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[Selected.]

The Shamrocks.

I wear a shamrock in my heart,
Three in one, one in three—
Truth and love and faith,
Tears and pain and death,
Oh, sweet my shamrock is to me!

Lay me in my hollow bed,
Grow the shamrocks over me,
Three in one, one in three,
Faith, Hope and Charity,
Peace and rest and silence be
With me where you lay my head.
Oh, dear the shamrocks are to me!

ROSA MULHOLLAND.

Matter and Form.

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

It is well known to those who are in the least acquainted with the works of St. Thomas that the Angel of the Schools sought to establish a harmonious accord between his system on Metaphysics and the teachings of Revelation. But the question has often been asked whether the philosophical teachings of Aquinas, which he developed from the theories of Aristotle and St. Augustine, agree with the scientific discoveries of modern times. No wonder that some doubt has been entertained on the subject, for most of the doctrines which now form the treasury of science are of very recent origin. Moreover, the holy Doctor, who could scarcely have any pre-conception of them, must have started with most incomplete, if not erroneous, notions on the origin and composition of things material. On the other hand, the physical and natural sciences, amid many still obscure facts and bold hypotheses, by means of which they endeavor to

unravel more and more the mysteries of nature, have at last discerned and proven beyond doubt a certain number of experimental truths, so that to call in question their results would be tantamount to rejecting the testimony of our senses. So incontestable appear the conclusions obtained in our own day, so striking is the evidence imparted to some of the new theories, so fruitful are the applications made to human life, so irresistible has become the influence exercised by them over our habits and manners, that it would be rash to deny their action, or imprudent to take no account of their utility.

But, if there really be a contradiction between the system of philosophy advocated by the Angelic Doctor, and certain theories verified by observation or supported by the authority of the best scientists, what confidence can be inspired by a doctrine in which the human intellect, far from being assisted by the senses, comes in continual conflict with the positive testimony of experience? We intend to give in the present essay a brief, and, we hope, satisfactory, answer to this difficulty. To that end we will recall to the minds of our readers the fundamental principles which St. Thomas has brought to a fuller light, and then show how to reconcile these general principles with the best theories which the latest discoveries of modern science have thus far confirmed. A delicate task, indeed, for which one should take great care to trace out the exact limits within which these discoveries must be kept, avoiding the two extremes of partiality and enthusiasm, and especially separating what is presented as truth amply verified by fact from what is proposed only as a more or less probable hypothesis.

I.

It is mainly within the domain of Physics and Chemistry that the sciences have in the last two centuries made the greatest progress. Physics

treats in general of the phenomena resulting from the mutual action of material bodies, inasmuch as this action does not modify their inner constitution, or, at least, neither changes, nor alters their apparent nature. This science, then, considers material bodies as they present themselves in the universe, defining their external characters, studying their properties, determining the laws of their operations, and pointing out the practical means to make use of in art or industry, and for all the wants of mankind. But if any of these properties act in such a way as to modify the constitution of the body acted upon, then it passes from the department of Physics into that of Chemistry, whose office it is to notice the diverse transformations thereby produced, and formulate their respective laws. When, for instance, a ray of light goes through a prism of crystal, it becomes diversified into a series of various colors known by the name of "solar spectrum," but as light itself has not been altered, the phenomenon is merely "physical." But when the same ray of light falls upon a plate covered with certain liquid, the change that takes place in the substance of which the liquid is composed and gives rise to a photographic image, is called a "chemical" phenomenon.

It is plain, then, that the field of exploration open to the physical sciences is rather placed out of the sphere into which enter the philosophical doctrines which we intend just now to examine, and which treat particularly of the intimate constitution of material bodies. Physics, indeed, has nothing to do directly with the origin and constituents of matter, as its object is to observe the characters and classify the properties of matter as actually existing in nature, and to describe as accurately as possible the external phenomena furnished by observation. As to the rest, the physicist is satisfied with "hypotheses" sufficiently probable to account for the facts verified by experience and the laws formulated by means of induction. On this point the theory of light gives us a striking example. Science tells us that a ray of light is a kind of fascicle formed itself of different colored rays, some of which are absorbed and others reflected by opaque bodies, and this it is which begets the various colors. Again, science calculates the swiftness of light, demonstrating that its intensity decreases from the luminous point which is its centre "in inverse ratio to the square of the distance": so much so that none of these conclusions can be doubted without calling in question evidence itself. But what is light? For a long time it was admitted that the action of a luminous body upon the organs of sight was due to the "emission" of an imponderable substance conveyed

through space and translucent bodies, thus striking the eyes to produce therein the sensation of light. Later on, some imagined that it would be more satisfactory to attribute it to the "vibrations" determined by a luminous body in a fluid likewise imponderable, to which the name "ether" has been given, and these vibrations, being prolonged, reach the eye, producing the sensation of sight.

But these two theories are mere hypotheses, which do not solve the problem—as the question still remains: what is that imponderable substance, or what is that ether? And yet physicists are contented with them, because they suffice to account for all the phenomena verified by experience, as well as for the laws controlled by mathematical calculations.

This is not the case, however, with Chemistry. In that branch of science the study of the constituent elements of bodies has gone very far, and the laws according to which mixed bodies are composed or decomposed seem to be settled almost forever. The facts are positive, the experiments conclusive, and most forcible stands the testimony of the senses.

On the other hand, the doctrine upheld by St. Thomas and the whole Peripatetic school rests on certain principles emphatically asserted and thoroughly discussed by all the partisans of Scholasticism, bearing upon the same subject, namely, "the composition of material bodies." Nay, these very principles have, in several of their most important consequences, received from almost all the theologians of the Catholic Church a solemn and official confirmation.

This is, then, the precise point on which turns the whole question to which the present paper is calculated to give an answer: Is it possible to find both in the facts which science ascertains, and in the laws according to which they take place, the natural application and regular development of the principles laid down in the philosophical doctrine taught by St. Thomas?

What is the fundamental idea which underlies the whole system handed down by Aristotle, accepted and amended by St. Thomas? It is that every material substance is constituted by the union of two elements: the first, a subject, or primitive matter, a kind of physical cause, passive and indefinite, having no other power except that of being determined; the second, a form called "substantial," which actuates that power, causes it to become what it is in reality, and imparting to it a special mode of existence, thus placing it in a fixed class of beings.

But what is meant by that primitive matter? "It is," says St. Augustine, "neither a body, nor a

spirit, and it can rightly be asserted that it is, and also that it is not." It is, since we distinguish it from nothingness, and we call it truly a real entity: Still, it is not, since it does not actually exist: though real, it is not complete, and might perhaps be defined "an indeterminate essence." That primitive matter is, then, something which can but mentally be conceived, since from the very moment it appears to us to take any direct or indirect part in a real phenomenon, it is already united to a substantial form, which has made it pass from mere capability into act. Hence the same so-called "first matter" cannot really exist in nature without being clothed in a form; consequently, there is one only "informal matter," and the immense variety of substances which manifest themselves around us result simply from the multiplicity of forms, while these forms are destined by the Author of nature to put in action, each after its own species, the potentialities which that primitive matter contains.

The fact is that in the present economy of the universe "nothing is created, nothing lost," but everything is changed and transformed: in other words, the primitive matter successively passes into diverse forms, and the corruption or substantial alteration of the former immediately precedes the generation of the latter. Why is this? Because the elements of which the material bodies are composed, even the simplest of them, are constantly under the influence of the laws of nature, and when the conditions necessary for the subsistence of one form are substantially modified, another form steps in which determines the primitive matter according to a new mode of substantial existence. Finally, not only do the forms succeed one another, but they establish among themselves a kind of ascending and descending gradation. So it is that a superior form, when replacing an inferior, is not really destroyed, but rather absorbed or re-immersed in the primitive matter; and, *vice versa*, a lower form may, if the proper conditions are at hand, replace a higher one, which ceases to be active, and goes back to the previous state of potential being. Still in neither case does any material body, whatever may be the transformation of its matter, ever admit at the same time of more than one substantial form.

Let us now examine the revelations made by science. First of all, as to what concerns the question of the "first or primitive matter" understood in the sense of St. Thomas and the other scholastics, we know that science has for its object but those phenomena which, directly or indirectly, strike our senses. It is evident, therefore, that its field of observations cannot go beyond what is called

materia informata—that is to say, matter united to its form and presenting a substance actually existing in nature. If, at times, science endeavors to go further and deeper, its assertions have but a hypothetical value, which cannot, consequently, show any formal contradiction with a system of philosophy based on quite different principles. The most that can be said is that these two theories are hypotheses, one of which rests on certain reasons taken from metaphysics and theology which are wanting to the other.

At any rate, what is the hypothesis generally received by the best scientists when venturing beyond the sphere of experiment and the positive observation of facts? In order to account for the composition of material bodies they admit that the "atom" is the principle of their mysterious substance. According to their theory, the elementary molecules of the bodies called "simple," were nothing but an aggregation of atoms, that is, of indivisible particles, without shape or extension; a kind of primitive foundation underlying the whole fabric of the material universe. These atoms should possess no proper characters, but according to the different dispositions with which they meet and cluster, they bring about the first elements of the various substances, and determine the special properties made visible to our senses by their successive phenomena. If now we consider atoms in themselves and such as they have just been described, do we not find, instead of a contradiction, a rather striking analogy between the idea we conceive of their very essence and the definition St. Thomas and his school give of "primitive matter?" Says Cardinal Zigliara:

"It is certain that the different substances which naturally present themselves to our observation are subject to many transformations. The substance itself is successively modified, never annihilated. Though assuming various shapes before or after, it remains always identical. But any change whatever presupposes a 'subject' which passes from a prior to a posterior state: this first subject that admits of nothing previous as to the production of material bodies is what we call 'first or primitive matter.' It must be 'one' in essence, specifically incomplete, informal, indifferent to this or to that shape, but possessing the elastic capability of being substantially specified and determined to action by means of the different forms, as so many forces."

Evidently, all this can be properly said of atoms as well as of the primitive matter. And it is certain beyond a doubt that, if many a scientist does his utmost to enrich those barren atoms with all kinds of properties or attributes which cannot possibly be reconciled with the scholastic system, this effort of imagination, which led them into absurdities, comes only from the fact that they wish to

lay down a sort of foundation upon which to build a system in favor of Atheism or Materialism. The truth is that such a theory is not, nor can it be, supported by any scientific demonstration.

Those sciolists want to get rid of God at any cost whatever. But as they need something to replace Him, and they feel a natural repugnance to look for it, as the pagans of old, in the purely material world, such at least as it falls under their senses, they divide, divide again matter, and, as it were, idealize it as much as possible. Thus, after arriving at the last limit of abstraction, and being unable to go farther than the atom which escapes all scientific observation, they feel (verily we know not how) much more at ease to invest the same atom with the divine attributes, such as eternity, omnipotence, immutability and perfect harmony. Finally, they conclude in asserting, without giving any proof of their statement, that the atom is the fountain-head of all material phenomena, drawing therefrom, and arranging after their own fashion, the few moral laws which their hypothetical wisdom has resolved to preserve in practice.

This is, to be sure, one of those delusions or hallucinations so common to the human mind when it has determined to give up truth and embrace error. One thing, however, remains indisputable: that the atomistic hypothesis which is the starting-point of all those unscientific aberrations, far from contradicting the doctrine of St. Thomas on "primitive matter," rather seems to confirm it. The main difference to be noticed between the two hypotheses is this, that the Thomists simply seek in the primitive matter what is contained therein, whilst the others add to it all that they wish or fancy the atoms should possess.

(TO BE CONTINUED.)

Peter's Chair and Patrick's Sons.

On Tara's hill the famous marble hall
Is filled with kings and priests, and chiefs and bards,
Who all with one accord, their fixed regards,
Direct on Patrick blessed Each and all,
With ear attentive, hearken to his voice.
A tiny shamrock from the grassy sod
Serves him for emblem of the Triune God.
He ceas'd to speak, and Erin made her choice,
To be, of nations Catholic, the first,
To Peter's chair and Patrick's words to cling.
Though sunk in woe, in anguish sorrowing,
To keep her faith when hell had done its worst,
To love the *type* by her St. Patrick given,
And hope to love its *antitype* in heaven.

—Catholic Citizen.

The Drink Habit.

[Lecture delivered before the Temperance Societies and other students of the University, by PROF. WILLIAM HOYNES, A. M., LL. B.]

It is a source of gratification and encouragement to see here this evening so large a number of students who are actively identified with the temperance cause. It affords an example most salutary to other students and to young men generally. And of incalculable importance is this example. Important beyond all computation it is for us to realize that through all the fleeting years of youth we are preparing the chart and adjusting the compass by which life is to be guided and governed.

In the spring the water from melting snow and copious rains flows down from the hills, and out from the valleys, and across the prairies in countless rivulets and tiny streams on its way to the rivers and the sea. But when afterward the summer comes the rivulets and streamlets are dry. Their channels are wholly obliterated or hardly traceable. The water which followed their tortuous courses in the spring sweeps on with resistless force in the currents of the great rivers, or dances and sparkles in the waves and the spray of the sea. In the spring-time of life our acts, thoughts, desires and manners are as easily controlled, checked and directed as the little rivulets or streamlets. But when the summer of life comes they are as fixed and unchangeable in their course as the current of the majestic river—as uncontrollable as the fury of the storm-lashed sea. They have become fixed and settled habits. They have entered into the formation of the character. They exercise incalculable influence in directing the course of our lives. Youth is the proper time to supervise, check and direct them so that they may grow steadily and proceed unerringly to the realization of a useful, upright and honorable manhood.

It is an old and familiar saying that "Habit is second nature." In many cases, it seems to me, it is even more than that. In such cases it appears to have a primary effect. It appears to establish impulses to which weak and plastic human nature readily responds and conforms. But let us hear what the poet has to say with reference to its formation, growth and ultimate strength:

"Habit at first is but a silken thread,
Fine as the light-winged gossamers that sway
In the warm sunshine of a summer's day;
A shallow streamlet, rippling o'er its bed;
A tiny sapling, ere its roots are spread;
A yet unhardened thorn upon the spray;
A lion's whelp that hath not scented prey;
A little smiling child obedient led."

"Beware! that thread may bind thee as a chain;
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give thee pain;
That playful whelp his murderous fangs reveal;
That child, a giant, crush thee 'neath his heel."

In its earlier years life is a blank page. Upon this page it is our privilege to write what we will. We may inscribe upon it the precepts of truth and wisdom, sobriety and industry, honor and manliness; and if we do so, they will direct our course as long as life lasts, leading us steadily and unerringly to increased usefulness and assured success, and earning for us at the same time the respect and confidence of our fellow-men. But if we disfigure the page with scrawling characters of deceit and imprudence, intemperance and indolence, vice and meanness, we may be sure that life must tend with the passing years to a lower and lower level of degradation and wretchedness. With the passing years it must become more and more a failure, more and more contemptible, until ultimately it flickers out and disappears in the darkness of the grave—in the gloom of a future which the better impulses of our nature kindly leave to silence and oblivion.

If it be sought to have the record of life present a beautiful and symmetrical appearance, it must be free from erasures and contradictions. Repugnant acts, and thoughts, and desires must not be inscribed upon it. Unless distinguished throughout by consistency it must utterly fail to inspire confidence. If not marked by earnestness it can give no assurance of stability of character. It must be not less consistent in respect to small things than in regard to important matters. Some people form an opinion as to a man's character from a single act. For example, a single act of dishonesty is viewed as a sufficient ground by merchants and others in business for withholding confidence from the person guilty of it and refusing to give him either employment or credit. The little things of daily occurrence, or the details of life, are the groundwork of habit and enter largely into the formation of character. The poet Young gave expression to a plain truth in saying:

"Think naught a trifle, though it small appear;
Small sands the mountain; moments make the year,
And trifles, life."

Sometimes I think that a careful observer can form a more accurate estimate of a person's character by noticing what he does in small things—in the routine of daily labors—than by attending to how he acts in grave concerns or matters of special moment. In dealing with the small and common things we know that his acts are largely spontaneous, or directed at least as much by habit

as by deliberation and original thought. But in dealing with things of unusual occurrence and exceptional importance we are reasonably sure that his acts do not proceed from habit, for as to such things habit is not formed. In such case he is more likely to look to the approved examples of others as the guide of his acts than to follow or seek the suggestions of his own judgment. In other words, he is likely to act naturally in the discharge of his routine duties, while in matters of extraordinary moment he seeks to be guided by examples and precedents, bearing the sanction of common approval. In the former case his acts are his own; in the latter, they conform in no small measure to the standard of others. If this be true, it would be superfluous to urge that careful attention ought to be given to the details and little things in the routine of daily work. What we say, what we do, and the manner in which we discharge the duties incumbent upon us, may furnish careful observers with the key to our entire character, enabling them to form an opinion as to whether it is strong, positive, genial, generous and manly, or weak, vacillating, morose, selfish and despicable.

Everything in nature may be said to have distinctive attributes, or an individuality of its own. The skilled botanist readily tells you from what species of plants or trees came the flowers or the leaves. you show him. Hand to the geologist a stone taken from the deepest mine or the loftiest mountain, and he promptly classifies and refers it to its proper age, period and group. So as to all material objects. Every human being, too, has peculiarities, and these distinguish him from every other person. In each and every case these peculiarities are more or less consistent with one another. And a rule which applies to one person may be applied to all, proper allowance being made for differences in temperament, condition and surroundings. Viewed from this standpoint, one cannot but be persuaded that a person having the power to read and understand human nature can form a judgment more or less accurate as to the entire character from a single expression he may hear, or a single act he may witness. How important it is, therefore, to be careful in respect even to little things or details of life! How important not to prejudice by word or act your claim to a manly character! If you discover in your plan of life a tendency toward anything low, mean and unmanly, summon all the powers of your will to stamp it out and to destroy it forever. Otherwise it will sear the soul, blunt the conscience, burn into your being, wither your manhood, and blast all your prospects.

Habits are formed in whatever course we follow, whether it be good or bad. If we have the requisite stability, will-power and capacity for reflection we can as readily start and persevere in a proper course as in an improper one. If at the outset we reflect carefully upon the probable consequences of the things we propose to do, we can so regulate our course as to avoid mistakes, earn respect, and deserve confidence. It has been said that "Things are achieved when well begun." And with equal truth it may be said, "To begin everything well is the promise of good habits and a useful life." We all know that every time a thing is done its repetition becomes easier and easier, until finally habit, which proceeds by its own momentum, as it were, becomes formed and established. How important, then, to begin well! In forming good habits and building up a manly character it is absolutely necessary to discriminate carefully between right and wrong, and both head and heart must decisively pronounce in favor of right. To your own sense of justice it is given to exercise the power of distinguishing between right and wrong. And in that delicate matter your conscience will not mislead you if you hearken to its dictates and remember the instructions and moral lessons received from parents and teachers. These remain unobscured and ineffaceable as long as life lasts. We all know that even the nursery tales with which our parents were wont to amuse us remain indelibly impressed upon the memory. And every moral precept that came from their lips is like an anchor in all the storms of life to hold us close to the line of honor and duty. So we may depend upon conscience when properly directed to guide us correctly in distinguishing between right and wrong.

However, there is one insidious evil against which moral teaching merely is often unavailing. It is an evil against which you cannot be too frequently admonished—against which you cannot too circumspectly guard. Though spoken of as one evil—an insidious evil—it is the origin of countless evils and vices. It is the foe—the merciless foe—of the whole human race. It is the cause of untold miseries, cruelties, dissensions, quarrels, affrays, and even murders. In the fell brood of ghastly shapes that attend upon it are gaunt poverty and sad despair; abject squalor and hopeless suffering; physical degeneracy and blighting madness; wan disease and inexorable death. Insidious and deceptive, it becomes with lapse of time the most colossal, persistent and defiant of evils. Apparently incapable of harm at first, it gives little or no warning of the danger of compromising with it.

But to compromise with is to yield to it, and by yielding to it we establish habit. Then the real danger of the situation for the first time appears. Habit once formed, its indulgence becomes a persistent craving. And how difficult to realize the tension, the efforts, the constant struggle necessary to resist that craving! To realize it is to understand the refinement of misery and suffering with which it is sought in mythological lore to invest the situation of Tantalus. Too late it is seen that no pleasure or enjoyment experienced in yielding to temptation during the growth of the habit can compensate for the struggles and suffering incident to an earnest resistance of its craving for indulgence after it has been formed and become fixed. Its victims are as helpless as a creature in the coils of a monstrous serpent.

Is it not superfluous to name more definitely the evil to which I refer? You know that it is intemperance. Evil of evils, the mere mention of the ruins and horrors in its wake, sufficiently identifies and points it out! I dare say all of you have heard or read that alcohol, the active principle of intoxicating liquors, is a deadly poison. Taken into the stomach, it quickly produces death. This fact is stated upon the authority of all medical works that treat of the subject. It admits of no question. However, I may be told that people do not drink alcohol. But they do, for it enters into and forms a constituent part of fermented or intoxicating liquors of all kinds. Some of these liquors in common use contain more than 50 per cent. of alcohol. For example, the average percentage of alcohol in wines and liquors ranges from 4 per cent. in beer to 19 per cent. in sherry wine, and 54 per cent. in the standard whiskies. To drink them regularly and inordinately is as fatal as to take unconsciously from the hands of another, with food or drink, arsenic, strychnine, laudanum, or some similar poison, in doses regulated and designed to end life in a certain time. In the trial of cases in criminal courts it is sometimes shown that death was caused by the administration of poison at regular intervals for a determinate period. The hapless victim may have suffered constantly while unconsciously taking the poison, and meanwhile he may not have had even a suspicion as to the cause of his suffering. And the cause may finally have been ascertained only by a post-mortem examination. When death results from the administration of a mineral poison, all of it may sometimes be found in one or more prematurely deadened organs of the body. But where a vegetable poison is administered it may be assimilated by the blood, the tissues, and the organs

of the whole body, and reliable or visible traces of it may be lost before a post-mortem examination can be made. But with no less certainty and efficacy than the mineral poison does it extinguish the vital flame. In like manner, spirituous liquors act upon the system. They permeate it throughout, and the continued and persistent use of them operates as a slow poison. They serve to harden and diminish the size of the brain. They retard and stunt the growth of the young. They congest and tend to destroy the minute fibres, tissues and blood-vessels of the body. They fill their victim with disease and disorders. They contribute to bring on early decay of the physical and mental powers. They invite premature death. Insurance statistics and carefully prepared tables showing the expectancy of life in the case of inebriates and total abstainers indicate that at the age of 20 years the latter are likely to live three times as long as the former. In other words, the probabilities are that the former will die about their 35th year, and that the latter will live to the age of 64 years. At 30 years the probabilities are that death will overtake the drinker about his 44th year, and that the sober person will live to the age of 66. At the age of 40 the drinker has a chance of living to be 51, while a sober man of the same age may hope, with equal likelihood, to celebrate his 69th year. These tables are approximately correct. Insurance actuaries use them daily as a guide to the risks they assume.

Moreover, the habitual use of intoxicating liquors is a common cause of insanity. Shakspeare pertinently refers to how weak and foolish men must be to put into their mouths an enemy that steals away their brains. Such an enemy surely is intoxicating drink. The record of the United States is by no means the worst in the world in this respect, and yet 26 per cent. of all the insane in our country have been brought to their unfortunate condition by the use of intoxicating liquors.

Intemperance, too, is the parent of pauperism. In a short time it renders its victims incapable of working steadily, reliably and effectively in any occupation. It robs them of all sense of manly pride in the ratio that it incapacitates them. It degrades them to a plane upon which they become eager recipients of public or private charity. Fully three-fourths of the inmates of alms-houses and asylums throughout the country were brought to the lamentable state of destitution, helplessness and wretchedness in which they are by strong drink. Poverty would be almost unknown in this favored country were it not for that merciless demon. Look

through the towns and cities! Look where you will throughout the land! Can you not observe that many workingmen spend more money annually than their employers for beer, wines, and the more ardent spirits? By faithful work, sober life and prudent economy it is within the power of every workingman blessed with health and fair capacity to save from his wages in ten, fifteen or twenty years sufficient to make him independent and to enable him to live in comfort during the remainder of his life. He need not work another day in the routine of daily toil unless of his own volition—unless he prefers to continue in the active ranks of industry. Unfortunately, however, it is only in exceptional instances that workingmen pursue this salutary course. In ordinary cases their entire wages appear to be the measure and standard of their needs. Under such circumstances, it is quite out of the question to make substantial progress toward independence and comfort. The want of self-control evinced by such extravagance readily opens the door to intemperance; and intemperance and extravagance go on steadily from year to year in the nefarious work of recruiting victims for the ranks of pauperism. But this remark applies as well to men in the professions and in business, to the rich and the petted heirs of fortune, as to ordinary workingmen. The same cause produces like effects in all that come within the blighting range of its operation. All who indulge themselves in intemperance and extravagance, no matter what their wealth or station, tend rapidly downward to degradation, poverty, misery, helplessness. Intemperance blunts all the finer sensibilities of the soul, stimulates the natural capacities to an anomalous and diseased activity that quickly burns them out, and subjects the physical and mental powers to a degrading bondage that entails premature decay and death. In short, it undermines, lowers and destroys the whole manhood. And when manhood is gone, all is gone.

Aye, intemperance makes millions poor, and so it keeps other millions. The liquor bills of the people of the United States foot up annually a grand total of not less than \$1,000,000,000. Every year they spend for intoxicating liquors a vast aggregate that would almost pay the entire National debt. A war great as the War of the Rebellion could be carried on at an expense no larger than that currently entailed by the consumption of wine, beer and whisky. One-fifth of the money thus regularly thrown away would pay pensions to the surviving soldiers of the war. The surplus in the Federal

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Notre Dame, March 17, 1888.

—That greatly missed and eagerly looked-for "first letter" of our esteemed travelling correspondent has at last reached us. As expected, a perusal of its contents has intensified our regret at its late reception; but we shall take pleasure in printing it in our next issue. The heading prefixed to the letter in this number is that which our reverend correspondent gave to the first communication.

—To-day is everywhere observed by all true and patriotic Irishmen in honor of St. Patrick, Ireland's holy patron. It is Ireland's festal day, a day of pride and glory to the Irish people—one that brings home to them the realization of the great principle which has sustained them through weal and woe that all should be sacrificed rather than deny God. It is a day which should by its observance arouse in every American heart sympathy for the oppressed across the sea; for, not long ago, our forefathers struggled for the same recognition and the same rights which the people of Ireland are now endeavoring to obtain. Notre Dame is not backward in conferring honor where honor is due, and we trust that the exercises of this day will in every way befittingly celebrate the glory of him at whose footstep on the shores of the Emerald Isle "Christianity burst forth with the sudden ripeness of a northern summer."

The Lætare Medal.

Some seven years have now elapsed since the University inaugurated the custom of bestowing each year a medal on some member of the American Catholic laity distinguished in Literature, Science, or Art. This testimonial, now well known throughout the country, serves as a recognition of great services both to religion and science. It is given in the form of a richly ornamented gold medal appropriately inscribed, and is conferred on "Lætare Sunday" or mid Lent.

On Sunday last, the "Lætare" medal was presented to Commendatore P. V. Hickey, the distinguished Editor of the *Catholic Review* of Brooklyn, N. Y., and all among the Catholic American reading public will agree that it was right worthily

bestowed. After a brilliant collegiate course at Maynooth, Ireland, Mr. Hickey came to this country, then about twenty-one years of age, and for upwards of twenty-five years has ably served the cause of Catholic journalism. In 1872 he founded the *Catholic Review*, whose merits are so well known throughout the length and breadth of the land. A few years afterwards some of the archbishops and bishops of the United States, in recognition of his signal services to religion, submitted his labors to the Holy See, to mark which Pope Leo XIII created Mr. Hickey a Knight of St. Sylvester in a flattering brief recounting the benefits he had conferred on the Church as a Catholic publicist. To counteract the mischief arising from many pictorial journals, Mr. Hickey started the *Illustrated Catholic American* in 1877, a journal that has had marked success. As a publisher he also issued a series of works of a high character, chiefly known as the *Vatican Library*, and of extensive circulation. To further mark appreciation of these varied and continuous services, the Holy Father was pleased to invest Chevalier Hickey with the dignity of Knight Commander of the Order of St. Gregory the Great, one of the most exalted degrees of Knighthood in the gift of the Holy See. Last year Mr. Hickey started the *American Catholic*, a weekly paper supplementary to the *Review*, and designed for the more generally extended circulation of Catholic news. Its success is a guarantee of the utility and timeliness of its mission.

The gold medal which has been forwarded to Mr. Hickey is beautifully enamelled, and bears on one side the inscription *Magna est veritas et prevalebit*, surrounding a field of blue, surmounted by scroll, book and pen. On the reverse, which is also enamelled, is the inscription: "Presented by the University of Notre Dame to Commendatore P. V. Hickey, in Recognition of His Services to the American Catholic Public." A gold bar, to which the medal is attached, bears the inscription, "Lætare Medal." Accompanying the medal is the following address:

VIR HONORATISSIME:

Græcia victores palma decorare perenni,
Et vatum frontem lauro redimire solebat;
Roma ducem invictum claro generosa triumpho
Donabat totam plausu resonante per Urbem:
Libera sed tellus ocit bella, horrida bella,
Quæ matrum lacrimas pariunt sædantque cruore
Belligeros. Pacem cum libertate colendo
Nos placidas animi dotēs miramur et artes.
Nostra domus, tantum studiis addicta quietis,
Quoque anno statuit certamina mentis iniri,
Ut dignum ingenio pignus conferre valeret,
Eximioque viro "LÆTARE NUMISMA" daretur.

Te quidem, Scriptor nimium modeste,
Credimus summos meruisse honores,
Quem fovet lumen Fidei atque acumen
Mentis adornat.

Semper Hibernus patriam tuetur:
Miles armatus calamo vel ense,
Civibus tandem peperit cruenta
Morte triumphum.

Quanta vis belli! Calami potestas
Major armorum rabida fragore:
Latius lingua reboant utrumque
Prela per orbem.

Te bonum civem et calami peritum
Quis neget? NOSTRÆ DOMINÆ clientes
Scripta mirantur, simul et salutant
Corde Magistrum.

Ecce librorum series honesta
Editur, veri facies nitescit
Publice, ac sano populus libello
Jura docetur.

Quin nova in lucem subito vocatur
Charta, quæ cives stimulet bonos, et
Vertat ignavos vitio, tyrannis
Stigmata inurat.

Quum sacras leges patriæ Deique
Advocas, veræ Fidei patronus,
Te diu virtus "EQUITEM," recenter
Papa creavit.

Perge tuos calami gladio defendere cives:
Quid timeas, victor, prælia adire nova?
Perge laborantes nunc conciliare patronis:
Hoc opus, hic labor est! Perge, juvante Deo!
Quod si justitiam plebem servare jubebis,
Aurea florebit pax, pietasque domi.
Perge! Deus tecum pugnat; tua ROMA secundat
Scripta: tibi semper VIRGO MARIA favet!

Silhouettes of Travel.

IV.

We have entered Utah, the Mormon Palestine of the New World. From a topographical standpoint the appellation is not altogether fanciful or arbitrary. For here also we have rugged mountains, fertile valleys, a Dead Sea and a Jordan River; and as at some remote, pre-historic or geological epoch the valley bordering on Canaan's sacred stream was covered with a mighty sea, so also the valley of the Great Salt Lake once formed the bed of an immense body of salt water that finally burst through its barriers towards the north, and found egress into the Pacific Ocean, by the Snake and Columbia rivers. Two or three water-marks, or lines, plainly visible on the mountain sides, indicate as many distinct periods of the recess of this ancient

Mediterranean, which must have covered by many hundred feet the extensive basin of the Great Salt Lake, and extended from near the confines of Arizona far into Idaho.

But here our comparison ends. No one but a Mormon would for a moment think of likening Brigham Young with Moses, or Joseph Smith's followers with the people of Israel. A true prophet bears as much resemblance to the founder of the latter-day saints as "Hyperion to a Satyr," the Cedar of Lebanon to the wayside thistle. Smith, however, may be termed the Mohammed of the nineteenth century. His life, doctrines, revelations and miracles are but the superstition, sensualism, fatalism and fanaticism of the imposter of the seventh century in Arabian deserts, somewhat modified by the humanity and culture of the nineteenth century on American soil. As Solomon says there is nothing new under the sun; the aberrations of the human mind and heart appear to run in cycles; the boasted theories of our modern agnostic or atheistic socialists are but the speculations of Grecian philosophers, or the sacred myths of the Hindoos, done up in modern scientific phraseology or jargon. The Book of Mormon is the counterpart of the Koran, but it surpasses the latter, if possible, in the grotesqueness of absurdity. It is an *olla podrida* of historical rubbish, theological rhapsody and gross materialism, except where it follows the Sacred Writings of the Old or New Testament, Joseph and Mohammed founded their mission alike on the revelations of angelic visitants, and on miracles which bear on their face the stamp of fraud and absurdness.

The saints, it is true, allege the testimony of witnesses who beheld the heavenly messengers, the plates containing the Book of Mormon, the Aaronic and Melchisedecian institution of Joseph in the priesthood. But what is to guarantee the veracity of Cowdery, Whitmer and Harris? For a consideration witnesses *galore* to any alleged fact or fiction can be obtained almost anywhere, as our law officials can testify, and the trio named were not men of heroic mould. Mormon theology is anthropomorphistic. As expounded by Elder, Orson, Spencer, it materializes the Deity; and as laid down in the Book of Doctrine and Covenants, it logically annihilates the Trinity. It can scarcely be designated Christian, even in the broadest acceptation of the term. Its motives, rewards, and punishments, are similar to those of Mohammedism, and, like the latter iron-bound system of superstition and sensuality, it is destructive of all freedom and of all higher progress whether moral, social, intellectual,

or even material. Mormonism can no more exist on American soil beneath the Stars and Stripes than slavery could; and, notwithstanding the efforts made by fanatic missionaries to fill up the defections in its ranks, and man the walls of Zion with ignorant proselytes from Great Britain, the Scandinavian peninsula, Denmark, Switzerland, and some of the Southern States, its doom is sealed by the advancing civilization of the Gentiles, and the *Mane, Thekel, Phares* of its downfall are written on the walls of its unfinished and roofless temple.

But we are already at Ogden, over 1500 miles from the Garden City, and over 800 from San Francisco. Ogden is next in importance to Salt Lake City. The population, which chiefly consists of the latter-day saints, numbers 10,000. Though not characterized by the push and activity of a town of its size in the East, it is a place of much solidity and wealth. From it run the Utah Central to Salt Lake City, and the Utah and Northern railway into Idaho and Montana. Both are branches of the Union Pacific. The Utah and Northern railway connects with the Oregon Short Line in Idaho, and continues to run north from Pocatello as far as Butte City and Helena, the capital of Montana, tapping the richest silver and copper producing region of the continent. I stopped over for a day to see my old friend, Mother Annunciata. I was delighted to find many old acquaintances among the sixteen Sisters of Holy Cross who conduct the Academy of the Sacred Heart. Among others, Sisters Purificazione and Jerome. The number of boarders in the Academy is 75, of day-scholars, about 160. A goodly number of the patrons of the institution are non-Catholic. Many of them are Mormons. Such is the excellence of the training, moral, physical and intellectual, furnished by the good Sisters to their pupils that the most inveterate religious bigotry and prejudice must at length appreciate and then profit by it. The progress in literature, art and science, especially in music, made by the young ladies of the far West, under the guidance of the Sisters of Holy Cross, can favorably compare with the record of many long established educational institutes in the East.

"Westward, the course of empire takes its way,"

—and westward the Muses may also migrate to "grow up with the country" unless the enlightened East shall look to its laurels. I had also the pleasure of meeting the Rev. Pastor of this place, and enjoying his warm hospitality. He is a graduate of All Hallows, Dublin. Though young in years, he is a gentleman of wide experience, of profound and varied erudition, and well known throughout

the Territory as a zealous missionary and eloquent pulpit orator. Within the last five years, he has built up and organized a large and fervent congregation of Catholics in this portion of the Lord's vineyard. At the Union Pacific, or St. Lawrence hospital, I found four Sisters of Holy Cross engaged in nursing several patients who seemed very grateful for the gentle care lavished on them by these good Samaritans.

The great Basin of Salt Lake is bordered by mountains which abound in all the treasures of nature's laboratory—gold, silver, iron, lead, copper, antimony, sulphur, salt, marble, limestone, sandstone, isinglass, slate, ozocerite, brick and potter's clay, and firestone. If the "undevout astronomer is mad," as Young says, the unbelieving geologist is no less so, beholding as he does the vestiges of the Almighty Hand that built up the world, and contemplating "the inner caves of God's great granite safes, where the gold and silver have been stored for ages to enrich this generation, fastened with time-locks, set for the advent of the railway." The fertile and inexhaustible soil of the valleys by proper irrigation, favored by a mild climate and sunny sky is well adapted to the growth of cereals, and more especially of fruit, tubers and vegetables of every description, while the raising of stock and sheep is beginning to form a most important industry.

S.

The Drink Habit.

(Continued from page 407.)

Treasury, of which we so often hear, and with reference to which we read so much, would pay the liquor bills of the people for about one month. Enough is thus expended to buy all the real estate in the country in about 12 years. The maelstrom of the sea is harmless in comparison with what the maelstrom of intemperance is to human life. A ship may occasionally founder in the one, but in the other, millions of lives are wrecked and fortunes incalculable are dissipated and lost. The victims of accidents on sea and land—the victims of fire, tempest, war and pestilence—do not outnumber the victims of intemperance. In the United States there are almost 1,000,000 habitual, helpless, hopeless and irreclaimable drunkards. In addition to this vast army of unfortunate creatures, already dead to everything rationally designed to make life useful, honorable and successful, there are about 4,500,000 men and women on the danger-line. They are ranked as alcoholics, or persons more or less addicted to the use of intoxicating liquors. And it may

safely be said that at least as many more are moderate or occasional drinkers. There is throughout the country, on an average, one saloon to every 275 souls of the entire population, including men, women and children. The dealers in distilled and fermented liquors number approximately 200,000. And their saloons everywhere are, generally speaking, the favorite resorts of gamblers, thieves, burglars, pickpockets, and other classes of lawless men. Of all the crimes committed throughout the country—of the arrests made and trials that take place in the several kinds of criminal courts—fully 70 per cent. are traceable to the use of intoxicating liquors. Intemperance! Evil of evils! How closely in its wake follow pauperism and crime, squalor and misery, vice and wretchedness!

We shudder to think of the effects produced by the continued use of opium. It ruins mind and body. It seems to bestialize and destroy all semblance of soul in its unfortunate victims. An aversion to association with them is commonly and naturally felt. Their presence in social intercourse is hardly less disagreeable than would be the presence of the insane or demented. And yet the same tastes and passions that make a person the slave of opium make him also the slave of alcohol. Opium cannot undermine and destroy the body and mind more quickly and effectively than can alcohol. Moreover, do not many shrink from the drunkard with as strong an aversion as they exhibit to familiarity with the opium-eater and the insane? Indeed, does not alcoholism make men insane? From the part of the world where opium and other deleterious drugs of like kind particularly flourish came alcohol originally; and yet throughout that region it has for centuries been regarded as more injurious than opium, more venomous than the asp, more deadly than poison.

A demon of darkness permitted to plague and do his worst among men could not do them more harm than the demon of intemperance. While under its influence, and held fast in its grasp of iron, most men become radically changed, exhibiting a duality of nature. Men peaceful and well disposed when sober are made quarrelsome and vindictive by it. Men who would ordinarily shrink with unspeakable horror from even the thought of theft, immorality, cruelty and murder, are changed by its immoderate use into monsters of lawlessness and vice, malignity and crime. Lips pure and truthful in sobriety hesitate not in drink to slander nearest friends, to speak the foulest language, to utter the most appalling blasphemies. The father, fond of home and family, is changed by

drink into a brawler in the night, a tyrant cruel and heartless to atrocity toward his innocent and helpless children, a wretch so wicked and depraved as to be capable of abusing and beating his unfortunate wife, whom even a spark of true manhood would cause him to protect and cherish. Aye, drink is a demon! Too often it makes the drunkard a very devil! Too often it changes his home, whether palace or cabin, to a "hell on earth!"

That satanic personage Mephistopheles, as described by Goethe, never pursued and haunted the wretched Faust more persistently and indefatigably—never owned and controlled him more absolutely—than intemperance sticks to, and owns, and controls its victims. Shapes hot from fiery Tartarus could hardly be more startling and terrifying than the shapes with which the frenzied fancy of the drunkard fills the chamber in which he sleeps, the home in which he lives, the landscape that he sees. What tongue may undertake to describe the venomous reptiles of every size, and shape, and kind that around him coil, and crawl, and hiss? For him all the land they cover; all the sea they fill. Wild beasts surround and worry him. Fiery dragons fly through the air. The forests are armies of merciless Titans, sent to kill, plunder and destroy. For him—

"Horrors upon Horror's head accumulate!"

The horrors of that awful day when the earth shall be filled with fire, and the firmament rolled together as a scroll, are vividly anticipated and actualized by his frenzied fancy. Terrors multiplied pursue him by day and fill the night with appalling spectres. He lives and dies in the torments of a hell on earth—a hell of his own making.

In bringing these remarks to a close I take occasion to state that, owing to a desire to keep them within reasonable limits as to duration, I refrain from touching upon a number of topics that otherwise might properly enough be treated this evening. However, I may at some future meeting of the society speak to you again upon the temperance question. Should I do so, I shall have something to say about the absurd habit of "treating," the great importance of example and moral suasion in calling the attention of people to their duty in behalf of temperance, the legislative measures so long mooted for the repression of intemperance, the great public expense indirectly entailed through prevalence of the drink habit, the general effects of the evil upon the institutions of the government and society, etc. I may also undertake to show that the use of intoxicating liquors does absolutely no good, except when administered in certain cases

exclusively as a medicine, or as arsenic, strychnine, morphine, laudanum, and other poisons, are occasionally administered.

In conclusion, I may be permitted to repeat that youth is the proper time to lay the foundation of a useful, upright, self-reliant and honorable manhood. Let the habits formed all tend to erect upon this foundation a superstructure beautiful in its symmetry, perfect in its workmanship, majestic in its strength, and admirable in its utility.

"Compass its walls;
With solemn pomp your eyes quite round it cast,
And see if there you find one stone misplaced."

If you find any defects or mistakes in the foundation you are building, this is the time to remove or correct them. If you wait until the superstructure shall have been built, it will be too late. All your efforts to remove or correct them may then be unavailing.

There is but little exaggeration in saying that life, with all its years, and bright prospects, and magnificent opportunities, is still before you. As the years go by, and age comes on, these opportunities and prospects will steadily decrease and diminish. No one may now say that this or that one of you may not achieve exceptional success, attain to highest honors, or rise to commanding eminence in trade, business or professional life. At any rate, it can be said that all of you who build wisely may safely be viewed as at least heirs to such prospects and opportunities—to all that the future has in store for a bright, active and upright manhood. In 20 or 30 years but few of these bright prospects and golden opportunities will glisten for you upon the tree of life. Now is the time to look forward and to prepare to reach out and take your share of them in the speedily approaching competition of the world's active strife. But if you fail to secure bright honors, conspicuous success and bountiful fortune, you can at any rate look with reasonable certainty to experiencing, in having deserved them, a calm contentment, holy peace and true happiness rationally preferable to the pleasures of their actual realization. You can count upon finding that independence of soul and contentment of heart abide nearer the skies than the honors that success secures, or the pleasures that attend fortune.

—Not a few of the old students of Notre Dame will be pained to learn the sad news of the death of BROTHER ADOLPHUS, who departed this life at Watertown, Wis., on the evening of Wednesday, the 14th inst. He entered the Community in 1856, and made his Religious Profession in 1859. From

the time of his entrance into religion up to the year 1864, he was intimately associated with the students of the University. After that time, obedience called him to other work in teaching in schools connected with the missions of the Congregation. He possessed a more than ordinarily endowed mind, and was well known for his deep, analytical and practical knowledge of the Irish language. His efficiency as student and teacher, and his devotedness as a religious have made themselves manifest in countless ways, and it would be out of place for us to enter into details here. In the seventieth year of his age a pulmonary complaint seized him, and after a few months' illness the heavenly messenger came and called him to his reward. May he rest in peace!

—It was with sincere, profound sorrow that the students received, on Tuesday last, the sad intelligence of the death of SISTER MARY OF ST. URBANA, the Directress of the College Infirmary. For a number of years this devoted Sister held the position of superintending the care of the sick at the University, and the many, past and present, who experienced her kind, gentle, beneficent ministrations will not fail to pay their mite of gratitude, by breathing a prayer to Heaven for the repose of her pure soul. With touching and appropriate solemnity a delegation from the students attended the funeral services and escorted the remains to their last resting-place at St. Mary's. May she rest in peace!

Local Items.

- Erin go bragh!*
- Burbank was a success.
- Fifteen perfect bulletins.
- The Staff will take neither bribes nor bluffs.
- The little boomlets will ere long begin to boom.
- Dress parade gave way to the bulletins Sunday evening.
- Carpenters are putting up new stair ways in Science Hall.
- The Mendelssohn Quintette Club is announced for April 14th.
- Competitions in the collegiate courses were held this week.
- The bulletins for January and February were read out last Monday.
- The Senior Archconfraternity was out for a walk Thursday morning.
- The exercises of to-day are complimentary to Rev. Vice-President Zahm.
- Mr. P. J. Nelson was called home Tuesday by the serious illness of his sister.
- Rev. Father Morrissey officiated at St. Patrick's Church, South Bend, last Sunday.
- Mr. S. J. Craft will defend the next thesis before the Academy of St. Thomas Aquinas.

—Last week's article on "Stroke" caused considerable commotion in literary circles.

—Everyone is rejoiced at B. Hilarion's convalescence, his old boys in "second" especially.

—W. Walsh has been appointed Fourth Corporal of Company B, Hoynes' Light Guards.

—Mr. Henry Luhn has been chosen by the players to act as Captain of the special football team.

—Mr. S. C. Behenna, representing the McGibeny family of musicians, was a caller at the College last Saturday evening.

—The warm weather brought out the bicyclists who took advantage of the fine track afforded by the College walks.

—According to measurements taken Thursday morning, the ice on St. Joseph's Lake was twenty inches in thickness.

—"Chippie Row" is the next thing that needs reforming. It should be made to face either the music or the audience.

—Under the able management of Mr. Heine-mann, the Library is beginning to be properly appreciated by the students.

—The regular football teams will be chosen as soon as the suits arrive. A series of championship games will then be played.

—One of the boys received a bunch of real Shamrock last Sunday from the old country. It came from Galway, Ireland.

—The Lemonnier Boat Club acknowledges the receipt of a handsome gift from Mr. A. McDonald, the South Bend photographer.

—Work on the new Novitiate will begin next week. Workmen are busily engaged removing the debris from the site of the building destroyed by fire.

—The football boom is limping already, Freddie has opened up the old stand, and is again busily engaged in twining laurels for the Garden City aggregation.

—Mr. J. McDermott has been invited to exhibit his remarkable proficiency with the gloves in a lecture before the lovers of the manly art on Tuesday evening next.

—The bulletins of the classical students were especially good. This cannot be otherwise than a source of gratification to the instructors and students of the classical course.

—"The Virtues and Power of St. Joseph" was the subject of a well-delivered and highly appreciated discourse held by Rev. Mr. Thillman, C. S. C., in the Seminary Chapel on the first Friday of March.

—Very handsome carpets for the extension to the new church have been presented by Mr. Alexis Coquillard, the great wagon manufacturer, and Messrs. Wyman & Co., the enterprising merchants of South Bend.

—Mr. D. Donahue, who has just been called to his home, has requested us to express through these

columns his deeply grateful feelings to the students of the Senior department for the recent wholly unexpected, earnest testimonial of the innate kindness and goodness of their hearts.

—Rev. T. E. Walsh, C. S. C., President of the University, left Wednesday evening for Europe to attend the sessions of the International Scientific Congress, which meets in Paris on Easter Monday. He carries with him the best wishes of the Community, Faculty and students for a safe and pleasant voyage and speedy return.

—Members of the graduating classes of the various departments were present at the funeral services held over the remains of Sister M. Urbana last Wednesday morning. Sister Urbana participated in the management of the Infirmary, and will be long and gratefully remembered by many whom she nursed and cared for in their hours of illness.

—Before his departure for Europe, Wednesday evening, Rev. President Walsh addressed the students and bade them good-bye. He hoped on his return to see evidences of good work done during his absence. The hearty applause which greeted the close of the remarks showed the appreciation of the boys for their President.

—The Librarian of the Lemonnier Library returns grateful acknowledgments to Rev. Vice-President Zahm for a large and valuable collection of books relating to the history, religion and topography of Alaska, Mexico, and the Sandwich Islands. The books were collected by Father Zahm when he visited the above-named countries, and form a valuable addition to our already well furnished library.

—A letter from Governor Gray states that the new rifles promised the military companies of Notre Dame will be sent as soon as the State Quartermaster-General can attend to the matter. Few understand the difficulty of securing new arms and accoutrements from a State like Indiana which is kept busy arming so many militia companies. Notwithstanding this, Col. Hoynes, by his unceasing efforts and application, has succeeded in obtaining the Governor's promise for a new supply of Springfield rifles, and they will undoubtedly be here shortly.

—A large and appreciative audience gathered in Washington Hall last Saturday evening to listen to Mr. Alfred P. Burbank, who delivered a delightful programme of humorous, dramatic and dialectic selections. The performance was most satisfactory, and fulfilled the highest expectations. The programme was attractive and sufficiently varied to enable the speaker to show his command over various dialects and emotions. The rendition of the scenes from Shakspeare and Rip Van Winkle was particularly enjoyable. All those present were charmed with the entertainment.

—The 16th and 17th regular meetings of the St. Cecilia Philomathean Association were held Feb. 25 and March 6, respectively. Masters A. Hake, F. Pfau, W. Cartier, T. Wilbanks, C. Inderrieden and W. Brannick were admitted to membership.

The debate, "Resolved that High License is more beneficial to the Temperance cause, than Prohibition," took place. Masters C. Burger, L. Scherrer, J. Rheinhard, and T. Darragh defended the affirmative; J. McGurk, J. McGrath, E. Berry, and F. Lane supported the negative. The debate was a very animated one, the disputants being well prepared and speaking without notes. Masters C. Burger, J. Rheinhard, J. McGrath and E. Berry delivered the best speeches. A well-written criticism of the previous meeting was given by Master Rheinhard. Compositions were read by Masters H. Bronson, W. McPhee, F. Flynn, F. Carney, and J. Flynn. Master J. McGrath was then elected Corresponding Secretary. The Association now numbers 36 members—the *clite* of the Junior department.

—The opening game of the football season was played last Thursday afternoon. Following is the *personnel* of the teams:

Captains and *Centre Rush*—E. Houck, and F. Fehr; *Rush Line*—G. Sawkins, E. Melady, W. Silver, A. Larkin, T. Coady, J. McGrath, E. Wilson, E. Coady, R. O'Hara, H. Hull, D. Sullivan, R. Silver; *Quarter Back*—C. J. Stubbs, T. O'Regan; *Half Backs*—E. Prudhomme, H. Jewett, H. Luhn, L. Hepburn; *Goal*—G. Cartier, A. Joyce.

The ground was in fair condition, and the game was hotly contested. After an hour and a half's hard play, the game was called and the score stood 4 to 4, O'Regan and Prudhomme having each scored by a touch-down for their respective sides. Jewett, Luhn, Hepburn, Fehr, and Houck excelled in good plays. Joyce not only covered himself with considerable glory, but also with a large quantity of mud. Mr. P. J. Nelson gave satisfaction as referee.

—The second football game of the season was played Thursday afternoon. The players on the winning side were: G. Houck, *Centre Rush* and Captain; W. Silver, E. Sawkins, J. Maloney, E. Melady, T. Coady, J. McGrath, *Rushers*; P. Brownson, *Quarter Back*; H. Jewett, J. Cusack, *Half Backs*; E. Prudhomme, *Goal*. The other team was composed of F. Fehr, Captain and *Centre Rusher*; F. Albright, J. Wilson, D. Sullivan, E. Coady, P. O'Hara, H. Hull, *Rushers*; T. O'Regan, *Quarter Back*; H. Luhn, J. Hepburn, *Half Backs*; A. Joyce, *Goal*. Only one inning was played, and Captain Houck's men scored four points by a touch-down by Sawkins, while their opponents were unable to score. The feature of the game was the passing by O'Regan, Cusack, Luhn and Prudhomme. H. White acted as referee and gave satisfaction.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Albright, Bowles, Brookfield, Bancroft, Brady, Beckman, P. Burke, Barrett, Barnes, Beckwith, Bronson, Biesington, J. Burns, Brownson, Brewer, E. Burns, Brelsford, Brannick, Barnard, Craft, Cosgrove, J. Burke, Campbell, Cassidy, Chacon, Craig, Chute, E. Coady, T. Coady, Donohue, Ewing, Eyanson, Fitzharris, Finckh, M. Fenton, Fehr, Flemming, Garfias, Goebel, Griffin, Gallardo, Gibbs, Geisler, Goke, Henderson, Heinemann, M. Howard, Hum-

mer, Hughes, Houck, Jennings, Jacobs, Keating, Louisell, L. Larkin, W. Larkin, Luhn, Langan, W. McDermott, McCune, Mattes, Mulkern, J. McDermott, V. Morrison, Maloney, Mithen, McAulister, McCart, Mack, McAuliff, McGrath, Nations, Andrew Nicholl, Alfred Nicholl, Neill, R. Newton, Nelson O'Hara, Orr, O'Regan, O'Shea, O'Donnell, O'Connor, O'Brien, Pollock, Plato, Prudhomme, H. Prichard, Preston, Penler, Parés, Patterson, Rochford, O. Rothert, Stubbs, Scholfield, Stephenson, Suing, Spencer, W. Silver, R. Silver, Tiernan, Tarrant, Woods, Wagoner, Wilkin, Whelan, M. White, H. White.

JUNIOR DEPARTMENT.

Masters Adelsperger, Adams, Anferger, Allen, Bronson, Boyd, Beaudry, Blake, Burger, Benner, Brannick, W. Brown, L. Brown, Brady, Cunningham, Gauthorn, Cooney, J. Connors, F. Connors, Carroll, Case, Chacon, Ciarco-chi, Chute, Coulter, Cullen, Casey S. Doherty, J. Doherty, Delaney, Daniels, Devine, Darragh, Ebner, Elder, Falvey, P. Fleming, Fitzgerald, French, F. Flynn, Freeman, Frei, Grossman, Gray, J. Greene, T. Greene, Gale, Gonzales, Grever, Houlihan, Henry, Howard, R. Healy, P. Healy, Hoerr, Huber, Hackett, Hughes, Hake, Hayes, Joselyn, Kinsella, Kutsche, Lahn, Kehoe, Lane, Lahev, Leona d, Moncada, Monaghan, Merkle, McGuire, McMahon, L. McIntosh, McGurk, H. Mallay, McIvers, McPhee, Miner, McGrath, McKenzie, Mooney, McNulty, Mayer, McCartney, Monarch, Neef, O'Neill, W. O'Brien, G. O'Brien, P. O'Brien, O'Donnell, Paquette, Power, Pecheux, F. Peck, J. Peck, Quinlan, Roth, Rierdon, Reihard, I. Rose, S. Rose, Rowsey, Reidinger, Roper, Roby, C. Schillo, F. Schillo, Spalding, Senn, R. Sullivan, L. Scherrer, C. Scherrer, Simpson, Talbot, Tewksbury, Wile, Wageman, Wade, Wright, Wilbanks, Wood.

MINIM DEPARTMENT.

Masters Ayer, H. Bachrach, S. Bachrach, A. Bachrach, Bloomhuff, Blumenthal, Beckham, Barbour, G. Black, L. Black, Blake, Beerman, Bates, Burns, Bradley, Boettcher, C. Connor, W. Connor, E. Connors, Collins, Connelly, Cummings, Clendenin, Carlile, Cudahy, W. Creedon, F. Creedon, Cornell, Crane, Cohn, Carpenter, Campbell, Durand, F. Dunn, J. Dunn, Jessie Dungan, Jas. Dungan, Doss, L. Dempsey, J. Dempsey, F. Dempsey, Dench, Dorsey, Des Garennes, M. Elkin, E. Elkin, G. Franche, C. Franche, Flannery, F. Falvey, E. Falvey, Firkel, Grant, Griffin, A. Greene, Gerber, Goodwillie, Hinds, Hailan, Hagus, Howard, Hamilton, Healy, Haddican, Halthusen, Jaramillo, Johns, Kerwin, Kutsche, Kehoe, Keeler, Koester, Keefe, Kinsella, Kane, Kaye, A. Loneragan, H. Loneragan, Lansing, Mooney, Marx, Morgenweck, McDonnell, Maternes, L. Mayer, G. Mayer, McPhee, Mott, J. Marre, A. Marre, L. Minor, Neef, Neenan, Nichols, O'Neill, Oppenheimer, J. O'Mara, Perry, L. Paul, C. Paul, Plautz, Parker, Pierce, Quill, Rogers, Ricks-cker, Sweet, Savage, Seerey, Stone, F. Smith, E. Smith, Stephens, Speir, Storey, Taft, Toolen, Trujillo, Tomkins, Thornton, W. Williamsson, Wm. Williamsson, J. Walsh, Welch, W. Walsh, A. Witkowsky, S. Witkowsky, Willien, Wilson, Young, Zieman.

* Omitted by mistake the last two weeks.

Class Honors.

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

COLLEGIATE COURSE.

R. Adelsperger, C. Paquette, W. Blake, G. Tarrant, W. McPhee, L. Scherrer, C. Cavanagh, D. Tewksbury, M. O'Kane, J. Cusack, G. Craig, J. Fisher, P. Brownson, H. Luhn, C. Spencer, M. Dore, E. Kehoe, P. Wagoner, D. Barrett, L. Chute, J. Meagher, W. Akin, L. Meagher, P. Burke, J. Langan, R. Newton, A. Gibbs, P. Nelson, J. O'Donnell, T. Griffin, S. Craft, C. Stubbs, W. Morrison, R. Nations, W. Larkin, H. Brannick, J. Mackey, A. Adams, A. Finckh, W. Rochford, J. Burns, J. McDermott, C. Neill, V. Morrison, T. Goebel, P. Paschel, E. Ewing, H. Prichard, M. Mulkern, G. Houck, H. Jewett, L. Preston, B. Hughes, M. Reynolds, H. Hull.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—A new "Steinway Grand" arrived on Friday last, and was placed in the Vocal hall.

—C. Hurley, K. Hurley and K. Heffron were omitted last week, by mistake, from the "Class Honors" in the 5th class of German.

—The Third Seniors appear in print this week for the first time, in essays read at a class debate. They take a real interest in their composition class.

—The Minims had the privilege of calling on Very Rev. Father General last Wednesday at the Presbytery, Notre Dame. They were received most graciously; after a tempting lunch, and a visit to the Princes' palace, they wended their way homeward, where a recital of their enjoyment made the Seniors and Juniors sigh for the days of their childhood.

—Among the visitors at St. Mary's during the past week were: Mrs. O. Churchill, Three Oaks, Mich.; Mrs. M. Roseheim, Mrs. P. Cavanagh, Miss N. Burdick, Mrs. D. Thornton, Chicago, Ill.; Misses E. and N. Dempsey, J. Dempsey, Manistee, Mich.; J. Zahm, Huntington, Ind.; Miss A. Braddock, Newark, Ohio; C. Laurent, Muscatine, Iowa; E. Hartman, Denver, Col.

—A charming letter from Miss Emma Wright, who is travelling for her health, was received lately from Florida. Her description of the different places of interest she has visited since leaving St. Mary's proves not only an appreciative mind, but also that her health is improving; for her keen enjoyment shows itself in every line. Miss Wright hopes to be able to return to her studies soon.

—The *Chimes*, edited by the Second Seniors, was read at the Academic meeting last Sunday. Very Rev. Father General was present, much to everyone's pleasure. The Misses Sheean and Thompson were the readers, and much of the enjoyment derived from hearing the *Chimes* was due to the manner in which it was read. The young ladies who contributed most to the paper were the Misses McCormick, Flannery, Thompson, Bates, McNamara, Fenton, Sloman, N. Meehan, E. Regan and M. Sheean.

—In the Theoretical music classes, the following deserve honorable mention: *Harmony*—Exercises on "modulation," Miss E. Horn. *Thorough-Bass*—Exercises on "suspensions," Misses M. F. Murphy, H. Guise, M. Rend. For exercises on "intervals" in the Elementary Thorough-Bass Class, Misses E. Flannery, M. Dillon, C. McFadden, E. Kearns, A. Reidinger, L. Van Horn, M. Allen, C. Moran, K. Gavan, O. O'Brien. In the general classes, few names were handed in time for publication—Misses Bub, T. Hinz, M. Davis, M. McEwen, M. McCormick, E. Regan, I. Zahm, L. Weisenbach, M. Burton, C. Dempsey, C. Hurley, M. Piper, M. Sheean, K. Heffron, L. Meehan, H. Meehan, J. English, B. Fenton, K. Connors, P. Sloman, J. Robinson, K. Desmond, E. Foster, M. Hake, B.

Voechting, M. Voechting, F. Marley, C. Kron, M. Mitchell, M. Geer, E. Kohler, M. Richardson, K. Hurley, D. Rogers, M. Thompson, K. McCarthy, A. Longmire, E. Davis, E. Smith, E. Burns. It is hoped; when a few false ideas are blown away by earnest study and sound common sense; the number of deserving names will increase to prove that theory must go with practice.

School-days, the Happiest of One's Life.

I.

(Affirmatively argued by MISS THEDE BALCH.)

The world is at present agitated by many weighty questions: Socialism, secret organizations, and strikes are discussed *pro* and *con*; but all these great subjects are insignificant in presence of the one now under consideration among the Third Seniors, namely: "Are School-days the Happiest Days of Life"? Of course, the days of no two scholars are alike as regards either pleasures or trials, but we will take an average school-girl's life at St. Mary's, name the duties incumbent upon her, the aids she has in fulfilling them, and some of the many advantages she enjoys.

A young girl is sent to school to cultivate her mind and heart; her studies are suited to her capacity; her hours for study are arranged; her time of recreation is assigned; no thought of when this or that duty is to be performed need trouble her; everything is put in running order for her, and her whole mind may be concentrated on her books. She must learn punctuality, order and method; how can she help doing so, when every day she is taught by practice? Everyone around her forms an incentive to make greater exertions toward attaining her object. Her teachers are interested in the development of all her good qualities, and if, in their solicitude, they find it necessary to use sternness, it is only another proof that those around her are indeed friends. Duties over, with what a light heart she goes to recreation, with no thought to mar the pleasure of the hour! Her companions are dear to her, and, with the bond of kindness uniting all, what more could be asked? Then, after a day well spent, and after all hearts have been raised to God to thank Him for His blessings, with a peaceful conscience and breathing a prayer for the dear ones at home, the happy school-girl drifts into dreamland.

"Blessings brighten as they take their flight,"

so let us look on the school-days from a retrospective point of view. In the realities of life, how one loves to look back at the happy, innocent days of youth! What a flood of sweet memories is awakened at the sight of an old school-mate or teacher! Tears rush unbidden to the eye as old years come to mind, and the burden of life seems heavy indeed when contrasted with those bright, sunny school-days. The pleasures that seemed great at school were pleasures only because innocence and truth had never been tarnished; but, after years of contact with the world, a film has gathered over that bright

mirror of innocence, and youthful enjoyments have lost their charm. From how many broken hearts has not the cry escaped: "Would I were a happy child again!" And how many, alas! stained with sin, sigh as they remember the days of youth.

Few, very few there are who would not live over again, if they could, the early years of life, when cares were unknown and joys continuous. The little clouds that rise in the horizon of school-life only serve to make the picture of happiness complete; they are the shadows that throw into bold relief the brightness of childhood. Yes, now that we are preparing to launch on the broad sea of active life, let us make good use of our time and appreciate our security, for when the day of storm shall come and our bark is assailed by the waves of temptation, then will we think with longing of the sunny, safe harbor of school-days—

"Those happy days of childhood,
When care had no part,
And the Angel of Innocence
Dwelt in each heart."

II.

(Negatively argued by MISS ROSE VAN MOURICK.)

The constant repetition of any assertion cannot but have its effect; so it is not to be wondered at that so many say, with all sincerity, seemingly, that school-days are the happiest of one's life. Either school-days are very different now from what they used to be, or those who make such an assertion have forgotten what they had to endure.

Let us take the trials of a school-girl. First of all, she is awakened by some one tugging at the bed-clothes, when she hears the cheering words, "The bell has rung." Then study, study, study is the order of the day, until one wishes books or printing had never been invented. But there are special trials for this period of life: for instance, one young lady, proud of her looks is compelled to brush back her beautifully curled locks; another gets up too early in the morning, and is sent back to bed with a few remarks for her meditation; while a third does not get up early enough, and she has a siege. Thus it goes on from week to week, and month to month. One thing, which is particularly trying is this walking in single file; for all the world like ducks, except that they quack all they please.

Just think of having to spend lovely fall and spring-days in a school-room, puzzling our brains over a problem or a difficult philosophy lesson; studying about men whom we never saw and never shall see,—men who died hundreds and hundreds of years ago; when we might just as well be having a pleasant ramble or ride. Yet those who are enjoying themselves out in the pleasant world sigh profoundly and exclaim: "How happy were my school-days!" They think that is a great comfort to us, no doubt.

Penance class is certainly not a promoter of happiness, and yet it is one of the elements of school-life; absence from home is not a source of happiness, and yet we must endure it. Give a person a dose of bitter medicine, he takes it with difficulty and only after several efforts. Ask him in a month how

it tasted, and he will likely say, "it was not so very bad; after all, it did me good too"; but he will decline taking another dose should it be offered. We think this example quite applicable to our subject. We are not so foolish as to maintain that school-life is not necessary, but we refuse to believe that our school-days are the happiest of our life. And if what we have said for our side is not considered proof conclusive, we will begin to prepare ourselves for a very hard time of it when we say good-bye to school and books.

Tablet of Honor.

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

SENIOR DEPARTMENT.

Par Excellence—Misses Allen, Andree, Arpin, Brady, Balch, Burton, Barth, Bloom, Brewer, Boyer, Beschameng, Blacklock, Beck, Belfield, Carmien, Clifford, Claggett, Conners, E. Coll, Campagne, Calkins, H. Dempsey, M. Desmond, C. Desmond, Davis, Dunkin, Daube, Dorely, Ducey, English, Earley, Flannery, Fenton, Gavan, Geer, Guise, Gordon, Hummer, Hughes, Hertzog, Hellmann, M. Horner, I. Horner, Henke, Hinz, Harlen, Heffron, C. Hurley, K. Hurley, Hoffmann, Hutchinson, Hooker, Johnson, Kearns, Kohler, Kron, Koester, Keyes, Loonie, Lilly, M. F. Murphy, L. Meehan, N. McCarthy, McEwen, McNamara, Moore, C. McCarthy, Marsh, Moran, C. McFadden, J. McFadden, Mitchell, Neff, E. Nicholas, O'Brien, Prudhomme, Piper, Papin, G. Regan, Riedinger, E. Regan, Richardson, Rannells, Snowhook, Sullivan, Stadtler, Saviers, M. Smith, B. Smith, Sloman, Spier, Studebaker, Trask, Thompson, Van Mourick, M. Voechting, B. Voechting, Waterbury, Wagner, Wiesenbach, Wehr, Webb, Young, Zahm.

JUNIOR DEPARTMENT.

Par Excellence—Misses Blaine,* Burdick,* E. Burns,* Campbell,* Churchill,* Davis,* Dreyer,* Farwell,* Foster,* Hagus, Hughes,* Longmire,* Lauth,* Miller,* McCune,* N. Morse,* Mercer,* Newman,* Pugsley,* E. Quealey,* Rhinehart,* Rose,* Rogers,* Stapleton,* A. Thirds,* A. Wurzburg,* N. Wurzburg.*

MINIM DEPARTMENT.

Par Excellence—Misses E. Burns, K. Moore,* O'Mara,* A. Papin,* F. Palmer,* S. Smith.*

* Drew for Politeness Cross, won by Miss Dreyer.

Class Honors.

GRADUATING CLASS—Misses Brady, Carmien, Hummer, Hughes, Kearns, Keyes, M. F. Murphy, Neff, Snowhook, Sullivan, G. Regan, Trask.

1ST SENIOR CLASS—Misses E. Balch, Bub, Clifford, Coll, N. Dempsey, Ducey, Moran, McCarthy, L. Meehan, Riedinger, M. Smith, Van Horn, Spier.

2D SENIOR CLASS—Misses Barry, Kron, Bates, Sloman, Campeau, Flannery, Henke, Fravel, M. Desmond, C. Desmond, Hinz, Harlen, Fenton, Hutchinson, McEwen, Sheean, Thompson, Arpin, Burton.

3D SENIOR CLASS—Misses Allen, Barth, Bloom, Dunkin, English, Fitzpatrick, I. Horner, Heffron, C. Hurley, Moore, Papin, Quill, Van Mourick, Waterbury, E. Nicholas, Hoffmann, Balch, Morse.

1ST PREPARATORY CLASS—Misses Beschameng, Geer, Johnson, Piper, Wiesenbach.

2D PREP. CLASS—Misses Bourne, Brewer, Conners, Hepburn, K. Quealey, Rannells, Smith, M. Voechting, Webb.

3D PREP. CLASS—Misses Belfield, C. McCarthy.