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Matter and Mind.

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

The question which we propose to consider in this paper is this: "Is there an organ of thought?" By organ we mean a substantial part of the human body endowed with both extension and vegetative life. By thought we mean knowledge properly intellectual, the object of which is the universal, that is to say, the notion of being, the concept of first principles or axioms, and also the understanding of certain judgments necessarily connected with self-evident truths.

It is plain that this definition of thought totally differs from the one given by Descartes. According to him "a thinking being is something that doubts, understands, conceives, affirms or denies, wills or wills not, but at the same time imagines and feels." For him the imagination and sensibility are really thinking powers, although he somewhere distinguishes them from "pure intellection or concept." This is, then, the problem to be solved: "Is thought, understood as purely intellectual knowledge, exercised by means of a corporeal organ?" Before attempting to give any solution we think it useful to sum up as briefly as possible the theory upheld by the Angelic Doctor concerning the union of the soul and body in man.

If we mistake not, the whole doctrine of St. Thomas on that point is contained in the following sentence taken from the *Summa Contra Gentiles*: "In man, a living being, the soul and body are not two substances actually existing, but out of these two one only substance is made which exists actually." (*Lib. II, Cap. 69.*) In order to understand this better, we should bear in mind that, according to the scholastic system,

the thinking soul not only connects and unifies the material molecules of the body, but is itself the only active principle that shapes and "informs" these molecules together with the primitive element common to all bodies—that is, with the so-called *materia prima*. The latter, indeed, is but a passive capability; nor can it exist alone, owing to its being radically indeterminate; but needs, in order to be actually realized, another principle which must determine its form and essence, so that from their union results the complete substance of the material body. This active force, which determines and forms the different bodies of the universe, is called "substantial form," and in using this expression St. Thomas does not hesitate to say: "There is in man no other substantial form than the thinking soul; and this soul, which eminently contains all the energies of a sensitive and vegetative life, at the same time possesses the virtue of all inferior forces, concentrating, as it were, within itself all their functions and essential properties." (*Sum. Th. I., 9, 76, a. 4.*)

Man, therefore, is a singular compound formed of soul and matter: of this fact every man is naturally conscious. For the child and for any man who never studied metaphysics, as well as for the metaphysician, who does not cease to be man, his proper being, his self, is not something spiritual and inextensive, but simply that "*tout naturel*," as Bossuet has it; that intimate combination without confusion; that substantial compound which, according to Descartes, is both soul and body, spirit and matter; an extension living, feeling, thinking and willing. It would be useless to dwell longer on this point, as everyone knows that the idea of self, separated or even distinct from the body, may be, perhaps, an exceedingly refined concept invented by learned philosophers, but by no

means a natural and primitive notion given by good, common sense. For me, myself is not something purely spiritual until I try to become a metaphysician; for the idea I have of my organism is also an essential part of my personality. All the powers of my being appear to me to be localized in a body which on this account I call *mine*. And these powers are not merely located, or accidentally placed, "as the pilot aboard his ship," but they seem to be so closely united and, as it were, "mixed up" with that body of mine as to form with it but a "substantial unit." Language itself shows that this is the case, as the word "I" is used indifferently to designate the material or spiritual part of man. We say I walk, I eat, I breathe with as much propriety as I think, I feel, I will; and it makes no difference which of the two phrases we choose, namely, *I am suffering* or, *my body is suffering*.

A most remarkable fact is that philosophers of very opposite schools agree, each after his own fashion, in acknowledging the distinction of nature in the human compound, and still more the oneness of person. Says Herbert Spencer: "I, in its primitive sense and actual meaning, for most men signifies individuality in its integral whole; but its prevailing element in thought is organism itself with its extensive forms." "Man," Maine de Biran remarks, "is to himself neither a soul apart from the living body, nor a kind of body separated from the soul; which unites itself to it without being ever confounded with it. The instinctive and irresistible feeling man has of his own existence is nothing but the ineffable union of the two ingredients which constitute his nature and personality."

A celebrated doctor of our day expresses the same idea in other words: "That *ego*, which is myself, knows for sure, being certain beyond doubt and invincibly conscious that all that is contained in him is really himself. Truly it is for myself that everything takes place within myself: that my lungs breathe; my stomach digests; my arms are moved, and my legs provide support. To express it in a more precise manner, it is I, myself, nor is it any other than myself, who breathe with my lungs, digest with my stomach, am moved by means of my arms, and walk on my legs. Moreover, all that impedes any part of my being impedes myself, hurts myself in my own feelings and person, in the unity of my twofold nature. It is not simply my face that receives a blow, but it is myself; nor my mouth alone that is injured by poison, but my own self wholly and personally."

Another doctor, whose works are justly

looked upon as a standard in Biology, writes as follows: "The soul or life of the human compound is the whole being of man; the physical, material aggregate is nothing, with regard to human nature, save within and through the soul; and the human body is but the visible life of its soul. That soul, or life, not only fills and quickens all the organs, but penetrates even to the smallest atoms, and is, organically speaking, not simply spread over all the tissues, but enters into the most microscopic constituents of the bodily cell, thus going farther and deeper than the last limits of indefinite divisibility that can be mentally conceived. Certainly this mysterious and invincible union is the indispensable condition of any unity whatever; nay, more, of any substance and actual individuality, although no science of reasoning nor observation can possibly account for it. This is the unsearchable abyss where nature hides the secrets of its origin, and life itself the stupendous miracle of its creation. The living unity of all animals, and still more that of man himself, is, so to speak, substantiated even to the most inaccessible depths of the organism by virtue of the necessary laws which rule over and mutually attract the unity of forces and the multiplicity of matter. If life did not permeate *ad infinitum* the organic material, or should stop short of any human molecule, it would follow that beyond these fixed limits the organic atoms, deprived of life, must of necessity fall exclusively under other forces which would be the physical agencies of brute matter.* This alone would suffice to disorganize and even destroy the whole organism of the compound living body. Furthermore, the same physical agencies, once prevailing on one only point, would inevitably dissolve the primitive elements under the powerful action of their natural forces, and deliver them ultimately to the energies of the inorganic world. In this case life, wanting in foundation and checked by fanciful boundaries, would cease to determine the organs, and, as it were, die of starvation."

It seems, then, that there is a point, the last reason of all things, connected with the all-powerful hand of an infinite force, where the principle of causation actively identifies itself with the compound and its natural effects. When reaching that ultimate point, the force of the living body becomes a kind of simple matter; and matter itself is absorbed, though never lost, by the irresistible activity of the creative force. Their scientific observation is baffled, and the intellect of man dazzled by an inexplicable mystery.

St. Thomas was guarded against that dazzling contemplation; for with calm glance and firm grasp of the deep but simple concept of matter and form, which he borrowed from Aristotle, he clearly saw the admirable synthesis of order, co-ordination and unity, which reigns supreme throughout the universe. Accordingly he laid down first a purely passive principle, a sort of capability, altogether fitting for real existence; and secondly, another principle essentially active and endowed with the property of determining specifically, and actually realizing all the different kinds of creatures. Thus it is that the Angel of the Schools satisfactorily accounts for all that exists in the world, whether it be merely material, as minerals, or material and living, as plants, or material, living and sensitive, as animals, or, finally, material, living, sensitive and thinking, as man.

Now that we have resumed the theory of the scholastics on the union which exists between the soul and body in man, it will be easier for us to show to what extent the bodily organism contributes to the formation and development of the human intellect. Our intention is to establish the two following statements: (1) Intellectual thought requires the assistance of the lower faculties of knowledge, especially the help of the imagination, which has a corporeal organ; (2) Considered in itself, intellectual thought does not exercise its power through any organ whatever.

(TO BE CONTINUED.)

The Patriot's Prayer.

BY H. A. HOLDEN, '91.

I.

Oh, loving Father! oh, most gracious God!
Divine Protector of this sacred land,
Almighty Power who nerves the hero's hand,
Oh, guard my native sod!

II.

Thou who didst guide the Pilgrim bark,
Through tempests dire and waters dark,
Preserve this land from storm and strife,
When I have quit this mortal life.

III.

Oh, Thou who lov'st the brave and free!
Protect this land from sea to sea,
And never may our unity
By hands of traitors broken be.

IV.

Our fallen soldiers' honored bed—
The blood our loyal sons have shed—
Lest it to Thee for vengeance call,
Let not dishonor on it fall.

V.

The grand old flag for which we fought;
The freedom we have dearly bought;
These smiling hills and valleys fair,
Oh, ever let them be Thy care!

VI.

The wardens of our liberty,
Oh, may they ever trust in Thee!
Upon the fair robe of our fame,
Permit to rest no blot of shame.

VII.

My end, O Lord, is drawing nigh!
Oh, take me to my Home on High!
And when my fleeting breath shall cease,
Then may I rest with Thee in peace.

Stray Leaves from a Vacation Diary.

BY M. O'DEA.

VI.—SWITZERLAND.

AUGUST 11.—In many respects I find Switzerland similar to Paris. At Geneva and Lausanne, and in the hotels along the rail and diligence roads, the language, customs and manners are the same. Here, even more so than in Paris, many of the inhabitants are entirely dependent upon visitors and passing tourists for a livelihood. The people generally are simple and unpolished, but very friendly and sincere. French napoleons are eagerly accepted, and, as in Paris, when the visitor receives five francs' change he will probably have a specimen of the coinage of as many different nations. Switzerland is included in the Latin Monetary Union, and the current coins are, indiscriminately, Swiss, French, Spanish, Italian and Belgian. The principal sight in Paris this summer is the Exposition. Of Switzerland it may be said that the entire country is a great exposition. It must be noted, however, that the exhibits here differ in kind, and are incomparably grander than those in Paris, and these are permanent. The principal sights in Switzerland to-day are the same that were seen, conquered and "written up" two thousand years ago by the author of "*veni, vidi, vici*." The attractions that allure thousands of healthy and health-seeking visitors here from the uttermost parts of the world comprise beautiful lakes, historic and pastoral valleys, picturesque glens and falls, rivers and glaciers, wild gorges, perilous passes, terrible chasms and everlasting snow-crowned mountains.

In some respects Switzerland is similar to America. Very often lately I have heard comparisons made by French and English tourists who have seen both places, and they are generally very complimentary to Columbia. Many of

the most famous world trotters have asserted that the natural sights of America are superior to those of Switzerland. They say that for every scenic wonder here, except ruins, America offers an equal and similar attraction, and many others that are unequalled here or elsewhere. Like some districts at home, the whole of Switzerland may be called a great sanatorium. *Bains, bades, spas* and baths, ancient and modern cures, hospitals and invalid hotels, famous physicians and specialists are innumerable. Nearly every valley has a celebrated hot or cold spring, and the medicinal properties of the waters have been known and made use of for centuries. Statistics give the Swiss resorts credit for having fewer deaths, in proportion to the population, than any other place on the globe.

Switzerland claims an older right to our titles: "Land of the free and home of the brave." On account of their early and numerous desperate struggles to throw off the yokes of Austria, Prussia and France, modern historians call the Swiss cantons the "cradle of liberty." Here, more so than with us, the prominent exiles, refugees and disturbers of the peace of nations have for many years found a haven and protection. It has been said of the villages near Lake Geneva that "ye have been th' abodes of names which unto you bequeath'd a name." Among others, Kosciusko, Louis Phillipe, Joseph and Jerome Bonaparte, Necker and his daughter, Mme. de Staël, have sojourned here; Gibbon wrote the "Decline and Fall" here; Shelley, Byron and our own Bryant found inspiration for some of their best verses here. From general reading I had acquired an impression that in religion the Swiss were nearly all followers of Zwingli, Fëral, Calvin and Luther. Since I came here I have learned that nearly half of the whole population are Catholics. Lucerne, Zug, Unterwalden, Uri and Schwyz are known as the oldest cantons and the cradle of Swiss democracy "where freedom's cause was fondly nursed." Unterwalden is famous as the home and the scene of the reputed exploits of the national hero and champion of independence, William Tell; and Schwyz is regarded as the heart and gave the Confederation its name. In all these cantons the entire native population are practical members and faithful upholders of the old Church.

This afternoon I finished my boating and visiting on and about the far-famed Lake Lemman. Ouchy, Vevay, Clarens, Villeneuve and the Castle of Chillon can be so thoroughly recalled by referring to a copy of Byron I thought hasty memorandum notes would be unnecessary. When I stopped at Morges the view toward

Mont Blanc was superb, but most of the Jura were in the clouds. It is said that the depth of the lake is equal to the height of its surface above the sea level—over a thousand feet. I saw no signs of the terrible tempests or the water spouts that occasionally sweep over it, and memory will recall only "Clear, placid Lemman!" At two o'clock I left Lausanne and came by rail through Chexbres and Freiburg, passed the patriotic battlefields of Morat and Neueneck, and arrived at the hotel in Berne, the federal city, before six. One of the waiters thought he was doing me a favor when he seated me beside a very flippant American Miss at the supper table. Her party had just returned from Chamonix, she told me; and when I asked for her opinions one of her remarks was that the people there do not pray for daily bread but for daily visitors. After supper some of the guests gave a concert in the large drawing room. The singing was in various languages, not a word of which did I catch, or try to, but the melody was new, spirited and refreshing. I retired early to post my diary and rest. The bed in this room has the usual small, round feather bolster or tick for covering. I have tried hard to learn how to sleep under this thing, but every morning so far I have found it on the middle of the floor instead of over me, and some way to secure it must be devised.

AUGUST 12.—On the ocean steamers it is customary for most of the passengers who are not too sick to crowd on the upper deck and see the sun set. At the hotels here it seems to be a rule that every guest must see the sun rise. Without regard for my contrary notice I was awakened by the chambermaids before day-break this morning as I have been every morning since I left France. My intention was to proceed to Lucerne immediately after breakfast, but I was told that it would be highly improper to leave Berne without paying respects to the titular and sacred animals of the city. A short walk through the strange and curious arcaded streets brought me to the bear pits. I saw the great bears, and they have the usual bearish manners. One of the standard stories of the place is that an English officer fell into one of the dens several years ago and was torn to pieces. From the pits I returned to the old cathedral begun in 1421. Since the Reformation it has been used by the Protestants. The doors are kept locked and a fee, high for the place, is charged for admittance. Except the frescoes on the walls and ceiling and the *stained* windows, all of the old ornaments and pictures have been removed, and the interior is now remarkable

for its cold and dismal "severe simplicity." Among the statues over the fine portal in the niche, where the Blessed Mother used to stand, there is now a goddess of justice similar to those seen on village court houses at home. These *en revanche* reflections are suggested to me, I think, by the sneering and belittling remarks that I find in many of the guide books whenever anything "Romish" is described. Near the cathedral is the terrace faced with solid masonry and rising over a hundred feet above the rapid River Aar. On a clear day like this the view from the terrace extends over 150 miles. Immediately in front, glistening in the sunlight and deceptively near, are the summits of the Bernese Alps. The view includes the *Mittelberg*, the *Eiger*, the *Wetterhorn*, and above them, in all her glory, the peerless *Jungfrau* with her confessor the *Moenck*, by her side; and far, far away the "bald, awful head of Sovereign Blanc." Beside the city *Rathhaus*, three blocks from the terrace, I found the modern, bright and home-like stone structure erected not more than twenty years ago by the members of "the Church ever ancient, ever new." I finished the morning by a visit to the *Bundes Rathhaus*, and instead of returning to the hotel for dinner, I went to a restaurant patronized only by the residents. The men are strong and fearless-looking, and the women are healthy, merry and queerly dressed. One of the customs of these people, whether they come in for a meal or a mug of beer, is to turn at the door before leaving, take off their hats and say *adieu*. This is returned by the maids and all the inmates. After dinner I proceeded to Lucerne.

(TO BE CONTINUED.)

Reading.

All men endeavor to enjoy themselves in this life, and each does so in such a manner as seems best to suit his ideas of that in which pleasure consists; nor does he often find his attempts at obtaining a proper amount of enjoyment in any way futile.

It is indeed entirely unnecessary that a certain harmony existing in nature and so largely participated in even by the lower animals should be put to an unprofitable use by man, who is the most perfect of created beings, or that any person should be deprived of lawful amusement. All can realize the necessity of profiting by leisure hours; even such great poets as Shakspeare have given us some faint ideas as to the best

method of obtaining pleasurable good for ourselves, and of utilizing it so as to make our participation in it valuable both to us and to our associates. Dryden very aptly remarks that

"To study nature well thy time employ;
Knowledge and innocence are perfect joy."

Now general reading is, in fact, the very best means of entertainment; for although in the estimation of others we may appear not to enjoy ourselves, yet while reading we are gaining a more general education than the school-room can possibly afford, since in the latter we only begin to learn how to study.

By reading we not only fit ourselves for the filling of public office and the holding of a high social position, we are more than entertained by studying the instructive and interesting style of the most reputable novelists, poets, biographers and historians. We are introduced by them to different nations whereby we attain to a more perfect knowledge of the interesting features of different countries, form some idea of the numerous epochs in the history of nations, and acquire a knowledge of the customs of the peoples of the world. Bacon has said that

"Books never teach the use of books;"

but rather that we may be better informed as to the most appropriate manner of expressing our thoughts on paper. But this is more especially desirable in our oral discourse; nor have we, living as we do in this progressive nineteenth century, any plausible excuse for thus acting.

The gifted Shakspeare, asserted with much truth, that there was great need of books in his time, saying:

"Give me advantage of some brief discourse."

But at the present time there is a greater abundance of reading-matter than is really needful for the moral advancement of the age, as also a greater facility for obtaining it than there ever was before the invention of printing. In fact, the supply exceeds the demand; and as the superfluity exists rather in the excessive publication of the injurious dime novel than in that of the invigorating works of the best classical writers, we who wish to do all we undertake in the best manner, and as rapidly as possible, should follow the example of the leading spirits of our literature. We should try, like them, to be choice and thorough in our reading that we may be precise in our conversation and make our intercourse with one another, in the various circumstances of life, be, as it is intended to be—an aid to the attainment of the highest good.

F. J. SULLIVAN, '93.

The Divinity Building of the Washington University.

Earnestness and strength of purpose were the personal characteristics of the men to whose principal charge were committed the fortunes of the proposed Catholic University. These at once became the characteristics of the whole undertaking. In a wonderfully short time for the spread and popularization of an idea, a general and cordial interest was called forth, which at times seemed like enthusiasm, and amid the storm and stress of which the project was hurried on to assured success. These same qualities of strength and directness of purpose are stamped on the architecture, in the exterior design and in the interior appointment and equipment of the Divinity Building, which in its massive strength and solidity fitly symbolizes its character as the foundation stone of the historic bulwark of truth which the University is destined to be.

The structure as it stands consists of a centre-building with a frontage of 56 feet, and a depth of 70 feet, and two wings, each extending 105 feet in length and 45 feet in depth, which gives an imposing complete front of 266 feet. At the north end there is a return wing of 56 and 45 feet, adjoining which stands a back building, the domestic department, with a measurement of 38 and 50 feet. In the rear of the centre building or section is a two-story extension of 45 and 85 feet, the Divinity chapel, a memorial gift of the younger sister of the foundress.

The general style of the architecture is a modernized Romanesque, without much ornamentation or attempt at effect, except that which is produced by the arrangement of the openings, the varied outline, and the high-pitched roof broken by gabled dormers, the tall chimneys, and two large ventilating shafts.

There is no absence of beauty, and there is no striving after that bizarre style with its architectural surprises, which prevails so much. It is not an architectural puzzle, but a plain, dignified, and massive structure without tower or turrets, and indicates at once its serious character and earnest object. Though not devoid of ornamentation, the immediate and most striking impression it gives is of strength and durability.

It is built entirely of Georgetown blue gneiss stone in broken range, rock face ashlar, and trimmed with "Amherst" buff sand stone. The jambs of all openings, sills, lintels, arches, band courses, columns, and all enriched and moulded work, are of this material, which heightens the effect of the whole by its pleasing contrast with the blue rock ashlar. The centre building is five stories high and the three wings four stories.

The main entrance is through a large, open, arched porch, above which rises a high niche, containing a beautiful life-size statue of our Blessed Lord. On either side, beneath the third story windows, are handsomely carved panels;

bearing respectively in raised letters the mottoes "Deo et Patriæ" and "Deus lux mea." A granite tablet with proper acknowledgment to the foundress of the school is inserted in the gable of the front porch.* On each side of the main entrance hallway are the parlors, richly finished in quartered oak, spacious and well adapted for reception purposes.

In the principal parlor will be placed the celebrated painting of Leo XIII., made by Ugolini, and donated by the Pontiff himself to the University. The same room will contain the life-size portraits of Archbishop Carroll, and General Washington, painted by Signor Gregori, of Notre Dame University, who has done so much excellent work since coming among us. The picture of Washington has been pronounced by those who have seen it as worthy to rank with the best paintings the country possesses of her first President. The portrait of Archbishop Carroll is equally meritorious, both as a likeness and as a work of art. The first story corridor, like those on the other floors, is arcaded, and extends through the main building and wings 266 feet; it opens out into the wide piazzas in the rear and communicates with the lecture hall, the class rooms, the prayer hall, and the students' refectory in the north wing. There are three class rooms, each 25 by 30 feet. The prayer hall and dining room are each 29 by 41 feet, and the lecture hall 28 by 72 feet. Library, reading and recreation rooms, ample and easily accessible, occupy that part of the first floor under the chapel. Across the central corridor, opposite the main entrance, rises the grand stairway, leading up to the chapel, and continuing on to the fifth story hall, the most spacious and elegant room in the whole house. This stairway is a model in design and work, is well lighted, broad and easy of ascent. Two fire-proof stair-cases, one at each end of the main corridor, carried up around a brick shaft and enclosing the ventilating flues and elevators, also lead to the upper floors, which are simply laid out, with a central corridor ten feet wide, and suites of rooms for professors and students on each side. On the sec-

* This inscription was written by the late Mgr. Corcoran, and in its original form reads as follows:

MARIÆ GUENDALINÆ CALDWELL
QUOD ÆDES MAGNI LYCEI
SUIS SUMPTIBUS AB INCHOATO EREXERIT
NE
TANTÆ MUNIFICENTIÆ EXEMPTUM
POSTEROS LATERET
CURATORES LYCEI
LAPIDEM CUM TITULO PONENDUM
DECREVERUNT.

The inscription over the entrance of the chapel is equally beautiful and classic in style:

ELIZABETHA BRECKENRIDGE CALDWELL
RARI EXEMPLI FEMINA
SACELLUM D. PAULI
ÆRE SUO
EXTRUXIT OMNIQUE CULTU EXORNAVIT
CUI
ÆTERNAM IN CHRISTO PACEM
ADPRECAMINI.

ond floor are the Rt. Rev. Rector's rooms, and guests' chambers in the centre building, and professors' dining room and library in the north wing. Bath rooms and water closets, constructed on the most approved sanitary principles, are placed on all the floors except the first. On the fourth floor a pleasant place in sunshine and quiet has been chosen for the students' infirmary. The fifth floor of the main building is devoted entirely to light gymnastic and amusement purposes; this is the finest room in the house by reason of its form, spaciousness, and beautiful outlook. The prospect to the South is charming beyond description. Stretched out before one lies the city of Washington with its picturesque outskirts, its superb public buildings and monuments, its handsome private residences and magnificent streets, and off in the distance the silvery boundary line, the irregular Potomac. The entrance into the chapel is through two door-ways, between which, in a niche, stands a full-size statue of Our Lady of the Immaculate Conception. The space between the doors and around the niche is handsomely designed with clustered columns and arches, all of quartered oak. The interior of the chapel consists of a lofty, arched nave with a semicircular sanctuary; along each side of the nave run six arched alcoves or bays, each ten feet wide, and in each of which is built a small marble altar, thus making together 13 altars in the chapel on which the holy Sacrifice of the Mass may be offered up at the same time. These altars were all finished in France from specially prepared designs. Twelve splendid stained-glass windows, executed in Munich, have been put in the sides of the nave, one in each alcove over the altar, and which with the five in the sanctuary shed an abundance of light, while softening with their variety of rich tints the white glare from outside, and lend a subdued light and religious air to the sacred place. The alcoves are separated by fluted pilasters set upon a handsome dado, which is made of Keene cement, with a highly polished marble base. The pilasters carry a richly ornamented cornice, from which spring the ribs and the arched ceiling of the nave, decorated with centre pieces and enrichments in fine stucco. Over the entrance of the chapel is the organ gallery, finished with a panelled front of quartered oak; the doors, furniture, and floors are of the same wood. The kitchen, laundry and servants' apartments are provided in a back building, communicating with the main structure by only a convenient passage way.

In all the public rooms hard woods have been employed, quartered oak and ash; the woodwork of the other rooms and parts of the house is cypress, finished in the natural wood and in cabinet style. The stepping, and the flooring of the halls, corridors, and public rooms are of maple. The entire building is heated by steam and lighted by electricity; the latest and safest methods in each have been introduced. Twenty

clocks in the pneumatic system are being constructed by Lenman of Baltimore. By the use of terra cotta lining for all outside walls, and terra cotta partitions where brick was not used, the house has been in great part rendered fireproof; the plaster was laid on this wall-surface of terra cotta or brick and on wire lathing on all ceilings throughout the building. These precautions, together with counter floors on mortar in every story, make it healthful, deaden the sound, and ensure, as far as possible, against fire.

The Divinity Building is a truthful expression of its object, and well worthy to be the home of knowledge and the citadel of truth. The simple beauty of the design and execution does the highest credit to those who planned and carried it out. It has the three requisites for perfection sought by the ancients in all model buildings, "*Firmitas, Unitas, Venustas*," and will long endure to be the admiration of all who appreciate architectural beauty and artistic finish. It is a noble monument to commemorate the First Century of our history, and a fitting landmark to tell to future generations how far one century of progressive life has carried the Catholic Church of America.

Finally, do we look for too much when we expect that solidity of acquirements and strength of purpose in the use of these will be the distinctive equipment of the men the University will send forth? We think not. When we recall that the conditions of matriculation ensure the admission of those only who are of eager will and quick powers, of men who have assumed the *toga virilis*, we look with confidence for an increase of zeal and knowledge, the forces which renew the face of the earth. The coming decades will show, we may believe, that the work and the worry have not been in vain.—*American Ecclesiastical Review*.

Scientific.

—The Paris Exhibition evidently endeavored to please all, for of 55,000 exhibitors, 33,000 received awards.

—The number of patents granted to Thomas A. Edison, the electric engineer, makes a sum total of 93,093. Besides these he has over 300 applications for patents pending on all subjects.

—At the Paris Exhibition the firm of Hottzer showed a shell which had pierced a steel-plate target ten inches thick and landed entire, without a flaw, 800 yards distant from the target, only the point of the shell was slightly distorted.

—The greater part of the new railroad which will cross the South American continent has been built. The mountain section, which is about one hundred and fifty miles, remains to be completed. The road ascends to nearly ten thousand feet above sea level. Near the summit will be a tunnel seven miles in length from which a descent of seven thousand feet will be made in the short distance of thirty-two miles.

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

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J. B. SULLIVAN, '91,	
C. T. CAVANAGH, '91,	JOSEPH E. BERRY, '91.

—In education there is not only required the training of the moral, or intellectual powers, but also the physical, which, taken with the others, go to make up the man. Each of these powers must be developed, and yet each must yield something to satisfy the claims of the others. For example: if we were to cultivate the physical powers only, we would bear a strong resemblance to the savage; if we cultivate the moral only, we would be apt to become enthusiastic maniacs; while the cultivation of the intellectual alone, would make one an eccentric oddity. Hence we may readily infer that the formation of the complete man depends upon the training and uniting of these three powers.

Practical success in life depends much more upon physical health than is generally imagined. The success even of professional men depends in no slight degree upon their cultivated physical strength. Thus a well-trained, strong and manly voice is considered almost indispensable to the successful lawyer or politician. The lawyer has to climb the heights of his profession through close and heated court-rooms, and the political leader has to bear the fatigue and excitement of long and anxious debates in a crowded house. Hence the lawyer and politician are called upon to display powers of phys-

ical endurance and energy even more extraordinary than those of the intellect. Such powers have been very often exhibited in a remarkable degree by many of our greatest lawyers and statesmen. The observation of an eminent writer is doubtless in a great measure true, that the greatness of our great men is quite as much a bodily affair as a mental one. It is in the physical man that the moral as well as the intellectual man lies hid; and it is through the bodily organs that the soul itself works.

Perhaps a good, practical illustration will be found in the following from the *Boston Pilot*:

"College athletics have never had a better excuse for being than in the exploit of the Evanston, Ill., life-saving crew in rescuing twenty-nine men and a woman from two wrecked vessels on the night of Oct. 22. The crew is composed of students of the Northwestern University. In spite of high seas and a dense fog, the brave boys made three trips and brought off all hands in safety. This is better work than winning races; but it is the winning of races that makes the heroes fit for the better work."

The Catholic Centenary.

On Sunday, November 10, one of the grandest celebrations in the history of the Church in this country took place in commemoration of the Centennial anniversary of the erection of the first Episcopal See in the United States, that of Baltimore, established by Pope Pius VI. on the 6th of November, 1789. In the cathedral at Baltimore, with his Eminence Cardinal Archbishop Gibbons, were Cardinal Archbishop Tascherau of Quebec, himself the successor of the first bishop ever consecrated in Canada, the Most Rev. Francis Satolli, Archbishop of Lepanto, the special representative of the Holy Father, and fifteen archbishops and seventy bishops of the United States, Canada and Mexico. The full reports of the exercises attending the celebration published in the daily papers throughout the country preclude any detailed mention here. But at the close of the first century of the establishment of the episcopate in the United States it will be interesting and instructive to make comparisons.

One hundred years ago there was one bishop and one see: no literary or charitable institutions, no press, and few books. "Now," says Dr. John Gilmary Shea, the eminent writer and historian, "there is a bishop or archbishop in every state; two in Massachusetts, New Jersey, Indiana and Louisiana; three in Ohio, Michigan, Wisconsin, and California; four in Illinois and Minnesota; five in Pennsylvania, and seven in New York State alone, which now contains 800 churches,

ministered to by 1200 priests, with a population of a million and a half and 100,000 pupils in 500 parochial schools. The poor and humble chapels of the early days have been replaced by grand and stately churches, like the cathedrals of New York, St. Louis and Philadelphia; the log colleges and seminaries by edifices like Georgetown, Notre Dame or the University at Washington. We have men like Bishop England, Archbishop Hughes and Cardinal Gibbons, whose audience was the nation; theologians like Archbishops Kenrick and Heiss, like Fathers Kohlmann and Varela; men of recognized sanctity like Bishop Neumann whose canonization process has begun; men like the

VENERABLE FATHER SORIN

who created the University of Notre Dame, and built up a community laboring in many parts of the country."

And on that memorable Sunday, Nov. 10, there were—to adapt the words of the same eminent historian—"assembled around Cardinal Gibbons, the successor of Carroll in the See of Baltimore, more than fifty archbishops and bishops, heads of orders like the Jesuit, Dominican, Augustinian, Franciscan, Benedictine, Redemptorist, Passionist, Holy Cross, Paulist, Oblate, Carmelite, Sulpitian, Trappist, Precious Blood; with a congress of laymen—men of worth, intellect, influence and ability, from all parts of the country—representing the ten million Catholics of the United States, and proving alike the wonderful growth of the Church and the justice of our hopes of its future beneficent conquests. It was not a mere show and parade, this centennial celebration of ours; it was a holy and religious act. The holy Sacrifice was offered in the cathedral founded by Archbishop Carroll—offered in thanksgiving for the wonderful development of the Church; thanksgiving for the thousands of souls saved through the Sacraments and ministry of the Church, and thanksgiving for the freedom we have enjoyed."

Catholicity in America.

On Monday and Tuesday of this week the first American Congress of Catholic Laymen was held in connection with the exercises of the Centennial celebration at Baltimore. It was one of the most noted gatherings of the century and its sessions and deliberations were marked by intellectual power and strength and loyal devotedness to Church and country. The various important papers read on great and vital questions of the day were embodied in a "plat-

form" setting forth principles for guidance and methods of action whereby Catholic laymen may best exercise the influence at their command for the spread of religion and the good of their fellow-men.

At the opening of the Congress an eloquent and forcible address was delivered by the

HON. DANIEL E. DOUGHERTY,

of New York, who enjoys a national reputation as one of the most striking figures in the social world. We have thought his speech valuable and interesting enough to reproduce here such as it was reported in the columns of the daily press. Mr. Dougherty said:

"This Congress is an event in the history of the Republic, an era in American progress, an advance in humanity, a move of earth toward heaven. Called to your presence, theme after theme comes flashing through my brain and swelling in my bosom. A single exultant thought I shall give utterance to and then resume my seat. We American Catholics proud, high-spirited, and sensitive as any of our countrymen, have silently submitted to wrongs and injustices in manifold shapes and from time immemorial. Away back in colonial years, Catholics suffered the direst cruelties. Talk of the slaves of the South in ante-war times, why, they were treated like high-bred guests when compared with Catholics in colonial days. The only religious martyrs who ever stained our fair land with life blood were Roman Catholics who were spurned with suspicion, disfranchised, persecuted for opinion's sake, hunted as criminals, and punished with death by infamous laws. We have from time to time been slandered, vilified, and maligned in newspapers, pamphlets, and books, in speech and sermon; sectarian assembly, political convention, and even in the Congress of the United States.

"We have been proscribed at the ballot-box. The highest honors of the Republic are denied us by a prejudice that has all the force of a constitutional enactment. In integrity, intellect and accomplishments the equal of our fellows, yet the instances are rare when Catholics are tendered exalted distinctions. The exercises of our holy religion as a right are denied the suffering, the sick, and unfortunate in many institutions of charity and to criminals in prisons and penitentiaries. Though the rank and file of the army and navy are largely of our creed, the chaplains are fewer than the fingers of one hand. Political parties in the past have sought to deprive us of our political rights, and we are branded as tools of a foreign potentate and unworthy to enjoy the name of Americans.

"The time has come—not of our seeking, but in the course of events—when we can with propriety speak, can vindicate ourselves—not by harsh words, heated retorts, nor defiant threats, but calmly, yet firmly; charitably, yet proudly

conscious of the integrity of our motives and the impregnability of our position. We assert that we are pre-eminently Americans; that there would be no America, that the continent would be to-day unknown, had it not been for Roman Catholics and the Roman Catholic Church; that that liberty, which is the essence of all liberty—freedom to worship God—was first established in America by Roman Catholics, and Roman Catholics alone. It was priests—aye, Jesuit missionaries—who first sought and explored our land, penetrated into the wilderness, tracked the streams, and gave sainted names to localities, bays, lakes, and rivers. The first worship here of the true God was the holy Sacrifice of the Mass. Catholic nations were the first to come to the rescue of our revolutionary fathers in the war against the greatest of Protestant powers. A Roman Catholic was among the signers of the Declaration of Independence. The name of Archbishop Carroll is forever linked with Benjamin Franklin in the mission to Canada. Catholics have given heroes to the Republic in every war, and in every battle on field or flood Catholics have sealed their devotion with their lives. And now the Roman Catholic laity of the United States, for the first time in congress assembled, are here to proclaim to all the world that their country is tied to every fibre of their hearts, and no power can shake their loving allegiance to its Constitution and its laws.

"Why, truly the blood of the martyr is the seed of the Church. Marvellous as has been the growth of population, Catholics have outstripped all. From 40,000 they have become 10,000,000. From a despised people they are a mighty power. In every avenue of industry and intellect they are the peers of their fellow-men.

"Our grand old Church is the protector of learning. She it was who rescued the inestimable jewels of classic lore from the ruins of the Roman empire, precious preserved them through the convulsions of 1,000 years, and gave them to the printer's art to enrich the learning, elevate the style, and adorn the literature of every language to the end of time. She is the pioneer of civilization. She was the founder of states, the framer of laws, the conservator of order, the champion of the people against the encroachments of tyrants. She it was that struck the chains from the white serfs of the Old World. She it is that beholds kneeling around her altars the black and the white, the rich and the poor, the savage of the forest, the royalty of the palaces, the statesmen of the cabinet, and the philosopher of the school. She is the patron of art and the theme of the poet. It is the Catholic Church that guards the home, sanctifies marriage, elevates woman, and placed the Blessed Mother nearest the Saviour."

"The shadow of an imposing event begins to move. The people of the United States, aye, of the hemisphere, are preparing to celebrate the 400th anniversary of the discovery of America. We especially rejoice in this resolve. That tre-

mendous event—the second creation—the finding of a new world and the vast results that have flowed to humanity, all can be traced directly to the Roman Catholic Church, and the Roman Catholic Church alone. Protestantism was unknown when America was discovered. Let the students, the scholars, poets, historians search the archives of Spain, the libraries of Europe, and the deeper the research the more the glory will adorn the brow of Catholicity. It was a pious Catholic who conceived the mighty thought. It was when foot-sore and down-hearted at the porch of a monastery that hope dawned on him. It was a monk who first encouraged him. It was a cardinal who first interceded with the sovereigns of Spain. It was a Catholic king who fitted out the ships and a Catholic queen who offered her jewels as a pledge. It was the Catholic Columbus, with a Catholic crew, who sailed away out for months upon an unknown sea, where ship had never sailed before. It was to spread the Catholic Faith that the sublime risk was run. It was the hymn to the Blessed Virgin with which the captain and crew closed the perils of the day and inspired with hope the morrow. It was the Holy Cross, the standard of Catholicity, that was borne from the ships to the shore and planted on the new-found world. It was the holy Sacrifice of the Mass that was first and for over 100 years the only Christian worship on the continent which a Catholic named America.

"The broad seal of the Catholic Church is stamped forever on the four corners of the Continent. Therefore let us in mind, heart and soul rejoice at the triumph of our country and glory in our creed. The one gives us constitutional freedom on earth, the other, if faithful to its teachings, insures an eternity in heaven."

Exchanges.

—It seems to us that the ideas held by many of the brethren regarding the management of the exchange column, are radically wrong. There are some editors who make this column the vehicle for general college news; others again look upon it as an honorable means of bandying compliments with their brothers in the profession; while others still, locate its particular function in chronicling the deaths and even the marriages of alumni. Now, we hold that the peculiar province of the exchange column is to give zest and spice to a paper by the honest expression of opinion regarding other college publications, and secondly to preserve a healthy tone among papers themselves by the just criticism of current articles, etc. This is a point on which many college editors might meditate with advantage, and it is hoped that means will soon be taken to secure uniformity in this respect.

—*The School Bulletin* for October has much in it of interest to educators.

—Many of our contemporaries are devoting a column in each issue to short biographies of the alumni of the colleges they represent.

—The "Symposiums" of the criticism class, published in the SCHOLASTIC, are attracting favorable comment from many of our exchanges.

—The press work done on the *Haverfordian* is the neatest that we meet with, but it is none too good for the excellent literary work which characterizes that journal.

—*King's College Record* is the latest of our exchanges to put in an appearance. Its various departments are well edited, although the *Record* seems an odd combination of old-fashioned form and new-fashioned thought.

—*The Sunbeam* is no misnomer for the lively little journal published by the Ontario Ladies' College. It is filled with bright and readable things, and is a credit to its fair contributors.

—For the first time during this scholastic year we welcome to our sanctum the *University Monthly* of New Brunswick. It is neatly gotten up, but hardly sufficient space is devoted to its literary department.

—The literary columns of the *Wooster Collegian* for October are full of good things. The prize oration on "The Realm of the Possible," and the initial chapter of a story, entitled "Orator vs. Athlete," are worthy of special notice.

—We are privileged this week to announce the appearance of the *Hesperian*, a sheet which comes to light—very pale light—twice a month. It is published somewhere in Nebraska, if we remember well. The chief products of Nebraska are corn, grass and, most abundant of all, wind. The *Hesperian*, being a sample of this last product, is redolent of the "breezy plains" from which it hails. Its cover, which has the hue and odor of a "yaller dog," bears the classical engraving of a bear's skin, indicative, we may say by paronomasia, of the intellectual nudity that characterizes the columns of this "jurnel." Two large snakes, which, from the influence they wield over the exchange man, we judge to be "rattlers," cling affectionately to a couple of badly-printed trees, and gaze with a patronizing air on the editor seated below. Occasionally, however, the *Hesperian* snakes wiggle themselves off the cover and, as if from force of habit, make directly for the exchange editor's capacious boots. Of course this association of kindred spirits results in *delirium tremens*, and the spasmodic effusions of the "change editah" during these intervals are carefully set down, and appear as his work in the next regular or irregular *Hesperian*. The high standard that characterizes this column is maintained throughout the other departments, and a good idea of the *dashing* intellectual qualities of this publication may be obtained from the following "editorial":

"As yet the ——— has not appeared. We are however informed by the managers, Messrs. ——— & ———, that it will probably be out by the — of — or at least by the — of —."

We have been thus careful to describe the *modus operandi* of the Nebraska man, in order that his just criticisms and oracular utterances may attain the extensive circulation they so richly merit, and we hope that when he has received his proper "wealth of eulogy" he may not prove unmindful of less fortunate beings who must manage to get up their paper in a less mystic and orthodox style.

And here let us drop the *Hesperian* and say a few words to our exchanges in general. If you don't like our paper, state some particular objection as the cause of your dislike, but don't get "red-headed," and say that there is nothing in the SCHOLASTIC that interests students. True, there may not be enough sloppy swish-swash in it to please the brainless dunces of some Wild West Exhibition, but we have an ideal of our own and will be glad to consider any sane objection advanced by *bona fide* critics.

Resolutions in Memory of the Late Chas. J. Dodge.

Immediately preceding the opening of the district court at Burlington, Iowa, on the afternoon of the 7th inst., a meeting of the Des Moines county bar was held in the court room to take fitting action with reference to the death of the late Chas. J. Dodge, of the Class of '74, whose death we noticed in the SCHOLASTIC last week. After a brief but eloquent speech by S. K. Tracy, introducing the object of the meeting, the following resolutions were adopted:

WHEREAS, Charles Jones Dodge, a member of the bar of Des Moines county, suddenly departed this life at his home in Burlington, on the evening of November 5, 1889, therefore, in commemoration of his worth in our profession, be it

Resolved, That we deeply deplore the removal from among us of one whose ability as a lawyer was so marked, and that by his death a valued friend and active member of this bar has been removed from our midst, and that we will cherish in remembrance his many able, genial and affectionate qualities of mind and heart.

2. That we do hereby tender to the bereaved family this testimony of the worth of the deceased, and assure them of our sympathy and condolence in their affliction.

3. That as members of this bar we will, as a body, attend the funeral of the deceased brother from St. Paul's Church.

That these resolutions be spread upon the records of this court, and that the same be presented to the family of the deceased.

S. K. TRACY,
W. B. CULBERTSON, } *Committee.*
S. L. GLASGOW,

Following the adoption of the resolutions, Judges Newman, Stutzman, Phelps addressed the meeting, expressing their grief in the loss of a worthy brother lawyer, and their deep sympathy for the stricken family. An eloquent tribute was paid to the late lawyer's surpassing ability and the brilliant future which seemed awaiting him, and the universal sorrow of his legal brethren spoke volumes for the degree of affection and esteem in which he was held.

Local Items.

- Retreat.
- Snow on Thursday.
- Shall we have a return game?
- The vocal classes are well attended.
- The St. Cecilians are trying the Cronin case.
- Large conch-shells form a good substitute for flowers in St. Edward's Park.
- Double windows have been put up on the main building. One may expect fine weather now.

—"Rugby" and the "Cronin case" are the absorbing topics of conversation among the Juniors nowadays.

—The annual Retreat for the students will begin next Thursday evening under the direction of the Rev. Father Nugent, of Des Moines, Iowa.

—Who says the little Junior study-hall is not a "thing of beauty and a joy forever" for all who may have the good luck to occupy seats in it?

—Prof. Maurice Francis Egan, LL. D., has just completed a drama in four acts entitled "The Sign of the Rose." It is dedicated to the genial Director of the Thespians, Rev. M. J. Regan, C.S.C.

—An improvement in the electric lighting of the Presbytery will very probably be effected in a few days. Connections will be made with the Sorin Hall plant, and thus light may be had when needed.

—Among the visitors during the week were: F. M. Linderman, Chicago, Ill.; A. Gusman, Fort Wayne, Ind.; Mr. and Mrs. James A. Townsend, Clinton, Iowa; J. Peschong, Milwaukee, Wis.; E. V. Brookfield, Cincinnati, Ohio.

—Very Rev. Father General Sorin and Very Rev. Provincial Corby returned yesterday (Friday) evening from Baltimore. Rev. President Walsh will remain a few days longer in the East on business connected with the University.

—The Rev. P. P. Cooney, C.S.C., formerly chaplain of the Thirty-fifth Indiana Regiment, will write a book upon Catholic benevolence during the late war, and is collecting material now. The work will also contain his personal reminiscences of the war.—*Catholic News*.

—The "Staff" will soon rejoice in the possession of a new and more commodious sanctum. There, removed from the distracting noise and bustle of the busy world without, and surrounded by the literary and scientific lore of times past and present, they will—well! they will—just wait and see.

—Prof. Stace, of Notre Dame, is slowly recovering his old-time vigor and powers of endurance. He now walks from the College to Niles without difficulty, but finds it convenient to take the cars on the return trip. His constitutional, when in full health, used to be a tramp to Niles and return before breakfast.—*South Bend Tribune*.

—The ninth regular meeting of the St. Cecilia Philomathean Association, held Wednesday

evening, Nov. 6, opened with an instrumental piece of music by R. Healy. An excellent criticism of the previous meeting was given by W. O'Neill; G. Weitzel then delivered a humorous selection and M. Quinlan read an essay.

—The correspondent of the *Boston Pilot*, in a lengthy and interesting report of the centenary celebration at Baltimore, refers to the impressive procession of the clergy and their dignified, intellectual appearance. Speaking in particular of our own venerable Father Founder, the writer says:

"No spectator but would linger on the patriarchal face of the venerable Father Sorin, strongly reminding one, as it does, of Michael Angelo's Moses. He is a priest who has spent more than half a century in the priesthood—the Father General of the Congregation of the Holy Cross and founder of Notre Dame University, Indiana."

—His Eminence Cardinal Manning accorded an interview on Wednesday to Mr. J. F. Edwards, of the University of Notre Dame, Indiana. In response to a request, his Eminence most kindly gave personal *souvenirs* of his eminent predecessor, Cardinal Wiseman, and of himself, which are to be placed in the Bishops' Memorial Hall at Notre Dame. It is intended to form a complete collection of portraits, mementoes, documents, and personal articles, which relate to the Episcopacy of the Church in America from its first Bishop, and thus to connect it with the Hierarchy of England, from which the first Bishop received his ordination.—*Liverpool Catholic Times*, Nov. 1.

—A dispatch received from Baltimore on Wednesday last stated that a grand reception was tendered to Very Rev. Father General Sorin by the Sisters and pupils of St. Catherine's Normal Institute in that city. This celebrated institution is under the direction of the Sisters of the Holy Cross, whose Order was founded in this country by the Very Rev. E. Sorin, and with filial piety and devotedness they strove to pay all possible honor to their venerable Founder on the occasion of his visit. His attendance at the inauguration of the new Catholic University made it possible for the venerable Superior-General to visit also the establishments of the Sisters of Holy Cross in the city of Washington, and everywhere he was received with marks of joyful welcome, and testimonies of homage and respect.

—A meeting of the Junior Rugby Football Association was held on the 10th inst., with B. Hughes as chairman. The election of officers resulted as follows: Bro. Leander, President; Bro. Hugh, Director; Jas. R. Boyd, Treasurer; Fred W. Wile, Secretary; L. Reidinger and E. Baltes, Captains; Jas. McPhillips, Captain of Special Team.

A close and exciting game was played in the afternoon, in which good material was shown forth. The *Blues*, under the captainship of L. Reidinger, played hard and scored the first touch-down on a rush by Johnson. Hannin of the *Blacks* tied the score a moment later with a touch-down, which was accomplished mainly on account of

his excellent running and dodging. At the close of the game the score stood 4 to 4.

—The following acknowledgments have been received:

"HAMILTON, OHIO, NOV. 9, 1889.

"TO THE DEMOCRATIC STUDENTS
OF NOTRE DAME UNIVERSITY,
NOTRE DAME, IND.

"GENTLEMEN:

"I received your kind dispatch congratulating me upon my election, and I know you will excuse me for replying through an amanuensis. I take great pleasure in the many congratulations I have received and include yours among the number that have afforded me particular delight. It is very gratifying, indeed, to know that one's friends all over the country are pleased with his success, and my hope is that I may so conduct my administration as to deserve the congratulations which are pouring in upon me. Thanking you for your great interest in my behalf, I am sincerely yours,

"JAMES E. CAMPBELL."

"WATERLOO, IOWA, NOV. 12, 1889.

"DEMOCRATIC STUDENTS OF
NOTRE DAME UNIVERSITY,
NOTRE DAME, IND.

"Please accept my sincere thanks for your kind congratulations conveyed by wire on the 8th inst.

"Very truly yours,

"H. BOIES."

—MOOT-COURT:—To show the importance of the Cronin murder case, now on trial in Chicago, and the interest which it excites among them, the St. Cecilians have resolved to let all their other regular duties drop for the present, and have in their stead a mock trial of this celebrated case, which is attracting so much attention throughout the whole world. The first session of court was held last Wednesday evening in their spacious society room, with the Rev. A. Morrissey as judge. The State was represented by Attorneys Geo. Weitzel, Roy Boyd, Ernest Du Brul and James Fitzgerald; the defense by Attorneys Fred Wile, J. B. Cosgrove, John A. Wright and M. A. Quinlan. A jury of eight "true and honest men" was impanelled without much preliminary trouble. The following are the men in whose hands the fate of the prisoners rests: Thos. T. Brady, W. Brady, Henry Aarons, C. Fitzgerald, Fred Neef, W. Stanton, F. Kearney, Pierce Murphy, Foreman. The indictment of the Grand Jury was read by Clerk of the Court, Geo. O'Brien. Then Attorney G. T. Weitzel opened the case on behalf of the State in a fine speech which showed to splendid advantage that young gentleman's oratorical powers. On the conclusion of his remarks, which occupied about half an hour, the prosecution called up their first witnesses, J. Flannigan, F. Keough and M. Hannin; they were directly examined by Messrs. Weitzel, Boyd and Du Brul of the prosecution, and cross-examined by F. W. Wile of the defense. At the conclusion of their examination court was adjourned until this evening, the 16th inst. The witnesses and attorneys deserve special mention for the interest which they take in all the proceedings, which have so far proved of the most interesting character.

Football.

NORTHWESTERN VS. NOTRE DAME.

On Thursday last the Notre Dame eleven defeated the Northwestern University, of Evanston, Illinois, by the score of 9 to 0. It was the first game the boys ever played outside of their own grounds, and the result is the more gratifying for that reason. It plainly proves that they can win when deprived of the encouragements and praises of their fellow-students, and even when surrounded by a crowd of spectators who treat them as mortal enemies, as was the case on the 14th.

Evanston had the kick-off, and at 3.07 p. m. Ridgeway opened the game with a long place kick, which was immediately returned by Cartier, and the real playing was begun. Ridgeway again got the ball and tried to take it towards Notre Dame's goal; but a quiet young gentleman from that University brought him to a stop by sitting on him. Then both sides lined up and the ball again was put in play. The Indiana men gradually forced the sphere towards Evanston's goal, notwithstanding the strenuous objections of their opponents. They reached the twenty-five yard line and then began to see-saw back and forth, neither side accomplishing anything. During the scrimmages Notre Dame lost the services of their best player, Hepburn, who was obliged to leave the game. S. Fleming took his place and filled it admirably. After they had spent some time in hard playing near the Northwestern goal, Cartier managed to get the ball, and, although surrounded by a number of his opponents, made an excellent field kick, which gave Notre Dame a "starter" of five points. Ridgeway again opened with a place kick and the ball was in play. Here the Evanstonians began to show their strength; they brought the seat of action near their objective goal, and it looked as though they would make a touch-down. If they ever had a chance it was then; but by hard playing the Notre Dames prevented it, and when time was called the score stood 5 to 0.

In the second half, Notre Dame had the kick-off, and Cartier having dribbled the ball the rushline closed in around him, and as a "human wedge" gained nearly 25 yards. Then the playing became harder than ever. They crossed and recrossed the field, and it seemed that neither side could gain any advantage, and the half was nearly closed when Ed. Coady and S. Fleming played the neatest and most successful trick of the game. Ed. got the ball and hid it, and Steve, pretending to have it, set off across the grounds. Three or four of the Northwesterns followed him, and Ed. had a comparatively clear road. He rushed through and made the only touch-down of the game. This was all that was done, and as time was called the boys realized the fact that they had "shut out" their adversaries, and the 'Rah! 'Rah! 'Rah!' was heartily and joyfully given.

Of the men taking part in the game too much cannot be said. Captain Prudhomme and his assistant, Frank Fehr, put up a phenomenal game, and the victory was largely due to their earnest, resolute efforts. In the rushline everyone played well: Hepburn, while on the field, played better than any of the others. McKeon, Fitzgibbons, Campbell, Flynn and Tom Coady played as though their lives depended on it, and showed the Northwestern men several points in rushline tactics. Dickerson, as half-back, was here, there, and everywhere and surprised the natives in many ways. The points were made by Cartier and Ed. Coady, assisted by Fleming, and they understand the good-wishes and thanks of their fellow-students. Of the Evanston eleven, Harris, Moulding and Ridgeway put up the best game, the last named being a wonder as a full-back. The teams were as follows:

EVANSTON:—*Rushers*—Hotrous (centre), Wilson, Kelly, Kennicon, Clark, Hayes, Stewart, Chapin. Harris, *Quarter-back*; Noyes and Moulding, *Half-backs*; Ridgeway, (captain), *Full-back*.

NOTRE DAME:—*Rushers*—Fehr (centre), Fitzgibbon, McKeon, Flynn, Campbell, Hepburn, Fleming, T. Coady. E. Coady, *Quarter-back*; Prudhomme (captain), Dickerson, *Half-backs*; Cartier, *Full-back*.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Adelsperger, Ahlrichs, Allen, Blessington, H. Brannick, Burns, D. Barrett, Jno. Brennan, Benz, Combe, Cabanna, Cassin, Cassidy, E. Campbell, L. Chute, F. Chute, E. Coady, T. Coady, P. Coady, S. Dela Pena, F. Dela Pena, Dickerson, Dorsey, Delany, Dennis, Daly, Draper, Davis, Dougherty, F. Flynn, J. F. Flynn, Jas. Flynn, P. Fleming, Ford, Fisk, Franciscus, Garfias, Giblin, Gibbons, Galen, Houlihan, Herman, Healy, Heard, Howard, Hackett, Hummer, Hempler, Hoover, Hayes, Hoblitzell, Hepburn, J. S. Johnson, J. A. Johnson, Karasynski, Kearns, Keenan, King, J. Kelly, Kohlman, Lesner, Langan, Lair, Lancaster, G. Long, W. Larkin, Lane, Lynch, L. Long,* A. Leonard, Mock, Mulrone, McDonald, McCarthy, McKee, McAlister, McDonnell, McPhee, McConlogue, Mackey, M. McGrath, Meehan, O'Neill, O'Shea, Powers, Phillips, Paradis, Pyplacz, Portilla, H. H. Prichard, Paquette, Prudhomme, Rebillot, Rothert, L. Sanford, Schwarz, N. Sinnott, Steiger, Schaack, J. Smith, Sullivan, Seeberger, Soden, Toner, F. Vurpillat, Bovett, V. Vurpillat, C. Flynn, Fitzgibbon, Jewett, S. Fleming, Cartier, McKeon.

JUNIOR DEPARTMENT.

Masters Aarons, Brubaker, B. Backrach, E. Bates, B. Bates, T. T. Brady, T. Brady, W. Brady, Boyd, Bradley, Baltes, Crandall, Cunningham, Crotty, Collman, Dion, E. De Brul, Delany, Doig, De Lormier, Drumm, Evers, Elder, J. M. Flannigan, C. Fitzgerald, J. Fitzgerald, A. W. Funke, A. M. Funke, Gale, Gnewuch, Gough, Galen, Hull, Howard, Hambaugh, Hack, Healy, Hagus, Heller, Hoerr, Hague, Jacobs, Kearney, Keough, A. Leonard, J. Leonard, Lee, Maurus, Maher, L. Monarch, D. Monarch, Mitchell, Merkle, Mier, J. McCartney, E. McCartney, Jas. McPhillips,* W. McDonnell, F. McDonnell, McDonald, McIvers, F. McKee, McConnell, F. Neef, A. Neef, Nockels, Neenan, O'Brien, Otis, O'Mara, O'Neill, Prichard, Palmer, Quinlan, Robinson, Reichhold, Robbins, Roper, Regan, Riedinger, W. A. Stanton, W. E. Stanton, Spurgeon, C. Schillo, Sloan, Seymore, Seerey, Soku, Spalding, Siebert, Stapleton, Talbot, Towne, Thorn, Tetard, Tivnen, Weitzel, Wright, Ward, White, Wertheimer, Youngerman.

MINIM DEPARTMENT.

Masters Ayers, Ball, O. Brown, F. Brown, Blake, T. Burns, J. Burns, Barbour, Browning, Cornell, Crandall, W. Connor, C. Connor, Covert, W. Crawford, A. Crawford, Coquillard, Croke, Clark, Durand, Dench, Elkin, Evers, T. Finnerty, W. Finnerty, Fisher, Frankel, Falvey, Fuller, E. Furthman, W. Furthman, G. Funke, Flynn, Girardin, Gilbert, D. Gilkison, A. Gilkison, Grant, C. Griggs, J. Griggs, Hill, Henneberry, Hoffman, Hamilton, Hendry, Holbrook, Jonquet, Krollman, Keeler, King, Kern, Lonergan, Londoner, Lonnberry, H. Lamberton, C. Lamberton, Levi, Loonie, Loomis, Montague, Maternes, Marr, Mattas, H. Mestling, E. Mestling, Myers, McGuire, McPhee, McPhillips, McCarthy, Morrison, Mayer, Marre, C. Nichols, W. Nichols, O'Neill, Powell, L. Paul, C. Paul, Pellenz, C. Packard, J. Packard, Pierce, Roberts, Ronning, Ryan, Stone, Sloan, Seidensticker, G. Scherrer, W. Scherrer, Stephens, Thornton, Trujillo, Vandercook, Vorhang, Washburne, Wilcox, Wever, Walsh, Weber, Witkowsky, G. Zoehrlaut, C. Zoehrlaut, Zeigler, C. Furthman.

* Omitted by mistake last week.

Class Honors.

COMMERCIAL COURSE.

Messrs. Crandall, Fisk, P. Fleming, Hesse, J. McCartney, Maher, Riedinger, F. Schillo, Talbot, Tetard, F. Brady, W. Brady, Daly, Garrison, Kearns, E. McCartney, Heard, Nockels, Rice, Scott, Quigley, Ward, Clendenin, J. Connors, Rebillot.

MINIM DEPARTMENT.

Masters C. Connor, Mayer, E. Elkin, O'Neill, Powell,

Roberts, Greene, Falvey, Marr, Pellenz, D. Gilkison, Zeigler, Morrison, Durand, Vandercook, Washburne, Grant, Clarke, Wever, Cornell, W. Crawford, Ronning, A. Crawford, Evers, Vorhang, King, Montague, A. Gilkison, Lamberton, Crandall, Coquillard, Wilcox, E. Mestling, Loomis, Kern, Trujillo, Ball, G. Scherrer, Hoffman, W. Scherrer, C. Paul, C. Nichols.

List of Excellence.

COMMERCIAL COURSE.

Book-Keeping—Messrs. McAlister, Clendenin; *Arithmetic*—Messrs. Ford, F. Schillo, Kearns, Ayer, Garrison, Merz, Wolff; *Grammar*—Messrs. Clendenin, J. Connors; *Reading*—Messrs. Giblin, G. McDonnell, Lynch, Dempsey, Evers, Hahn, Reichhold, Root, Snyder; *Orthography*—Messrs. S. Fleming, Gnewuch, L. Kehoe, Ward, Delany, V. Kehoe, Maher, Cunningham, Goodson, E. Connors, Garrison; *Geography*—Messrs. John Delany, Baltes, Draper; *United States History*—Messrs. J. Delany, Elkins, Snyder, Gnewuch, Welch, Palmer.

MINIM DEPARTMENT.

Grammar—Masters Marr, O'Neill, E. Elkin, Powell, G. Mayer, Roberts, Pellenz, Durand, Morrison, Grant, Vandercook, Loonie, D. Gilkison, Lamber, Washburne, A. Crawford, Montague, Cornell, W. Connor; *Arithmetic*—Masters E. Elkin, W. Nichols, Mayer, Gilbert, Roberts, Falvey, C. Connor, A. Crawford, Wever, Stephens, Zeigler, Henneberry, Hamilton, Hill, Myers, Burns, F. Brown, Montague, O. Brown, F. McPhillips, McPhee, Klaner, McGuire, G. Funke, Keeler, Trujillo, Vorhang, Blake, C. Nichols, C. Paul; *Orthography*—Masters C. Connor, Clarke, Barbour, L. Paul, Stone, Seidensticker, Browning, Greene, Grant, Hamilton, Durand, Zeigler, Walsh, Witkowsky, Thornton, Griggs, Sloan, J. Marre, Hill, Trujillo, Blake, Lonergan, A. Gilkison, C. Nichols, Ball; *Geography*—Masters Falvey, E. Elkin, G. Mayer, Barbour, W. Nichols, Marr, Witkowsky, Pellenz, Zeigler, Morrison, Crane, Hamilton, Burns, McPhee, Vandercook, J. Griggs, Stephens, Walsh, Finnerty; *Reading*—Masters Powell, C. Connor, O'Neill, Marr, Grant, Crane, R. Browning, Covert, Marre, Levi, McPhee, A. Mattas, C. Furthman, Cornell, O. Brown, Krollman, Hendry, W. Furthman, Ayers, Lonergan; *United States History*—Masters W. Nichols, Falvey, Barbour, Powell, Mayer, Stone, Seidensticker, Browning; *Penmanship*—Masters Mayer, McPhee, Powell, Seidensticker, Clark, L. Paul, Gilbert, Wever, Mattas, Montague, C. Furthman, W. Crawford, W. Furthman; *Piano*—Masters Washburne, Gilbert, C. Connor, Durand, Barbour, Cornell, D. Gilkison, Pellenz, Hamilton, W. Crawford, A. Crawford, Londoner, F. Brown, O. Brown, Wilcox.

An Exquisite Engraving.

GATEWAY TO THE GARDEN OF THE GODS, COLORADO,
WITH VIEW OF PIKE'S PEAK IN THE MIDDLE
DISTANCE.

A very costly and elegant steel plate engraving has just been executed in the highest style of the art, copies of which from a limited supply, are now ready for delivery, and will be sent to any part of the world on receipt of 25 cents each, in stamps or coin. The noble grandeur of the "Entrance" to the "Garden of the Gods" is the favorite theme of poet and painter. The outer parapets are of pure white, while the interior columns spring boldly from the plain to a height of 350 feet—the whole suggesting the ruins of a vast temple. These towering walls form a majestic framework for the snow-capped summit of Pike's Peak which reveals itself among the clouds in the far distance. To secure an early copy of this admirable work of art, address John Sebastian, Gen. Ticket & Pass. Agent, Chicago, Rock Island, & Pacific Ry., Enclosing the price—25 cents.

St. Mary's Academy.

One Mile West of Notre Dame University.

—The name of Miss L. Dolan was omitted in the "Roll of Honor" last week by mistake.

—On the evening of the 12th inst., the Second and Third Seniors held a reception, at which the Misses I. Stapleton, L. Nester, L. Dolan and S. Crane contributed to the general enjoyment by music and recitations.

—The members of the First Senior class essayed the difficult rôle of hostess at last Tuesday's reception, and entertained the Graduates very graciously. The pleasure of the evening was heightened by the rendition of instrumental music by Miss L. Curtis, and vocal selections by the Misses Horner and Hellman.

—A spelling match in the First Preparatory class proved Miss E. Schaefer the best disciple of Webster; a similar test in the First Junior class resulted in placing E. Wagner and E. Cooper among the best. N. Smith and G. Green deserve special mention for excellence in a Geography competition held last week.

—At the regular academic meeting of Sunday last Miss J. English read one of Father Faber's beautiful hymns, entitled "Our Dead," and Miss L. Dolan recited "A Legend," by the Poet-Priest of the South. Rev. Father Zahm then spoke in his usual cheerful way, blending instruction and entertainment. Needless to say, Very Rev. Father General's kindly smile was much missed, and all hope to see him at the next reading of the points, much benefited by his trip to Washington.

—The visitors of the past week were: Rev. P. C. Conway, Evanston, Ill.; Rev. J. M. Scanlan, Rev. F. Weber, Chicago; Very Rev. Dean Oechtering, Mishawaka, Ind.; Mrs. N. Galen Carter, Helena, Mont.; Miss E. Balch, Omaha, Neb.; Miss A. Gordon, Elkhart, Ind.; Mrs. H. Currier, Almont, Mich.; Mr. and Mrs. J. Bates, Denver, Col.; R. M. Goodwin, Union Pier, Mich.; W. K. Shirey, Mrs. M. Bradley, Mrs. J. Crowley, Miss M. F. Chowry, Mrs. I. Hess, Chicago, Ill.; Mrs. J. Meehan, Covington, Ky.; Mrs. F. Hamilton, Omaha, Neb.; J. J. Kirwin, New York city; J. Woolner, Peoria, Ill.; A. W. Calderwood, E. Saginaw, Mich.; Mrs. J. M. Ayer, M. Schaefer, Chicago, Ill.

—Rev. Father Zahm, whose reputation as a traveller is firmly established, and whose qualities as a guide are unquestioned, last Thursday evening took St. Mary's pupils on an extensive tour. By means of fine stereoscopic views, Venice, with its atmosphere of romance, Milan and its matchless cathedral, Pisa, Naples, Pompeii, in all its ruined grandeur, and Rome, beautiful Rome, with its wealth of art and its cherished associations, were visited and admired. The Borghese art gallery, the Vatican and its library, the creations of Michael Angelo and

Canova held all spell-bound, and in the pleasure and benefit derived, one could not help wondering if Madame Swetchine was right in saying that "Travelling is the serious part of frivolous lives, and the frivolous part of serious ones." Rev. Father Zahm, perhaps fearing that foreign views might weaken patriotism, presented some home productions which were received with enthusiasm. The American works of art seemed familiar to all, and in clearness of outline and fidelity of expression spoke volumes for—"Kodak."

A murmur of regret greeted the announcement that it was time for "good night"; but bells are inexorable, so, after many expressions of thanks to kind Father Zahm for the pleasure afforded, the sweet evening hymn to Mary rose to join the incense of prayers that rises from all lands to the Mother of God.

The Oil and Vinegar of Life.

To all is the parable of the Good Samaritan familiar, and the charity which poured oil on the wounds of the afflicted beggar awakens a feeling of commendation in even the most hard-hearted. The allegory, however, falls short of its object if it does not do more than evoke our praise. The lesson of love for our neighbor is intended for all, and to each is given the power of pouring oil into the wounds of those we meet in our journey to eternity.

The oil of life is that unseen but much felt force, which serves to promote and maintain harmony in the relations of the individuals who make use of it, and this agent is known as kindness. As the oil had a tendency to soothe the bodily ailments of the roadside beggar, mentioned in the Gospel, so also has kindness a lasting influence when applied to the occurrences of daily life. Everywhere is its magic agency productive of marvellous results: business complications, out of which no final settlement could apparently be expected, have come to a happy termination by the friendly intervention of others than those directly interested, whose few words of kind counsel have acted like oil on troubled waters. National difficulties present similar examples: countries have become involved in trying disputes which would doubtless have led to war and its sad devastations but for the timely drop of oil, in the shape of a kindly light, thrown on the subject under discussion by one whose ambition was, not to lead armies, but to make wars cease. How different, and how much more beneficial would be the outcome of many religious controversies of to-day if the oil of charity were poured on them!

It is not alone when our neighbor is in direct distress that we are to exercise our kindness, but on all occasions. There are a thousand ways in which our regard for others may be shown; and he who puts others before self, and is willing to suffer some little inconvenience—he who considers the law of grace more imperative than the law of nature—he is the Good Samaritan. Unkindness may well be likened in its effects to vinegar which eats into and corrodes whatever it rests upon; the heart that is unkind gradually becomes encrusted with a covering of selfishness through which no brightness or happiness can penetrate. Pour a few drops of acid on an open wound, and what is the result? The poor flesh quivers with pain; and so is it when the biting acid of unkindness falls upon the afflicted heart.

Did we but reflect on the effects of kindness on both self and others this world would be much brighter. First of all, like the "widow's cruse of oil," the more charity we bestow the more we have to give; it multiplies, as it were; and in giving happiness to others we flood ourselves with a pleasure that is more than compensation for any efforts we may have made. Under the influence of kind thoughts our hearts become gardens wherein grow words and actions bearing the fruits of holy kindness.

Father Faber, who has so appropriately been styled the "Apostle of Kindness," portrays the beauty of charity in such winning terms, and shows how much can be done by its gentle ministrations, that one feels ashamed that he has not opened his heart in mercy towards all, and, involuntarily, holy purposes spring up, the fulfillment of which insures joy to self and to others.

Some may say that as vinegar is useful at times, so a seeming unkindness may lead to good results. St. Francis de Sales, kindness itself, tells us it is better to err on the side of mercy than to be too severe; and all objections must be set aside when we read the concluding words of the parable which suggested these lines—words uttered by lips divine—He, "whose mercy is above all His works," said to those who heard His narration of the Good Samaritan's deed: "Go, and do likewise."

ELIZABETH HEALY (*Class '90*).

Roll of Honor.

[For politeness, neatness, order, amiability, correct deportment and observance of rules.]

SENIOR DEPARTMENT.

Misses E. Adelsperger, Ansbach, Anson, Bates, Balch, Bogner, Bovett, Byrnes, Beck, Clark, Cunningham, Coll, Currier, Crane, Curtis, C. Dempsey, Deutsch, E. Dennison,

S. Dempsey, Dorsey, M. De Montcourt, Donahue, I. De Montcourt, Flannery, Fitzpatrick, Green, Ganong, Gordon, Hammond, Healey, Horner K. Hurley, C. Hurley, H. Hanson, Hurff, Holt, Hagus, Harmes, A. Hanson, Hellmann, Hale, J. Hughes, L. Hughes, Haight, Hepburn, Kasser, Krimbill, Kimmell, Koopman, Leahey, Lynch, Lauth, Lewis, McFarland, Moore, McCloud, K. Morse, Maher, Mills, M. McPhee, McCarthy, M. McHugh, Murison, Mullaney, Marley, Milless, Nickel, Nacey, H. Nester, Norris, L. Nester, O'Brien, Otis, Piper, Pyle, A. Ryan, Roberts, K. Ryan, Rinehart, Robinson, Reilly, Stapleton, Spurgeon, Studebaker, Schiltz, Skancke, M. Schermerhorn, Tormey, Violette, Woolner, Wickersheim, J. Calderwood.

JUNIOR DEPARTMENT.

Misses E. Burns, Black, Clifford, M. Cooper, Culp, E. Cooper, Daly, M. Davis, L. Dreyer, B. Davis, L. Ernest, Evoy, Farwell, Fosdick, M. Hickey, Holmes, C. Kasper, Levy, Mabbs, McCormack, McGuire, Meskill, Mestling, Northam, O'Brien, O'Mara, Palmer, Patier, Patrick, D. Pellinz, Philion, Quealy, E. Regan, Reeves, Robbins, Ruger, M. Scherrer, Shirey, M. Smyth, Soper, J. Smyth, Sweeney, Thirds, A. Tormey, E. Wagner, Waldron, M. Wagner, Wood, N. Wurzburg, Wright, Young.

MINIM DEPARTMENT.

Misses L. Adelsperger, Ayer, Crandall, A. E. Dennison, M. Egan, Finnerty, Goodwin, K. Hamilton, M. Hamilton, L. McHugh, M. McHugh, C. Porteous, S. Scherrer, N. Smyth, L. Scherrer, S. Smyth.

Class Honors.

GRADUATING CLASS—Misses Healy, Hammond, C. Dempsey, Flannery, Davis and Bates.

FIRST SENIOR CLASS—Misses Balch, Clarke, Horner, C. Hurley, K. Hurley, Hurff, McFarland, Moore, Morse, O'Brien, Van Mourick, English and Gordon.

SECOND SENIOR CLASS—Misses Adelsperger, N. Davis, Deutsch, Krimbill, McCloud, C. Morse, M. De Montcourt, Nacey, Nickel, Otis, Piper, Stapleton, Violette, Crane, S. Hamilton, L. Nester, Ansbach and Curtis.

THIRD SENIOR CLASS—Misses Bogner, Cunningham, E. Dennison, Dolan, Holt, Lynch, A. Ryan, Roberts, C. Ryan, Spurgeon, Studebaker, M. Tormey, Robinson, B. Hepburn, Haight, Quealy and A. Thirds.

FIRST PREPARATORY CLASS—Misses E. Dempsey, Ernest, Bero, Collbran, Hale, Hess, Hull, M. Kimmell, Kelso, Lauth, Lewis, M. McHugh, Murison, Pendleton, A. Regan, M. Rinehart, Schaefer, Skancke, Wurzburg, McCarthy, Pugsley, Ash, M. Anson, Donahue, J. Hughes, Pyle, Burdick, E. Burns, Fosdick, Levy, Reeves, M. Smyth.

SECOND PREPARATORY CLASS—Misses M. Burns, D. Davis, Bovett, Dorsey, Green, Hagus, Harmes, Leavick, McCune, Mullaney, Norris, Rentfrow, M. Schermerhorn, N. Smyth, Wickersheim, K. Barry, Clifford, Cooke, Farwell, Northam, Wurzburg, M. Wagner, O'Mara, Philion, Soper.

THIRD PREPARATORY CLASS—Misses Rinn, Ganong, Reilly.

JUNIOR PREPARATORY CLASS—Misses N. Schermerhorn, S. McPhee, Black, M. Davis, B. Davis, Daly, Evoy, Dreyer, McCormack, Meskill, Patrick, Palmer, Regan, Ruger, Sweeney, M. Scherrer, Young, N. Smyth.

FIRST JUNIOR CLASS—Misses Holmes, N. McGuire, Mabbs, Shirey, E. Wagner, Waldron, N. Smyth, A. E. Dennison.

SECOND JUNIOR CLASS—Misses M. Cooper, Ernest, C. Kasper, Mestling, Hamilton, Porteous, M. Egan, Goodwin, L. Scherrer.

Music is a dialogue of sounds. The notes put questions, and answer them. In fugue-writing the second member is scientifically called the "answer." When there is no answer, or if the answer is bad, there is no music at all.

—(*With the Immortals.*)