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The Blunder of Materialists.

BY J. E. H. PARADIS, '90.

Why is it that men are so indocile and incredulous in regard to the happy tidings of their immortality? How little they realize the greatness of man's soul—that soul which sways this world, which compels the mighty forces of nature to break before her, which penetrates the depths and scales the heights!—and yet persist in their blind, materialistic phantasies! They are told not to entertain deceitful hopes, that they are to be soon buried in the fathomless abyss of annihilation. At this they rejoice; they who make gods of themselves, who love themselves so dearly and so blindly, delight at the thought of their coming extinction! What a doctrine of horrors! and yet they are charmed with it. When told that an everlasting life awaits them in another world they tremble; they fear lest they should become convinced of it; and they desperately exhaust their reasoning and subtlety in combating against decisive proofs.

If we prove the doctrine of the soul's immortality from the natural craving which there is in every man for an unending life, materialists will object that not men alone, but brutes also, which certainly are mortal beings, have a natural desire to live perpetually. Moreover, they will say that man is naturally attached to this life, however miserable it may be; he also naturally craves for riches and pleasures, and yet how sadly disappointed he always must be! Such objections as these are rather old-fashioned, but yet often to be met with. That brutes seek a perpetual life we must emphatically deny; indeed there is within them a struggle for existence, an instinctive solicitude for their own preservation; but how can irrational animals wish for an everlasting life without the intelligence which is indispensable to conceive a life beyond the limits of time? Man, the paragon of animals, is alone gifted with this powerful intellect, with a soul rich in germs of might and beauty, and feels within himself a natural, vehement desire to live an eternal life. Conscience tells him that he is not deceived; nature never lies to us, or God's work would prove useless and unwise.

It is false to say that man naturally desires riches and pleasures in this world. He seeks them only inasmuch as they are apprehended by him as suitable means to make life sweeter. How many there are who despise and reject these earthly goods, whose souls are tending heavenwards, who find more happiness in the course of an humble life with the hope of soon reaching an infinitely more substantial and a never-ending beatitude? We must carefully distinguish here between the end which is aimed at and the means to reach it; we all naturally tend towards a common good which is happiness; but the choice of the path which is to lead us there lies within the scope of our free-will. God has pointed out the true path, but He leaves us free; He wishes that this present life should be for each man a period of probation. Death, it is true, is naturally horrible to every man; but we know that death is an atonement for sin, as our Catholic religion teaches, and as it is proven by the Catholic dogma of the resurrection.

Is it not natural now that God, after this period of life—during which He tries each man, and in which he often permits the impious to complete their career in prosperity, while the good are abandoned to a life of contempt and sufferings—should reserve to another life the punishment of the first and the reward of the second? Here

our adversaries will object that God owes nothing to man in justice. Indeed, He does not in strict justice; but we take here a wider acceptation of the term. God in His infinite justice and sanctity certainly ought to recompense those who freely make use of the great gifts they have received to love and glorify Him, as also to punish those who have abused them for evil purposes. A quiet conscience, they will reply, is a sufficient remuneration to the just man, and a bitter remorse a sufficient punishment to the reprobate; there is indeed in the tranquillity and the remorse of conscience a certain retribution for virtue and vice, but one yet altogether insufficient. The culprit feels a remorse because he knows that he deserves the reprobation of an infinite God to whom he must be answerable one day for all his actions; and the just man's conscience is at peace because he knows that God loves him during this life, and will reward him in an eternal and happier one.

If now we wish to reach the materialists more directly, we may prove conclusively—keeping the question within its proper limits—that the soul does not necessarily die with the body. We must first find out whether the human soul has any natural causes of destruction. In itself, or *per se*, it is indestructible from the fact that it is simple. Ask those who reject the simplicity and spirituality of the soul whether their present thought is round or square, hot or cold; they will smile at the silliness of your question; ask them again whether the atoms of their body are wise or senseless, virtuous or bad; whether the round atoms are more subtle than the square ones. The absurdity of these questions shows the infinite diversity between the properties of soul and body, and leads us to wonder how two beings of such divergent natures could be united together in this concert of operations. If we can induce our adversaries to mark this infinitely wide distinction, our point is gained; bodies do not think, souls are not divisible. When this distinction is firmly established, is it not easy to understand that the union of these two beings, which consists in a sort of concert or mutual relation between the thoughts of the one and the motions of the other, should cease without the destruction of either one? This distinction between soul and body shows their mutual independence, and demonstrates how their separation can effect the annihilation neither of the one nor of the other, and that even the annihilation of the body would contribute in no way to cut off the existence of the soul. But we know that the body is not annihilated; death is but the displacement of the corpuscles which enter into the composition of the organs. When at the moment of death not an atom of the body is lost, why should we find a pretext to believe that the soul, in its incomparable superiority of perfection, is utterly destroyed. Even this displacement of organs cannot be effected in the soul. The soul has neither form nor situation, nor local movement, nor color, nor heat nor, any other sensible quality; it is not seen nor heard; it cannot be touched; we can only conceive that it thinks and wishes. This utter dissimilarity of nature between the two components of the human being leads us to the inevitable conclusion that the soul has no composition, no divisibility, no shape, no situation of parts and, consequently, no arrangement of organs. The body may lose the arrangement of its own organs, change its form and become deteriorated—as happens in death—but the soul can never lose this arrangement which it has not, and which is in contradiction with its nature.

The union between soul and body being but a mutual relation between the thoughts of the one and the motions of the other, we may easily form an idea of what the cessation of this concert of operations will bring about. This concert seems unnatural to two beings so widely different; and the separation, far from annihilating the soul, will only restore it to its natural state, free to think independently of all the motions of the body. The breaking off of this union is but a release and a liberty, as the union was but a constraint and a subjection. Why, then, should we fear the annihilation of the soul in this separation, which can only operate the entire liberty of its thoughts.

The soul is not by itself a constant being; it is evidently subject to its Creator—the only self-existing Being; hence no action would be needed on the part of God to annihilate the soul: He would have but to cease the action by which He sustains it and it would fall, as a stone which one holds up in the air will drop when he withdraws his hand It would then be altogether out of the question to discuss the power of Almighty God to cut off the soul's existence. But will He, in His infinite wisdom, destroy or preserve the soul? There is no reason for the belief that He will annihilate the human soul, the perfect image and likeness of Himself, when not an atom in the whole universe is annihilated, or that He will destroy its existence at the moment of separation from the body of which it is absolutely independent. This parting is a liberation rather than a cause of destruction,

as we have already shown. But above all, God Himself has promised us an eternal life. We bring forth in testimony the book which bears all the marks of Divinity; which teaches us the greatness of God whom we must love more than ourselves, and the nothingness of man. This book, so divine in its doctrine, filled with prophecies which have astounded the world at large, and authorized by countless miracles which at all times were wrought in presence of the greatest enemies of religion, can bear but the truth from heaven. God Himself in this sacred writing has set forth a truth which was already apparent to us. The same infinitely good and all-powerful Author of our being, who could deprive us of eternal life, has solemnly promised it to each one of us; by the present hope of this future bliss He has taught millions of martyrs to despise this short, fragile and miserable life of their body.

What a marvellous conformity between the oracles of the Scripture and the truth which we bear imprinted in our consciences! All the most reliable sources which man could ever give credence to, the word of the Eternal, the force of argument, and the intimate sentiment of truth within our hearts, confirm the universal belief in eternal life. Yet why, in our age of enlightenment, should there be so many to break their powerless, sophistical reasoning against this rock of irrevocable truth, so sweet for the heavenly-minded, but so terrible for themselves? Unhappily, they prefer to perish in the animal gratification and sensuality of their brutal passions rather than live eternally by properly nourishing this soul enkindled within them by the breath of the Most High. How soon man's moral greatness is thrown into the shade when an extravagant pride has fastened upon him! By an inordinate love of himself he has become his own enemy.

Coruscations.

O realm of unreality, the height,
Called by its habitants the Land of Light!
Its language all untried by common men;
Our aspirations, acts, above their ken,
All harsh veracities forbidden here;
No vulgar facts disturb the atmosphere.
Our acts uncertain, devious our ways,
Quick coruscations mark our fleeting days.
We walk in dearest friendship hand in hand,
Of unveracity a chosen band.
If two agree, O pray, exception take;
Such affirmations a negation make.
Thus pass our lives in peace and freedom rare,
Should vengeance follow,—watch the startled hare.

EX-ED.

Some Electrical Inventions.

BY W. P. M'PHEE, '90.

This has been a century of electricity; for although this mysterious force may trace its history back to ancient Greece, it was only in the hands of the scientists of the nineteenth century that it became the great force which it is to-day. What electricity is we do not know; yet we are all familiar with the way in which it manifests itself in its applications. Not only does it furnish us the brighest of our artificial lights, but it enables us to communicate with one another, even though the ocean's broad expanse may separate us. Its applications are so numerous that in treating them in a limited space it would be well to select only a few of the more important of them: these are the electric light, the telegraph, the telephone and the electric car.

To Sir Humphrey Davis is due the credit of producing the first electric light. In 1810 he exhibited the arc light for the first time in the Royal Institution. It consisted essentially of two carbons connecting the poles of a powerful battery. These carbons, when slightly separated, produced a very brilliant light due to the incandescence of the particles which are driven off from the tips of the carbons. Like all new inventions, however, it had its defects; for as the carbons were rapidly consumed, the circuit was soon broken and the light extinguished. This was a great impediment to the perfection of the light, and the enthusiasm which scientists had at first shown gradually subsided until the invention seemed to have sunk into oblivion, Foucault, in 1844, rekindled the interest first taken in the light by inventing a contrivance for the regulation of the carbons. This regulator, which was worked by the hand, was soon followed by several automatic regulators which worked through the agency of electro-magnets and gravitation.

The marked success attained by the experiments with the arc light led to a more perfect investigation of the nature of electricity as an illuminant. J. W. Starr, in 1845, first conceived the idea of producing a system of electric lighting by raising a substance of high resistance to a white heat by the passage of the current. Unfortunately for the progress of the electric light, he was taken away before his hopes could be realized. Within the last ten years, however, the incandescent lamp has risen to a wonderful degree of perfection, and under the guidance of

Thomas A. Edison, it has become the best and most popular of our illuminants. At first many difficulties were encountered; but, with his characteristic industry and enthusiasm, he surmounted them all, and made the incandescent lamp one of the most notable inventions of the age.

To obtain a suitable substance for the filament was his first step, and after much research and many experiments he adopted the carbon filament. These filaments are produced by cutting bamboo into thin strips, which are then carbonized by being exposed to an intense heat while enclosed between two plates of iron. The next step in the manufacture of the lamp is to join these filaments to platinum wires which have been previously fused into a small glass tube. After that is properly done the glass tube is fused into a pear-shaped glass vessel which has a small tube leading from its apex. The ends of the platinum wires are connected, one with the copper plate on the bottom of the lamp, and the other with the copper screw on the sides. These are insulated from each other by plaster of Paris. The most difficult part of the operation is the exhaustion of the air from the vessel. It is accomplished by means of Sprengel's mercurial air pump which gives a practically perfect vacuum. The air is exhausted through the small tube at the apex which is afterwards hermetically sealed, and the lamp is complete.

Besides Edison's lamp, there are many others which are worthy of mention, but which limited space will not allow us to describe. The most prominent of these are the Swan, Maxim and Siemen's glow lamp, which, though differing from Edison's in some of the particulars, are essentially the same.

The electric light is destined to become the illuminant of the future. Even to-day it possesses many advantages over gas and all the other artificial sources of light, for it has a much greater brilliancy; it consumes no oxygen, thus leaving the atmosphere more pure; it lessens the dangers of fire when its conductors are properly insulated; and, lastly, when produced in large quantities, it is more economical.

The system of telegraphy which is now almost universally used received its first impetus from Professor Samuel T. B. Morse. Although he cannot claim priority in the discovery of any of the scientific principles used in the telegraph, yet it is to him we owe the development of the system in use to-day. In England the needle system had been in use for several years. Morse, however, was quick to recognize the merits of the electro-magnet which, with its armature's simple to-and-fro motion, would make his invention one of the greatest inventions of the century. It was in 1832, while on a voyage to Europe, that he first conceived the idea of transmitting messages by means of electricity; and before he reached the end of his journey he had translated the alphabet into a code of signals. He next began the construction of models for his instruments; but not until 1837 did he set his system in operation, and then the instruments were at only a short distance from each other. In 1844 he was able to experiment on a larger scale, for Congress appropriated thirty thousand dollars to build a line between Washington and Baltimore. The wires of this line were placed underground so that the results were not so satisfactory as they might have been. This experiment, however, enabled him to see all the defects of the instrument, and it resulted in the introduction of a key which has greatly simplified the operations of the instrument. He also substituted overhead wires in place of those he had laid underground. His system was soon adopted in Europe, principally because it printed the signals, and thus left a permanent record of the message. Early operators, however, discovered that it was more convenient to read the message from the click of the armature, and this method is the one that obtains almost universally among telegraphers to-day.

After the invention of Morse, wonderful progress was made in the science of telegraphy. In 1853, Dr. Wilhelm Gintl, of Vienna, suggested the use of an instrument which would enable one line to do the work of two or even of several other lines. His suggestion was worked upon by Joseph B. Stearns, an American, who devised an instrument for the simultaneous transmissions of more than one message. The popularity of the telegraph led to the speedy adoption of Stearns' system both in this country and in Europe. Soon after its adoption another instrument was invented which would receive four messages at the same time, and which is at present among the most popular of telegraph instruments.

The electric cable system, too, has attained a great success; but it has been often a series of costly and useless experiments. The first cables laid were insulated with cotton, hemp and some of the other insulating materials of fifty years ago; and though these materials insured perfect insulation in the telegraph, they became perfectly useless as insulators when exposed to the waters of the ocean. In 1842, gutta-percha was discovered, and on account of its high insulating

powers it was almost immediately adopted as a cover for ocean cables. Surrounding several strands of copper wire, itself bound by iron wire for protection and increased strength, it constituted the first Atlantic cable. Its success, however, was only of short duration, for it soon lay at the bottom of the ocean, a useless heap. In 1866, "The Great Eastern" laid a complete cable which afforded in reality the first electrical transmitter of messages between America and Europe. To-day several cables span the broad Atlantic, and the laying of one attracts no special attention, except on the part of those who are personally concerned in it.

In 1876, Alexander G. Bell procured a patent for an instrument for the transmission of sound by electricity, and a few months later he exhibited his invention at the Centennial in Philadelphia. Though Bell was not the first to construct an electric telephone, yet it is to him we owe the credit of being the most important factor in the development of the telephone. The first telephone was the work of Philip Reiss, who constructed an instrument which, though it gave satisfaction, was too complicated for practical purposes. Bell's telephone, however, is very simple both in its construction and manner of use, and, consequently, well suited for general use. At present his telephone is used in all parts of the world, particularly in America, where no building is considered complete without it.

The Bell telephone, so commonly used to-day, consists of a permanently magnetized steel bar which at one end nearly comes in contact with a thin disc of iron. Near this end of the bar a coil of fine wire is securely wrapped, and the ends of the wire are connected with the two clamps; one of these clamps joins with the telephone line, whilst the other connects with the earth. A series of vibrations are set up by a sound on the iron disc. These vibrations produce a change in the magnetic field of the coil of wire, and consequently it sets up an induced current in the coil. These currents are transferred to the receiving instrument, and these, after going through a complex operation, the sound first imparted to the metal disc is reproduced.

Edison and Dolbear have invented two admirable receiving instruments which were quite original, but, owing to legal difficulties, they have not as yet been introduced. Besides the telephone there has been another instrument invented for the transmission of sounds: it is the microphone of Professor Hughes; and though it does not reproduce sounds with the distinctness of the telephone, yet it greatly increases the intensity of the sound, and renders noises, hardly perceptible to the senders, quite audible at the receiving instrument. It is sometimes used in connection with the telephone, but otherwise it has no really practical utility.

During the last five years a new motive power has made its appearance in most of our cities. The old street-car system, with its slow, overworked horses and bobtail cars, has been, and is being replaced by the electric tramway system with its rapid transit and commodious conveyances. Its introduction to the public, however, has been long withheld, because of the absence of a sufficiently powerful and economical generator of electricity. Space does not permit us to give more than a brief mention of the systems in use to-day. Three different systems are spoken of, although these three are essentially the same: (1) The overhead system in which the current is supplied through wires suspended above the track; (2) the underground system in which the current is led under the tracks; (3) the storage battery system in which the current is supplied by storage battery carried by the car itself.

In all these systems the electric current, which is generated by a dynamo at the power house, passes into the wire conductors, whether they be underground or overhead. To make the necessary connections with the car and its motor, a small wheel, situated at the top of an arm, supported by the car, is kept constantly in contact with the wire. The current passes through its conductor, and through the motor, which, being set in motion, propels the car. Through the motor the current goes into the wheels, thence into the rails and ground, and the circuit is complete. To insure the certainty of the connections with the earth, plates connected with the rails are placed at intervals in wet ground, and the rails are electrically connected with copper wires. The storage battery system differs from the dynamo system only in the fact that its current comes from a battery stored with electricity, which is placed in the cars at the end of each trip.

The economy of the electric car system is marvellous. In almost every particular it has some decided advantage over the other tramways. Instead of large, dirty stables or immense, smoky power houses, it has a building not occupying one half the space taken up by the others, and situated at any convenient spot, whether it be on the track or a mile or more away. Again, the road can be built for one fifth the cost of the cable, while the cost for

repairs cannot be compared with those of the cable companies. When double wires are used, a break of the wire does not require the stoppage of the entire system, as it always does with the cable.

We have seen what progress has been made in this field during the last few years, and it does not require extraordinary foresight to predict the achievements of the near future. The smoke and dust which roll over our great cities, shutting out the light of day, will be things of the past. Electricity as a motive power is destined to out-distance all other agents in speed, convenience and economy.

Diatoms and Desmids.

Botany is one of the most interesting of all the natural sciences. It comprises not only the large and beautiful plants but also the lower or primitive forms of life; and it is in the study of these lower forms that men noted for their scientific observations have spent their whole lives trying to find out the exact difference between the animal and vegetable kingdoms.

The microscope shows us minute forms of life, both animal and vegetable, that so closely resemble each other that it seems almost impossible for any one to point out the ending of one and the commencement of the other.

Among the smaller plants, which were for a long time claimed as belonging to the animal kingdom, are the diatoms and desmids. The controversy as to their true place has enlisted a great number of observers who have submitted every fact to the most rigorous examination.

From among those who made a special study of the desmids are Ehrenberg, who claimed them as animalcules; Dalrymple gave an extended observation on a single genus (closterium) which appeared to him to indicate animality, and Prof. Bailey and C. Eckhard arrived at the same conclusion. The latter derived his conclusion partly from their organization and partly from their motion.

When we consider that all the facts known upon this subject are interpreted as if these creatures were undoubtedly animals, it seems certain that these same facts would bear a very different signification if we proceeded on the supposition that they were plants. Meyen contended for the vegetable character of the desmids, and was the first to discover starch in their cells.

It is said that no starch can be found in the young cells, while upon the growth of the sporecapul it appears and increases rapidly, as in the seeds of higher plants, where it generally abounds. This is one of the most important circumstances which indicate the vegetable nature of the desmids, as it can easily be submitted to experiment.

Berkley says, in an introduction to one of his works on lower plants, that "if in some points there be anomalies, as in the closterium, their whole history is so evidently vegetable, their mode of growth, progress, etc., that if we refuse them the title of vegetable, we may as well dispute that of the whole tribe of protophytes."

The diatoms were also ranked as animals; the principal reason for this was the motion noticed in some of them. But as this motion has been accounted for, it is now generally acknowledged that they are not in any way related to the animal kingdom, but rather they have some affinity with the mineral kingdom. Agardh asserts that "many of these organisms are vegetable crystals, bounded by right lines and collected into a crystalliform body having no other difference from minerals than that the individuals have the power of again separating from each other." But as the objections brought against these creatures, as belonging to the vegetable kingdom, seem to be supported by persons whose only object seems to be that of contrariness, we may conclude, with the best and most numerous observers, that they really belong to the vegetable kingdom.

Both the diatoms and desmids belong to the sub-order of algæ and are aqueous plants. These minute plants, when viewed with a powerful microscope, are remarkable for their variety of form, external markings and appendages. So fine and regular are the lines and dots, which make these peculiar markings, that they have been used as microscopic tests.

The desmids are known by their rounded, not angular, form and by their want of silicious covering, also by their color which is a herbaceous green. The frond divides into two segments by a kind of voluntary action, a mode of growth found to be frequent, though not universal in the more simple algæ. The growth of desmids by cellular division is full of interest. It is clearly shown in the enastrum; for though the frond is a single cell, yet this cell appears to be made up of two parts. As the connecting portion is so small and necessarily produces the new segments, which cannot arise from a larger base than its opening, these are at first very minute though they increase in size very rapidly.

The segments are separated by the lengthening of the connecting tube, which is converted

into two roundish, hyaline globules. These globules soon increase in size, and put on the appearance of the older portions. As these increase in size, the original segments are pushed farther apart until at length they disconnect, each taking with it a new segment to take the place of that from which it was separated. Their normal mode of propagation seems to be by producing a large single cell, or sporangia, which derives its existence from the union of the green coloring matter of two contiguous plants. Very little is known of the use of the desmids. The food of bivalve molluscs seems to be made up of them. They are generally found in some admixture of peat or in clear pools. They seem to thrive in open places rather than in deep ditches or shaded ponds. Their shapes and characters are so different that they have been divided into different genera as natural series present themselves in turn. Although the diatoms closely resemble the desmids, they are easily distinguished from them by their silicified walls, and also by the coloring matter being hidden under these walls or shells. While the desmids have a green color, the diatoms present rather a brownish tint.

The most remarkable feature of the diatom is the wall, which is in two parts or valves covered with the most beautiful markings, striæ and dots. The two valves are generally of the same size, but sometimes one is larger than the other; the difference is always in the length, and is so arranged that one overlaps the other, thus forming a kind of a box. All within the walls seems to be a single cell, though sometimes the cells are found united, according to some characteristic of the particular species. The individuals may exist singly or in loose families; they can either be free or attached to other objects by little stalks. When many of these plants are attached to some object they form themselves into irregular but very beautiful figures. They are often seen to move in the water and slime in which they exist, particularly those of elongated form; and this was at one time regarded as conclusive evidence of their animal nature. But it is now believed to be no more so than the movements of vegetable zoospores, and to be owing to their imbibing and emitting fluids in the process of their vegetable life. They increase by division, and this always takes place longitudinally instead of transversely as is generally the case with plants that reproduce by divisions; the lines which mark its progress are almost always visible. In this process new silicious cells are formed along this line; the old ones remaining on the outer sides, and each new diatom cell has a new shell and an old one.

True reproduction takes place in much the same manner as the desmids—the only difference is made by the rigid walls. The diatoms putrefy very rapidly, but the silicious shell resists decomposition as well, if not better, than any other organic matter. They resist the action of fire and the gastric juice of animals; some are even found in the ashes of volcanoes.

Diatoms are found in the strata of almost every age. They have—in common with the associated and nearly as minute and simple organisms of the animal kingdoms, the Foraminifera—produced greater changes and left more lasting records than any of those of the higher members of either kingdom. Tripoli-stone, composed entirely of these silicious shells, is of great value as a polishing agent. Fossil diatoms appear in great abundance in marl, peat, guano and other recent deposits. Although great advancement has been made in the study of these minute plants, there is still much to be learned about their manner of living, and also as to their usefulness in the vegetable world. New genera, or rather different forms, are frequently found by those who make a special study of the lower or microscopic forms of life. Their motion has been accounted for in the manner described above; but when we reflect upon this it does not seem as if it could be the cause of the continual motion observed in them; for the motion does not seem to be in any particular direction, but it appears rather as a quivering motion. What part these small plants really play in the great drama of life is *not, and probably never will be known.* But it seems quite probable that they are only put in as some part of the theatrical scene.

M. L. REYNOLDS, '90.

Life.

BY MARION MUIR RICHARDSON.

By dreaming valleys where the vineyards are,
By harvest riches and green-girdled trees,
Headlands of stone, and sullen-sweeping seas;
Through cities where the sons of commerce jar,
And over plains that quake with sounds of war;
Past homesteads happy in the arms of peace,—
Forever onward a fair woman flees.
Sometimes she gazes at the morning star
With bitter moaning and the tears of woe;
Sometimes sails smiling past the harbor-bar;
Sometimes, at sound of trumpets blown from far,
Her cheeks and lips with glory's passion glow.
But whence she comes or whither she doth go
Not even he who loves her best doth know.

—*Ave Maria.*

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Read This!

It is unfortunate that the good reputation of the majority often suffers from the insolence of a very small minority. In all demonstrations against authority, the lowest dregs of the mob invariably supply the fermenting process. Young men—whether they live at college or in the world—cannot learn too soon that the turbulent "kicker" is generally the most irresponsible of mankind. He is a coward, as a rule, and, in one sense, a thief; for he is anxious to rob others of their reputation in order to satisfy his own petty malice. Whole colleges and communities suffer from his lack of true manliness; he loses nothing, because he has nothing to lose. Now it is time that gentlemen—men of good character and breeding—should cease to protect the hoodlum by a silence which is neither honorable nor prudent. In all cases the manly majority, with reputations to preserve, owe to themselves to disavow the acts of the vulgar and ill-bred, the blatant and turbulent, in order that they may not share the odium of such acts. This is the only way by which decent men can protect themselves from sharing in the evil repute of the indecent.

The recent act of vandalism at Harvard—a case unparalleled in the annals of college life in any country—has shown how the repute of a great university might have suffered from the cowardice of a few unprincipled students and the timidity of the majority in repudiating the acts of these students. Had the Harvard men shown hesitation in denouncing an outrage which moved the whole country to indignation, their reputation and that of their college would have suffered irreparable injury. We need not go as far East as Harvard for an illustration of what we have said in this article. Much nearer home, the insolent, the irresponsible and the vulgar element recently inaugurated a line of conduct that tended to smirch the honor of a great college; but, happily, the manliness, the common sense and the prudence of the vast majority of the students asserted themselves, and promptly saved their own reputation and the record of the college year.

The Annual Convention of the C. Y. M. National Union.

What promises to be the largest and most successful annual gathering in the history of the Catholic Young Men's National Union will be held at Washington in October next. At present the officers, the executive committee, and others interested in the work, are laboring energetically to complete all the details and ensure a representation that will include every State in the country.

The preliminary work for the National Convention was the matter discussed by officers and delegates of the Young Men's Unions at the New York Cathedral rectory on Decoration Day. The National Secretary, Mr. John P. Leahy, of Boston, with the approval of the President, Rev. Michael J. Lavelle, had issued the call for this meeting. The purpose of the gathering was to map out the plan of procedure for the next convention, and also to determine the exact date in October on which the meeting would take place, the days not having been designated by the last convention. The subjects and writers of papers were also to be taken under consideration.

It was determined, after careful consideration, that Tuesday and Wednesday, October 7 and 8, would be the most convenient days for holding the convention. This will not necessitate Sunday travel on the part of the distant delegates to the meeting. It was agreed that the wisest course in regard to speakers would be to hear not only the most active and eloquent members of the Union, but also to invite the greatest of American orators, Bishop Gilmour and Daniel Dougherty to address the Convention. Bishop Keane, rector of the Catholic University and an ex-president of the Union, has promised to do all in his power to make the meeting a success, so that he may be set down for an address. Among the others named was Mr. Conde Pallen, whose paper on "Catholic Literature," read at the Catholic Congress, excited so much favorable comment. The invitation will be extended to him to speak on a division of the same topic at the Young Men's Convention. Rev. Father Flynn, of Morristown, N. J., who has been most successful in his work for young men, is also to be asked to give the convention the benefit of his hints on the successful management of young men's societies. Father Lavelle, who has visited Father Flynn's fine buildings for young men at Morristown, said: "I do not know anyone in the whole country who could speak on the subject with more weight than he."

The Race Question.

(*From the Note-Book of a Traveller.*)

I.

Judging from conversations with some of the most enlightened and even liberal-minded men of the South, another generation at least must pass away before the 15th Amendment to the Constitution and the Civil Rights Bill are observed according to the letter and spirit of the law—and then, *Quien sabe?* The vanquished but proud-spirited Southerners, with the aristocratic days of slavery and King Cotton, with the reconstruction period of carpet-baggers and colored Solomons squandering millions of public funds, still green in their memories, will not recognize any social equality between the negro and Caucasian; nor will they allow their erstwhile slaves or their descendants to rule them from the legislative, judicial or executive departments of state. The colored citizens may use the ballot, if they choose—but they have Hobson's choice—they must vote with the big majority of the cavaliers, otherwise means will be found to neutralize their exercise of the franchise.

There is no denying the fact that the sons of Cham are, socially, little better than pariahs. Politically, they are but the tools or submissive henchman of designing politicians. Religiously, they are much regarded as the publican was by the pharisee of old; in fact, the white laymen would vastly prefer seeing his colored brethren worship by themselves in their modest meeting-houses, and be thus relieved from the oleaginous odor of sanctity that must pervade a union service. Laws can never be long enforced, especially in a republican form of government, unless they are grounded on the good will, and in harmony with the sense and sentiment of the people; and there is but one way of establishing the social and political equality contemplated by the laws and Constitution of the United States —the general diffusion of Christian truth and Christian charity among blacks and whites; for "There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For all of you are one in Christ Jesus." (Gal., iii., 28.)

The following is the result of a talk with the Rev. Dr. Junkin, a learned Presbyterian minister of Houston, Texas. The doctor is a man of much practical information and a type of all that is good in Southern culture, barring some extreme or fossilized ecclesiastical views:

"Northern men have a very exaggerated idea of the horrors of slavery drawn from such works of a creative imagination as 'Uncle Tom's Cabin.' As a rule, the slave holders were kind masters and took good care of their slaves. The breaking up of families in the slave market was exceptional. The pickaninnies were far better housed and fed than they are to-day by their free parents; each little coon was worth $100 to his master, and hence became an object of solicitude and interest to him. Consumption was then unknown among the blacks; now it is a common ailment among them, especially among the young of both sexes. The marriage relation was better observed then than now. The social question between blacks and whites should be allowed to right itself without the intermeddling of the government. He will receive a negro into his house, treat him courteously; but even though he be a minister of the Gospel, he will not introduce him to the members of his family, or invite him to the dinner table. He believes in associating with the black man until the latter is sufficiently educated to organize and govern his own churches—then there should be a line of demarcation. The political troubles of the negro are the result of his being led by demagogues, as well as of his casting his vote for the man who talks to him last on the way to the polls, or who drops a dime in the slot. As the darky becomes better educated, he will prove himself worthy of the franchise. He will then vote intelligently according to his own judgment, and his vote will be divided up pretty fairly among the parties that occupy the political arena. Southern men have no prejudice against Northerners, provided the latter mind their own business, and do not enact the *rôle* of offensive political partisans."

The learned doctor bitterly denounced those New York and Chicago ministers who are seeking for a revision of the Westminster Confession of faith and the alteration of the Longer and Shorter catechisms. He thought the famous five points: predestination, total depravity, etc., have proved a good working theological platform for three hundred years, and that it was rash, if not sacrilegious, on the part of our Eastern Presbyterian purblind Sampsons to attempt pulling down the pillars of the Calvanistic temple.

I was rather taken aback by these straight-jacket views of the able theologian and eloquent pulpit-orator, as I supposed the minds, hearts and intellects of Western men were as large, generous and boundless as the vast areas they inhabit, and as daring and progressive as their own bold, chivalrous and adventurous pioneers. But the "sun do move," according to the infallible judgment of the venerable Jasper, and the light of common sense will compel the institutes of the gloomy creed of Calvin to seek the shades of innocuous desuetude. Were the great Bishop of Meaux to live in the 19th century, what a brilliant chapter might he not add to his celebrated "*Histoire des Variations*," showing that truth is one, unchangeable, self-consistent; while error is changeable, self-contradictory, ending in blank nihilism.

"Truth crushed to earth will rise again;
The eternal years of God are hers."

II.

In talking of the past and future of the col-

ored man with a prominent citizen of New Orleans and with the son of one of the wealthiest ex-slave holders of Alabama, I found many things that agreed with Dr. Junkin's views, and some things that differed from them, especially from his roseate colored description of the treatment of slaves. These gentlemen said that though the planters, as a rule, were kind-hearted, and averse to the maltreatment of their slaves for the same reason that it would be bad policy to abuse a horse or a mule, still their good intentions were very often thwarted by their overseers or slave-drivers who had no personal interest in the victims of the lash. The cotton barons had little direct communication with sable Sambo, or, in fact, with their overseers, except in matters of business. The latter not being animated with either the humanitarian or utilitarian sentiments of their employers, severely punished and abused on the slightest provocation, frequently without any cause whatsoever, the human cattle entrusted to their charge. The blacks in slavery, were better fed, clad and housed than they are to-day, left to their own resources, in freedom; consumption and kindred diseases, then unknown among them, number now many victims; marriage was merely conventional—no religious ceremony sanctified and strengthened its bonds. In this regard, much progress has been made towards the ideal of a Christian family, and the marital marmalade is better conserved. Families were broken up, and their members forever severed in the slave market, whenever the financial necessities of impecunious or dissipated masters demanded cash for ebon Apollos, Psyches, Ganymedes and Hebes. Men, women and children were auctioned off as cattle to all who stood around the block. They had many a time witnessed the cruel separation of wife and husband, parent and child. A strong male slave of about twenty was valued at from $2000 to $3000; a well-proportioned young female, from $3000 to $4,500; a healthy boy of fifteen was sold under the hammer at from $1000 to $1,500.

Social equality between blacks and whites cannot be established until the return of society to the spirit of the Apostolic ages. About three years ago, some colored gentlemen bought tickets for the parquette of the St. Charles theatre at New Orleans. On taking their seats, the whole of the parquette and the greater part of the dress circle were vacated by their white occupants.

I called attention to the Constitutional amendments and the Bill of Civil Rights, and pointed their want of logic in allowing the negroes to vote and yet denying them the result of that vote, if it were not satisfactory to the whites. They replied that they did not care for logic if it antagonized common sense; and the sense of mankind was that a superior race should never be governed, their political destinies shaped, or their social habits moulded, by a race of men confessedly inferiors. You might as well try to cause water to run up hill. I told them Lord Salisbury flung this racial principle to the winds in his treatment of the generous-hearted, honest, industrious and quick-witted Celt. They did not give a fig for the false maxims, and corrupt policy of the sinuous statesmen of the aristocracy-ridden Old World. I asked if the black men were not advancing in intelligence, morality and industry. Their reply was not very assuring, although the glimmerings of the day-dawn after a long night of slavery might be observed in the horizon. The negroes, with some notable exceptions, were very improvident. The men will work as stevedores or roustabouts along the Mississippi until they have earned a few dollars; the money is then spent in dissipation or otherwise foolishly squandered. The women, who as girls learned the art of cooking in the old French families of the Creole City, worked during the day in the homes of their employers, and in the evening fetched home basketfuls of provisions for their men whom they often supported in idleness.

Some years ago the planters were in desperate straits for hands to cultivate their rice fields. They offered as much as $3 a day for negro laborers. And yet the supply was far below the demand. Finally, the common council of New Orleans passed an ordinance that was very severe on loafers, tramps, bums, idlers, vagrants and hoodlums of every description, and then only the planters succeeded in harvesting their crops. It is very hard for whites to work at raising rice. As the fields must be flooded after the seed is planted, the stagnant waters generate a malaria which can be successfully withstood only by the iron-clads of African blood. Many of the Caucasians to-day, however, work in the cane, tobacco and cotton fields.

III.

In the city of New Orleans there are four universities which have been established and endowed by public, but chiefly by private generosity for the use of the negro students of both sexes. The Straight University has from 700 to 800 colored pupils both male and female; the Leland has about the same number; the Southern University from 300 to 400; and the New Orleans University has quite a large number of young African ladies and gentlemen. There are also a notable number of public (fifteen) and denominational schools for their exclusive use and benefit. Many of these highly educated sons and daughters of the Dark Continent reach a plane of literary and scientific excellence that would open the eyes of a backwoods Hoosier. Looking over the *cahier* of a negro or rather mulatto student one day in a professor's room I found the following spirited lines on the death of the young son of Napoleon III., the nephew of his uncle, in savage Zululand:

"Il fiero Zulu,
Con una lancea
Feri nella pancia
Il imperatore di Francia."

Which translated freely into the King's English would read about as follows:

The brave Zulu,
With his assegai lance,
The young emperor of France,
Compelled to dance:
'Twas somewhere in the paunch.
He was too, too;
So he can't say boo
To a goose,
Or die by a noose!

Still, with all these advantages of middle, high and university education, no black men are found earning a livelihood in the learned professions as doctors, lawyers, etc., excepting in the ministry of the Word, to which the male students take as ducks to water—and usually for the same reason that the honest farmer devoted his stupid boy with leather lungs to the preaching of the Gospel—for a good living on the yellow-limbed feathered bipeds. It appears to me it would have been more advisable for the philanthropic gentlemen who founded or endowed these higher institutions of learning to have devoted a large part of the money expended to the establishment of manual labor, and technical schools or institutes, the *Realschulen* of the Germans. Young men, and especially the young ladies, whether full-blooded, mulatto or octaroon, would be thereby infinitely better prepared for the battle of life, the struggle of existence.

IV.

Notwithstanding the sombre views of the many intelligent Southerners I met, in regard to the racial question, I have strong hopes that the colored people are destined to advance both socially, politically, religiously, morally and intellectually. The theory that the human race is descended from several pairs of primal progenitors, or that man derives his origin from the lower animals, is being abandoned by all scientists of respectability. Darwin's missing link is a sciolistic myth. The negro is consequently, as to his physical, physiological and psychical nature, essentially the same as the white man. Centuries of slavery, ignorance and superstition have caused him to deteriorate both mentally, morally and physically. But there is no reason why centuries of liberty, under the benign influence of Christianity, should not elevate him to a plane of civilization and culture that would fit him to be the social and political peer of the proud and captious Caucasian. The peach and almond were once poisonous fruits in Persia; cultivation has placed them among the luscious luxuries of our dessert. The same natural law applies to the races of mankind however barbarous or savage they may be.

Archbishop Riordan told me that when he was a student at Rome the best linguist in the Propaganda was a negro *sang pur* from Africa; the best mathematician a Chinaman. Napoleon Bonaparte admitted that Toussaint L'Ouverture, once the ruler of Hayti, the child of African slaves, possessed a high order of talent for war, organization and administration. Fred. Douglas, now United States Minister to Liberia, is a gentleman of *much* information and an orator that Quintilian would admire. Mr. Bruce of Miss., a United States Senator, is a statesman of no mean ability and a man, like the Roman Cincinnatus, of incorruptible integrity. Pinchbeck of Louisiana, once a member of the House of Representatives, was a Machiaveilian wire-puller that Talleyrand would admire. For the accomplishment of great evil, talent is required as well as for the accomplishment of good. An infidel Frenchman once remarked in my presence: "*Je n'ai pas peur des bêtes féroces, mais j'ai peur d'un mauvais homme de génie.*" Father Tolton, the colored priest of Chicago, can very creditably occupy any platform or pulpit in the United States. During the War of the Rebellion, the colored folks acted in a manner worthy of universal recognition. In the North, their troops fought nobly as at the massacre of Fort Pillow for the Union. In the South, the negroes protected the wives and children of their Egyptian task-masters, when, like the slaves of the Scythians, they might have risen *en masse* and wreaked dire vengeance upon their cruel oppressors.

Of the many theories advanced for the solution of the negro problem, but one is tenable and practical—that of educating and Christianizing him. To deport seven millions of colored American citizens, according to Senator Morgan's scheme, to Liberia or the Congo Basin is absurd on the face of it. Hundreds of millions of dollars would be needed, and these hundreds will soon be needed for our gigantic pension list which threatens, not only to absorb the treasury surplus, but to create an immense deficit in the public funds. To congregate forcibly the negroes in some Western reservation or territory would be both inhuman, impracticable and expensive. Let the black man receive a Christian education, and in a generation or two he will become worthy of the proud privilege of American citizenship. Christianity civilized the ferocious Hun and Goth and Vandal, why should it not furnish the children of Cham with morality, intelligence and manhood? Since Lincoln's emancipation proclamation there is no doubt that the status of the black man has materially improved. In the North our colored population, notwithstanding many adverse circumstances, are orderly and industrious. In the South they begin to acquire property. As manufacturing centres are opened they form a class of sober, attentive and intelligent workmen. In both North and South there are several negroes of wealth and culture. The Josephite missionaries report splendid progress in the conversion and education of the blacks. Our American bishops have entered on the good work, and with their well-known energy and zeal will, no doubt, achieve the grandest results.

S.

Personal.

—E. J. Darragh, of '83, St. Paul, Minn., made an eloquent address at the recent State Convention of the A. O. H. at Duluth, Minn.

—Among the welcome visitors last week were Rev. Luke Evers, '79, and his sister, Miss M. Evers, New York city, and Rev. P. Boland, St. Paul, Minn.

—M. T. Burns, '83, is now filling an honorable and lucrative position in Washington, D. C. We rejoice at his success. Mr. Burns reflects credit upon himself and his *Alma Mater*.

—Col. Elmer Otis, U. S. A., is a welcome visitor to the University. After a long absence of several years, the genial Colonel arrived on Tuesday last, and was heartily greeted by many sincere friends and admirers.

—Harry L. Smith, who was duly admitted to the bar June 5, is a son of the late Edward S. Smith, one of the founders of Tacoma and a graduate of the Law department of the University of Notre Dame. Mr. Smith's examination by the special committee was highly creditable, and his friends will wish him abundant honor and prosperity in his career as a lawyer.—*Morning Globe, Tacoma, Washington.*

—Among the visitors to the College during the week were the delegates to the State Convention of the A. O. H., which met in South Bend on Tuesday and Wednesday last. The visitors were escorted by the Rev. D. J. Hagerty, '76, Rector of St. Patrick's Church, and Mayor Longley, and were received and cordially welcomed by Rev. President Walsh. After viewing the points of interest, the party visited St. Mary's Academy. Among the resolutions passed by the Convention was the following:

"The thanks of this Convention are due, and hereby most cordially tendered, to the Rev. Father Hagerty for his kindly words of encouragement and for the interest he has manifested for our benefit and instruction; and to the Priests and Brothers of that noble monument to Catholic education, Notre Dame University, and to the noble Sisters of that grand institution of learning and piety, St. Mary's Academy, for the pleasant reception tendered us at those institutions."

Local Items.

—At last!

—When shall we meet again?

—The St. Cecilians' Banquet was grand.

—Don't forget our "extra" on Wednesday.

—Examinations are on, and excitement runs high.

—The *Blues* have been awarded the cash. They earned it.

—The Junior elocution contest promises to be unusually warm.

—This is the season of autograph albums. The fiend is at work.

—To-day is published the last "Roll of Honor." Are you on?

—The opera is ready for the public. Come early and avoid the rush.

—The "Archcon" picnic was "way out of sight," the interested ones report.

—Don't forget that our subscription books are open during the summer months.

—The "Maroons" put up a good game last Sunday, but the fates were against them.

—The St. Cecilians' "Invitation Committee" is capable of taking in a wonderful expanse of territory.

—The "Grads" were examined early in the week, and consequently are just now enjoying a "lay-off."

—It is said that the Faculty meeting on Wednesday was an important one. Do you expect an honor?

—J. E. Berry has won the medal in Company "A," H. L. G., having won the two first of the series of drills.

—The "*Blooded Nine*" (not B. B. Nine) have lost a valuable member, and their spirits, *ergo*, are rather downcast.

—The Class of '90 will be the guests of Very Rev. Father General at the Presbytery to-morrow (Sunday) evening.

—Do not fail to call at the students' office and procure one of those handsome lithographs before you depart for home.

—Rt. Rev. John Moore, D. D., Bishop of St. Augustine, Fla., will be present at the Commencement exercises next week.

—NOTICE:—If any one has been overlooked in the census enumeration in this locality he should leave his name with Mr. L. J. Herman.

—The Seniors have an unknown but accomplished sign-painter. His recent exhibition of proficiency in his art is worthy of a better cause.

—The boys left behind in the Junior yard last Sunday had a splendid time. It was a good day for fishing. Another finny tribe "bit" frequently.

—The prize medal in Company "C," H. L. G., has been awarded to Master Dennis Quill, of Chicago, who won a majority of the competitive drills for the same.

—We were glad to see the old faces of Geo. and Will Cartier last Wednesday. George will remain until Commencement; Will has already returned to Chicago.

—The Junior 1st nine "Anti's" downed the Senior Brotherhood team last week, to the tune of 13 to 12. Cunningham did some great pitching for the Juniors.

—High Mass was sung at Holy Cross Seminary this (Saturday) morning in honor of St. Aloysius, the patron of the house. There was also a short sermon on the life and virtues of the saint.

—A special number of the SCHOLASTIC will be issued next Wednesday morning. It will contain a report of the Commencement exercises

up to the time of going to press, together with the list of Premiums, etc.

—Prof. Hoynes has received from the law publishing firm of T. & J. W. Johnson & Co., of Philadelphia, a set of Smith's Leading Cases in four volumes, with instructions that it be presented as a premium to the student of the graduating class who writes the best thesis.

—Very Rev. Father Granger celebrated his seventy-third birthday on Thursday last. The "Princes" waited upon him in a body and presented their congratulations in an appropriate address. We all unite with them in wishing Father Granger many happy returns of the day.

—A number of rare specimens of coral, from the Bahamas, and some finely mounted specimens of fish, tortoises, etc., that frequent tropical waters, have recently been added to the museum in Science Hall. Under the energetic direction of Father Zahm, this department is rapidly assuming its proper importance.

—The banquet given by Brother Cajetan in honor of the special Sorin Hall nine, who were recently defeated by the Minim "Special," was an enjoyable affair. Bro. Cajetan has shown himself to be a genial host, and has the thanks of the Sorin Hall contingent for the hospitable manner in which he entertained them.

—Two hundred "old boys" from Chicago on a special train will attend the Commencement exercises. A game of ball between the 'Varsity nine and the "old boys" with the Whiting battery for the visitors was desired, but owing to arrangements made by the committee with the Jenny and Grahams, the game could not be arranged.

—The great event of the week was the St. Cecilians' banquet given on Thursday evening, complimentary to Very Rev. Father General Sorin. Many distinguished guests were present from abroad, and the occasion was heartily enjoyed by all. We regret that our hurry in going to press this week obliges us to defer a detailed report of the proceedings until our number of next Wednesday.

—We thankfully acknowledge the receipt of kind invitations to attend the Commencement exercises of the following institutions: St. Mary's Academy, Notre Dame, Ind.; Academy of the Holy Cross, Washington, D. C.; St. Mary's Academy, Austin, Texas; Academy of the Holy Rosary, Woodland, Cal.; Academy of the Sacred Heart, near Ft. Wayne, Ind.; St. Clara's Academy, Sinsinawa Mound, Wis.; Mount de Chantal, Wheeling, W. Va.; Georgetown Law School, Washington, D. C.; Sacred Heart College, Watertown, Wis.

—The Minims of the second Arithmetic class, seeing that the boys of the first class gained the battle on the 6th inst., invited Rev. President Walsh on Thursday to examine them. The result fully satisfied him that they have worked well during the scholastic year. With two or three exceptions, the whole class did well, and the Rev. President said it was difficult to decide who was the best; but after each problem he wrote on the blackboard the names of the boys who were *first* up with correct answers, and they are: H. Durand, F. Wever, V. Stephens, H. Myers, G. Bixby, A. Crawford, L. Finerty, G. Covert, W. Crawford, F. Hill and G. Zoehrlaut.

—Harry Jewett, Notre Dame's prize athlete, accompanied by Prof. Edwards, went over to Detroit last week and attended the great contests of the Detroit Athletic Association for the Western championship. Mr. Jewett entered in the 100 yard foot race against Owen, a sprinter just fresh from a succession of victories at Harvard and other Eastern colleges. The result was that the Notre Dame boy carried off the large, very handsome and appropriately inscribed gold medal for the 100 yard running championship in the West; time 10 2-5 seconds. He also won the third prize medal in high and broad jumping, making a jump of 5 feet 4¾ inches high.—*South Bend Times.*

—The fresco work in the rotunda of the main building of the University, which forms such a beautiful introduction to the grand masterpieces of Gregori in the interior of the Dome, merits more than a passing mention. The artist in this work is Signor Luigi Rusca, well and favorably known in Buffalo, Kansas City and Chicago through the many churches which he has decorated. In the present instance, his work at Notre Dame is the admiration of every beholder. It has been executed with great artistic taste and harmony, being grand in its simplicity of lines, and producing beauty of the purest architectural designs and perfect perspective from below, as also in the perfect tone of coloring dominating the whole. The *chiaro-oscuro*, so well studied and executed to perfection, shows an architectural development of grandios pillars, cornices, door arches, ornamental vases, trophies, etc., giving to the whole an imposing appearance.

—On the 15th inst. the Junior Archconfraternity went on a picnic to the banks of St. Joseph's River. At 8 o'clock they attended Mass. After Mass, Rev. Father Walsh made a few remarks in the study-hall. He especially forbade the boys to go swimming in the river, as the St. Joe has the reputation of being a very treacherous stream. At 10 o'clock the procession, preceded by the Band, started for the river; arrived there they immediately scattered, some to the woods and others to the river. Of course, the base-ball cranks attempted to start up a game, but other enticing pastimes deterred them from inflicting a game on the "spectators." The arrival of the wagons, bringing the eatables, was hailed with shouts of delight at the prospect of an early dinner. But, alas! *miserabile dictu!* the "staff of life" had been forgotten. A short delay ensued, while some one went for bread; but when it arrived the ravenous Juniors and the few select Seniors fell to with a zest.

The waiters attended to the wants of every one, and

"Bugs in the butter,
Ants in the milk,
And 'skeeters a' buzzin' around"

was the only thing to mar the festivities. But for all that the boys enjoyed it. After dinner—which, by the way, was a sumptuous affair—several enthusiastic but disobedient of the *genus nantis* "went in" and were caught—not by the current, however. There was music in the air for about an hour. The Band discoursed several numbers in its best style. After lunch the procession wended its way homeward, headed by the Band. As the "picnickers" were fatigued with the day's labors, Bro. Lawrence kindly granted a late sleep Monday morning. The Archconfraternity returns thanks to Rev. Fathers Spillard and Mohun, and to Bros. Albius, Hugh and Severin for their kind services on the occasion.

—The closing meeting of the Leonine Society was held in Seminary Hall, Wednesday, June 18, and formed a suitable *finale* to the series of entertainments presented by this organization during the scholastic year. The exercises, consisting of music and oratorical and elocutionary contests, were conducted according to the following

PROGRAMME:

"Awake, Sweet Music".....Solo and Chorus
"Our Country".....W. Houlihan
"The Blessed Virgin".....J. O'Rourke
"The Priest".....R. Marciniak
"Anchored"—Tenor Solo.....J. M. Hyland
"Bernardo del Carpio (Selection).....H. N. Santen
"The Mother's Dream (Declamation).....J. J. Just
"We All Shall Meet in Heaven.....Chorus

The opening selection was rendered in perfect taste, and reflected great credit on the performers. Mr. Houlihan next appeared with a carefully prepared oration entitled "Our Country." His delivery was good, though scarcely equal to his composition, and was marred, perhaps, by a certain natural timidity. Mr. J. O'Rourke followed with an eloquent tribute to the Blessed Virgin. He evinced considerable oratorical ability which his pleasant voice very much enhanced. Mr. R. Marciniak then rose with a eulogy of the Catholic priesthood. It was beyond doubt the finest effort of the evening. The subject was treated in a masterly style, and the manner of the speaker was above criticism. With Mr. Marciniak's production the oratorical contest closed. The tenor solo, by J. M. Hyland, formed a very pleasant interlude. Mr. Hyland is the happy possessor of a fine, strong voice that has evidently received careful training. In the elocutionary contest Mr. Santen had chosen a very difficult piece; but it was admirably suited to display his proficiency in "the American art." His interpretation was good and his expression very correct. Mr. Just also showed very marked ability in the declamation "The Mother's Dream." He lacked the earnestness, perhaps, and the facial expression of Mr. Santen; but his rendition was undoubtedly very creditable. Of the music in general we can only say that it was quite worthy of the Leonines and fully up to their usual standard At the close of the exercises Very Rev. Father Provincial made a few complimentary remarks, and the judges withdrew to compare notes on the contests. In a few minutes they returned and announced Mr. R. Marciniak as the prize orator and Mr. H. Santen as the winner in the elocutionary contest. A medal for queries was awarded Mr. J. Just. Besides Very Rev. Father Provincial there were present Rev. Fathers Spillard and Scherer; the seminarians, and Mr. Wm. P. Coyne.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Adelsperger, Ahlrichs, Allen, Blackman, Bovett, Berry, Bunker, Burns, H. Brannick, Barrett, Burger, Benz, Brelsford, Blessington, Combe, Cassidy, Campbell, Cavanagh, L. Chute, F. Chute, Clayton, T. Coady, P. Coady, Dillon, Dacy, Dennis, Davis, Dyer, Darroch, Jas. Dougherty, Dinkel, Dunkle, Fitzgibbon, C. Flynn, F. Flynn, P. Fleming, Ford, Fisk, Fehr, A. Flynn, Guillen, Garfias, Gough, Grothaus, Houlihan, Hayes, Hackett, Hughes, Herman, Hoover, Hummer, Heard, Higgie, H. Jewett, J. A. Johnson, Karasynski, Kearns, J. King, F. Kelly, Krembs, Kunart, Langan, Lair, Lancaster, G. Long, W. Larkin, Lane, Lahey, F. Long, Latson, McWilliams, McAuliff, McKee, McPhee, Mithen, McConlogue, Mackey, Morrison, W. Meagher, Meehan, Mandrue, Murphy, J. Newman,* H. O'Neill, O'Shea, W. O'Brien, W. O'Neill, Parker, Powers, Phillips, Paradis, Portilla, Prichard, Paquette, Paris, Rebillot, Rothert, N. Sinnott, Steiger, Schaack, J. B. Sullivan, Seymour, Soden, Standard, Sanchez, O. Sullivan, Stanton, Tivnen, Talbot, F. Vurpillat, V. Vurpillat, Zimmermann.

JUNIOR DEPARTMENT.

Masters Adler, Aarons, E. Bates, B. Bates, J. Brady, T. M. Brady, T. T. Brady, W. Brady, Bruel, Blumenthal, Bradley, Barger, Barclay, Burns, Crandall, Collman, Coll, Cheney, Coe, Collins, E. DuBrul, Doig, Dempsey, Dorsey, Drumm, DeLormier, Elder, J. Fitzgerald, A. M. Funke, A. W. Funke, Gerlach, Gross, Galen, Grund, Howard, Hambaugh, Hesse, R. Healy, P. Healy, Heller, Hoerr, Higgie, Jacobs, Kearney, Kutsche, J. Leonard, Lenard, Murphy, Maurus, Maher, Merz, Mitchell, Martin, Mier, McCartney, Jas. McPhillips, Jos. McPhillips, A. McPhillips, F. McDonnell, F. McKee, McLeod, McNally, McIvers, McCormack, F. Neef, A. Neef, O'Mara, Otis, Pomeroy, Prichard, Quinlan, Quill, Rowsey, Roper, Scott, Seerey, Sokup, Scherrer, Sutter, Spalding, Treff, Tivnen, Tinsley, Weston, Ward, Wolff, White, Wertheimer, Zinn.

MINIM DEPARTMENT.

Masters Adler, Ayres, Allen, Ball, O. Brown, F. Brown, Blake, Burns, Barbour, Browning, Bixby, Cornell, Crandall, C. Connor, W. Connor, Covert, W. Crawford, Crane, A. Crawford, Croke, Coon, Durand, Drant, Elkin, Ezekiel, T. Finnerty, W. Finnerty, Fischer, Frankel, Falvey, E. Furthmann, Fuller, W. Furthmann, Funke, Flynn, Girardin, Greene, Gilbert, A. Gilkison, C. Griggs, J. Griggs, C. Girsch, Hill, Henneberry, Hoffman, Hamilton, Holbrook, Hendry, Krollman, Keeler, King, Kuehl, Klaner, Kern, Lonergan, Londoner. Lonnsberry, C. Lamberton, H. Lamberton, Levi, Loonie, Loomis, Montague, Maternes, Marr, Mattas, H. Mestling, E. Mestling, Myers, McGuire, C. McPhee, R. McPhee, McPhillips, Morrison, Marre, Mosier, W. Nichols, C. Nichols, O'Neill, Oatman, Paul, Priestly, C. Packard, J. Packard, Roberts, Ronning, Ryan, Stone, G. Scherrer, W. Scherrer, Thornton, Trujillo, Vorhang, Vandercook, Washburne, Wilcox, Weber, Wever, Wilson, Wolf, G. Zoehrlaut, C. Zoehrlaut, Zeigler.

* Omitted by mistake last week.

Exchanges.

—The latest *Annex* contains an amusing "diagnosis" of the Class of '90 of Monmouth College.

—The June *Haverfordian* is devoted principally to athletics, to the exclusion of its usual creditable literary spread.

—"Reginald's Mistake," is the title of an amusing, short story in the *University Mirror*. It is a bright take-off on the modern "intense" novel.

—The *Fordham Monthly* contains a crisp little tale on "Sailing on the Main." The plot is fair and capable of better development, but the style is loose and forced.

—In the *College Journal* for May there is an article by Dr. Egan upon "Literature as a Profession" that should be read by all who cherish hopes of living by the pen.

—In the *University Monthly* for May there is an article on "How to Spend the Long Vacation," in which the delights of conoeing in Canadian waters are enticingly exploited.

—The best thing in the *Sunbeam* for May is, perhaps, the "Impressions of the Hazards of New Fortunes," by Howells. It is an acute criticism written in an easy, graceful style.

—*The Hesperian* philosophically consoles itself for the invariable defeat of the University of Nebraska men in oratorical contests by remarking that the U. of N. ball nine is invincible.

—The *Washburn Argo* celebrates the recent victory of the Washburn College representative in the Inter-State Oratorical Contest in very bad verse. We should judge Washburn College to be far stronger in oratory than poetry.

—The *Michigan Argonaut* says that in "several of the leading colleges anti-cribbing societies have been formed, and especially noticeable is the one at Amherst, composed of forty students, who propose to abolish all manner of ponying and cribbing there." One of the best means for removing any cause or reason for cribbing is the series of monthly competitions which has been in successful operation at Notre Dame for a number of years.

—The June number of *College and School* is the best issue of that sterling periodical that has yet appeared. Among other things equally good is an article on "The Practical Value of the Study of Current Topics" that every college student should read and digest. As Bishop Keane remarked in a recent lecture, the student should never lose touch with the outside world. Far too many isolate themselves entirely from current events during their academic career, and at the end of their course emerge from college with but a vague idea of existing conditions or affairs. This is all wrong. There is no place nowadays for learned fossils. A clear conception of the tarriff issue is worth far more than an exhaustive knowledge of the economic conditions of Greece or Rome. Without neglect to his studies, a student can and ought to keep abreast of the times.

St. Mary's Academy.

One Mile West of Notre Dame University.

—The examinations in Christian Doctrine, Bible and Church History were held on Sunday.

—The French classes were examined on Monday last by Very Rev. Father General and Rev. Father Fitte. Father Scherer presided the examination of the German students. The general standing of each class speaks well for the work of the past session.

—St. Mary's has welcomed many of her old pupils during the past month, among them Miss M. Walsh, Mrs. M. Quan Copelin, Miss M. Scully, Chicago; Miss S. Dunne, and Miss C. Ginz, both of Class '85; Miss C. Gavan, Lafayette, Ind; Mrs. M. Wagstaff Clark, Miss B. English, Columbus, Ohio, and Mrs. K. Lloyd Wilde, Oconto, Wisconsin.

—The pleasant surroundings of St. Mary's are a constant incentive to out-door exercise, and during the greater part of the scholastic year there is little need of artificial means of physical culture; yet to meet the demands of all seasons, there have been added to the gymnasium this year six of Professor D. L. Dowd's "Home Exercisers," by means of which excellent device every muscle may be trained to perfection. The little manual of exercises, accompanying each instrument, gives a series of movements which must produce good results if carried out with fidelity.

—The visitors during the past three weeks were: Rev. L. J. Evers, Miss M. Evers, Miss A. Howe, New York city; T. Hutchinson, Hon. J. Gibbons, W. D. Mulhall, O. Burdick, Mrs. J. Clifford, Mrs. J. W. Cooper, G. H. O'Brien, Mrs. F. S. Wright, Mr. and Mrs. J. Smyth, F. F. Mullaney, W. J. Quan, Chicago; Mrs. J. Spillard, Mrs. F. Spillard, Elgin, Ill.; E. E. Balch, Mrs. C. L. Hall, Mrs. L. Hellman, Omaha; Mrs. J. Meehan, Covington, Ky.; T. R. Culp, Athens, Mich.; Mrs. C. D. McPhee, Miss F. V. Hannah, Denver, Col.; Mrs. C. Morse, Grinnell, Iowa; Mrs. A. Gordon, Elkhart, Ind.; Rev. C. Seeberger, Padua, Ohio; Rev. W. Russ, Mishawaka, Ind; Mr. and Mrs. M. Cummings, Mrs. T. J. Duffy, Miss M. McDonald; Chicago; Col. E. Otis, U. S. A.; W. F. Ford, Salt Lake City.

—Mr. M. F. Egan gave the last of his series of lectures for the scholastic year on Tuesday, June 17; the subject was "The American Girl in Literature," and was especially appropriate to the time. The approaching vacation will give mnch leisure to the young, and it would be well if every pupil at St. Mary's would follow Mr. Egan's excellent advice as regards reading matter, remembering particularly the stress placed by the lecturer on the lasting influence, whether for good or evil, that a book exerts. The circle of writers suggested by Mr. Egan is not a narrow one; and, keeping within it, one will

not risk making the acquaintance of characters one would not wish to meet in real life. A vote of thanks is certainly due Professor Egan for the painstaking efforts he has used to make his lectures interesting and instructive, and it should be the aim of each young lady who had the privilege of attending his course of lectures, to continue his good work, by making her influence tend in whatever circle she may move, to the elevation of taste in literary matters.

How Shall I Spend the Vacation?

In every portion of our country and in every department of labor we find man earnestly engaged, exercising either his mental or physical powers to secure a livelihood and to amass wealth. While all agree that there is no good to be attained without labor, and that "work and fame go side by side," it is also granted by common consent that Americans work too hard.

The necessity of relaxation for both brain and body after a season of exertion is gradually gaining entrance into the mind of the majority; hence, in nearly every calling is there a vacation taken once a year; and as the summer months are chosen by many as the best time to rest from labor, the question that arises now is "how shall I spend the vacation?"

To each querist the answer is different; so let us see what some classes call enjoyment, and from their mistakes learn a lesson. The society woman spends the beautiful spring months preparing her wardrobe; then, with a load of "Saratogas," she leaves the comforts of a home to spend two months in the inconvenient apartments of a seaside hotel; at the dictate of fashion she dresses several times a day, promenades, drives and eats at the moment thought best by Mrs. Grundy, spends hours gossiping, reading light novels, goes yachting and bathing; then after a season of such days she goes to her home utterly worn out, and there strives to get over the effects of her period of rest.

The minister or teacher, having earned a leave of absence, wavers between a quiet country retreat, where nature invites to repose, and a trip to Europe and the Holy Land. Which shall it be? The charms of foreign soil prove too strong, so he bids farewell to his friends and embarks. Surely when anchor is weighed he rests! Yes, but in this fashion: he sits in the cabin inditing voluminous letters to be transferred to the mail-bags of passing vessels; then a diary must be kept, so the brain goes on in its accustomed work. No sooner is land reached than a "Nelly Bly" sort of tour is started, and after a few weeks the traveller steps from the steamer at New York, having spent his vacation moving from place to place, and just when he needs the time to assort and classify his mental views he must get into the old groove of mental work more tired than before he took his "rest."

The merchant, his brain burdened with "stock quotations," thinks he needs a change; so Saturday night, when business is over, he rushes to the depot, takes the train to the nearest resort, where he spends Sunday discussing business matters with fellow merchants, also recruiting after a period of hard work. Monday morning finds him back at his post, as weary and jaded as when he left it the week before.

Another toiler, worn out with the labor of a year's book-keeping, lays aside all cares and goes to the country, where quiet communing with nature, fresh air and good exercise do in two weeks what two months in fashion's whirl could not do, namely, give vigor and tone to the whole system. These examples suffice to show that there are two ways of resting, but only one right way. During vacation every effort should be used to repair the losses sustained during seasons of exertion; but idleness is not to be encouraged under the delusion that complete emancipation from discipline, as regards both body and mind, is beneficial; far from it, for "a mind quite vacant is a mind distressed"; hence, a hammock and a supply of light literature should not constitute the pleasures of vacation.

A change of occupation is a rest, so even an alteration in the usual order of the day is a relief to the spirit, and repairs the losses sustained by too close application in one's regular work.

Each one who asks himself the question "how shall I spend the vacation?" should bear in mind the necessity of resting, and realizing his needs he should eschew the "ways and means" suggested by custom, and seek relaxation in its true sense, that mind and body may be rested, and new strength and vigor be imparted.

ETTA FLANNERY (*Class '90*).

Roll of Honor.

SENIOR DEPARTMENT.

Misses Adelsperger, Ansbach, Ahlrichs, Bates, Balch, Bogner, Bero, Bovett, Coll, Currier, Crane, Curtis, Crilly, Churchill, Cochrane, M. Davis, C. Dempsey, Deutsch, Dennison, S. Dempsey, D. Davis, Dorsey, De Montcourt, Donahue, English, Flannery, Fitzpatrick, Fosdick, Farwell, Green, Gordon, Hammond, Horner, C. Hurley, K. Hurley, H. Hanson, Holt, Hagus, Harmes, Hellmann, N. Hale, Hutchinson, Hamilton, Haight, Jungblut, Kimmell, Kelso, Lynch, G. Lauth, Lewis, Lloyd, Loemmacker, McFarland, F. Moore, N. Morse, K. Morse, Maher, McPhee, McCarthy, McHugh, Murison, Mullaney, S. McPhee, Marley, M. Moore, Nickel, Norris, Nacey, Nester, O'Brien, Otis, Piper, Pugsley, Patier, Pitcher, A. Ryan, K. Ryan, Roberts, Regan, Rose, Rinn, Rentfrow, Reilly, Stapleton, Spurgeon, Schiltz, Schaefer, M. Schermerhorn, Thirds, Van Mourick, Violette, Wurzburg, Wolff.

JUNIOR DEPARTMENT.

Misses Burdick, E. Burns, Black, Clifford, M. Davis, B. Davis, Evoy, Girsch, Hickey, Holmes, C. Kasper, I. Mabbs, Meskill, O'Brien, O'Mara, Patrick, Philion, E. Quealy, E. Regan, Ruger, Robbins, Shirey, M. Scherrer, M. Smyth, Soper, Sweeney, Tormey, E. Wagner, Waldron, M. Wagner, Wood, N. Wurzburg, Young.

MINIM DEPARTMENT.

Misses Adelsperger, Coady, Crandall, A. E. Dennison, Eldred, M. Egan, N. Finnerty, Girsch, K. Hamilton, M. Hamilton, McCarthy, L. McHugh, M. McHugh, Porteous, S. Smyth, N. Smyth.