

THE NOTRE DAME SCHOLASTIC.

DISCE · QUASI · SEMPER · VICTURUS ·

VIVE · QUASI · CRAS · MORITURUS ·

VOL. XX.

NOTRE DAME, INDIANA, MAY 21, 1887.

No. 36.

The Rainbow of Hope.

[The following stanzas are from the pen of one whose memory will always be held in veneration by American Catholics—the late Archbishop Hughes. The great prelate is familiar to the present generation as one of the most vigorous prose-writers of the age; but to many it will be a revelation to learn that he occasionally paid court to the poetic muse. And yet, some of the productions of his earlier days show that he possessed poetic ability of no mean order, which, had his subsequent career but afforded him leisure to cultivate it, might have won for him distinction in a sphere different from that for which he seemed so peculiarly fitted. “The Rainbow of Hope” has been published but once, in the Journal of the New York Cathedral Fair:]

It is Hope that creates the aurora of bliss
On the hills of Futurity gleaming,
To attract weary man through a bleak world like this,
Where Happiness lives but in seeming.

For when man was expelled from the garden of love,
While Happiness saw and forsook him,
And Innocence fled to the angels above,
Hope pitied the pilgrim and took him.

The sharp, piercing thorn and the thistle are spread
Where the outcast of Eden reposes,
But Hope makes the pillow so soft to his head
That he slumbers—and dreams but of roses.

He awakens to woe: but she wipes off the tears
That are sadly though silently stealing,
And points to a day through the vista of years,
The Holy and Just One revealing.

When the rainbow appeared; dove-eyed Mercy was there
To soften each hue that arrayed it,
'Twas a beacon of joy in the land of despair,
But Hope was the seraph that made it.

Man wistfully gazed—and his grief stricken heart
Was soothed into much resignation,
The tear that had gathered forgot to depart,
For joy was infused through creation.

And hence while fond Hope leads us on through life's way,
Tho' still disappointed with sorrow,
We sweeten our cup of affliction to-day
With the bliss we desire for to-morrow.

Vagaries of the Day.

BY REV. S. FITTE, C. S. C.

No one with a mind and a heart can fail to feel keenly the unequal distribution of wealth, and be willing to give a fair trial to any experiment which may hold out the least hope of putting an end to poverty. But only nihilists or anarchists would blindly desire to plunge society into chaos. That it is beyond human power to alter the fundamental conditions of our nature, cannot be doubted. There are, indeed, inequalities greater than those of wealth, which are fixed, not by civil or political legislation, but by God Himself—such as those of health, strength, intellect and will. The French Revolution, the code of which was the *Contrat social* of J. J. Rousseau, may have overturned unjust laws and destroyed a despotic government, but it did not lessen the inequality of wealth; and to-day, as in bygone times, the words of the Gospel are true: *The poor you have always with you.* Injustice is human; and since poverty comes from a power above man, it is practically idle, not to say foolish, to assail it as unjust. The difference between a good and a bad workman is partly natural; and to give the same wages to both would be a violation of equity and an attack upon the order and welfare of society.

It will certainly be admitted that the social question is the question of the day, and on the solution of that tremendous problem depends the future of the human race. Our intention is to examine some of the recent systems proposed by the so-called economists of the nineteenth century, essay a few practical remarks upon the means which they advocate, and show how little calculated they are to reach a satisfactory result. In another paper we may study more fully the present condition of

the working classes, and point out the only solution possible.

To suppose a social state, prior to the existence of any nation, where all things were in common, and men, throughout the world, lived without law or government in innocence and simplicity, is a mere dream of the imagination. It is the "golden age" of the poets, which forms such a charming picture in the fictions adorned by the muse of Hesiod, Lucretius, Ovid and Virgil. When did this happy time of innocent simplicity begin? Nobody knows. When was the dawn of that golden age so graphically described in poetry? While profane records remain silent, sacred history points out the earthly Paradise, without, however, telling us how long it lasted. Still we find both Greek and Roman historians fantastically depicting a vague state of nature, the circumstances of which it is impossible to ascertain and useless to conjecture. No such state was ever intended by Divine Providence. Even the Book of Genesis, justly regarded as the oldest of all histories, represents the first son of Adam a tiller of the ground, and the second a keeper of sheep. And, in following the migrations of nations, modern science is unable to penetrate beyond the pages of true history, and Homer, Herodotus and Livy carry us back to the mysterious confines of fabulous ages. If we mistake not, the whole discussion turns upon the right of private ownership, and, therefore, it is the destruction of property that is aimed at by all the wild theories invented under the specious pretence of bettering the condition of the masses and increasing their material happiness. Let it be granted that the earth alone, with the goods of this world, constitutes the wealth and prosperity of nations; that there is nothing above man, nothing beyond the grave, and that human nature consists but of the body and its powers, and we are to find the law of equilibrium between our satisfactions and our wants. Such is the formula, and, so to speak, the philosopher's stone of this new Alchemy, called "political economy."

I.

The first system we notice is "Communism," or the proposal to abrogate altogether the institution of property and place exclusive ownership in the community. Far from being new, this scheme was devised and even practised long before the Christian era. Brilliantly set forth by Plato in his ideal "Republic," and incorporated by Lycurgus in his stern code of laws, communism found fanatic partisans in the Essenes, a Jewish sect, which lasted till the destruction of Jerusalem. Again, a communistic tradition may easily be traced from the Manichees of the third century down to the Albigenses of the thirteenth, and the Anabaptists of the sixteenth, crying out by the mouth of their wild prophet: "God is our Father, and see what 'the great' have done! They have—the wretches!—remade the work of God, created titles, privileges, and proprietorship. They eat white bread, we have but rough labor; they have fine clothing, we wear rags. Does not the earth belong to all? Is it not our common inheritance?"

Still they have taken it from us! Under God's heaven, every creature ought to be free, all property common—air and water, fish and fowl, herbs and rocks!" Then, in the middle of the last century, Rousseau came, who, while living himself in luxury, bewailed the miseries which the division of the soil had entailed on humanity, and wrote these well-known lines: "When the poor have been willing that there should be some rich, the rich promised to feed all those who would not have enough to live on either by their goods, or by their labor." And again: "The first man who, after fencing a piece of land, said: 'This is mine,' and met with people simple enough to believe him, this one was the first founder of civil society. Beware of listening to that impostor. You are lost, if you forget that the fruits belong to all and the land to no one!" Finally, this frightful sophism culminated in the curse-like utterance made by Proudhon: "*Property is theft!*"

The reply to such an odious assertion is that property is not an institution, but a fixed element of human nature. A state of things in which a man would think that what he has first occupied, bettered, or made for himself, was not his own, is unknown to experience, and can scarcely be imagined or realized. The author of the saying "Property is theft" shows by his use of the word *theft*, the rightful existence of property, and it is highly probable that as a literary man he would have asserted his exclusive claim to copyright, which is property in its simplest form. It is true, in early times property in land was not individual but tribal, except in such exceptional cases as that of Robinson Crusoe, saying of his island "My right there is none to dispute: I am monarch of all I survey." It is so still in Afghanistan; while in Russia and Hindostan it is vested in the village community, which assigns lots to private cultivators. Yet it is property. Settle upon the land of an Afghan tribe, or of a village community, Russian or Hindoo, and you will be ejected as certainly as if you had settled on the farm of an American colonist. In primitive hunting-grounds and pastures, property was less defined; yet, even these were defended against a rival tribe. Property—as clothes, utensils, weapons, must always have been individual. Declare that everything belongs to the community; still government must allot to each citizen his rations. As soon as he receives them the rations begin to be his own, and if another tries to take them, he will resist and fight, asserting by his resistance the principle of individual property.

History tells us that religious societies, in the fervor of their zeal, have for a short time sought to seal the brotherhood of their members by instituting within their own circle a community of goods. Even the first Christians made their goods common property; but they acted *freely*, and never thought of abolishing private ownership, of applying the communistic principle to society at large. On the contrary, St. Paul in his Epistles more than once distinctly praises and ratifies the right to personal industry. *While the land remained*, said St. Peter to Ananias, *did it not remain thine own?*

and after it was sold, was it not in thy power?

The so-called Christian communism was, in fact, a benefit fund, a kind of more perfect benevolent association for the relief of the poor; it was also short-lived. In the case of monastic orders, all private goods are actually converted into common property, not one member of the community retaining exclusive ownership of anything whatever. Still, it ought to be borne in mind that such a community is composed of select subjects, and entered upon from supernatural motives; nor is it a body politic, but a peculiar association of men or women, voluntarily formed, and which, owing to its aim at greater perfection, is adapted only to a relatively small number of persons. How could this system be applied to a large body, especially with the means advocated by the partisans of communism? How long would an organization based on coercive measures last and prosper?

Common ownership of property might possibly obtain in small civil communities—as was the case in the French colony of upper Louisiana or Missouri, before that territory was purchased by our Government—or even in a few private associations, called communistic, as those which were founded in the United States. But these have been nothing more than common homes for a small number of people, living together as one household on a joint-stock fund. Besides, their relations to society at large have been of a purely commercial kind, so that they afford no proof whatever that communism may be practised as a universal system.

Slavery has its whip; but, apart from this, we do not see any general incentive to labor other than private ownership. Communists imagine they can rely on love of the community, and they point to the case of the soldier who, they say, does his duty cheerfully from a sense of military honor. It may be replied that, so far from being voluntary, a soldier's duty is prescribed by a code of exceptional severity, enforced by penalties of the harshest kind. Still less could communists appeal to the example of monks, working for their community through a spirit of devotedness. For who does not know that monks, if they work well, pray still better? But even so, no nation—and the United States least of all—will ever be turned into a monastery or into a vast barrack.

That the family and all its affections are closely bound up with property is evident: therefore, the communist is but consistent in seeking to destroy property and the family together. Nature, fortunately, will always be stronger than any theory.

Tracing property to its source, we find it has its origin, as a rule, not in theft but in labor—either of the hand or of the brain—and also in the frugality by which the fruits of labor have been saved. And the truth of this is recognized by every human being, no matter how low he may be placed in the scale of civilization. For when a man, after taking hold of anything whatever that had no owner before, has used it, and succeeded in multiplying and diversifying it, in a word, has improved it at the expense of his time, care and labor, does not reason dictate that this man, having really attached to that exter-

nal good a part of his personality, is thereby entitled to the result and advantages of his skill and toil? Hence it is that he rightly speaks of "his house, his land, his tools, his money," as he does of his soul and body.

Wherever, then, we find that labor has been honest, good, we may be sure, has been done, and the wealth of society at large, as well as that of the worker, has been increased in the process. No doubt property has been acquired by bad means, such as stock-jobbing or gambling; and if we could only distinguish this from the rest, confiscation might be justifiable. But here discrimination is impossible: all that we can do is to discourage bad modes of acquisition. In the case of property which has been inherited, we may have to go back several generations in order to reach the fact of personal labor, but we come to the fact at last. Hereditary wealth, owned by those who themselves have not worked for it, and who have taken no other "trouble but that of being born of wealthy parents," may and does strike us as an injustice. But what can be done? Bequest is merely a death-bed gift; if we forbid a man to bequeath his goods, he will give them away in his lifetime, rather than leave them to be confiscated by the State, and a great inducement to saving will be lost.

That wealth also is often abused, fearfully abused, is too true; the same may be said of strength, intellect, power and opportunities of all kinds. Again, nothing can be more miserable or abject than to live in idleness by the sweat of other men's brows. But this is felt in an increasing degree, by the better natures; private fortunes are held more and more subject to the claims of the community; a spontaneous communism is thus making way, and notably, as every observer will notice, in the United States. In the mean time, though the sight of wealth, no doubt, adds a moral sting to poverty, its increase, instead of aggravating, improves the lot even of the poorest. In wealthy communities, like ours, the destitute are relieved; in the savage state they die.

II.

There is another system to consider, more radical than communism; it is called socialism—a deceitful name, as it really means anarchism. It aims at the overthrow of all the fundamental principles on which the social order reposes, and without which neither progress, nor family, nor religion can stand or flourish. And this, in fact, is the frightful program approved by socialists in their latest general assembly held in London:

Art. I.—"The Association, being godless, proclaims the abolition of worship, marriage and justice divine. Art. II.—The Association, wishing above all to abolish all distinction of classes and privileges, and believing in political, economical and social equality for both sexes, declares that, first of all, the right of inheritance is made null and void. Art. III.—The Association, aiming at the complete triumph of workingmen over capitalists, endeavors by all means to establish common capital and property."

In other words, by socialism is meant the theory of those who, in place of free markets, competition, liberty of private contract, and all the present agen-

cies of commerce, propose to introduce, in various degrees, the regulation and payment of industry by "the State."

But what is the State? Many people seem to suppose that there is something outside and above the members of the community which answers to that name, and has duties and a wisdom of its own. But duties can attach only to persons, wisdom can reside only in souls and brains. The State, when you lay aside abstractions and come to facts, is nothing but government, which can have no duties except those which the Constitution assigns it; nor any wisdom but that which is infused into it by the mode of appointment or election. What, then, is the government which socialism would set up, and to which it would intrust powers much greater than any of those which any ruler has ever practically wielded, and on which it would impose duties harder by far than those which the highest political prudence has ever dared to undertake? This is the first question which the socialist has to answer. His school denounces all existing governments, as well as those of the past, as incompetent and unjust. What does he propose to establish in their stead, and by what process, elective or of any other kind, is the change to be made in human society? Where will he find the intelligent and free material out of which he can frame this earthly providence, infallible and incorruptible, whose decisions shall be unanimously accepted as superior to all existing guarantees for industrial justice? The chiefs of industry are condemned beforehand as tyrannical capitalists. Will the artisan submit willingly to the autocratic rule of his brother and equal? This question, once more, presents itself on the threshold, and demands a peremptory answer. To accept an unlimited and most searching despotism without knowing to whose hands it is to be intrusted would evidently be sheer madness. It is idle to form theories, whether economical or social, without considering the actual circumstances under which they are to be applied, and the means and practical measures of carrying them into effect.

Despotic must be the socialistic government, in order to secure blind submission to its distributing industrial parts and to its awarding wages. For wages cannot be measured by the amount or quality of the work, but by some higher law of benevolence, as well as to enable it to compel indolence to work and laziness to earn its daily bread. Its power, in practice, must be made to extend beyond this sphere of industry to those of social, domestic and individual life. Moreover, resistance to its absolute decrees could not be permitted, nor could that strange and supreme power be deposed in case of tyranny or abuse. Liberty, in short, would be at an end, and with liberty, progress and civilization: all these fantastical theories are of necessity doomed to die in their cradle.

Assignment of manual labor, and payment for its performance by a paternal government, are conceivable, though not practically feasible. But how could men be told off for intellectual labor, for scientific research, for invention? Could the socialistic ruler pick out a Newton, a Shakspeare, a

Bancroft, set him to work and pay him for what he would do? Socialism would become barbarism. Of the artisans who applaud these wild theories, all whose trades minister to science or literature; art or refinement, would be in danger of finding themselves without work.

Socialists often propose to cut up the industrial and commercial world into "phalansteries," or sections of some kind, for the various purposes of their organization. But industry and commerce are networks covering the whole globe. To what phalanstery would the sailors, the railway men, and the traders between different countries be appointed?

Take at random any complex product of human labor, say a piece of cotton goods worth fifty cents. Let the socialist trace out, as far as thought will go, the industries which, in various ways and in the diverse parts of the world, have contributed to the production, including the making of machinery, ship-building, and all the employments and branches of trade subservient to these: let him consider how, by the operation of economic law, under the system of industrial liberty, the fifty cents are distributed among all these different industries justly "even to the estimation of a hair," and then let him ask himself whether "his" government, or his group of governments, is likely to do better than nature. If it does, this will, indeed, be a miracle of political construction.

The action of government in regard to industry has been of late a good deal enlarged in the way of factory arts, sanitary regulations and provisions for the safety of workmen. Possibly it may be susceptible of still further improvement, with benefit to the community. But at each step you incur, especially under the elective and party system, new dangers of error, abuse, and corruption. Division of labor, as Adam Smith has shown and the experience of our American factories testifies, marks the progress of civilization and gives a greater impetus to industry. But a centralization, which should reduce all functions to those of a single organ, would be not an advance, but a degradation, in the political, not less than in the animal kingdom. The national workshops of Paris in 1848 were a complete failure, and even the government dockyards of England, though rendered necessary by the exigencies of national defence, are conducted less economically than private enterprises.

(CONCLUSION NEXT WEEK.)

Cardinal Newman.

One of the best known of Protestant writers has pronounced a religion not intolerant in dogma to be no religion at all. Carlyle voices almost the same sentiment in the words, "a religion which is not a certainty is a mockery and a horror." Bearing this thought in mind, we can with more consistency follow the onward march of that mind, the most prominent during the second quarter of our century, as it progressed towards the light of Christian theology.

Although sustained by many able men, there can hardly be a more erroneous view of Newman's life than that it was an unbroken and continuous struggle against some deep-rooted skepticism. Rather does this conclusion seem formed from a hasty glance at the *tout ensemble* of facts and incidents than a careful analysis of the real data—his character, his life. Garnered from thence is the conviction that Christianity in Newman was interwoven and entwined with his character; it was inseparable from it; it was the middle stone which kept the vast grand arch from falling to earth in helpless disunion. The Church of England in him was deep as his temperament; Catholicism deep as his thought.

This famed Oxonian possessed one of the finest types of character our present century can boast of. Much of this was shadowed forth in the face of the great Cardinal—a face which once seen was said never to be forgotten. I have often noticed a striking similarity, not only in the points and bust of Cæsar and Newman, but in their real character. The facial outline is much the same. Here in Newman is the wide forehead, plowed deep with horizontal furrows; the mouth is mobile and strangely marked with a mingling of asceticism and tenderness; a singular combination of gentleness and irony; the eye seems clear and good, almost pathetic; the cheeks are pale, and the whole face is full in spiritual passion of the highest order. There is also the suggestion of a subtle and intimate knowledge with the details of human limitations and weaknesses; a piteous hope for guidance among the pitfalls of the human battlefield by the Providence of God. It is a face that seems to feel what Christianity shows, the divinity of human sorrow. In it there is rest, too;

“And the deep rest, so soothing and so sweet,
Has something there, of sternness and of pain.”

There was in Newman's character an original force which refused to be moulded by circumstances; there was disdain for conventionalities; there was clearness of intellectual perception; he saw where others groped; mysteries were his solemn pastime; like his own creation of Ballanche, he was more satisfied of the truth of the unseen than of the visible world; throughout he seems impelled in each step he takes by a force within himself; over all there is evident his attracting gentleness, sweetness, singleness of heart and purpose.

In his latter life his position was indeed a strangely arduous one: he was forced to defend principles he once assailed; there were inward conflicts and external foes. Hence the wonderful aptitude in the motto he gave to the *Lyra Apostolica*—a motto taken from the prayer Achilles, returning from battle, offers the gods in reference to his enemies—

Ἴνδοτεν δ' ὡς δὴ θηρόν ἐξω πολέμοιο πεπαιμαί.

Newman was a great student of modern thought and modern life with its myriad-colored passions; he aimed to realize the position of his fellow creatures—their awful responsibility, the mysteries of their nature, their powers of good or evil; man-

kind he regarded not as a confused mass, but as a collection of units,—of souls; and “their spirits,” he says,

“—Live in awful singleness
Each in its well-formed sphere of light and gloom.”

The spirit of the age, the modern spirit, the “Zeitgeist,” of Mathew Arnold, he has no faith in whatever, unless it be faith in its power to work evil. According to its best teachings he argues that

“Vice now becomes unseemly and hideous to the imagination, or, as it is sometimes familiarly called, ‘out of taste.’ Thus elegance is gradually made the standard and test of virtue which is no longer thought to possess an intrinsic claim on our hearts, or to exist *further* than it leads to the quiet and comfort of others. Conscience is no longer recognized as an independent arbiter of actions; its authority is explained away; partly it is superseded in the minds of men by the so-called moral sense which is regarded merely as the love of the beautiful, partly by the rule of expediency which is forthwith substituted for it in the details of conduct.”

Then does Newman follow with that celebrated sentence:

“I will not shrink from uttering my firm conviction that it would be a gain to this country (England), were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion than at present it shows itself to be. Not, of course, that I think such tempers of mind herein implied desirable, which would be an evident absurdity; but I think them infinitely more desirable and more promising than a heathen obduracy, and a cold, self-sufficient, self-wise tranquility.”

Here in this sentence, not only read but thought over, is the key of Newman's religious investigations. The quickening of a Church which would fight against the religion of the day, the *Zeitgeist*, that modern spirit, diluting ever the strength of those eternal realities Newman so desired to stamp upon the minds of men—this was the passion of his thoughts by day and dreams by night.

Sick almost unto death, with raging fever in Sicily, he turns to the servant asking his last wishes, and whispers to him: “I shall not die, I shall not die! I have not sinned against light, not sinned against light!” Here again is voiced the impulse that ever urged him on to the completion of the work he felt himself almost destined to perform. As yet Newman had no thought of Catholicity; but more and more, as his meditations grew to his great work, the conviction forced itself upon his mind that man could never rest on what God has revealed unless that same revelation receives genuinely human embodiment in an infallible institution. I would not say wholly—but in part, at least, Newman's main reason for becoming a Roman Catholic was profound pity for the strange caprices, weaknesses, diseases, woes, imperfected parts and general instability of human reason. The Church Newman looked upon as a spiritual laboratory wherein there were many precious drugs to allay the many mental fevers of man—relieve the diseases of heart, of soul, arrest the cancerous growth of modern passive infidelity. The growth of the modern spirit he watched as a leprosy which should be cleansed from earth before its infected touch lay on the souls of all mankind. He came upon the Church as a hidden treasure, exclaiming with full heart to his followers;

"Oh! long sought-after, tardily found, the desire of the eyes, the joy of the heart, the truth after many shadows, the fullness after many foretastes, the home after many storms—come to her, poor children; for she it is, and she alone, who can unfold to you the secret of your being and the meaning of your destiny!"

Few are there who read his *Apologia* containing the history of his religious opinions, that would not fain compliment themselves with the belief that they, placed in Newman's position, would have pursued his course of action. "From the time,"—Newman in his *Apologia* writes concerning the tenets of the English Church,—"I began to suspect their unsoundness, I ceased to put them forward. When I was fairly sure of their unsoundness, I gave up my living. When I was fully confident that the Church of Rome was the only true Church, I joined her." Such, in brief, was the religious history of the great Cardinal.

Some French critic has declared that the style is the man. Of the best styles this is true; inferior styles express the purpose, but conceal the man. Newman expresses the purpose by revealing the man. His is a style like rather the pure white light, than the lurid glowing or prismatic; although never prosaic, it could hardly be called brilliant, and there is always a careful avoidance of saying things witty or striking; it is lucid as any star, but not always as serene; there is often keen irony, and certain passion in it, too, against what he regards as the self-deception of his former associates at Oxford. There is, in all his writings, a wonderful balance—he never exaggerates—a certain tenderness in avoiding the harsh and violent. His descriptions are delicately vivid; sometimes flashing like a meteor, sometimes suggesting in a nebulous light. Over all, it is a style full of wistful sweetness—the sweetness of religious humility and ardor, which so yearns to move the heart and never fails to touch you with a perceptible thrill. Perhaps more than any other in the English language, Newman's style can be likened to a clear atmosphere, or a liquid stream which flows around you, presses gently on every side of you, and yet, like a steady current, carries you in one direction; the mind is borne along without being able to escape the drift of waters.

The early poems of Newman were not harmonious: the metre halted, the rhymes were irregular; but there was something in them that made the mind of the reader retrace its steps that it might read them again and again. Newman was certainly a poet by nature, and often his thoughts were poems in themselves.

In his youthful days his mind pictured, between angels and devils, a middle race which he terms *δαίμονια*, and has resident in neither heaven nor hell; these he represents, as partially fallen, capricious, wayward, noble or crafty, benevolent or malicious, as the case might be. Angels were embodied as the "Economy of the Visible World" and considered by him as the real cause of motion, light, and life.

This world, at one time, he regarded as a deception; life, a dream; himself, an angel or pure spirit;—all mankind, in fact, he made pure spirits who,

by some playful device concealed themselves from him and deceived him with a semblance of the material world. Could there be a theory more unsound, more poetic? The error of belief Newman outgrew; the poetic temperament, luckily, stayed with him:

"Forced from his shadowy paradise,
His thoughts to heaven the steadier rise;
There seek his answer when the world reproves;
Contented in his darkling round,
If only he be faithful found
When from the East th' eternal morning moves."

As said before, Newman's poems are not all perfect but in them we love the writer when we cannot even admire his verse. His "Lead Kindly, Light," *The Pall Mall Gazette* pronounced the most perfect poem of the kind in the language. So it is. In the Marsailles orange boat becalmed in Bonéfacio, sprang into being this poem, which would be an honor to the greatest of earth's geniuses. Had nothing else been done in his life but the bringing into existence of such a poem, it would have left a name—a fame—not soon forgotten. The "Dream of Gerontius" is a production whose literary merit could hardly be over-estimated; this, too, would have placed him "a star among the stars of mortal night."

Of late, the Cardinal has become very infirm; he still dictates to his amanuensis, but the Newman who during the first quarter of our century made Oxford and the world together bow to the "greatest of living English writers," has almost passed from the arena. As Dryden wrote of the first Lord Shaftsbury, as Earl Russell of Mr. Canning, so may it be said of the great Cardinal, that he was

"A fiery soul which, working out its way,
Fretted the fragile body to decay
And o'er informed the tenement of clay."

To the world he is now at rest. There is now

"Central peace, subsisting at the heart
Of endless agitation."

The heart that many, many years, dull thoughts quickened into being has driven before it broadcast over the world, until the hearts of a generation, a century, an age, did vibrate in unison to their iron strains. The words in which he addresses the spirit power, we can almost fancy realized in his present state. The lines are beautiful among the best of a great poem,

"Take me away, and in the lowest deep
There let me be
And there in hope the lone night watches keep,
Told out for me.
There motionless and happy in my pain,
Lone, not forlorn:
There will I sing my sad, perpetual strain
Until the morn.
There will I sing and soothe my stricken breast
Which ne'er can cease
To throb and pine and languish 'til possess'd
Of its soul's peace."

He is a great and good man.

L. D.

ONE clear and distinct idea is worth a world of misty ones. Gain one clear, distinct truth, and it becomes a centre of light.

A Celestial Census.

A general conference of astronomers from all parts of the civilized world is now in session at Paris. It was called by the Academy of Sciences of that city for the purpose of arranging a plan for charting the entire heavens by means of photography on a very large and uniform scale. Prominent astronomers had agreed on a plan of operations in advance of the meeting at the French capital, so that the real work of the conference will consist in dividing up the work to be performed, and assigning the different parts to the nations that will furnish money and observers for this great celestial survey. The undertaking is a gigantic one. It is nothing less than taking a census of the entire stellar universe. In fact, it is much more than that. The plan contemplates the locating on a photographic chart of every star down to those of the fifteenth magnitude. The same kind of apparatus will be used by astronomers in all parts of the world in photographing the heavens, so as to insure entire uniformity.

The idea of making a photographic chart of the whole stellar universe is not new. It was probably first suggested by the late Dr. Draper, of New York, who was the father of photographic science. To Dr. Gill, director of the Royal Observatory at the Cape of Good Hope, however, belongs the credit of first engaging in the work. In the year 1884 he commenced to make a photographic chart of the stars of the southern hemisphere. It was at his request that Admiral Mouchez, of the Paris observatory, arranged for calling the conference that is now in session.

It is expected that twelve prominent astronomers will be designated to superintend the work. Ten years will be required to complete the undertaking. It could be accomplished in a much shorter time if the heavens were always free from clouds. The time required to take a photograph of stars varies greatly. Those visible to the naked eye can be taken instantly. Stars of the twelfth magnitude require about two minutes' time. The sensitive plate of the photographic apparatus receives the impression of the very small stars very slowly. It is, however, cumulative in the production of effects. Strange as it may appear, stars can be photographed that cannot be seen. Astronomers will find on the forthcoming map of the heavens thousands of stars that they have never seen even by the aid of the most powerful telescopes. It will be as novel as the productions of a new creation.

Some astronomers anticipate that they will, by the aid of the photographic map, be able to learn many things about the movements of the planets not now known; and a few believe that many old theories will be overturned. In all probability, a new impetus will be given to the study of astronomy. It is claimed that the projected work will answer for all time, and that a new sidereal map will never be required. There is nothing to warrant such a supposition. The stellar universe may not change so as to require a new map, but photography is but

in its infancy, and long before the projected work is accomplished such improvements may be made in the science and art of taking impressions by light as will render another survey desirable, if not necessary.— *Chicago Times.*

[From the "Ft. Wayne Daily Sentinel," May 17.]

Cathedral School at Ft. Wayne.

Last evening, about 7 o'clock, Calhoun street was more than usually thronged by persons wending their way to the Library Hall to witness one of the most beautiful and interesting entertainments given in our city for years. The occasion was the annual exhibition of the pupils of the school conducted by the Brothers of the Holy Cross. The program was unique in its arrangement, and carried out to perfection. The play was a heavy drama—"Sebastian"—not a light piece, but one intended to elevate the minds of those who took part in it, as well as to entertain, in a Christian and cheerful manner, the crowded house that sat enchanted by the lively spirit in which it was executed. Between each act songs were rendered, in a very creditable manner, by the vocal class. To comment on each of the twenty-eight characters is more than space will permit; suffice it to say that each rendered his piece like well-trained orators, which spoke highly for the Brother who prepared them.

Maximian, Emperor of Rome.....	S. B. Fleming
Fabius, a Roman Nobleman.....	P. Bresnahan
Fulvius, a Syrian and Prefect.....	E. F. Gaffney
Proculus, friend of Fabius.....	M. Sorg
Calpurnius, a Pedantic Philosopher.....	F. Klotz
Carvinus, Prefect's Son.....	F. J. McBenett
Arminius, a Dacian Soldier.....	Jos. Martin
Nicostratus, a Magistrate.....	Jas. Moral
Sebastian, an Officer of the Emperor's GuardW. H. Rohan
Pancratius, a Christian Youth.....	W. H. Gaffney
Quadratus, a Centurian.....	W. Hogan
Tranquillinus, a rich Roman.....	W. Gilmartin
Marcus, his Son.....	G. W. Graffe
Marcellianus, his Son.....	C. McKendry
Diogenes, a Fossier.....	G. J. Gordon
Guards {	M. Quin
{	J. Franke
{	G. W. Kelly
Pages {	J. Collins
{	G. Ryan
{	F. Keily
Prologue.....	W. H. Gaffney

It must be gratifying to the people of the Cathedral parish to have such a school for their children as the Brothers', where every talent that a boy may possess is carefully developed.

Alh, me! these terrible tongues of ours,
 Are we half aware of their magic powers?
 Do we ever trouble our heads at all
 Where the jest may strike or the hint may fall?
 The latest chirp of that "little bird,"
 That spicy story "you must have heard"—
 We jerk them away in our gossip rash,
 And somebody's glass, of course, goes smash.
 What fames have been blasted and broken,
 What pestilent sinks have been stirred,
 By a word in lightness spoken,
 By only an idle word.

NOTRE DAME SCHOLASTIC.

Notre Dame, May 21, 1887.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTIETH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC Contains:

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

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

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

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

Students should take it; parents should take it; and, above all,

OLD STUDENTS SHOULD TAKE IT.

Terms, \$1.50 per Annum. Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

If a subscriber fails to receive the SCHOLASTIC regularly he will confer a favor by sending us notice immediately each time. Those who may have missed a number, or numbers, and wish to have the volume complete for binding, can have back numbers of the current volume by applying for them. In all such cases, early application should be made at the office of publication, as, usually but few copies in excess of the subscription list are printed.

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

—The celebration of the great festival of the Ascension, which occurred on Thursday last, received, at Notre Dame, additional solemnity and impressiveness by reason of the ceremonies attending the First Holy Communion of a number of students. The aspirants to this highest of all honors passed through months of thorough preparation, and during the three days immediately preceding the festival followed the exercises of a deep and earnest retreat. They were thus made to realize the greatness and importance of this, the most solemn act of their lives; and with hearts filled with faith and love they came prepared to partake for the first time of the Bread of Life.

Hence it was that on the morning of the feast one of the most beautiful and devotional spectacles of the year was that presented in the procession which escorted the young First Communicants from the central college building to the church. At eight o'clock in the morning, the students, to the number of four hundred and seventy, were drawn up in line in front of the Main Building, and shortly after from the front portals issued forth

the young communicants, in bright military dress, with white satin rosettes, and bearing tastefully decorated candles. Following them came the acolytes in cassocks of black, purple, or cardinal red, with white lace surplices, and then the clergy and ministers of the Mass—Rev. President Walsh, celebrant; Rev. L. J. L'Etourneau, deacon, and Rev. J. Linnerborn, subdeacon.

The procession was then inaugurated. The Cornet Band marched at the head, next the three military companies in full uniform, then, in order, came the students of the various departments of the University, bearing banners or lighted tapers, and forming the escort to the immediate participants in the solemn ceremony already mentioned. The procession wended its way around and through the beautiful *parterre* in front of the University buildings, to the strains of sacred marches rendered by the Band, until, as they drew near and entered the church, the chime of twenty-three bells in the tower of the sacred edifice sent forth their most joyful peals, which, mingling and harmonizing with the solemn booming of the mammoth bell, sent a thrill through the hearts of all. It was a scene that will be long remembered by all who witnessed it.

Grand High Mass was then begun. After the Gospel, Father Morrissey delivered an eloquent sermon appropriate to the festival and the great act which was about to be performed. The solemn moment having arrived when they were to receive the Body of their Lord for the first time, all ascended the altar steps and in unison repeated, distinctly and devoutly, the words of the Acts of Contrition, Faith, Hope, Love and Desire. After receiving, they returned joyfully to their places to give thanks for the great happiness they enjoyed.

In the afternoon, solemn Vespers was sung by the same ministers as at Mass. An appropriate sermon was preached by Rev. A. M. Kirsch. The impressive ceremony then took place of the renewal of the baptismal vows on the part of the young First Communicants, who immediately thereafter ascended the altar steps and placed in the hands of the celebrant the written form of the good resolutions they had taken to lead a life in accordance with the teachings of the Gospel.

All in all, the ceremonies were beautiful and touching, and for the happy result of their excellent management the credit must be given to the direction of Rev. M. Regan, C. S. C.

[Communicated.]

A List of One Hundred Best Books.

DEAR SCHOLASTIC:

Some days since I had occasion—in a brief, impromptu address on the importance of a judicious course of reading—to refer to “the hundred best books,” concerning which so much was said about a year ago. At the conclusion of my remarks, some of my youthful audience, requested me to put them in the way of securing a list of “the

hundred best books," and I at once agreed to do so. But I found that I had promised much more than I had anticipated. I thought I could at once lay my hand on some of the many lists that had been published in various papers in this country and in England; but when I came to look into the matter, I found that none of the lists given was just what was wanted. They either lacked completeness and comprehensiveness, or did not embrace such works as, in my opinion, should be recommended to students who contemplate making anything like a thorough and systematic course of reading. I have, accordingly, prepared a list of one hundred books—not the best possible books, be it understood—which I enclose you, in lieu of a more perfect list for those who, like the petitioners referred to, may desire something to guide them as to the books they should read.

"The hundred best books," as I take it, should embrace the classics in the various departments of literature, and those that, of their very nature, are suggestive of other works of special merit. In making out a list of books for students, it seems to me that one should specially have in view the selection of such works as will contribute towards forming their tastes for standard works in the different branches of knowledge; for such works, namely, as have wielded the greatest influence for good, and have always been regarded as the *chefs-d'œuvre* of literature, either on account of the style in which they have been written, or on account of the method and accuracy which characterize them.

In the list appended I do not pretend to have given in every instance—although I think I have done this in most cases—the very best or most complete works that might be named in connection with the various topics specified. If I were always to give the most complete and authoritative works on all the different subjects into which the list is divided, I might, indeed, specify works that would be the best for advanced scholars, but which would be of little or no use to the ordinary reader or average student. The *Summa* of St. Thomas might be the best work on theology for the student of Divinity, whereas the Catechism would be *the* best book on theology for beginners in Christian Doctrine. The same may be said of other works when there is question of different readers, of different capacities and tastes. My aim, in these cases, has rather been to *suggest* a more complete course of reading to those who have the leisure or inclination, or who may wish to devote special study to any given department of literature.

I have not mentioned among the works of fiction any of the productions of Scott, Dickens, Thackeray, or others universally admired, not because I do not think they deserve to be recommended, but because I am persuaded that the tone and moral teaching of those enumerated are of a higher order. This may, if you will, be a matter of opinion, and the choice of the books indicated may be a matter of taste. This, however, must, to a greater or less extent, be true in any list selected. Any individual list must, more or less, reflect the tastes and opinions of the one who makes out the

list, whatever be its character. And, *de gustibus non est disputandum*.

No one, for instance, who reads "The Deserted Village," or "Evangeline," will be satisfied until he knows more of the authors of these matchless productions. Those who peruse Mr. Lilly's admirable "Characteristics" of Newman and Manning will not rest until they have studied in their entirety some of the many works of these acknowledged masters of purest English, and these recognized leaders of modern thought. The lives of St. Thomas of Aquin and of St. Bernard, the noble champions of the great intellectual and social movements of the Middle Ages, will excite in the mind of the reader a desire to know more about the times in which they lived, and the peoples with whom they had to deal. The same may be said of Père Lacordaire and Father Faber—two of the most influential men, and two of the most prominent ecclesiastics of their age. The student who is interested in Sedley Taylor's excellent little work on "Science and Music" will be sure to make himself the possessor of Helmholtz's masterly treatise on "The Sensations of Tone," a work which, it has truly been said, bears to the science of music the same relation as does Newton's *Principia* to Astronomy. The same may be said of many other works mentioned. They are, as I have intended them to be, suggestive in character, and indexes of other similar but more comprehensive productions.

In addition to the works mentioned in the list, every one, who can afford them, should have in his library an unabridged dictionary, either Webster or Worcester—I use the former—and a set of Appleton's "American Cyclopaedia." I mention the "American Cyclopaedia," because it alone, as far as I am aware, is the only one in English that is at all reliable when treating of Catholic subjects. The Appletons have had the good sense and the justice—not to speak of the enterprise—to engage Catholic writers of acknowledged ability and competency, to prepare all the articles on subjects distinctively Catholic, thus assuring them a value and a trustworthiness that they could not otherwise possess. More than this: Many of the more important contributions on historical and biographical, and other subjects, are from the pens of distinguished Catholic writers, who, like John Gilmary Shea, Dr. Brownson, Archbishop Kenrick, and Rev. Bernard O'Reilly, and others, are, it is conceded, without superiors in the special departments which their valuable contributions have enriched. For this reason, and for the same spirit of fairness which has characterized the publishers in dealing with other religious bodies, and in securing accuracy in every part of their work, by having recourse to the most authentic and authoritative sources of information, I consider Appleton's Cyclopaedia as *facile princeps* among works of its kind, and as something that should be in every library that can afford it. As an aid to the student who contemplates a thorough course of reading, it is almost as indispensable as a dictionary.

Now, dear SCHOLASTIC, I will close. I have written much more than I intended when I com-

menced this communication, but I trust that what I have jotted down may not be altogether useless to at least some of your many readers. Should the list I have given accomplish nothing more than evoke a similar, but better, list from some more competent person than the writer of these lines, I shall feel that my attempt at pointing out "the one hundred best books" has not been altogether in vain.

Very sincerely,

J. A. ZAHM, C. S. C.

LIST:

THEOLOGY AND RELIGION.—The Bible; The Following of Christ—Challoner's Translation, *A Kempis*; Confessions of St. Augustine; Faith of Our Fathers, *Gibbons*; Catholic Belief, *Faa di Bruno*; The Invitation Heeded, *Stone*; Creator and Creature, *Faber*; Throne of the Fisherman, *Al-lies*; Notes on Ingersoll, *Lambert*; Ancient Religion and Modern Thought, *Lilly*; Conferences, *Lacordaire*; Christian Missions, *Marshall*.

SCIENCE.—Lessons from Nature, *Mivart*; Genesis of Species, *Mivart*; Geology and Revelation, *Molloy*; Science and Revealed Religion, *Wiseman*; Testimony of the Rocks, *H. Miller*; Chemistry of Common Life, *Fohnston*; Scientific Recreations, *Tissandier*; Popular Astronomy, *Newcomb*; The Human Species, *de Quatrefages*; Animal Parasites and Messmates, *Van Beneden*; Fragments of Science, *Tyndall*; Lay Sermons, *Huxley*.

HISTORY.—Ancient Egypt, The Seven Great Monarchies, *Rawlinson*; History of Greece, *Grote*; History of Rome, *Mommsen*; History of England, *Lingard*; History of the German People (now being translated), *Faussen*; History of the United States, *Bancroft*; The Ages of Faith, *Digby*; Monks of the West, *Montalembert*; History of the Church, *Darras*; History of the Church in the United States—The large edition just publishing, *J. G. Shea*; The Irish Race, *Thebaud*; Discourse on Universal History, *Bossuet*; Philosophy of History, *Schlegel*.

BIOGRAPHY.—Life of Ozanam, *O'Meara*; Inner Life of Père Lacordaire, *Chocarne*; Life of Washington, *Irving*; Life of St. Bernard, *Ratisbonne*; Life of Father Faber, *Bowden*; Life of St. Thomas of Aquin, *Vaughan*; Life of Columbus, *Knight*; Life of Mezzofanti, *Russel*; Life and Letters of Madame Swetschine, *De Falloux*; Queens of England, *Strickland*; Innocent III, *Hurter*; Leo X, *Roscoe*; Louis Pasteur, by his Son-in-Law.

ART AND MUSIC.—Christian Art, *Rio*; Pilgrims, and Shrines, *E. A. Starr*; History of Italian Painting, *Lauzi*; The Science of Music, *Sedley Taylor*; Life of Haydn, *Von Seeburg*—Translated by *Rev. J. M. Toohey, C. S. C.*

POETRY.—The Divine Comedy—Carey's Translation, *Dante*; Jerusalem Delivered, *Tasso*; Paradise Lost, *Milton*; The Iliad—Derby's Translation, *Homer*; The Æneid—Dryden's Translation, *Virgil*; Dramas of Shakspeare; The Excursion, *Wordsworth*; In Bohemia, *J. Boyle O'Reilly*; The Deserted Village, *Goldsmith*; Evangeline, *Longfellow*; Dream of Gerontius, *Newman*.

TRAVEL.—Eothen, *Kinglake*; Six Months in Italy, *Hilliard*; Impressions of Spain, *Lady Herbert*; Campaigning on the Oxus, *McGahan*; The Dark Continent, *Stanley*.

FICTION.—Fabiola, *Wiseman*; Callista, *Newman*; Dion and the Sybils, *Miles G. Keon*; The Betrothed, *Manzoni*; Ben Hur, *Lew Wallace*; The Collegians, *Gerald Griffin*; Don Quixote, *Cervantes*; Rasselas, *Johnson*; Too Strange not to be True, *Lady Fullerton*; Heart of Steel, *Christian Reid*; A Sister's Story, *Mrs. Craven*; Eric, or Little by Little, *Farrar*.

MISCELLANY AND CRITICISM.—Genius of Christianity, *Chateaubriand*; Miscellanea, *Archbishop Spalding*; Protestantism and Catholicity Compared, *Balmes*; Catholicism, Liberalism and Socialism, *Donoso Cortes*; The American Republic, *Brownson*; Democracy in America, *De Toqueville*; Dante and Catholic Philosophy in the 13th Century, *Ozanam*; Essays and Reviews, *Dr. Ward*; Characteristics of Newman, *Lilly*; Characteristics of Manning, *Lilly*; Essays and Reviews, *Macaulay*; Essays and Critiques, *Jeffrey*; Essays, *Christopher North*; Essays, *Sydney Smith*; Confessions of an Opium Eater, *De Quincy*; Essays of Elia, *Chas. Lamb*; Christian Schools and Scholars, *Drain*.

Pleadings.

(CONTINUED.)

All criminal prosecutions are local at common law and must be tried in the county where the cause of action arose. But by statute there may, on affidavit, be a change of venue to an adjoining county for certain causes, as undue prejudice, etc. No crime committed within the territorial limits of one State can be tried in the courts of another. Crimes are public wrongs that offend only the State within whose limits they are committed.

If in a transitory action, the cause of which is laid in the county where the suit is brought, the defendant pleads any transitory matter of defense as having arisen in another county, the plea is bad in form. For example, in the transitory actions of assault and battery, trover, trespass for the taking of goods, assumpsit, slander, etc., the place where they originated is immaterial in the declaration, and if the defendant pleads any matter of defense which is not local, and lays it at a place not mentioned in the declaration, the plea is bad on special demurrer.

Where a deed purporting to give, grant, bargain, sell and release cannot take effect in law, except as a release, it must be pleaded as a release. Again, if it can have effect only as a deed of bargain and sale, it must be pleaded as such. In cases of this class, if there be a mistake on the face of the pleadings in stating the legal effect, it is open to, and may be pronounced fatal on demurrer; but if the mistake be not apparent on the face of the pleadings it may be pronounced fatal in the evidence. In neither case can the court give judgment for the pleader against his own averments. If a deed of feoffment, with livery of seisin, be made by a joint tenant to his co-tenant, it must be pleaded as a release, and not as a feoffment. This is because a feoffment cannot take effect as between joint-tenants, who are equally seized or possessed of the fee. If a tenant for life makes a conveyance to the reversioner, it must be pleaded as a surrender, for by this form of conveyance only could the interest of the particular tenant at common law pass to the reversioner. Where one covenants to stand seized to the use of his child or near relative for a pecuniary or valuable consideration, the conveyance must be pleaded as a deed of bargain and sale. This is due to the fact that a covenant to stand seized is not supported by a valuable consideration, but by the good consideration of natural affection between kindred. A deed of bargain and sale, on the other hand, must be supported by a valuable consideration.

Again, a deed of grant or bargain and sale made to a near relative on the stated consideration of natural affection, must be pleaded as a covenant to stand seized. Should a tenant for life or years and the reversioner join in a deed of the form of bargain and sale, it would take effect as such against the reversioner, while against the tenant it would take effect as a surrender. Hence, it should be pleaded, according to its different effects, as a

bargain and sale on the part of the reversioner and as a surrender on the part of the tenant. And a covenant by a creditor with his debtor never to sue for the debt, ought to be pleaded as an acquittance, and not as a covenant. As a covenant, it could not bar an action for the recovery of the debt, for a covenant is no bar to an action brought upon a different contract, unless there be proper words of defeasance. However, the debtor might be entitled to damages in a cross action of covenant broken. And where a note or bill of exchange is payable to the order of a fictitious payee, the holder, in declaring upon it, should describe it as payable to bearer, for it is only in that form that it can take effect. The rule applying to all these examples is, that where the form and legal effect of an instrument differ, it should be pleaded according to its legal effect. But the pleader may recite the instrument *in hæc verba*—its exact words—and leave its legal effect to the court, as the same may be apparent on the face of the pleadings. Should the pleader attempt to state the legal effect, and fail to do so, or misstate it, the mistake would be fatal.

Actions are of three kinds: real, personal and mixed. Real actions are brought for the specific recovery of lands, tenements, rents, commons or other hereditaments. Personal actions are brought for the specific recovery of goods and chattels, for injuries to the person or other injuries, for breach of contract, for damages, etc. Mixed actions partake of the nature of both real and personal actions, being brought for the specific recovery of lands, tenements or hereditaments, and damages sustained in relation to them. Of these, personal actions are altogether the most common.

Personal actions are divided into actions *ex contractu* and actions *ex delicto*. Actions *ex contractu* are account, annuity, assumpsit, covenant, debt, detinue and *scire facias*. Some of the authorities place detinue among the actions *ex delicto*, and others regard *scire facias* as not entitled to rank as an action. Account and annuity are well-nigh obsolete. The regular actions *ex contractu* in common use are assumpsit, covenant and debt. The actions *ex delicto* are case, replevin, trespass and trover. Among the statutory actions in common use are attachment and garnishment.

Account, or account render, is an action brought by a principal against his agent, or by one co-partner against another, or by a ward against a guardian, to compel him to account for money or property intrusted to his care.

The action of annuity was brought to enforce payment of an annuity. However, it was long ago superseded by the action of debt or covenant. A bill in equity may be brought to enforce payment of an annuity charged upon land.

An annuity is a yearly sum stipulated to be paid to another in fee, for life or for years, and chargeable only on the person of the grantor. In this it differs from a rent charge, which is reserved out of realty, or fixed as a burden upon an estate in land. It may be assigned or bequeathed as personal estate. It cannot be conveyed by way of use, nor is

it within the statute of frauds. In case of insolvency creditors may usually demand it. The chief distinction between an income and an annuity is that the former embraces only the net profits after deducting all necessary expenses and charges, while the latter is a fixed amount directed to be paid absolutely and without contingency.

Assumpsit is a form of action for the recovery of damages in favor of a person injured by the breach or non-performance of a parol or simple contract. The contract may be express or implied. As the law implies a contract to do what a person is legally bound to do, assumpsit is an action of very general application. It differs from debt, in that the amount claimed need not be liquidated or ascertained. It is unlike covenant, in that it does not require a contract under seal to support it. In the older books it is called "an action on the case in assumpsit," and, strictly speaking, it is a species of action on the case. Special assumpsit is brought on an express contract. General assumpsit is brought on an implied contract. The recovery of damages is the proper object of the action. There must be a promise, whether express or implied, and such promise must be founded upon a sufficient consideration. But any act of the plaintiff from which the defendant derives an advantage, or any labor, detriment or inconvenience sustained by the plaintiff, is a sufficient consideration, if such act be performed or such inconvenience suffered with the express or implied consent of the defendant. When the declaration is founded upon a record, consideration need not be averred. When founded upon a specialty, this must be set forth, but the declaration need not aver consideration. When the action is for rent, it is not necessary to declare on the deed. When founded upon a simple contract, the consideration must be stated.

(TO BE CONTINUED)

Personal.

—Mr. and Mrs. Adolf Mayer, of Saguache, Col., were among the visitors to the College during the week.

—W. L. Dechant, '78, is doing well at Lebanon, Ohio, and writes that he will attend the Commencement exercises. He will be welcome.

—Mr. and Mrs. Charles Taft, of Denver, Colo., who called to see their son Charles, in the Minim department, were welcome visitors to the College.

—M. G. Hayes, a student of '79, died recently in Chicago, in the 25th year of his age. He had left an honorable record at the College as a bright and promising pupil, and the sympathy of his professors and fellow-students is extended to the bereaved parents and relatives. May he rest in peace!

—Paul Chapin (Com'l), of '86, is business manager of the *Culpepper Exponent*, a bright, weekly and daily paper, of Culpepper, Va. Mr. Jessie Williams, the Editor, can be congratulated on his business manager, and rest assured that whatever is entrusted to our friend Paul will be well done.

—Rev. P. J. Munnecom, of Denver, Colorado, was among the late visitors to Notre Dame. He was a student here in '53 and '54, and paid a visit to his *Alma Mater*, preparatory to returning to his native land, Germany.

—A most welcome visitor to Notre Dame during the week was Miss Eliza Allen Starr, of Chicago. In the world of art and letters Miss Starr occupies a prominent place, and it is needless for us to say with what pleasure her many friends here greet her visits.

—Mr. George E. Clarke (Law), '85, and Miss Mamie Giddings, of South Bend, were united in marriage on Thursday last, at St. Joseph's Church, Rev. M. P. Fallize, C. S. C., officiating. The groom's many friends at Notre Dame extend to him and his amiable bride their heartiest congratulations, with best wishes for a long and happy life.

—Among the visitors during the week were: Miss Nellie Ducey, Muskegon, Mich.; Miss Lizzie Carney, Mamelle, Wisconsin; W. D. Munball, H. Nolan, Mrs. S. Wilson, Chicago; Mrs. S. Wilkin, Mrs. L. Coman, Bay City, Mich.; Mr. and Mrs. G. W. Freeman, St. Paul, Minn.; Mrs. Louis Semper and daughter, Chicago, Ill.; Mrs. M. V. Monarch and daughter, Miss Ada O'Brien, Owensboro, Ky.; Mr. H. B. Cleveland, Philadelphia, Pa.; Mr. and Mrs. John G. Hoffman, Wheeling, W. Va.; Mrs. B. S. Rudolph, Topeka, Kansas; Mr. and Mrs. Dempsey, Manistee, Mich.; Mrs. Quealy and daughter, Logansport, Ind.; Mr. and Mrs. Austin, Chicago.

—The distinguished Biologist, J. B. Carnoy, of Louvain University, Belgium, is well known to our readers through his prominent labors in the domain of Science, and notably as being well deserving of the title of "Father of Biological Science." The following letter, recently received from him, merits a record, and will be perused with interest:

"LOUVAIN, April 20, 1887.

"REV. A. M. KIRSCH, C. S. C.

"DEAR FATHER:—I am greatly surprised by the honor which you have conferred on me in giving my name to your new microscopical Society. Though I think, indeed, that you might have made a better choice of names, yet I heartily appreciate your action, for I see in it a mark of great attachment, and an earnest desire to advance in Biological Science. I cannot sufficiently thank you for the kind expressions with which you favor me on every occasion, in return for the slight services I may have rendered you while you followed my lectures here. A thousand thanks! Kindly convey the expression of my gratitude to all the members of your Society, and particularly the secretary, whose letter I was pleased to receive.

"You will readily understand that I appreciate your idea of forming a microscopical society. There is nothing so well calculated to excite zeal in scientific study as the meeting of devoted friends whose grand object is progress in science. My greatest wish would be gratified should I one day find myself among you; and I am not without the hope of realizing this pleasure. Who knows but the vacation may soon come when I may be at liberty to go and shake hands with my American friends!

"Adieu! Present to our young and learned *confrères* my best wishes for their prosperity, and believe in the sincere devotedness of

Yours truly,

"J. B. CARNOY."

Local Items.

- Fine weather!
- Read the lines at the end of page 587.
- The triple competitions are in full blast.
- The Philopatrians are actively rehearsing.
- Look out for "The Burning of Bertrand!"
- When will the Philodemics give that public debate?
- The Philopatrians will appear next Wednesday eve.
- The St. Cecilians are preparing to hold a Moot-court.
- Who are the competitors for the grand English Prize Medal?
- Two lengths and a turn by the *Evangeline*. Whoop her up, Billy!
- An addition to the *maison de boucherie* is in process of construction.
- On leaving a bath room, do not forget to see that the water is turned off.
- There is a sacredness about the priesthood which one of faith will never lose sight of.
- All reports should be handed in not later than 2 p. m., Friday. If sent in earlier, it will be a great convenience.
- We have not heard the Band i' the evenings since the little puff of a few weeks ago. We didn't mean to scare them.
- Two new oil paintings, by Gregori, were placed in position in St. Cecilia Hall yesterday (Friday) afternoon.
- Some of the members of the Natural Science classes are collecting and mounting some very fine specimens of entomology.
- The second of the series of baseball games for the championship was played Thursday afternoon. Score 8 to 6 in favor of the "Blues."
- To some who have formed peculiar notions in regard to certain matters, we would say: Try and be patient for just a few weeks longer.
- It is strange, but yet not unusual, for persons interested in the same work to remain indifferent to the exertions of their fellow-laborers.
- The Curator of the Museum is indebted to Mr. A. Mayer, of Saguache, Colo., for an interesting contribution to the collection of numismatics.
- NOTICE:—We have on hand a few volumes of the SCHOLASTIC, for the years 1879-80; 1880-81; 1881-82; and 1884-85. The volumes are finely bound in morocco, library style.
- The increase in the number of students of St. Edward's Hall has necessitated the erection of an addition to the present building. Plans for the same are now under consideration.
- Two splendid works of art have been placed in our sanctum. It is said that they are intended as an act of restitution. Don't fail to call and see them—but please don't all come at once.

—An admirer of the baseballists in the Minim department has donated a grand gold medal to be given to the best general player of the season. The generous donor has the sincere thanks of the nines:

—Among the novel and startling features of the Philopatrians' play, on Wednesday next; will be the grand military evolutions executed by a number of performers in the costumes of continental troops.

—The Rogation days—Monday, Tuesday and Wednesday—were appropriately observed by the community. Solemn processions took place each morning at five o'clock, for the beneficent objects for which they were intended.

—An elegant new edition of Christian Reid's "A Child of Mary" has just been published by Prof. Lyons. This work and "Midshipman Bob" are much sought after, as it is well understood that they are the best books for premiums or gifts.

—The officers in charge of the "Memorial Day" exercises at Mishawaka extended an invitation to Prof. William Hoynes, of the Law Department, to deliver the Oration of the Day. Owing to the pressure of college duties, the Professor has been compelled to decline.

—The first of the series of championship games between the Junior second nines was played on the 15th inst. After a hard struggle, in which C. Inderrieden and E. Higgins did some heavy batting, the "Universities" succeeded in defeating their opponents by a score of 25 to 22.

—Recent scene in boat-house, after coming in from a long pull: Ally: "Say, Bec."—Bec:—"Well"?—Ally: "Behold me as I absorb, by capillary action, the sudorific exhalations of my frontal bone!" And yet the crews wonder at the cracks now and then discovered in the boats.

—The dome and cross of the new church at St. Mary's now appear to great advantage. The sacred edifice presents a beautiful complement to the surrounding pile of stately buildings, and the appearance of the whole, to the eye of the observer about half a mile to the Southeast, is such as to delight the most æsthetic mind.

—Professor Lyons' new play for boys, "The Proscribed Heir," is out just in time for the June exhibitions. It has intense dramatic interest, and there are enough soldiers, peasants, etc., to permit every boy in the school to wear a costume of the age of Louis XV. If Prof. Lyons were Augustin Daly himself, he could not have shown greater skill in adapting this play for boys to the requirements of small stages and to the abilities of boys. —*New York Freeman's Journal.*

—Mrs. E. O. Seymour, of Chicago, has the thanks of the Director of the Bishops' Memorial Hall for an interesting souvenir in the form of a palette of pear-tree wood used by Signor Gregori when he painted the portrait of Pope Pius IX from sittings given by his Holiness in one of the halls of the Vatican palace.

—Our thanks are due Prof. Lyons, of Notre Dame, for a copy of his latest play, "The Pro-

scribed Heir," arranged for male characters only. We have read it with interest, and find it fully equal to any of its predecessors that have fallen under our notice. Like all the rest; it is well calculated for elocutionary practice, and wholly unobjectionable in any point of view. It is gotten up in the usual excellent style of the University press, and is sold at fifty cents a copy.—*Ypsilanti Sentinel.*

—An invitation from "Auten Post," G. A. R., South Bend, has been extended to the Hoynes' Light Guards to participate in the exercises of the Memorial Day celebration. The letter reads as follows:

"SOUTH BEND, IND., May 11, 1887.

"COL. WILLIAM HOYNES, COMMANDING HOYNES' LIGHT GUARDS, NOTRE DAME, IND.

"DEAR SIR:—You and your command are respectfully invited to join with Auten Post, No. 8, Department of Indiana, G. A. R., in the observance of Memorial Day, May 30, 1887, to be at the usual hour and place.

"With the greatest respect,

"T. E. HOWARD,
W. B. STOVER,
D. B. CREVISTON, } Committee."

—The Microscopical Society held a meeting last Saturday in the Biological Laboratory. The principal paper read was that of Hugo Rothert on objective lenses and systems of lenses. This treatise was long, exactly computed, and very interesting, considering that the subject is almost an inexhaustible one. Mr. Rothert did it ample justice, as far as he treated it. He had made out tables of figures showing magnifying powers, apertures, angles, etc. T. Flood read to the Society the results of his observations of the "Proteus Amœba." F. Long read an article on "Diatoms," which was learnedly treated. The Society is in receipt of a very encouraging and flattering letter from Prof. Carnoy, of Louvain, whose name they act under. The letter, translated, appears elsewhere in this issue.

—Accessions to the Bishops' Memorial Hall:—Archbishop Hughes' precious mitre of gold, embroidered and set with gems; Cardinal McCloskey's red silk beretta, presented by Rev. Luke Evers, A. M. Large picture of Rt. Rev. Bishop Quarter, framed, presented by Miss B. Cavanagh. Lock of Archbishop Kenrick's hair, presented by Miss A. Eustace. Cabinet photograph of Rt. Rev. Bishop Bradley, of Manchester, N. H., presented by Bro. Jacob. Five autograph letters of Rt. Rev. Bishop Hennessey, presented by Father Mullin. Pastoral of Most Rev. Archbishop Leray, presented by J. Lavedone. Catholic Directory for 1842, containing sketch of Bishop David; Directory for 1843 containing biographical notice of Rt. Rev. Simon Gabriel Bruté, first Bishop of Vincennes; Directory for 1848 containing biographical notice of Rt. Rev. Edward Fenwick, first Bishop of Cincinnati; Directory for 1853 containing pastoral letters of the Archbishops and Bishops of the United States in the National Council assembled at Baltimore; biographical notice of the Rt. Rev. John Chanche, first Bishop of Natchez, presented by Very Rev. E. Allen, A. M.

—As an instance of the increasing interest in the history of the Catholic Church in this country, we may note the success which has attended Prof. J. F. Edwards in his establishment of the "Bishops' Memorial Hall" at the University of Notre Dame, Indiana. He has excited a general interest in his project of collecting in this place portraits of the Archbishops and Bishops of the United States, with some relic of each. The "Bishops' Memorial Hall" is already worth a pilgrimage to view it. The series of portraits is complete and authentic; the portrait of Bishop Egan alone being ideal. No portrait of Philadelphia's first bishop is known; and the portrait placed here was painted by the skillful artist Gregori, based on the description given by Father Jordan in the Woodstock Letters, and since generally copied and accepted. It is almost impossible to believe that Prof. Edwards has actually gathered all the precious mementoes that already enrich this hall. It is told of the witty Fontenelle, that once taking up a collection at the Church door, he held out a bag to a notorious miser, who put a donation in it. After going around, Fontenelle returned to the gentleman. "I have put something in it," he whispered to Fontenelle. "I saw it," retorted the wit, "but I do not believe it." So in this case, even the sight of the mitres, crosiers, chalices, pectoral crosses, rings, worn or used by the Archbishops and Bishops of this country, from the revered Carroll to our day, with books used and manuscripts written by them, so dazzle and astonish one, that though we see, we can scarcely credit that so much has been preserved and gathered safely into this noble hall. We see, yet we cannot believe. It is to be hoped that no other attempt of this character will be made, diverting other objects from being added to this precious collection. We trust that all having relics of any of our Bishops will render a service to Catholic history by presenting, or at least depositing them, in the "Bishops' Memorial Hall," at Notre Dame, Indiana.

—*U. S. Catholic Historical Magazine.*

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. Ashton, Aubrey, J. Burke, Becerra, P. Burke, Baca, Barnes, Byrne, Bush, Barrett, Burns, Brown, Colina, Craig, Cusack, W. Cartier, G. Cartier, Crilly, Craft, Cassidy, Dwyer, W. Dorsey, S. Dorsey, Dore, Dillon, Dreever, Dickenson, Duffield, Duffin, Dempsey, Eyanson,* Finckh, Ford, Fehr, Grever, Gallardo, Gallarneau, Gordon, Gibbs, Griffin, Houck, Hiner, Hummer, Hull, Hagerty, Judie, F. Kreutzer, Kleiber, Kingsnorth, Kramer, Ley, Lyons, McKeon, J. McDermott, McErlain, Mulkern, McNamara, J. Meagher, Neill, Nelson, Andrew Nicholl, Alfred Nicholl, O'Rourke, O'Regan, O'Kane, J. O'Malley,* Padilla, P. Prudhomme, Paschel, Poole, Prichard, Pender, Rheinberger, Rothert, Rodriguez, Regan, Rochford, A. Rudd, Ryan, Suing, Shields, Triplett, Velasco, Woodman, M. White, W. White, Weber, Wagoner, Schautz.

JUNIOR DEPARTMENT.

Masters Adelsperger, W. Austin, F. Austin, Adams, Anderson, H. Bronson, R. Bronson, Blessington, Bodley, Badger, Bull, W. Boland, H. Boland, Baca, Benner, Burns,

Bruce, Burts, S. Campbell, E. Campbell, Coman, J. Clarke, Cavanagh, Clifford, Casey, Cooney, Coad, L. Chute, F. Chute, Cooke, Duffield, Dunning, Decker, Devine, Doss, Dempsey, Daniels, Ewing, Fitzharris, Falter, Flood, Flynn, Freeman, Galarneau, Goebel, Glenn, Girten, Gray, Hoffman, P. Houlihan, J. Hart, T. Hake, A. Hake, E. Hannin, Hayes, J. Hampton, Hoye, Heller, H. Higgins, B. Inks, H. Jewett, Joyce, Jacobs, Julian, Johns, W. Konzen, F. Konzen, Kern, Kellner, Kutsche, Keating, Kinsella, King, Landenwich, Long, Lane, McKendry, McKenzie, McCart, Monarch, J. McCormick, W. McCormick, McGurk, McIntosh, Macatee, McPhee, Mulberger, Morrison, Meehan, Mitchell, McGuire, McDonald, McCambridge, McCabe, O'Connor, Ormond, O'Brien,* M. O'Kane, B. O'Kane, O'Shea, O'Hearn, Pfau, C. Paquette, L. Paquette, Preston, Ramsey, Riedinger, Rea, Sweet, B. Stephens, F. Smith, M. Smith, Sullivan, Taliaferro, Tivnen, Tedeus, Vhay, Warner, Wilbanks, L. White, H. White, Walker, Welch, Walsh, Weldon, Wade, Wageman, Wile Wood, Darragh, Mallay, Tarrant.

MINIM DEPARTMENT.

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

COLLEGIATE COURSE.

J. Wagoner, J. Kleiber, E. Dwyer, S. Craft, J. Burns, H. Rothert, W. O'Connell, W. Cartier, M. Mulkern, C. Stubbs, C. Combe, G. Craig, F. Baca, V. Morrison, A. Finckh, P. Burke, T. Goebel, E. Ewing, P. Nelson, T. Griffin, M. Falter, P. Wagoner, E. Adelsperger, J. Fisher, H. Vhay, C. Neill, W. Morrison, T. McDermott, H. Prichard, C. Hagerty, A. Newton, W. McPhee, G. Mevers, A. Larkin, G. Houck, S. Dorsey; J. O'Donnell, F. Long, H. Long, C. West.

List of Excellence.

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

COLLEGIATE COURSE.

Moral Philosophy—J. Kleiber; *Logic and Metaphysics*—M. Mulkern, H. Rothert; *Latin*—J. Kleiber, P. Brownson, C. Neill, M. Griffin, M. Falter, T. Goebel, P. Burke; *Civil Engineering*—W. Cartier, H. Rothert; *Calculus*—E. Ewing; *Surveying*—E. Ewing; *Trigonometry*—P. Paschel, F. Long; *Geometry*—C. West, W. McPhee, C. Shields, E. Eyanson, M. Dore, J. Burns, T. McDermott, E. Adelsperger, E. Adams; *Algebra*—C. Neill, F. Long, W. McPhee, J. Fisher, C. Neill, O. Sullivan; *Greek*—J. Wagoner, G. Craig, A. Finckh, V. E. Morrison; *Criticism*—C. Neill; *English Literature*—M. Falter; *Ancient History*—C. West; *Modern History*—T. McDermott, M. Falter, J. Brown, H. Prichard, S. Nussbaum; *English History*—T. Goebel, A. Gibbs, T. McDermott, J. Brown; *Composition*—W. McKendry, C. Shields, W. Clifford.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—Very Rev. Father General officiated at the Rogation processions.

—Miss Mary Smalley, a former esteemed pupil of the Academy, is a welcome guest at St. Mary's.

—Very earnest and grateful thanks are tendered Miss Ada Shephard for kindness received, which time will only increase.

—On Saturday, May 7, the last lecture of the session was given to the St. Cecilia Society. On the 14th the Directress of the Conservatory of Music visited the theoretical music classes, preparatory to the examination.

—The politeness badge for the first time this year fell to Hazel Pugsley, though she has often drawn for it. The competitors with her were the Misses M. Becker, I. Becker, Caddagan, McCormick, O'Mara, E. Quealy, and Wallace.

—Miss Cora Prudhomme was the fortunate winner of the Roman mosaic cross. Those who drew with her were the Misses Beaubien, Boyer, Bragdon, Bruus, Burdick, Campeau, Clore, E. Dempsey, L. Griffith, Geer, Hinz, Hughes, Hull, Heyman, Knauer, Koester, Leonard, Mason, Nester, Rogers, Stapleton, Stiefel and Weisenbach.

—The essay on "Reading" published last week, was rendered by Miss Scully, the delivery doing honor to the writer, and her principles as set down therein. Miss Wolvin recited a selection from Miss Donnelly, and Miss Dillon read a short but beautiful poem. Remarks were made by Very Rev. Father General, Rev. Father Zahm and Professor Hoynes, of the University.

—A feast of berries and of "lovely cake," to quote the account of the recipients, was the happy lot of the Minims on Thursday. This pleasure was given at the kindly hands of Very Rev. Father General, who sent a "large cake, and a large case of strawberries," well meriting the unmeasured thanks of the little ones, and they now rejoice to present them through the columns of the SCHOLASTIC. To add delight to pleasure, the Prefect of Studies granted an hour's recreation, for which they thank her very much.

—At three o'clock, Tuesday afternoon, the young ladies were served to a truly intellectual feast. Miss Eliza Allen Starr, the distinguished writer and art critic of Chicago, delivered her celebrated lecture on "Fra Angelico" in the study-hall, Very Rev. Father General Sorin, Rev. President Walsh, Rev. Vice-President Zahm, of the University, and Rev. Father Saulnier, of St. Mary's, being present. Praise of the beautiful lecture would be out of place for us, as no words at our command could justly interpret our high sense of appreciation of the erudite and altogether noble work. To gain anything like an adequate idea of the lecture, one must hear it and follow the eloquent speaker in her learned and grandly suggestive descriptions

of her artist's masterpieces. Suffice it to say that the object of this, like that of all of Miss Starr's indefatigable labors, is to portray the unmistakable empire which faith-inspired genius maintains over all merely natural excellence. Spell-bound for one hour and a half, the pupils, from the smallest Minim to the most advanced of the Senior classes, listened, deeply impressed, breathless, motionless from first to last. The depths of each soul was stirred as on the tide of "thoughts that glow, and words that burn," the speaker bore the listener where he might catch a glimpse of Fra Angelico's lofty soul reflected in his paintings. At the close, Miss Starr briefly, but touchingly, alluded to the late beloved Mother Angela who, she said, had, years ago, here at St. Mary's, "first opened my lips on the subject of Christian art, since it was under obedience to her that I had first addressed the young ladies of St. Mary's on the subject. To Mother Angela you owe the lectures; for she it was who imparted the first impulse to the undertaking."

After Seeing Pope Pius IX.

[The following beautiful lines were written in 1872, by a young Naval officer—a non-Catholic—who with his companions had been granted an interview by His Holiness Pope Pius IX. The writer is a brother of one of the religious at St. Mary's:]

I saw his face to-day. He looks a chief
 Who fears not human rage, nor human guile;
 Upon his cheeks the twilight of a grief,
 But in that grief the starlight of a smile.
 Deep, gentle eyes, with drooping lids that tell
 They are the homes where tears of sorrow dwell:
 A low voice, strangely sweet, whose very tone
 Tells how the lips oft speak with God alone.
 I kissed his hand—I fain would kiss his feet:
 "No, no!" he said, and in his accent sweet—
 Then took me by the hand, the while he smiled,
 And going, whispered,—“Pray for me, my child!”

May Devotions.

A stranger to the customs of Catholics would naturally, upon first beholding many of them, question their meaning. Their artistic effect and æsthetic interest he might freely acknowledge, while inwardly doubting their utility. Not so with those familiar with their spirit, scope and object. Effect and the superficial interest aroused, are nothing in comparison to the good they impart. Of none is this more true than of the May devotions.

By dwelling in thought upon the character of others, we assimilate their dispositions, be they good or evil; therefore the higher the object of our habitual contemplation, the more elevated will be our thoughts and aspirations. To honor the loftiest type of womanhood presented to our love and admiration in the person of Mary, the holy Mother of God, is the dear and praiseworthy object of that delightful series of festivals into which the Church, by her manifest approval, has resolved the beautiful month of May. As it is the last of

spring and the most beautiful of all, so devotion to the Blessed Virgin is the epitome and crown of all true sentiments of fidelity to her Divine Son.

" 'Tis the month of our Mother,
The blessed and beautiful days,
When our lips and our spirits
Are glowing with love and with praise."

No season could be more appropriate. The rigors of winter have passed away on the fitful wings of the April weather. The air is alive with beauty and fragrance, and the song of the wild bird rings out a perpetual and triumphant anthem of thanksgiving. Nature arrayed in her vernal garment seems to remind us, not of the Paradise lost by our first parents, but of the Paradise regained for us by her whose humility made restitution for the pride of Eve; and we light the tapers on the altar, and gaze on the sweet flowers which form a splendid tapestry at the feet of her image, and then sing with all our hearts, the devotion of our souls gushing forth from our lips. Appropriately did the great Cardinal Newman write:

"The freshness of May and the sweetness of June,
And the fire of July in its passionate noon;
Magnificent August; September serene
Are together no match for my glorious Queen.

"O, Mary! All months and all days are thine own;
In thee lasts their joyousness when they are gone,
And we give to thee May, not because it is best,
But because it is first and is pledge of the rest."

Now we call to mind her beauty, now her tenderness and mercy; and through all the homage that we pay, we remind her of her power; and, in the beautiful words of Miss Donnelly, sing:

"Dearest Mother, we remember
How, at one request of thine,
Jesus at the marriage *feſta*,
Changed the water into wine;
At thy feaſt, ah! let the water
Of our tears thy pity move!
Beg, oh! beg thy Son to change it
To the wine of perfect love.
Mary, Mother ſweet, Mary, Mother fair,
Virgin, Queen diſcreet, hear, oh, hear our prayer!
Unto Jeſus pray, that each day
We may grow like thee, our Queen of May."

The ſoul is reached through the avenues of the ſenſes; and why ſhould they not be regaled with reminders of the happy abode for which, by the mercy of God, we are all deſtined. Dwelling in ſweet faith upon the bliſs which there awaits us, we are armed for the combats to be ſurely undergone in order to win our paſſport to that home of peace and joy.

What a happy privilege it is to be numbered among thoſe who aſſemble in the chapel around Our Lady's altar, and, above all, to be ranked with thoſe who, veiled in white, and wearing her inſignia, are known eſpecially as the "Children of Mary!"

The picture is one well calculated to make us forget for the time our exile, and to half believe "the world to be all unſfallen ſtill." It is a deep and exhaustleſs fountain of ſatisfaction to recall the happy devotions of May at St. Mary's, even when the beautiful month has paſſed away. Through the halls of memory, the May hymns

and the ſweet "Act of Conſecration" will echo as long as we live; and when we are far away from the beloved ſpot, they will ſpeak to our hearts of her to whom we have here entrusted "our hopes and conſolations, our lives and the end thereof." Among the many ties which ſhall bind us to our *Alma Mater*, few will be ſtronger than the treaſured reminiscences of the beautiful and ſoul-inſpiring hymns, and lovely May devotions of 1887.

LUCRETIA ST. CLAIR (Class '87).

Roll of Honor.

SENIOR DEPARTMENT.

Par Excellence—Misses Allnoch, Brady, L. Blaine, Blair, Burke, Barry, Bates, Blacklock, Beſchameng, Birdſell, Clendenen, Clifford, Coll, Carmien, Claggett, Dillon, H. Dempsey, C. Dempsey, Dart, Deſenberg, M. Dunkin, Egan, Fuller, Foin, Flannery, Fravel, Fitzpatrick, C. Griffith, Guise, Gordon, Griffin, Horn, Hummer, Heckard, Hertzog, Harlem, Henke, M. Hutchinson, L. Hutchinson, Kearsey, Kearney, Kearns, A. Kennedy, M. F. Murphy, McHale, L. Meehan, M. Meehan, M. Murphy, M. McNamara, C. McNamara, M. McCormick, Marsh, Moore, McCarthy, Moran, O'Conner, Negley, Neff, Patrick, Pierson, C. Quealy, G. Regan, Riedinger, Rend, Rose, E. Regan, Reed, Robiſon, Scully, St. Clair, Shephard, Stadtler, Shields, Sterns, M. Smith, Stafford, Stockſdale, Sullivan, Sweet, Triplett, Thompson, Tomlins, Van Horn, Williams, Wolvin, Wehr, Wimmer, Weiſhart, Wright, Zahm.

JUNIOR DEPARTMENT.

Par Excellence—Misses Beaubien, Boyer, Bragdon, Bruus, Burdick, Campeau, Clore, E. Dempsey, L. Griffith, Geer, Hinz, Hughes, Hull, Heyman, Knauer, Koester, Leonard, Mason, McDonnell, G. Meehan, Mercer, Nester, Prudhomme, Rogers, Stapleton, Stiefel, Wiesenbach.

MINIM DEPARTMENT.

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

Class Honors.

GRADUATING CLASS—Misses Dillon, C. Griffith, Horn, Wolvin, Kearsey, Kearney, Sculley, Williams, McHale, Fuller.

1ST SENIOR CLASS—Misses Hummer, Kearns, G. Regan, Brady, Snowhook, Heckard, Sullivan, Carmien, Trask, Proby, Neff.

2D SENIOR CLASS—Misses Dempsey, Dunkin, Bub, Birdsell, Patrick, M. Smith, Clifford, Stadtler, Barry, L. Meehan, Moran, Rend, Riedinger, Hertzog, E. Coll.

3D SENIOR CLASS—Misses Flannery, C. Dempsey, N. Meehan, A. Kennedy, Egan, E. Regan, Shields, M. McCormick, Pierson, Triplett, R. Smith, Thompson, Tomlins, Harlem, Wright, Bates, Deſenberg, Griffin, M. Hutchinson, Fravel, M. Murphy, Marsh, McDonnell, Hinz, Campeau, Quill, Fisher.

1ST PREPARATORY CLASS—Misses Sweet, Wimmer, Blacklock, Claggett, Bridgeman, Moore, T. Balch.

2D PREP. CLASS—Misses Knauer, Stapleton, M. Kennedy, Beſchameng, Boyer, E. Quealy, Zahm, Hughes, Bragdon, Koester, Reed, Johnson, Robiſon, C. Quealy, Morse, Wiesenbach, Lindſey, Mason, Steele.

JUNIOR PREP.—Misses O'Connor, Negley, Kendall, Rogers, Rhodes, Caddagan, K. Fisher, G. Meehan, Hull, Crane.

1ST JUNIOR CLASS—Misses Campbell, Fritz, Dempsey; Stiefel, M. Becker, Clore, Burdick, B. McCormick, O'Mara, Pugsley.

BOOK-KEEPING.

3D CLASS—Misses E. Regan, Henke, M. Murphy, Stockſdale, Thompson, Sweet, Neff, L. Griffith, Quill, Koester, McDonnell, Blacklock.

4TH CLASS—Misses Rose, Fravel, Barry, Claggett.