

THE NOTRE DAME SCHOLASTIC.

DISCE QUASI SEMPER VICTURUS.

VIVE QUASI CRAS MORITURUS.

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No. 30.

To a Beloved Kangaroo.

Let others fondly nurse the dear gazelle
Or lavish smiles upon the cockatoo,
No such proclivities my heart imbue.
The zebra's stripes may fit him passing well,
The gay giraffe his haughty throat may swell
With such attractions I'll have naught to do,
Nor shall the spotted leopard charm my view
Or lure me from my home with him to dwell.

No, unto thee do my affections point,
O thou that boundest o'er the boundless plain,
Spurning the sordid earth with supple joint,
Ever shalt thou my heart's best love retain,
Ever to thee my inmost soul be true—
Light of my life, beloved kangaroo!

SUSAN SNICKERS.

N. B.—Some may say that the above is not spring poetry;
but there's a good deal of spring in a kangaroo. Try it.

Slavery.*

BY SIMON J. CRAFT.

There is in the heart of every man a feeling of independence which does not permit him to subject himself to the will of another, unless he finds that the commands are based on legitimate titles. If they are in accordance with reason and justice, he is convinced, and he yields. But when he finds out that the orders are only the will of another, that is, man against man, the thoughts of equality ferment in his mind, the feeling of independence burns in his heart, and his passions are excited. When Christianity dawned upon the world, the slave was placed on a level with brutes; the laws which were placed over him cannot be read without in-

dignation. They were compelled to obey, not on account of superior motives or moral obligations, but because they were the property of their masters. No wonder that these unhappy beings, drenched with misfortune and ignominy, were bent upon vengeance which at the first opportunity was to be executed. The horrible massacre of Tyre, the example and horror of the universe according to the expression of Justin; the repeated revolts of the Penestæ in Thessaly; of the Helots in Sparta; the defections of the slaves of Chios and Athens; the insurrections under the command of Heridoneus, and the terror which it spread in all the families of Rome; the scenes of blood, the obstinate and desperate resistance of the bands of Sparticus,—these are but the natural results of the system of violence, outrage and contempt with which slaves were treated. The laws of the Hebrews tempered slavery to some extent; we also find in Greek and Roman laws, on monuments and inscriptions, proofs that the granting of freedom to slaves in individual cases was of frequent occurrence, especially at the moment of death. But the brutal fact of slavery is incontestable. The evil outweighs the good to an enormous degree. It is what we have seen repeated in modern times, in the catastrophes of the negro colonies. "Such is the nature of man, whoever sows contempt and outrage, will reap fury and revenge."

In the early ages, seen through the mists of legends and myths, woman was a slave. They were considered a mean race, far below the dignity of freemen; they were degraded by the gods themselves, marked by a stamp of humiliation, and condemned to their state of abjection and debasement. Surely, this idea is contradicted by the nature of man, by history, and by experience. Nowhere do we find this degrading doctrine so fully stated as

* Thesis defended before the Academy of St. Thomas, Wednesday, April 11.

in the "Politics" of Aristotle, from the first chapter of which we cite the following passages:

"The wife is by nature different from the husband; so is the slave from the master. . . . A complete family is formed of free persons and slaves. . . . There are some who think slavery is a thing out of the order of nature, since it is the law itself which makes some free and others slaves, while nature makes no distinction. . . . If we compare man to woman, we find that the former is superior, therefore she obeys. The same thing ought to take place among all men. Thus it is that those among them who are as inferior with respect to others as the body is with respect to the soul and the animal to man; those whose powers principally consist in the use of the body, the only service that can be obtained from them, they are naturally slaves."

This philosophy cannot be admitted by any reasonable being. It breaks the social bond with which the Author of Nature has desired to knit together the human race, and places the superiority of man over man, inventing theories to support inequality so degrading and terrible as that induced by slavery. Christianity raises her voice, and by the first words which she pronounces on slavery declares that all men are equal in the dignity of nature and in the benefits which the Divine Spirit diffuses upon earth. "For in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free."

What heart does not dilate at the sound of this voice proclaiming the great principles of fraternity and equality? The imagination delights in the contemplation of the millions of slaves who raised their eyes towards Heaven, and were animated with hope. How deplorable must have been the state of society when intellectual men such as Plato and Aristotle doubted the advantage of equality to women who were of the same race, had the same intellect and the same color as their superiors! They were incapable of holding property, of appealing to the law, of defending themselves; in a word, of acting like ordinary beings in any of the circumstances of life. "But all great reforms are conditions made possible or impossible by the degree of mental and moral improvements in masses of humble, unknown individuals who no more discern that they are factors in a great reform than the rain-drop perceives that it is on its way to help form the rainbow."

The great work of the elevation of woman is no exception. It has been brought about by many small factors, and one great one—Christianity. In the twelfth century chivalry arose: it had its origin in the habits of the Gothic race. Every loyal knight who held his lance near his heart helped in the good work. "The love of God and equality" was the motto of every true knight.

It may be objected that there is not a passage in the Scriptures by which slavery is condemned or prohibited. This is true; for Christianity, formed for the civilization of all nations of the world, abstained—as behooved it—from seeking to destroy the civil constitutions of any. But it does not follow from the silence of the Scriptures that all the civil institutions which then prevailed were right; or that bad should not be exchanged for better. Besides this, should the Church discharge slaves from all obligations to obey their masters—which is the same as pronouncing slavery unlawful—it would have no better effect than to let loose one-half of mankind upon the other? Slaves would naturally embrace a religion which asserted their rights to freedom; masters would not consent to claims founded upon such authority; the most disastrous of all contests might have ensued to the reproach, if not the extinction, of the Christian name. Christianity can only operate as an alternative. By the mild diffusion of its light and influence the minds of men are insensibly prepared to perceive and correct the enormities which folly or wickedness or accident have introduced into their government. In this way, the Greek and Roman slavery, and since these, the feudal tyranny, has declined before it. Christianity saw that the state of slavery was a scourge, like pestilence, war, famine, or anything else of the kind. She made it her duty to labor, to remedy, and to abolish it. Her doctrines did not remain sterile, but were supported by the greatest geniuses of the period, and have been carefully preserved as a precedent down through the ages.

St. Thomas, one of the brightest lights of the Church, appears eight centuries after, and upholds the same doctrine. He does not see in slavery either difference of race, or imaginary inferiority, or means of government: he only considers slavery as a scourge inflicted on humanity by the sin of the first man. It was with this teaching of Christianity as with all her generous doctrines: they permeate the heart of society, remain there as a precious germ developed by time, protecting all families and nations. Christianity suppressed slavery; but, to their disgrace, men established it again in the sixteenth century. This time it was an exception, and restricted to one race of mankind; the wound inflicted upon humanity, though not so extensive, was still more difficult to cure.

The immoderate evils which are produced by slavery were very nearly the same in antiquity as they were in modern times; but the consequences of these evils were different. The slave among the ancients belonged to the same race as his master, and he

was often the superior of the two in education and instruction. Freedom was the only distinction, and when that was conferred, they were easily confounded together. The greatest evil in antiquity was that of altering the laws; among the moderns it is that of altering the manners; and thus the real obstacle begins where those of the ancients left off. This arises from the facts that among the moderns the abstract and transient fact of slavery is fatally united to the physical and permanent reality of color. "The tradition of slavery dishonors the race, and the peculiarity of the race perpetuates the tradition of slavery." No African has ever emigrated to the New World of his own free will; they were excited to war, accused of crime, and taken into captivity without any cause. They are brought to market; no questions are asked about the origin or justice of the vendor's title. With this the wickedness begins. The slaves are torn from parents, wives, children, from their friends and companions, their flocks and fields, their home and country, transported to a foreign land, with no other accommodation on shipboard than what is prepared for brutes. This is the second stage of cruelty from which they are delivered only to be placed in subjection to a dominion and system of laws, the most merciless and tyrannical that ever were tolerated upon earth. The law has abolished slavery; but the negro transmits the eternal mark of his ignominy to all his descendants.

There is a natural prejudice which prompts men to despise whomsoever has been their inferior long after he has become their equal, and the real inequality which is produced by fortune or by law, is always succeeded by an imaginary inequality which is implanted in the manners of a nation. The negro has never had a chance until of late. The same schools did not receive the child of the black and of the European with the same cordiality. In the theatres, gold cannot purchase a seat for the black man. In hospitals they lie apart; and although they are allowed to invoke the same God as the whites, it must be in their own church, with their own clergy. The gates of heaven are not closed against these unhappy beings; but their inferiority is confined to the confines of the other world. When the negro dies, his bones are cast aside, and the distinction of condition prevails even in the equality of death. The negro has been declared free; but he can neither share the rights, nor the pleasures, nor the labors, nor the affections, nor the tomb of him whose equal he has been proclaimed to be; he cannot meet him upon fair terms in life or death.

The legislation of some of the states with regard to slaves presented such unparalleled atrocities as to show how radically the laws of humanity have been perverted. The only means by which ancients maintained slavery were fetters and death; the masters of modern times have discovered more intellectual securities for the duration of theirs. They employed their despotism and violence against the human mind. In ancient times, precautions were taken to prevent the slave from breaking his chains; in our day, measures were adopted to deprive him even of the desire of freedom. The slave-holder in our day, thinking that the negro would be a slave forever, had forbidden him to be taught to read or to write under severe penalties; and as they did not care to raise him to their own level, they sank him as nearly as possible to that of the brutes. They did not reflect for a moment that their interest was to elevate, not to degrade their laborer. They misjudged the negro throughout, and have put too much faith in his supposed inferiority. The negro does not lack industry when by industry he can add to his means or advance his prosperity; nor should they be called thriftless vagabonds because they have preferred independence to servitude, or the pursuit of trade to that of agriculture. In leaving their masters, they were actuated by a desire to better their circumstances and to lead a more independent life.

Where is the moral obligation that chains them forever to the serfdom of estate labor? Why should they work for a master when they can work more profitably for themselves, and enjoy at the same time a perfect independence? Why should they work for anyone who does not take the trouble to point out a single advantage to be gained in his service? Would any American work for another on any such terms? It cannot be doubted that the negro has grave faults of character, which, if unchecked, must affect the prosperity of a country in which he lives; but if under a wise system of government, and with more extended education, these faults would be speedily eradicated.

The question of social independence is a most delicate one, and too marked for a perfectly friendly feeling to exist between the white and colored people. Nature has drawn a line of demarcation between a man with talent and a man without; education divides the learned from the ignorant; habit, the industrious from the idle; society, the man of refinement from the boor. Nothing can be more destructive to personal freedom than the doctrine of social equality; nor would it be any more than right for the man of education and wealth to re-

gard his laborers as social inferiors. But when he, and all other white inhabitants, make difference of color their only line of distinction, or when a white tradesman refuses to associate with a colored tradesman, the question ceases to be a purely social one, and assumes a dangerous political complication. It is needless to attempt to delineate what is so well known as the character of the untutored negro: his degradation, no one doubts; his moral and intellectual deficiencies cause great surprise. But the photograph of the outlawed African should not be held as the likeness of the same man after he has been free twenty years.

Everybody recognizes the careless, reckless, thoughtless nature of the bondsman when not looked after. Would any white people in the world, born and bred in slavery, uneducated, untaught, ignorant even of the fact that they are reasonable beings, act differently. It is only twenty years ago that this people were degraded, despised, besolted, in ignorance; that they were in the same abject condition that the slaves of Brazil occupy to-day, and in whose favor the Pope is so strongly pleading, and if he marvel not at the change and contrast, he will not marvel at anything. Where are the people in the world who, in the same space of time, have made the same progress in civilization as the negro of the British West Indies? It is not right to select those, be they numerous or be they few, who have been unable as yet to shake off the traditions of slavery. This does not prove that the negro is incapable of being raised to the level of the white race. When we wish to illustrate the power and capacity of the great Anglo Saxon race, we do not look for our subjects in the coal-pits of England, but we point to her statesmen, her orators, her men of science, her men of art.

However people may differ on questions of political liberty, into which inequality of birth, race, position and intelligence are permitted to enter, modern civilization has recognized and ratified the inalienable right of man to the wages of their industry; to the happiness they have toiled for, and to the independence they have earned. Here is the true field of equality where rank, or race, or intellect has no chartered precedence. From the day when this great principle was admitted throughout the Southern and British West Indian colonies their true prosperity may be dated. For freedom knows no favoritism; her honors are not crowded upon a privileged class; her aid is not limited to a particular interest. The Act of American Emancipation has been widely abused; but its detractors must live among the people it disenthralled if they would

learn the value at which it can be estimated. Time, which develops the freedom that act created, adds continually to its lustre, and long after America's highest achievements in arts or in arms shall have been forgotten, this grant of liberty shall testify to the grandeur of her power and to the management of her people. And now, that the meridian of truth has been reached, we may hope that light will dispel all the shadows of slavery, and confound the logic of its champions when they falsely assert that universal freedom has ruined this grand Republic.

Matter and Form.

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

VI.

Only a few words can be said here concerning the higher forms of beings, which it would be necessary to trace in an ascending scale even to man himself, who stands resplendent as the crowning point on the majestic summit of the material universe. Besides, we would have to repeat remarks which have been fully developed in previous papers. No further details could be found in such an investigation that would serve to present more strikingly the sole object we had in view in these articles, namely, the most harmonious agreement existing between scientific theories based on the latest discoveries and the metaphysical principles underlying the whole system of St. Thomas. Let it suffice to state that these new forms continue succeeding one another, and gradually reaching a higher and still higher rank in the order of nature. Thus it is that by unceasing efforts of uninterrupted energy these superior forms triumph over inferior forces, performing the same operations, but in a more complicated manner; developing their innate strength by means of more powerful properties, without ever ceasing to present, amid the ascending changes undergone by "the primitive matter," the magnificent spectacle of the most admirable concatenation.

Therefore it is that the sensitive form, in actuating primitive matter, so fittingly disposes the animal organism through the functions of respiration and nutrition as to enable the vital principle to overcome the determining forms of vegetation, and at the same time effect their destruction—the proper ingredients of its own growth. All that is effected by those lower affinities is attributable to animal life which thereby determines its substance, combines the various elements by which it is nur-

tured and strengthened, regulates their progressive development. To this end, the various organs are arranged by the same vital force which distributes the functions of the different parts of the body, adding at the proper moment a sentient power ruling over all its motions and presiding over all its instincts.

So, too, is it with the human soul which informs and animates the clay of which the body is made, not only by imparting activity to all the lower faculties which man possesses in common with plants and animals, but also by adorning the same clay, when thus organized, with a new attribute that is a resplendent radiance of God's beauty. Man, endowed as to his body with organs and functions, partakes of all the properties which characterize lower forms, namely, determination, affinities and vitality both vegetative and sentient. But man is a "rational animal," and as such he holds in the order of visible creation a rank peculiarly and distinctively his own. In his corporal functions he is like all other animals, and presents a fitting subject for the investigations of physiology and anatomy. But by his reason and intellectual operations he rises, like a king, above the rest of nature, and appears as the link designed by his Maker to connect the material world with the mysterious region of pure spirits.

Moreover, the human soul, by informing the primitive matter, not only has the power of actuating all the energies and faculties which may subserve its requirements, and which the latter possesses *in potentia*, but it also enjoys the incommunicable privilege of subjecting the whole organism of the body to the empire of reason, thus associating its companion to its present and future glory; for that body, being human, becomes the necessary instrument by means of which the soul attains to the high destiny assigned to it in the plan of the Divine Architect. But we have just touched upon certain considerations belonging to an order of ideas which, if not foreign to our purpose, extends beyond the range of our present investigations. To return to our subject, we may further examine material bodies in the various transformations which they undergo when passing from a higher to a lower mode of substantial existence.

VII.

The remarks just made were necessary, in order not to pass over any of the phenomena verified by analysis, and upon which philosophy and science must ultimately agree. Besides, this most interesting study with which we shall conclude our

treatise, will the better attract our attention, because it deals with the most serious objections that the observation of scientific facts may conjure up against the doctrine of St. Thomas.

In order to proceed methodically, let us bear in mind the two primitive forms, the characters of which have been previously described, namely, that of simple bodies and that of compound, inorganic substances. We have already seen how it happens that when a simple body becomes a mixed substance, by means of chemical combination, its form is replaced by another more perfect, to which we give the name of affinity, in opposition to a less perfect form, called principle of determination. But science does not content itself with presenting us with the "synthesis" of the elements which constitute mixed bodies, as it makes use of "analysis" as well. Thus, for example, if a current of oxygen passes over some quicksilver, and an oxide of mercury is obtained, we have a synthesis; but if this oxide of mercury be heated at a certain temperature so as to take away the oxygen and obtain pure quicksilver, then we have an analysis. Again, when an electric spark passes through a vessel full of a mixture of oxygen and hydrogen, water is thereby formed: and this is a synthesis; but when a vessel full of water is subjected to the action of two platinum wires, two ends of which are immersed in water and both incased in a glass tube, while the others are put in contact with the two poles of an electric battery, we notice that the tube, corresponding to the wire of the negative pole, is soon filled with hydrogen, and the other with oxygen, and this in the proportion of one hydrogen equivalent for another of oxygen: all this, again, results from analysis.

It may be remarked that it is to analysis especially that science owes its surest processes of investigation and makes its most conclusive experiments. For, as to inorganic bodies, even the simplest substances cannot always be chemically re-composed, nor can synthesis at any time constitute them again such as they are found in their natural state. Although it be proven that diamond is but pure carbon, it has not yet been made possible by crystallizing carbon itself to obtain even the smallest diamond. How much more difficult is it to effect the synthesis of most of compound bodies? And the reason why they cannot by any chemical process be reproduced identically the same as nature made them is that these substances have undergone, on account of many geological commotions, various changes, mixtures or alterations of temperature, position, etc., which brought about certain crystal-

lizations or aggregations unknown to chemists, and scarcely susceptible of renewal in the most accurate laboratory. Yet it may be observed that the impossibility we speak of concerns the accidental rather than the substantial composition of inorganic bodies, and it is to be hoped that, sooner or later, this difficulty will be overcome with the ever advancing progress of chemistry. But this is not the case with organized bodies; within the sphere of life chemistry and biology have proved utterly powerless: neither crucible, nor retort can reproduce the least particle of bone or fibre.

On the contrary, by means of analysis, the chemist may successfully subject all kinds of bodies to certain processes which enable the observer to recognize, and even weigh with a relative accuracy, all the elements or simple bodies which enter, at least apparently, into the composition of mixed substances, whether they be organized or not. Now what seems to result from these analytical processes is the fact that when the affinities which had determined the composition of mixed bodies are disturbed in their action or destroyed by an external circumstance, the elements of the mixed molecules are disintegrated and disappear entirely; or, to speak more exactly, resume the primitive state of simple molecules.

Hence chemists, though unable to account for the substantial transformation which takes place as the effect of a combination, infer that in the molecules of compound bodies the molecules of the components "always subsist" without alteration or corruption, to reappear such as they were before, when the circumstances which had determined a combination are succeeded by others which cause the decomposition of the compound.

Here arises a difficulty, the importance of which can easily be understood. If, indeed, the molecules of every simple body which enters into the composition of mixed substances subsist in the latter, their substance itself must also necessarily subsist, and then their union, fusion or combination, whatever the name may be, could not prevent it from "co-existing"; and consequently the mixed body will of necessity receive its substantial being from a "double, triple, quadruple principle," inasmuch as two, three, or four simple bodies enter into its composition. It would follow therefrom that the transformation which occurred was rather accidental, nor did it determine a substance of its own.

Still, this conclusion seems to be quite irreconcilable with the fundamental idea upheld by St. Thomas, supported by most of the scholastics and consecrated by the Church herself, not precisely as

to what relates to inorganic bodies with which theology has nothing to do, but especially as to the nature or substantial being of man, whose "unity" has many times been officially asserted by popes and general councils.

Is there, then, any contradiction between the assertion of St. Thomas, sanctioned by ecclesiastical authority, and the facts of analytical experiments already spoken of? Is that flesh, are those bones of mine simply and solely "a substance of the human body," and nothing else? Or are they but an organized mass of distinct substances called azote, oxygen, carbon, etc., which have entered into their composition, subsisting and co-existing therein so as to preserve, when analyzed, always the same weight, whether they be flesh and bones, or molecules of simple bodies?

Before answering this difficulty we must explain more fully the manner in which affinities are produced and developed in mixed bodies. What takes place is this: an external agent, such as heat, light or electricity, working upon an equivalent of oxygen and an equivalent of hydrogen, brought in contact, has set in motion certain affinities which, as long as these equivalents were isolated, existed in the primitive matter only *in potentia*. But this becomes so disposed as to receive a new form capable of determining the molecules and giving them a new mode of substantial existence, called water. The characteristic of this new form is to put in motion the affinities by means of which the new substance is actuated; and, as it is both attractive and determinative, its power in every respect surpasses that of the former principles which gave rise to oxygen and hydrogen. Under such a predominant influence, the preceding forces cease to actuate the potential property of the primitive matter; more than that, having lost their *raison d'être*, they disappear, leaving to affinities their full action and to the attractive force free scope to inform water. But what happens at the moment of decomposition? An external agent arises to destroy the same affinities, break up the equilibrium established before amongst the molecules, and produce new but more efficient attractions. Again, the form, which under their influence had intervened, can no longer exert itself, its characteristic properties vanish, its determinative power is at once paralyzed, and as the primitive matter is brought back to its elementary condition, the forms of oxygen and hydrogen prevail once more to actuate it after their own fashion. But why these simple forms such as they existed before rather than any others? Why is it that the primitive matter, when

ceasing to be actuated by the form water invariably becomes again oxygen and hydrogen in the proportion of weight which regulates the equivalents of these two substances? Why is it that the same matter never receives one instead of two forms, or two new forms in the place of those which previously existed? This is the knot of the question in regard to the divergence already pointed out between the induction adopted by science, that "component molecules co-exist in the mixed body," and the idea emphatically asserted by St. Thomas, that "there is a succession or substitution of forms."

Assuredly this difference is very grave, for it is certain that this conclusion affirmed by science serves as the foundation and the starting point for most of the materialistic systems which infidels have endeavored to confirm by means of modern discoveries. On the other hand, it cannot be doubted that the confirmation, more or less explicit, given by the Church to the doctrine of St. Thomas must, in the eyes of those whose duty it is to respect her decisions, add to it an extraordinary authority.

(CONCLUSION NEXT WEEK.)

The Baths of Mondorf at Luxemburg.

Like the Grand Duchy, of which it is the only bathing resort, Mondorf is most favorably situated. It is one hour's ride by rail from Luxemburg, the capital of the country, which is situated at the intersection of several great international lines. From Brussels it is reached in five hours, and from Paris in ten hours. Mondorf is located on one of the most beautiful sites of the enchanting country of the Moselle stretching from Treves to Metz. The climate is very mild and agreeable.

This State Thermal establishment is provided with all the modern improvements and offers exceptional advantages in the means which it possesses for the cure of disease. First, there is the strong mineral water of chloruretted sodium and bromuretted iodine—equivalent in its composition and efficacy to the waters of Kreuznach and Kissingen; then there are baths of warm mineral water; baths of running mineral water at 25°, in large ponds; mineral douches; cold water douches at a temperature of 10°; *massage*; and, finally, inhalation of azote gas for certain grave affections of the respiratory organism.

The water of Mondorf has a double action according to the manner in which it is used. First, it is a purgative, and as such it affects particularly the digestive organs and their connections; second,

when it is used in such doses as will favor its retention and its absorption into the blood, it produces favorable effects in the whole organism, in the blood and in the humors—effects which show that it possesses a tonic, antidyscrasic, resolvent virtue.

Shakspeare in Science.

SCENE—*Chemistry class-room. On the counter a water-bath steaming.*

Twice the' electric bell hath rung.
Sadly all have said "ad-um."

PROF.—Gentlemen, 'tis time, 'tis time.
Round about the caldron go,
In, the stinking acids throw,
Hydrocyanic and Butyric,
Valerianic, Oleic, Stearic;
Gases too, Acetylene,
Hydric Sulphide and Ethylene

CLASS—Double, double, toil and trouble,
Fire burn and caldron bubble.

PROF.—Portions of the infernal lake
In the caldron boil and bake.
Sulphur, Brimstone, Pitch and Tar,
Coproites and Cinnabar,
Methane, Nitro-Glycerene,
Tartar Emetic, Anthracene.
Threatening harm and endless trouble
Like a hell-broth boil and bubble.

CLASS—Double, double, toil and trouble,
Fire burn and caldron bubble.

PROF.—Now some formulas I'll mix.
 $K_4Fe(CN)_6$,
KOH and H_2O ,
All into the caldron go.
 $C_3H_5(OH)_3$,
KBr and CaT,
 $C_6H_5NO_2$,
Gruel thick I'll make for you.
 Zn plus $2HCl$,
How they mix, now, who can tell?

CLASS—Double, double, toil and trouble,
Fire burn and caldron bubble.

PROF.—Filtered through your muddled brains
Nothing clear, observe, remains.

CLASS—Double, double, toil and trouble,
Fire burn and caldron bubble.

—*Queen's College Journal.*

The Sowing Time.

Be careful what you sow, boys!
For all the bad will grow, boys!
And the boy who now,
With a careless hand,
Is scattering thistles
Over the land,
Must know that, whatever he sows to-day,
He must reap the same to-morrow.

Then let us sow good seeds,
And not the briars and weeds;
That when the harvest
To us shall come,
We may have good sheaves
To carry home.
For the seeds we sow in our lives to-day
Shall grow and bear fruit to-morrow.

—*Collegium.*

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Ordination.

Last Monday morning, the 9th inst., the Rev. James D. Coleman, C.S.C., was raised to the sacred dignity of the priesthood by the Rt. Rev. Bishop Dwenger in the cathedral at Fort Wayne. For a number of years, Father Coleman has been an efficient member of the Faculty of the University. His numerous friends rejoice and congratulate him upon the dignity to which he has attained, and unite in extending their best wishes for many years of health and strength to successfully engage in the sacred career upon which he has entered. *Ad multos annos!*

The Academy.

The Academy of St. Thomas Aquinas held a very interesting meeting on Wednesday evening, Rev. Father Fitte, President of the Association, presiding. Rev. Father Morrissey, Prof. J. H. Fearnley, Prof. J. G. Ewing, and other members of the Faculty, were present. A large number of students paid close attention to the proceedings. Mr. Simon J. Craft defended a thesis on "Slavery." Servitude came originally from sin. The doctrines of Aristotle were ably refuted, and the equality of mankind established. On this basis Mr. Craft founded his argumentation, drawing numerous illustrations from the striking examples of ancient and modern times which testify to the outrageous abuses and evils springing from the slave system. The laws may temper the severity of this ignoble condition to which some men have been subjected, but the brutal fact of slavery is incontestable. The evil outweighs the good in an enormous degree. It is repugnant to our ideas of justice and mercy for man to be torn from his parents, his wife, his children, and pressed into involuntary servitude where he toils, not for himself, but for the gain of a too often tyrannical master. Christianity recognized slavery as a sort of scourge to humanity, and labored first to remedy the evil and then to

abolish it. Mr. Craft's thesis is published in another part of this paper, and its style and composition speak for themselves.

Mr. Wm. B. Aiken was the first disputant. He claimed that the sufferings of slaves had been greatly exaggerated, and that slavery, according to its definition, is not repugnant to the natural law. He cited the Scriptures as containing no condemnation of slavery. In fact, it was recognized as a legitimate institution in antiquity. Mr. A. P. Gibbs attacked the thesis from a practical standpoint. The negroes in particular are not capable of ruling themselves, and consequently need the restrictions imposed by slavery to better their condition. Their transportation to civilized communities from the savage regions of Africa has benefited them. Therefore Mr. Gibbs claimed that slavery, being a benefit to the negro, was right. Mr. Craft met the objections and refuted them by conclusive arguments. Mr. C. J. Stubbs was called upon and gave, in a few words, the sentiments of the Southern people, and described the condition of the liberated slaves in the South.

Rev. Father Morrissey made a few remarks, congratulating those participating in the disputation, which he pronounced most entertaining and enjoyable. Prof. Ewing was called upon and made a long and entertaining address, presenting many instructive considerations on the subject of slavery from historical and ethical standpoints. Rev. Father Fitte closed the meeting with an able exposition of the question. He stated that there is a necessity of clear ideas concerning slavery, and gave the opinions of the most celebrated philosophers, dwelling especially upon the doctrines of the Angelic Doctor.

Silhouettes of Travel.

VIII.—SALT LAKE CITY.—(Continued.)

The hospital physician, Dr. Fowler, the surgeon, Dr. Pinkerton, and the consulting doctor, who is the surgeon of the army post, take the deepest interest in the success of the institution. The two first named give each three hours a day gratuitously. All of them have been remarkably successful in their practice. Dr. Pinkerton was formerly demonstrator of anatomy in the celebrated Bellevue Hospital, New York. He received a new case of surgical instruments for the institution one afternoon and handled them as lovingly and as enthusiastically as a young mother her new-born triplets, or a miser his shining coins of gold.

I thought I should find good

BISHOP SCANLAN

broken in health by long years of arduous missionary labor amid the wilds of Utah and Nevada; but he is still in the vigor of life, a true type of the fine physique and splendid *élan* which the soil of Tipperary only can give. After eighteen years of incessant toil and privation, his heart is still as big as a mountain, and his zeal as warm as the sun-fire,

Some of his missionary excursions took a whole year to accomplish, and comprised thousands of miles on horseback, by buckboard, or by stage. The Bishop would look upon such small countries as Great Britain or France as insignificant missions for a zealous apostle of Christ. When superintending the construction of the Sisters' buildings, Father Scanlan was remarkable for the rapidity with which he could sling the contents of a pot of paint on the woodwork—though he was never known to paint the town red.

The zealous Father was more than once found asleep from sheer exhaustion on the green sward of the Hospital grounds after spending the night with some workmen in irrigating the trees, flowers and vegetables on the premises, the use of water from the public reservoirs having been at one time granted to property holders in the Mormon capital only in rotation and for a limited number of hours. For many years this devoted missionary took up his headquarters in a shanty, 12 by 10 at Pioche Nevada. What the edifice lacked in size, it made up in the unlimited quantities of pure mountain ozone which was admitted through its chinks and crannies. For several years before the building of the new college he lived in the damp and narrow sacristy of his church at Salt Lake City, and frequently burned his fingers in cooking the big tubers of the country for dinner.

If the good Bishop has had his trials and sufferings as a missionary, he has also had, like Philip the Deacon, much consolation in the extraordinary conversions of non-Catholics to the true faith.

Among many other instances of the workings of Divine grace, the Bishop mentioned that of a wealthy cattle king of Montana, who came many hundred miles to see him at great expense. This gentleman asked for baptism at his hands. On questioning him, the Bishop found that he was conversant with the doctrines of the Church, and after a few instructions, gratified his wish and sent him home rejoicing. The occasion of his conversion was the perusal of some good books loaned to him by an Irish Catholic herdsman.

Another wonderful conversion related by the Bishop occurred at Gold Hill, Nevada. A native of Missouri, who had migrated to the gold regions, asked on a Sunday after High Mass to see one of the Passionist Fathers, then stationed there. Father Magnotti, the Superior, asked him what was his business with him, and received for reply that he wanted to become a member of the Catholic Church. The gentleman proceeded to tell him that when he (the stranger) was a young man, he was working one day in the garden attached to his father's house in Missouri when, all of a sudden, a man clad in a long garment or, soutane, appeared to him and told him to seek the true religion at the hands of a minister of religion who should be dressed in the same costume as he, the speaker, was. "I had always from my youth," remarked the gentleman, "been very punctual in reciting my daily prayers, and had often earnestly begged of God to bring me to the knowledge of the true Church of Jesus Christ, as I had had some doubts concerning the

claim of my own (the Methodist) sect to my spiritual allegiance. I asked my parents where I should find a clergyman dressed in the manner of the strange apparition. They told me that the ministers of the Episcopal and the priests of the Catholic Church wore such a peculiar shaped garment as I had described. As there was neither a Catholic nor an Episcopal Church in the neighborhood, I took no further thought of the matter until curiosity led me to-day into your church during divine service. On beholding you I was surprised and delighted to see that in your personal appearance, as well as in your dress, you admirably correspond to the mysterious stranger who had appeared to me in Missouri, and had laid the above-mentioned injunction upon me, of finding a teacher of the true faith." Father Magnotti baptized the gentleman, after having given him a proper course of preliminary instruction. Last year the same individual, a grayheaded old man, rode on horseback a long distance over the mountains for the purpose of receiving the sacraments, especially that of Confirmation, and highly edified all the congregation by his fervent and unassumed piety. Truly may we exclaim with the Apostle of the Gentiles: "O the depths of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways!"

* *

Bishop Scanlan, while seeking the lost sheep of the House of Israel in the loneliest recesses of the wilderness, found time to erect the churches, schools, or academies of Silver Reef, Park City, Frisco, Ogden and other localities. Like St. Francis of Sales, he has ever been severe to himself, but most kind to others. He is very popular with his Mormon fellow-citizens; so much so, indeed, that one of their leading Elders tried hard to make him a convert to the Church of Jesus Christ of the Latter-day-Saints and one of its chief dignitaries. The Bishop, however, did better on the occasion than Parson Newman in his controversy on polygamy with Elder Pratt. As to the Rev. ex-chaplain of the United States Senate, and ex-inspector-general of American consulates throughout the globe, the disciples of Joe Smith claim that he retired in utter discomfiture before the titanic scriptural blows inflicted by their theological champion.

The Catholic population of Salt Lake City, though as yet not very numerous, forms the *élite* of the Gentiles residing there; and possesses proportionately the greatest share of wealth and culture. Mrs. Maggie Salisbury, *née* Walker, a graduate of St. Mary's, Notre Dame, is regarded as the leader of Gentile society, and the very glass of fashion. Wm. Clarke, brother of Rev. D. A. Clarke, of Columbus, Ohio, is assistant district attorney; John O'Reilly, an old student of Notre Dame, is employed in the United States mail service. Owing to ill health, Caleb W. West, son of the Governor of the Territory, has not returned to his *Alma Mater* the present scholastic year; but it is his father's desire that he should go back to Notre Dame for the completion of his studies as soon as his strength will per-

mit. The city is situated on the gentle terraces of quaternary gravel where once rolled the crystal waters of the ancient Lake Bonneville. It rests almost on the base of the Wasatch Range which here deflects eastward far enough to give room for a large centre of population, while it protects the slopes to the South and Southwest from the harsh northern and eastern winds. From the shore line, to the north of the city, one of the most beautiful panoramas in nature is presented to the eye of the spectator. To the north is a mountain back-ground towering to the sky. To the west lies America's Dead Sea, sparkling and shimmering like a huge mirror of polished steel beneath Sol's bright rays. The Dead Sea, like a galvanized corpse, is sometimes pretty lively under the fire of Boreas' batteries of great guns. In the same direction, and running southward, is the Oquirrh Range whose northern extremity fringes on the Great Lake. To the south stretches the fair and fertile Salt Lake Valley, called also the Valley of the Jordan. This river flows from Utah Lake in Utah Valley, and, cutting a channel through the mesas or low hills, which separate both valleys, wends its way, like a silver stream, through the low lying country until it empties itself into the Great Salt Lake. The horizon, lying before us, rests on blue-tinted walls formed by the approach of the eastern and western mountain ranges. Looking eastward we behold the mighty Wasatch Range towering from 11000 to 12000 feet to the azure bosom of the heavens. These mountains are perhaps the most striking and magnificent of the Rocky Mountain chain. Mother Angela used to term them the Alps of America.

S.

A Trip South.

Official duties call Very Rev. Provincial Corby to the Southern states once a year. He has just returned after a visit made to the colleges, academies and schools of the Congregation of Holy Cross in Austin and Galveston, Texas; New Orleans, La.; Mobile, Ala.; Cincinnati and Hamilton, Ohio; Lafayette, Ind., etc. He reports great progress made in the South since last year in educational matters, not to speak of the enterprise in buildings and other material improvements.

St. Edward's College, situated three miles from the city of Austin, on a very great elevation near what is called the "Lone Tree," looks across the Colorado River down on the entire city of Austin. This college is in a most prosperous condition, with a learned Faculty and a very bright, good-natured, high-toned body of students.

The College is in possession of 623 acres of most fertile land, which produces cotton, sugar, corn, oats, wheat, etc. Vegetables grow in great variety; the sweet potato especially grows luxuriantly. Fruits, such as peaches, figs, bananas, etc., are cultivated profitably; but the most lucrative of all occupations is stock-raising. There are only two months in the year—namely, December and January—during

which cattle need extra food. During all the other months they can find their own living on the extensive fields. Many Texas people never feed at all, or even shelter the stock. This is a mistake. Some kind, even rude shelter, should be provided, and food also—if nothing more than a little sorghum or sugar-cane. Texas supports nearly 5,000,000 cattle, and of this number we venture to say from 15 to 20 per cent. have perished this winter. Texas is to-day, with its 274,356 square miles—larger than the four states of New York, Pennsylvania, Mississippi and Louisiana combined—the greatest cattle producing country in the world; and with more care to feed and shelter from the "northers," the production could be increased 25 to 30 per cent. in a very few years. Artesian wells should also be sunk, and if one stockman is unable to bear the expense, let several combine into a company and give the cattle a good supply of water in those regions that have no rivers or lakes. These are mere suggestions made *en passant*.

The ground in and about Austin is rolling "high and dry," as we say. It bears a striking contrast to that portion of Texas and other states touching the Gulf of Mexico. Much of the land in the immediate vicinity of the Gulf is flat, and sometimes even swampy. While Austin, which is some two hundred miles or more from the Gulf, is elevated and known as a most healthy location. Austin has about 25,000 inhabitants, and is growing rapidly. The State capitol is one of the finest in America. It is nearly 600 feet long, well proportioned, on an elevated position, and built entirely of the finest quality of granite, with huge, polished granite pillars supporting the massive structure. It is to be dedicated next month with a pomp never before seen in Texas. President Cleveland and his most estimable and popular wife are expected to be present on the occasion.

St. Mary's Academy, after the capitol, is the most conspicuous and one of the finest buildings in the city of Austin. It occupies the most eligible spot in the city, owns an entire square, for which \$50,000, were refused, before any buildings were placed on it. The entire building is constructed of a beautiful white lime stone, and looks fresh and inviting. There are between two and three hundred first class young lady pupils in the Academy with a splendid corps of about 35 Sisters of the Holy Cross, who are most accomplished and experienced ladies. It is now, although young, the most prosperous female academy in the South. It surprises one to see what the young ladies can do, even "impromptu," in music, vocal and instrumental, elocution, dramatic reading, etc.

Galveston is a fine city located in from the main land about four miles, and is an island, the waters of the Gulf of Mexico surrounding it completely. The Gulf at this point is about as wide as from here to New York. Galveston is the episcopal see where resides the amiable and zealous Bishop Gallagher. The city has a fine college ably presided over by the Very Rev. Father O'Shanahan. Many from the North go to Galveston for the benefit of their health.

I.

Books and Periodicals.

—*Wide Awake* for April greets us with eighty pages overflowing with beautiful pictures, delightful stories and poems. Mrs. Sherwood's serial, "Those Cousins of Mabel's" enforces the usages of good society by the experience of the heroines. The frontispiece, "Easter Lilies" is a charming illustration—a lovely girl, her arms filled with the lilies. Lieut. Frémont's breezy Indian story for boys, a paper on "Old Ballads of London Bridge" (the London Bridge famous in the nursery jingle) an article on Landseer, the famous animal painter, beautifully illustrated, are all thoroughly entertaining, though written with a serious purpose. A tale of two children and a lion, thrillingly illustrated by Sandham, gives the exciting element this month; and "Gregory" meets with an unpleasant surprise in Sidney Luska's serial "My Uncle Florimond."

—*The Art Amateur* for April contains a fine colored plate of "Cherries" decorations for plates (Lamarck roses, and seaweeds and fish) and a vase (Virginia creeper), and numerous designs for embroidery, brass hammering and wood carving. The frontispiece is a remarkably fine reproduction of an etched portrait of Philippe Rousseau. Another eminent French painter, P. V. Galland, receives biographical notice with illustrations of his work. Practical articles of special value are those on charcoal drawing, painting in water colors, wood carving, and home decoration and furnishing. Mrs. Wheeler talks about appliqué work, Mr. Shugio on Japanese knife handles, and H. P. Du Bois on the prices of books. Art events in Paris, Boston, New York and Philadelphia are duly noticed, and "My Note Book" bristles as usual with piquant and aggressive paragraphs.

—The April *St. Nicholas* has a seasonable frontispiece by Fenn, two toddlers under an umbrella, on "An April Day." This introduces the opening article "What Makes it Rain?" by George P. Merrill. There is also a charming "Rhyme for a Rainy Day" by Julia M. Colton, artistically framed by Katherine Pyle. Louisa M. Alcott, in "Trudel's Siege," relates the efforts of a brave little Dutchwoman to tide her parents over a time of trial, and shows how she succeeded through "patience, courage, and trust in God." There are excellent illustrations by Edwards. There is a translation from Daudet, by Maria Ellery MacKaye, "The Red Partridge Tells His Story," wherein is given "the bird's-eye view" of partridge-shooting. It is illustrated by Wiles. "The Tables Turned" is a true account of a sheep who chased wolves, illustrated by Monks. There are also another of the Child-Sketches from George Eliot—"Silas Marner"; a picture "Easter Morning," by Lizbeth B. Comins; and the conclusion of "Edward Athoy."

—The April number of *The Century* closes the thirty-fifth half-yearly volume. The first article is by Edward L. Wilson, the well-known photographer, and is descriptive of the natural and other features of Palestine "From Dan to Beersheba."

The article has a great number of illustrations, mainly from photographs. Theodore Roosevelt describes, with the aid of Mr. Remington's well-informed pencil, that decidedly American institution, "The Round-up." As Mr. Roosevelt and Mr. Remington have both participated in scenes such as are here depicted, the paper is unusually vivid both in letter-press and illustrations. An illustrated article on "The American Inventors of the Telegraph" tells the inside story of the invention, especially bringing out the services rendered to the enterprise by Alfred Vail. Mr. Vail's extremely important connection with the invention is here for the first time fully and authoritatively told. Two articles of especial literary interest are Henry James's paper on Robert Louis Stevenson, with a sketch of Stevenson's very individual face by Alexander, and a brief essay by the Rev. T. T. Munger on "The Works of Elisha Mulford." Mr. James does not speak of "Underwoods" in his essay, it having appeared since the paper was written; but there is a poetic criticism of it in "Bric-à-Brac," by Miss Thomas. A series of papers by Simeon Pease Cheney (the father of the poet, John Vance Cheney), is begun in the April number. Mr. Cheney is said to have made the most careful annotations of bird music which have yet appeared. The birds whose songs are described in this paper are the Bluebird and Robin.

Personal.

—The friends of Mr. S. Campbell will be pleased to learn that he is rapidly recovering from his severe illness.

—Mr. P. J. Nelson has returned to resume his college work, after an absence of a few weeks, caused by the illness of relatives.

—Justice Scholfield, of the Illinois Supreme Court, who has been spoken of so favorably in connection with an appointment to the vacancy in the United States Supreme Court, caused by the death of Chief Justice Waite, is the father of Mr. A. Scolfield, a student of Notre Dame.

—Prof. Lyons left last Saturday evening for Hot Springs, Ark., where he will remain a few weeks to try the baths for the restoration of his health. The genial Professor had been very ill during the winter months, but is now somewhat convalescent, and it is earnestly hoped that the mild climate and the invigorating properties of the springs will tend to bring about his speedy recovery.

—In a letter recently received, the Most Rev. Archbishop Riordan, of San Francisco, writes that in obedience to the advice of physicians, he will take a few months' vacation, and will very probably go to Rome. On his way East, he promises to pass a few days with us at Notre Dame. He will be heartily welcomed by all here, while they will not fail to pray that the best wishes for a life so good and useful, as his has already been, may be happily realized.

Obituary.

The sad intelligence has reached us that Mr. T. B. Johns—the estimable father of Charles, Thomas and Harold Johns, students of Notre Dame—departed this life at his residence in Terre Haute, Ind., on the morning of the 10th inst. The deceased was a highly respected and prominent citizen of Terre Haute, where he had resided for more than thirty years. He had the consolation of dying in the true Faith, and receiving the last rites of the Church, administered by Rt. Rev. Bishop Chatard. All at Notre Dame extend their heartfelt sympathy to the afflicted family in this their hour of trial. May he rest in peace!

Local Items.

- “O’er the rippling waters.”
- Let whistlers be relegated to the stage.
- Another Minim from the West has entered.
- Ann Arbor vs. Notre Dame next Friday and Saturday.
- Mendelssohn Quintette Club this (Saturday) afternoon.
- The whistler shows he has *something* in his head—*wind!*
- The Junior baseball boom is still in a very crude condition.
- Young America mustn’t think he’s a man because he can whistle.
- Mac was obliged to succumb to the “vocal music every evening.”
- “Class Honors” in the Commercial Course will be published next week.
- Nothing more curious than Ray and his port-manteau was encountered.
- More silence during lectures would be appreciated by those who go to listen.
- A new back stop has been erected in the rear of the first nine grounds in the Juniors.
- The natural gas episode smacked of rural origin more strongly than did the high hat.
- It is not gentlemanly to whistle within doors—in fact, it is not a proper thing to do at all.
- The easy chairs in the Commercial room are much enjoyed by the members of that department.
- The Minims’ grounds have considerably improved this year. A fine walk is being constructed around the campus.
- The “Grads” have abandoned their hand-ball alley at the earnest solicitation of the occupants of a neighboring office.
- The class of literature has been paying considerable attention to the study of the characteristics of Prose and Poetry.
- It is the opinion of most of the students that our special football team will give the Ann Arbor boys a hard struggle.

—Mr. Henry Heller has removed his South Bend barber shop to more elegant and convenient quarters in the Oliver House Block.

—A cordial invitation to stay away should be extended to all who attend lectures and disputations for the purpose of “doing the ‘funny’ act.”

—All else having failed, Mattie is thinking seriously of employing the art of transplantation to offset the backwardness of his hirsute sprouts.

—If the stage curtain were lowered during the lectures in Washington Hall, the speaker’s words could be better heard in the rear portion of the Hall.

—On last Wednesday the *Evangeline* appeared on the lake for the first time this year, and the gentle cry of “stroke!” awakened the slumbering echoes on every side.

—Countryman (to dentist): “The tooth next to that ’un aches too, Doc.”

Dentist: “Yes; it aches in sympathy.”

Countryman: “Yank it out; durn sech sympathy!”—*Sun.*

—The weather, it is true, cannot always be relied upon; but when Sag, John, and the *Sporting News* are seen in daily company on the bench by the waving pines, there is no longer room for doubt that spring has come to stay.

—Messrs. T. F. Griffin and J. L. Heinemann, representing the Total Abstinence Union of the University, attended the banquet of the South Bend Union last Tuesday evening. Both gentlemen responded to toasts, and their remarks were well received.

—Messrs. T. Griffin, L. Chacon, P. Burke and C. Stubbs will discuss the tariff question in Washington Hall next Wednesday evening. Messrs. Chacon and Griffin will argue in favor of high tariff, while Messrs. Stubbs and Burke will support low tariff.

—Many of our would-be base-ballists need to be reminded of the fact that there is a second nine grounds, reserved especially for the use of embryo players. When either of the first nines is practising, they should not be disturbed by outsiders swarming over the diamond.

—The boat donated by Mr. Heller to the Lemonnier Boat Club was placed upon the lake last Thursday. It is a thing of beauty, and though its loveliness may not increase with use, it will certainly be a source of pleasure to the boat club members for some time to come.

—Bro. Philomen gave the Juniors a banquet in their refectory, Saturday afternoon. After partaking of the sumptuous spread, the boys adjourned to the Junior reading-room, where the evening was spent in dancing to the strains of music furnished by the Crescent Club Orchestra.

—The Mendelssohn Quintette Club of Boston is composed of the following artists: Herr Gustav Hille, Solo Violin; Herr Paul Mende, Violin; Mr. Thomas Ryan, Solo Clarinette and Viola; Herr Philip Rodelberger, Solo Flute and Viola; Mr. Louis Blumenberg, Solo Violoncello.

—The High Mass to-morrow (Sunday) will be sung by Rev. Father Coleman, who was ordained at Ft. Wayne on Monday last. He will then celebrate his first Mass, and will be attended by deacon and subdeacon and assistant priest. The services will be very solemn and impressive.

—Two of our local nimrods were out looking for game last Thursday. A "skiver" reports having seen one of them pouring water down a gopher hole, whilst the other stood by, gun in hand, prepared to slay the monster on its first appearance. They returned laden with stories of what they "slew."

—At the conclusion of the disputation, Wednesday evening, Mr. Stubbs made a very spirited and able defense of slavery as it existed in the Southern States. His remarks were called forth by some portions of the thesis reflecting upon the treatment of southern slaves, and were listened to with the closest attention.

—The prospects for an exciting baseball championship, while not as flattering as they were a year ago, are still assuring. We have a couple of good "twirlers," an abundance of catchers, and plenty of material which, with a little practice, will be able to defend with credit the other points of attack. Add to these a goodly quota of "fiends" of the most pronounced type, and nothing seems wanting to make the season one of complete success.

—A lawn tennis club has been organized by the Faculty of the University, consisting of the following members: Rev. J. A. Zahm, C.S.C., Director; Rev. A. Morrissey, C.S.C., President; Bro. Marcellinus, Vice-President; Prof. A. F. Zahm, Treasurer; Prof. John Fearnley, Secretary; Professors A. J. Stace, W. Hoynes, J. G. Ewing, M. O'Dea, M. G. Musgrave. A turf and a cinder court are in the course of preparation for the use of the club.

—The baseball season opened Sunday with a close and well contested game between Cartier's "Blues" and Smith's "Reds." The players, despite the rawness of the day, played in good form, the pitchers especially showing great command over the ball, but eight hits being made during the game. Following is the

SCORE BY INNINGS:—	1	2	3	4	5	6	7	8
BLUES:—	2	3	1	1	0	0	0	2=9
REDS:—	0	0	1	0	1	5	0	0=7

—The members of the Junior Baseball Association held a meeting Tuesday afternoon. Bro. Marcellinus occupied the chair. The following officers were elected: Bro. Philomen, President; C. V. Inderrieden, Treasurer; W. McPhee, Secretary; C. V. Inderrieden, Captain Special Nine; M. B. O'Kane, D. Tewksbury, Captains First Nines. The Association is in a prosperous condition and, judging from the enthusiasm shown at the meeting, an exciting contest for championship honors may be looked for.

—The "Specials" and the "Anti-specials" played a game of football Thursday morning which the "Specials" won by a score of 32 to 6 on touch-downs by Hepburn, Springer, Houck and Jewett (2), on four goal kicks by E. Prudhomme, and

two safety touch-downs by the "Anti-specials." The latter scored on a touch-down and goal kick by Geo. Cartier. The players were: "Specials"—F. Fehr (centre), E. Sawkins, P. Nelson, G. Houck, E. Melady, F. Springer, J. Hepburn, *Rushers*; J. Cusack, *Quarter Back*; H. Luhn (captain), H. Jewett, *Half Backs*; E. Prudhomme, *Goal*. "Anti-specials"—F. Albright (centre), A. Larkin, J. Wilson, T. Coady, J. Maloney, J. McGrath, J. Norton, *Rushers*; P. Brownson, *Quarter Back*; E. Coady (captain), A. Joyce, *Half Backs*; G. Cartier, *Goal*.

—Last (Tuesday) night a banquet was given the St. Joseph Total Abstinence and Benevolent Society by the young ladies of St. Patrick's congregation in honor of the great temperance apostle, Father Matthew. . . . The banqueters sat down to a spread of good things about eight o'clock and lingered long around the festive board. After the inner man had been fully satisfied, ex-Mayor L. G. Tong—who is President of the society—acting as master of ceremonies, called upon several of the gentlemen present for speeches. Rev. Father Hagerty, Pastor of St. Patrick's congregation, responded most eloquently to the toast, "The St. Joseph Total Abstinence and Benevolent Society;" Mr. T. H. Griffin, of Notre Dame, spoke of Father Matthew's earnest, heroic and self-sacrificing life, and Mr. Heinemann, also of the College, made a capital speech in response to the toast, "The Catholic Total Abstinence Union." The last but not least oratorical effort of the evening was a graceful tribute to the ladies by Mr. Frank Murphy, who as an after-dinner speech maker, is difficult to equal.—*South Bend Tribune*.

—Through some unaccountable oversight, no mention was made last week of the singing by the College choir on Easter Sunday. The omission is all the more regrettable as the music was excellent, and contributed greatly to the solemnity of the services. Mozart's Ninth Mass was sung under the direction of Prof. Paul; and, considering the fact that the choir was somewhat hastily formed for the occasion, it was very well produced, and the singers, with their excellent director, deserve great credit. We hope that the choir will continue thus organized and, at least on festivals, enhance the beauty of the services in the church by the rendition of "figured music" as embodied in the "masses" of our great Catholic composers. We must not forget to mention the beautiful "Ave Maria" which was sung at the Offertory on Easter by Mrs. G. Mayer, of Ft. Wayne, then on a visit to her son at Notre Dame. It was sung with a feeling and expression and a richness and compass of intonation that revealed the fortunate possessor of a rare and well-trained soprano voice. All in all, the music of Easter was very satisfactory, and we hope that we may have the same to say in connection with the remaining festivals of the year.

—Accessions to the Bishops' Memorial Hall: Purple and gold casket containing a lock of Bishop Bruté's hair; silver casket containing relics of St. Ignatius Loyola, founder of the Jesuits; St. Francis

Xavier, apostle of the Indies, and St. Francis Borgia; silver casket containing relics of St. Francis de Sales, Bishop of Geneva, and St. Jane Frances de Chantal, foundress of the Visitation Nuns; case containing relics of St. Peter, prince of the Apostles; souvenirs of St. Catherine of Sienna, St. Teresa, St. Clara, and relics of many martyrs; reliquary containing souvenirs of the Blessed Egidius; souvenirs from the Garden of Gethsemani, sepulchre of the Blessed Virgin, and *Santa Casa* of Loreto; large portrait of Daniel Carroll, of Duddington; exterior and interior views of Duddington; life-size oil painting of St. Peter, the first Pope; autographs of the first Bishop of Vincennes, Ind.; antique wooden cross, with crown of thorns and implements of the Passion, from the old Carroll mansion; will of Charles Carroll, of Carrollton; documents relating to the Carroll family; lot of photographs and engravings representing bishops, saints, and holy places; "Daily Exercise of the Devout Christian," printed in 1793; Holy Bible: Philadelphia, 1824; Irish Legend of McDonald and de Burgos: Philadelphia, 1846; "The Roman Missal," translated for the use of the laity, etc., by Rt. Rev. Dr. England, Bishop of Charleston: New York, 1822; "Life of St. Patrick": New York, 1825; "The Elevation of the Soul": Philadelphia, 1817; "The Catholic Christian Instructed": Philadelphia, 1793; Conversion and Death of Andrew Dunn: Philadelphia, 1828; Summary Proof of Catholic Doctrine from the Scriptures, S. T. Badin, priest: Detroit, 1829; Catholic Missions to the Rocky Mountains, De Smet: Philadelphia, 1843; lot of early Metropolitan Catholic almanacs and catechisms; "Spiritual Retreat of the Rev. Father Vincent Huby": Philadelphia, 1795; "Devout Life," Baltimore, 1833; "Spiritual Combat": Baltimore, 1807; "Soliloquies of St. Augustine": Baltimore, 1832; "Abridgment of Christian Doctrine," by Bishop Hay: Philadelphia, 1803; Pastoral Letters of Archbishop Carroll: Philadelphia, 1797; Pastoral Letters of Archbishop Maréchal, 1819; "Discourse on Bishop Bruté," by Dr. McCaffrey; Pastoral Letters of Bishop Timon; "Life of Cowper," by W. Howley, 2 vols.: New York, 1803; "Scenery and Antiquities of Ireland." All the above have been presented by Miss J. Carroll.

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. Armstead, Brady, Bowles, Brannick, Beckman, Barrett, P. Burke, J. Burke, Barnes, Beckwith, Bronson, Ball, Barnard, J. Burns, Brownson, Brewer, E. Burns, Boland, Craft, Campbell, Cassidy, Chacon, Crane, Craig, Cartier, Chute, Cosgrove, Donelson, Desimoni, Dore, Dulaney, Ewing, Fitzharris, Finckh, Fenton, Fehr, Goebel, Geisler, Gibbs, Griffin, Garfias, Henderson, Higgins, Hobart, Heinemann, M. Howard, Hummer, Hull, E. Howard, Hepburn, Jennings, Jacobs, F. Kelly, Keating, L. Larkin, W. Larkin, Luhn, Langan, Louisell, Lyons, W. McDermott, McCune, Mattes, Mulkern, J. Meagner, McWilliams, J. McDermott, Mackey, V. Morrison, Maloney, McAllister, McCart, E.

Melady, Nations, Andrew Nicholl, Alfred Nicholl, Nester, Neill, R. Newton, Nirdlinger, O'Hara, O'Regan, O'Shea, O'Donnell, O'Connor, O'Brien, Plato, Prichard, Pender, Parés, Rochford, Rothert, Rielly, Rea, Scholfield, J. Sullivan, Short, Stephenson, Suing, Sawkins, H. Smith, M. Smith, W. Silver, D. Sullivan, Tiernan, Tarrant, Velasco.

JUNIOR DEPARTMENT.

Masters Adelsperger, Adams, Anfenger, Allen, Berry, Bronson, Beaudry, Blake, Burger, Brannick, W. Brown, Brady, Cunningham, Cauthorn, Campbell, J. Connors, Carroll, Case, Coad, Ciarcoschi, Carney, Chute, Coulter, S. Doherty, Delaney, Daniels, Davis, Devine, Darragh, Fitzgerald, Falvey, S. Fleming, P. Fleming, C. Fleming, F. Flynn, Grossman, T. Greene, J. Greene, Garrity, Houlihan, Henry, Howard, R. Healy, Heller, Hampton, Hoerr, Hill, Hackett, Hughes, Hake, Hayes, Josselyn, Kinsella, Lane, Lahey, Moncada, Monaghan, McGuire, John McIntosh, McGurk, H. Mallay, McIvers, McPhee, Miner, McGrath, McKenzie, McNulty, McCartney, Mayer, Monarch, Neef, O'Neili, W. O'Brien, G. O'Brien, P. O'Brien, O'Donnell, Priestly, Paquette, Powers, Pritchard, Pecheux, J. Peck, F. Peck, Plau, Quinlan, Roth, Reihardt, I. Rose, S. Rose, Rowsey, F. Schillo, F. Schillo, Spalding, Schenk, Senn, L. Scherrer, Silver, Talbot, Tanner, Wageman, Walsh, Wright, Wilbanks.

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, Cohn, Carpenter, Campbell, Durand, J. Dunn, F. Dunn, Jessie Dungan, Jas. Dungan, L. Dempsey, J. Dempsey, F. Dempsey, Dench, Dorsey, Des Garennes, J. Elkin, E. Elkin, G. Franche, C. Franche, Flannery, F. Falvey, E. Falvey, Ferkel, Grant, Greene, Gerber, Goodwillie, Hinds, Hagus, Howard, Hamilton, Healy, Halthusen, Haddican, Johns, Kerwin, Kutsche, Kehoe, Keeler, Keefe, Kane, A. Lonergan, H. Lonergan, Lansing, Mooney, Marx, Morgenweck, McDonnell, Maternes, L. Mayer, G. Mayer, McPhee, Mott, J. Marre, A. Marre, Minor, Neef, Neenan, Nichols, Nester, O'Neill, Oppenheimer, Perry, L. Paul, C. Paul, Plautz, Pierce, Rogers, Ricks-cker, Sweet, Savage, Seerey, F. Smith, E. Smith, Stone, Stephens, Speir, Storey, Taft, Toolen, Trujillo, Tomkins, Thornton, W. Williamson, J. Walsh, Welch, W. Walsh, A. Witkowsky, Willien, Wilson, Young, Zieman, Zeigler.

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.]

COMMERCIAL COURSE.

Book-Keeping—W. O'Brien, D. Brewer, H. Barnard, F. Garrity, J. Hepburn, W. Hayes, T. Lahey, L. Monarch, J. O'Shea, A. Plato, W. Scholfield, J. Brady, W. Devine, T. Greene; *Arithmetic*—J. Henry, F. Lane, W. O'Brien, H. Wageman, J. Reinhardt, J. Cooney, W. P. O'Brien, F. Wile, W. Leonard, J. Mooney, J. Doherty, J. Talbot, S. Rose, W. Hayes, L. Davis; *Grammar*—F. Wile, F. Schillo; *Geography*—McGregor, M. McCart, M. Smith, B. Tivnen, J. Brady, F. Falvey, J. Hampton, N. Jacobs, A. Joyce, E. Blessington, J. Fitzgerald, W. Hayes; *History*—M. Louisell, H. McAllister, J. Mulqueen, M. Smith, R. Spalding, B. Tivnen, W. Brown, J. Brady, W. Hartmann, A. Joyce, E. Blessington, J. Rudd, J. Lyons, W. Devine, T. Lahey; *Reading*—J. Brennan, G. Wall, B. Patterson, J. Becker, H. Mallay, G. Monaghan, H. Leonard, W. Hill, R. Boyd, A. Sullivan, C. Priestly, J. Anfenger, G. Frei; *Orthography*—H. Mallay, G. Monaghan, H. Leonard, W. Hill, F. Gray, C. Fitzgerald, S. Fleming, F. Hagen, T. Falvey, F. Lane, B. Tivnen, H. Miner, F. Neef; *Penmanship*—F. Suing, J. Mithen, K. Newton, S. Ciarcoschi, H. Carroll, A. Daniels, J. Reinhardt, B. Stephens, W. Allen.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—To Miss Nellie Kearns was voted the beautiful Easter card sent by Very Rev. Father General for the best Senior.

—Miss Agnes Egan was a welcome visitor at St. Mary's last week. Miss L. Hutchinson also spent a few days visiting her sister.

—The First Seniors lately held a competition in algebra, at which every question was answered. All did well, but Miss Van Horn deserves special mention.

—The pupils of '85-'86 were pleased to see Miss F. Kingsbury, their old schoolmate, last week who came to St. Mary's to enter her cousin, Miss Blanche Kingsbury, as a pupil.

—Long walks are now the order of the day, and straw hats have taken the place of hoods and "fascinators," some of which have been relegated to strange places for the summer.

—The delightful spring weather makes all hearts glad, for June seems near. Not only are the weeks counted, but the hours and moments between now and vacation are calculated by even the merry Juniors.

—Little things show disposition. While some young ladies say, "only three months more, and we will be home," others exclaim: "Only five months more, and we will have to be back at school!"

—The readings at the last academic meeting were by the Misses L. Trask and S. Crane, after which Rev. Father Zahm made some very instructive remarks regarding the benefits that often arise from failure.

—At the last meeting of St. Catherine's Literary Society, O. W. Holmes was the writer discussed. Miss Campeau gave a sketch of his life; the Misses Quill and Allen read selections from his works, after which Miss Thompson read a touching story illustrative of a mother's love.

—The Third Seniors held a written competition in ancient history on Tuesday last. Much interest was shown as a small prize was offered to the best. The Misses T. Balch, L. Bloom, C. Heffron and E. Nicholas drew for the book; the last mentioned young lady was the fortunate winner.

—Among the late visitors were: Mr. S. Rose, La Grange, Ind.; A. M. Roberts, S. H. Sloman, E. S. Dreyer, F. L. Moore, Mrs. Hutchinson, J. Sullivan, M. Furlong, Mrs. M. Thome, Chicago; T. Bourne, Amboy, Ill.; Mr. and Mrs. C. Vochting, Milwaukee, Wis.; Miss M. Sheehan, Lombard, Ill.; Miss M. Dwyer, West Union, Iowa; W. Hake, Grand Rapids, Mich.; E. Fenlon, Leavenworth, Kansas; R. Van Mourick, Houghton, Mich.; F. J. Murphy, D. E. Cummins, F. D. Ellsworth, S. Fallen, E. Baerd, J. Chase, South Bend, Ind.

Every-Day Mysteries.

We live in a world of wonders; behold around us on every side phenomena that we cannot describe, much less understand; and yet how many laugh at mysteries, and refuse to admit their existence! We know that the sun shines, and that the waters flow; that the trees are green, and that the skies are blue; but why these colors are not reversed, or what the law of gravitation, or what light is, who can explain?

It is true that scientists may investigate. Their observations may be interesting to the studiously inclined, yet their theories of to-day may give place to those exactly contradictory to-morrow; hence we see that even so-called scientific discoveries are problematical; that they are mysteries, after all.

We listen to the melodious notes of the woodland bird as they mingle with the murmur of the waters, and with the rustling of the leaves of the forest as the wind sweeps gaily through them. Who can tell why the delicate modulation of which the little songster's throat is capable, is not shared by the turtle dove, or the plover! The more carefully we contemplate nature, the more fully are we convinced that the labyrinths of her wonders are inexhaustible. We see the smooth, clear surface of the placid lake broken by just the faintest ripple, as the white swan sails with graceful movement down its sunny tide; while, skipping on the hillside near by, the lambs are enjoying the cool morning breezes. Why is the swan impelled to float upon the water, while the lamb as naturally avoids it, and grazes rather on the green sward? Like every question we have above propounded, we cannot answer the last, except by admitting an equal mystery in our reply. We say that it is the instinct of the swan to swim, and of the sheep to graze. What is this instinct? Who can tell?

The morning sun rises full and clear; and as it sheds farther abroad its golden beams, bright clouds of graceful forms burst forth and kindle into purple and golden radiance. Fancy might, without much effort, transform the beautiful outlines into the Phœbus and Aurora of Guido Reni, with the snow-white and dappled steeds; with the angels uplifting the flaming torch, and with the radiant, dancing hours. The chariot wheels of morning bear nothing but beauty, light and joy as they roll on in brilliant mists of rosy vapor. The landscape is bathed in the mellow light; but as the sun reaches the meridian, the sky is overcast. Distant sounds of deep rumbling thunder are heard, and in an

hour the sun is hidden from the sight, and a fierce tempest rages. The flashes of the lightning and the rolling of the thunder are incessant. What is this lightning? What is the thunder? Why falls the heavy rain from the sky, which was an hour ago as tranquil and as fair as the smile of youth and innocence?

The meteorologist can tell you the details of atmospheric changes, but by these details are your questions answered? Is he, in truth, much wiser than the questioner? The power of a Franklin, a Morse, and a Field may chain the lightning to do the service of commerce, but in view of their discoveries, the mysteries of earth are not diminished. They are rather augmented. We find that with our deepest research we are but skimming over the surface of creation's lighter mysteries to open the portals of those far more incomprehensible within.

The wonderful arch above us, studded at night-fall with stars each one leading us onward into mazes of limitless conjecture, is but a more extensive volume of impenetrable secrets. There is not an instrument or invention of science or art that does not lead, in the realms to which they are adapted, to deeper and hitherto undreamed-of obscurities. From the microscope to the telescope, from the most simple to the most complex, this is true. Everything around us is to our finite understanding more or less incomprehensible; and our own mental and interior natures are the most complex of all enigmas. To the skeptic, they are the unsolved problems which lead to his destruction.

He can recognize the wonderful facility with which instinct guides the summer birds to a southern climate at winter's approach. The skill of the beaver, the bee, and the nest-building fowls of the air, he can acknowledge. He may admire a Fulton for his genius in subduing the elements and subjecting them to the will of man; but while he sees in the steam-engine the product of a superior inventive intellect, he looks upon the far greater mysteries around him with no corresponding conclusion. Ready to assign an intelligent maker to a faulty piece of machinery, he doubts the very existence of the All-wise Creator of the universe. His overruling providence, His divine revelation of man's destiny and duty he is ready to flippantly reject. Of all mysteries, this unfortunate skeptic is the greatest.

In contrast, let the Christian rejoice in the consoling trust that religion inspires; for to him all mysteries are solved in the sublime chorus of the

Apostles' Creed, introduced with its grand *Credo in Deum*, and subsiding in the ocean-like melody of its *vitam æternam*.

MABEL KEARSEY (Class '87).

Tablet of Honor.

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

SENIOR DEPARTMENT.

Par Excellence—Misses Brady, Balch, Bub, Burton, Barth, Bloom, Brewer, Boyer, Beschameng, Bates, Beck, Clifford, Claggett, M. Coll, Campagne, Calkins, Ducey, M. Desmond, C. Desmond, Dunkin, Dority, English, Flannery, K. Gavan, Geer, Guise, Hummer, Hughes, Hellmann, M. Horner, I. Horner, Henke, Hinz, Harlen, Heffron, C. Hurley, K. Hurley, Hutchinson, Hepburn, Hooker, Kearns, Keyes, Karnes, Lilly, L. Meehan, N. Meehan, McCormick, McEwen, McNamara, Moore, E. McCarthy, Marsh, C. McFadden, Mitchell, Marley, Neff, O'Brien, Prudhomme, Piper, Papin, Pomeroy, Quill, G. Regan, Rend, E. Regan, Richardson, Robinson, Sullivan, Saviers, Sloman, Spier, Studebaker, Van Horn, Van Mourick, Wright, Wiesenbach, Zahm.

JUNIOR DEPARTMENT.

Par Excellence—Misses E. Blaine, Butler, Churchill,* E. Dempsey,* Eby,* Farwell,* Fritz,* Hake,* Hughes,* Knauer,* Kloth,* Lewis,* Longmire,* G. Lauth,* Miller,* Morse,* Newman,* Quealey,* Rhinehart,* Rose,* Rogers,* Stapleton,* E. Smith,* Thirde,* A. Wurzburg,* N. Wurzburg.*

MINIM DEPARTMENT.

Par Excellence—Misses Ella Burns, K. Moore, A. Papin, L. Reeves, S. Smith.

* Drew for Politeness Cross.

Class Honors.

GRADUATING CLASS—Misses Brady, Hummer, Hughes, Kearns, Keyes, Neff, Snowhook, Sullivan, Regan, Trask.

1ST SENIOR CLASS—Misses Balch, Bub, Clifford, Coll, Dempsey, Ducey, Hertzog, Moran, McCarthy, Meehan, Rend, Stadtler, Smith, Van Horn, Spier.

2D SENIOR CLASS—Misses Barry, Bates, Dempsey, Davis, Flannery, Fravel, Hinz, Harlen, Hutchinson, Horner, McCormick, McNamara, Meehan, Regan, Sheehan, Thompson, Wright, Burton, C. Desmond, M. Desmond, Fenton, Sloman.

3D SENIOR CLASS—Misses Allen, Barth, Bloom, Beck, Claggett, Dunkin, Horner, Heffron, C. Hurley, K. Hurley, Koester, Leonard, Moore, O'Brien, Papin, Quill, Richardson, Van Mourick, Wehr, Nicholas, Hoffman, Karnes, Balch, Morse.

1ST PREPARATORY CLASS—Misses Beschameng, Boyer, Coll, Campagne, Daube, Geer, Johnson, Mitchell, Marley, Piper, Wiesenbach, Young, Nicholas, Arnold, Pomeroy, E. Blaine, Crane, Knauer, Newman, Quealey, Stapleton, Hughes, Thirde.

2D PREP. CLASS—Misses Bourne, Bray, Brewer, Conners, Hepburn, Quealey, Rannels, Studebaker, M. Voechting, B. Voechting, Zahm, Butler, Churchill, N. Davis, Dolan, Hull Rogers, Smith.

3D PREP. CLASS—Misses Andree, Belfield, Early, Loonie, C. McCarthy, Emma Burns, Rhinehart.

JUNIOR PREP. CLASS—Misses Campbell, Farwell, Lewis, O'Mara, Reeves, Burdick, Pugsley, Lauth, Miller, N. Wurzburg.

1ST JUNIOR PREP. CLASS—Misses I. Eby, Kloth, Rose, S. Smith, E. Burns, G. Papin, Moore.