love for God, since she so forgets and virtually despises His beloved poor.

Will the home of such a one be bright and happy? Will her duties be performed with the cheerfulness of one who never forgets the Christian duty of almsgiving? Will she lessen the labors of those who toil for her? Alas! those kindly offices which render even the path of adversity bright, are far from her taste. Fidelity is unknown to the devotee of Fashion. Is she happy? No, a thousand times, no! Her self-love is so great that it entirely overshadows any beauty which the soul might otherwise possess. By contrast we learn the loveliness of self-sacrifice; for we realize that, in the words of Father Faber,

"More tall than the stars is the wonderful height
Of unselfishness, always reposing in light,
On whose glorious summits the night falleth never,
But the seen-face of God is its sunshine forever."

If we are true to ourselves, we will be true to our friends. Often we feel that it is hard to know in whom we may place confidence; to whom we may safely turn in sorrow or affliction, for it takes not many years of life to prove the fickleness of human hearts. Often those we have counted upon as our best friends have deserted us at the very time when we most needed assistance and consolation. "In prosperity it is very easy to find a friend; in adversity, nothing is so difficult."

From the above we see that the lesson of the Cross is one we must all heed. As suicide is the worst of crimes, so is a want of fidelity to one's own high sense of duty to God and our fellow-men worse than insincerity towards others, for that may arise from circumstances less within our control.

There are many whimsical notions connected with the common idea of friendship, especially among the young: such, for example, as the idea that confidence in another implies that one must divulge to her friend every thought, and make her the deposit of every little item connected with her life and family affairs. Shallow as the thought is, it is far from uncommon, and the careless detailing of secrets thus revealed is more often, than anything else, the cause of broken friendships.

There are many matters that our subject would lead us to treat, but we will content ourselves and close with the advice: "Be true to the Cross, and you will be true to your friends."

MARIE CRESSY FULLER (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, Blaine, Blair, Barry, Bub, Bates, Blacklock, Beschameng, Birdsell, Clendenen, Clifford, Coll, Carmier, Coglin, Claggott, Dillon, A. Duffield, M. Duffield, C. Dempsey, H. Dempsey, Dart, Desenberg, Dunkin, Egan, Ewing, Fuller, Foin, Flannery, Faxon, Fravel, Fitzpatrick, Griffith, Guise, Gordon, Gavan, Griffin, Horn, Hummer, Heckard, Hertzog, Harlem, Henke, L. Hutchinson, M. Hutchinson, Johnson, Kearsey, Kearns, Kingsbury, Kennedy, M. F. Murphy, McHale, Miner, L. Meehan, M. Meehan, M. Morse, Murphy, M. McNamara, C. McNamara, M. McCormick, Marsh, Moore, McCarthy, Moran, O'Conner, Negley, Neff, Patrick, Pierson, Proby, K. Quealy, G. Regan, Riedinger, Rose, E. Regan, Reed, Robinson, Scully, St. Clair, Shephard, Snowhook, Stadler, Shields, Sterns, R. Smith, M. Smith, Stafford, Stocksdales, Sullivan, Sweet, Trask, Thompson, Van Horn, Williams, Wolvin, Wynn, Wehr, Wimmer, Weishart, Wright, Zahm.

JUNIOR DEPARTMENT.

Par Excellence—Misses E. Blaine, Boyer, Bruus, Bridgeman, Burdick, Campeau, Crane, E. Dempsey, Fritz, L. Griffith, Geer, Hake, Hinz, Hughes, Huntting, Knauer, Lindsey, Mason, G. Meehan, N. Morse, Mercer, Nester, Prudhomme, Rogers, Stapleton, Stiefel, Wiesenbach.

MINIM DEPARTMENT.

Par Excellence—Misses I. Becker, Caddagan, McCormick, O'Mara, Pugsley, E. Quealy.

SCHOOL OF DESIGN.

HONORABLY MENTIONED.

ADVANCED COURSE—Miss Ewing.

1ST CLASS—Miss Foin.

2D CLASS—Misses Birdsell, Kingsbury.

2D CLASS, 2D DIV.—Miss Egan.

ELEMENTARY PERSPECTIVE.

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

PAINTING IN WATER-COLORS.

Misses Foin, Rose, Kennedy, Wehr, Pierson, Triplett, Campeau, Henke.

PAINTING ON CHINA.

Misses Williams, A. Duffield, E. Coll, Stafford.

WORKING IN CRAYON.

Misses Egan, Clendenen

OIL-PAINTING.

Misses Ewing, Birdsell, Kingsbury, Fuller, Gordon, Neff, N. Meehan, Scully, McHale, Beaubien, Shields, Nester, Bub, Schmauss.

GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses Wimmer, McCormick, Moore, Wright, O'Connor, E. Regan, Thompson, Robinson, Negley, K. Quealy.

JUNIOR DEPARTMENT.

Misses Stapleton, Quill, N. Morse, Hull, E. Dempsey, Campbell, Campeau, Kennedy, Pugsley, Rhodes, Rogers, Hughes, Geer, Caddagan, Wallace, Leonard, Knauer, Mercer, O'Mara, E. Quealy, Wiesenbach, Crane, Koester, Clore, E. Fritz, Stiefel, Bridgeman, I. Becker, Burdick, Quinn, K. Fisher, Hake.