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Musings.

Do we ever in our dreamings
Read the future's mystic tale?
Do we ever catch brief glimpses
Of the scenes behind the veil?
When the body, wrapt in slumber,
Cumbers not the spirit's flight,
Does the soul outstrip the present,
Speeding onward to the light?

Do our dreams prove sometimes truthful?
Do we ever thus foresee
Aught that lies beyond the moment,
Can we know what is to be?
Oft I think so; and I wonder,
When the years have rolled away,
Will the pictures fair of dreamland
Then look lovely as to-day?

X: Y.

The Pope.

BY J. M. T.

The papacy remains, not in decay, not a mere antique,
but full of life and youthful vigor.—MACAULEY.

I.

When the Vatican Council issued its decree declaring that the Bishop of Rome, the supreme Head of the Christian World, possessed the high prerogative of infallibility, there was a profound sensation wherever the Christian name was known. Some hailed the dogma with heartfelt joy, others with consternation, affected or real; for though the enemies of the Church knew that this prerogative was generally recognized by Catholics, and made it one of their chief accusations against them, yet to see it thus set forth categorically was too much for their equanimity.

Notwithstanding this opposition, the claim may well be made that respect for the Pope is one of the characteristics of our century. By

this is not meant simply that Catholics look up to him with reverence, but that even those who do not acknowledge his spiritual authority cannot withhold their respect. The misfortunes of Pius VI. and Pius VII. touched all Europe to the very core. And when the news of the death of Pius IX. was received, could we not see from the universal mourning caused by the sad event that all Christendom looked upon itself as having lost a father? It was not only in Catholic pulpits that his funeral panegyric was pronounced, all joined in the general expressions of sorrow—except, perhaps, the ultra revolutionists of Italy and the socialists of France and Germany.

No one but a Catholic, however, can appreciate all that is implied in the spiritual authority entrusted to the Vicar of Christ upon earth. For the Catholic, in a religious point of view, all is represented in the Sovereign Pontiff. In his person is recognized the representative of Christ Himself; through him the Christian is carried back to the origin of the human race and to God in an unbroken chain the links of which connect earth with heaven. "What a consolation for the children of God," exclaims the great Bossuet, "and at the same time what a convincing proof of the truth when they see that, from Innocent XI. (Leo XIII.), who now so worthily fills the first see of Christendom, they are carried back in an unbroken chain to St. Peter, from whom—resuming the series of Pontiffs who served under the Old Law—they go back to Aaron and to Moses and thence to the patriarchs and to the origin of the world. What a series; what a tradition; what a marvelous chain!"*

What, indeed, is there under the sun greater or

* Univ. Hist., pt. ii, ch. xxxi.

more wonderful than this succession of Roman Pontiffs throughout nineteen centuries, who have ever been faithful with unanimity in preserving inviolate the deposit of the same doctrine, in maintaining society in the same basis?

It will not be found untimely or unsuitable to the columns of the SCHOLASTIC to study who is the Pope, and what claim and title he has to that respect and obedience which he receives from the two hundred and fifty millions of Catholics spread over the face of the earth. In view of the mighty influence which the present ruler of Christendom wields, not only in the spiritual but also in the political world, the study will not be without a deep interest for all.

II.

Unity is to be preserved in the Church of Christ; that is to say, all believers in Christ are to form one body; all Christian flocks to be united in one great and only Church. Christ did not send His apostles to teach men a set of opinions, but to teach them what they must believe on peril of their salvation. "He that *believeth* and is baptized shall be saved; but he that *believeth not* shall be condemned."* "And there shall be one fold and one Shepherd."† One Lord, one faith, one baptism, one God and Father of all.‡ To preserve this unity of faith there must necessarily be a head, a common bond, to unite all the churches, otherwise there will be as many different churches as Christian flocks, instead of one single church of which we can say: *This is the one Church of Christ, the Catholic Church.* Moreover, unless endless divisions and disputes are to be permitted in this flock, it is necessary that there be erected one supreme tribunal to whose decisions all must submit.

This one head, this one bond of union, this supreme tribunal is St. Peter, whom Christ, before His return to His Father, made His Vicar on earth and visible head of the whole Church. To Peter, then, all the apostles and the other members of the Church were bound to unite themselves; to him they should look up as to Christ Himself; to his guidance they were to commit themselves as to the guidance of Christ. In consequence of this dependence of all the apostles established by Christ on Peter His Vicar, they could not found a Church unless on Peter, the rock; they could not guide and rule one without subjecting it to the higher jurisdiction of Peter. Even the faith of each several apostle could be the foundation of a new Christian community only in so far as it agrees with the faith of Peter. "I have prayed for thee (Peter) that

thy faith fail not; and thou, being once converted, confirm thy brethren."

That Christ Himself is the great Teacher, Priest and King, the Shepherd of shepherds, that he is, and always will be, the Supreme Head of the Church, all Christians admit. But since Christ has ascended into heaven and taken His place at the right hand of His Father, He has become invisible to His Church on earth, and hence we call Him the Invisible Head of the Church. Now in the person of Peter He has given to His kingdom here below a head that can be seen, whose voice can be heard, who, in short, is *visible*. This is the custom of earthly monarchs also. When they withdraw for any considerable time from the sight of their subjects, they appoint a viceroy or guardian of the kingdom, in whose person the subjects honor the absent prince, and to whom they must show respect and obedience. And as such a viceroy must administer the kingdom only according to the will of the absent monarch, to whom he must render a strict account of his administration; in like manner is it the duty of the Vicar of Christ, the visible head of the Church, to rule it entirely according to the will and conformably to the order established by Christ, and he will one day have the strictest account to give of his rule.

The Church is a visible society or body, consisting of men visible in their mortal flesh, and not of invisible spirits. But according to all the laws of nature a visible body requires a visible head; this is in the very nature of things and in the order of Divine Providence, from which we have no reason whatsoever to suppose that Christ chose to depart in the establishment of His Church. There is nowhere on the face of the earth to be found a society of men without some sort of visible head. Over the family is the father, over the army a general, over the republic a president. We believe in Providence, and consequently we are convinced that God, the ruler of the world, has His hand always extended over us and directs the fate of men; yet were any one to assert that a ship would safely arrive at port without a helmsman, that an army could conquer without a commander, a kingdom could stand and flourish without a ruler, we should accuse such a one of great folly. Therefore, although Christ, the Invisible Head, guides the ship, His Church, He does it only by the hand of a chosen steersman; although He leads His soldiers to victory, He does it not without a tried commander; though He sustains, enlarges, and rules His Church, He does it not without His visible representative, St. Peter.

* Mark, xvi, 16. † John, x, 16. ‡ Ephes., iv, 5.

III.

We see that Christ named St. Peter head of His Church from three circumstances: (1) On Peter, as on the foundation, He built His Church; (2) To him, in a special manner, He gave the keys of the kingdom of heaven; (3) He commanded him to lead the *whole flock*.

(1) When Christ called Peter to the apostleship, He distinguished him from all the others, who were equally fortunate as to be called, by changing his name of Simon, and saying to him: "Thou art Simon, the son of Jona, thou shalt be called Cephas, which is interpreted Peter."* On a subsequent occasion Jesus declared what was the signification of the new name. When they were in Cesarea Philippi, He asked His apostles whom men supposed Him to be. They answered: "Some (take Thee for) John the Baptist, and other some (for) Elias." He asks them again whom they supposed Him to be. Peter answers: "Thou art Christ the Son of the living God." Then Christ declares Peter blessed for his confession, and, as if to reward him for it, He adds: "And I say to thee, that thou art Peter (the rock), and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."†

These words of the Redeemer contain the promise of two great prerogatives: First, Christ gives to Peter the solemn assurance that He will build upon him, as upon a rock that cannot be shaken, that Church against which the gates of hell shall not prevail. Whilst He Himself is to be the invisible foundation, Peter, the Rock, shall be the visible foundation resting on the invisible one. On Peter, as the highest and infallible teacher, the Church on earth shall immediately rest, and by participating in his solidity shall defy the powers of hell, error and falsehood.

(2) In the second place, Christ promises to Peter the keys of the kingdom of heaven. To deliver up the keys of a city to a person signifies—especially in the manner of speaking used in the East—to acknowledge or bestow upon that person full power and dominion over the city; to deliver up the keys of the city means to deliver up the city. To St. Peter, therefore, is to be given the highest power in the Church, the power of opening the Church—and consequently the

kingdom of heaven—to the worthy, and of closing it against the unworthy. The words "Whatsoever thou shalt bind upon earth," etc., contain the confirmation and the explanation of this power of the keys.

(3) And what Christ thus promised to Peter He bestowed upon him before His return to the Father. When He appeared to His apostles, near the sea of Tiberias after His Resurrection, He asked Peter three times in presence of the other apostles: "Lovest thou Me?" "Lovest thou Me more than these?" And when Peter answered that he did, Jesus said to him: "Feed My lambs." "Feed My sheep."* As if He would say: be thou pastor of My entire flock; rule over all Christendom as the chief pastor.

It is true that the other apostles are also called in Scripture foundations of the Church;† they also received the power to bind and to loose; for in the eighteenth chapter of St. Matthew is given to them, as it was given to St. Peter in the sixteenth, the power to bind and loose upon earth, with a corresponding result in heaven; they, too, are included in the office of pastors. Nevertheless, Peter is the foundation in a different manner from the other apostles; the power of binding and loosing given to Peter is greater than that which was bestowed on the other apostles in a body; his pastorship is far more extensive than theirs.

Peter by himself is the foundation stone of the Church independently of the other apostles; these, on the other hand, are the foundations in their united capacity and in their union with Peter and dependence on him. Peter alone is the foundation in such a manner that the whole Church stands or falls with him. To Peter alone was it said in a special manner: "Thou art the rock and on this rock I will build My Church." Christ, whose prayers are always heard, prayed for Peter specially that his faith might not fail: "Simon, Simon! behold, Satan hath desired to have you (thee and thy brethren—observe the plural form) that he may sift you as wheat; but I have prayed for thee that thy faith fail not." To him alone was given the charge: Confirm thy brethren in the faith.‡

The power of binding and loosing was given to Peter in a manner superior to the other apostles. It was first and in a special manner promised and given to him: "Whatsoever thou shalt bind upon earth," etc. Peter received the keys of the kingdom of heaven to use them independently; the other apostles were to use

* John, i, 42.

† Matt., xvi, 13-20.

* John, xxi, 15-18. † Ephes., ii, 20; Apoc., xxi, 14.

‡ Luke, xxii, 31.

them dependently on him who was made by Christ the bearer of them.

In like manner to Peter was given, in its widest sense and without any limitation, the office of pastor. One of the Fathers of the Church remarks very beautifully and appropriately in his discourse on Peter and Paul: "Christ made Peter not only shepherd, but shepherd of shepherds. Peter, therefore, feeds not only the lambs, but also the sheep; he leads the subjects and the rulers; he is the shepherd of all, for the Church is composed only of lambs and of sheep."

From what has been said thus far it clearly follows that Christ chose Peter for the visible head of the Church, and as such gave him the primacy, or supreme power, the offices of teacher, priest, and shepherd in their plenitude, and consequently the highest ruling power in the Church. Hence the Vatican Council decrees thus: "If anyone, therefore, shall say that the blessed apostle Peter was not appointed by Christ Our Lord prince of all the apostles and visible head of the Church militant; or that he has received only the primacy of honor, but not the primacy of true and real jurisdiction directly and immediately from the same Jesus Christ, Our Lord (and therefore not simply from the Church), let him be anathema."*

Besides these proofs, drawn from the words of Christ, there are many facts recorded in the Acts of the Apostles which go to prove our doctrine. On every occasion Peter acts with the evident consciousness that he is the first of the apostles, has a right to preside in their meetings, and is the great leader or guide of the Church. In the assembly of the apostles and disciples, before the descent of the Holy Ghost, it is he that proposes and presides over the election of Mathias to take the place of the traitor Judas.† On Pentecost, after the apostles have received the Holy Ghost, Peter is the first to address the assembled multitudes and to preach the Gospel to them. He performs the first miracle, and thereupon preaches the resurrection of Christ from the dead, and defends himself and the other apostles before the Sanhedrim.‡ Peter, as head of the Church, visits the other churches founded in Judea, Galilee, and Samaria.¶ He pronounces the first and terrible judgment on Ananias and Saphira.§ He is the first to admit the gentiles into the Church by the reception of Cornelius, and hereupon the other apostles follow his example.¶¶ When the apostles meet in Jerusalem to discuss the ques-

tion of the obligation of circumcision and of Mosaic Law, which had given rise to a great dissension; Peter arises, gives his decision, and all agree with him.* Thus Peter on every occasion appears as the head of the apostles and of the Church.

Peter, in like manner, is always recognized by the Church as head of the apostles, and shepherd or pastor of the entire flock of Christ. Hence, when he is in prison, "Prayer was made without ceasing by the Church unto God for him."† Hence the evangelists always name him first when they mention either all the apostles or only a few, although he is not the oldest of them, nor was he called first, neither was he the beloved disciple, and although in regard to the other apostles no particular order seems to have been followed in naming them. Thus it is said: * "And the names of the twelve apostles were these: The first (emphatically *πρῶτος*) Simon who is called Peter." Then the evangelist goes on simply to name the others, not adding the words the second, the third, etc., as we should naturally expect. It is clear that pre-eminence is here indicated, and it is as much as to say, the principal, the head of the others. Even Paul, the great Apostle of the Gentiles, although his apostleship is confirmed by the most glorious results, goes to Jerusalem to consult Peter, and stays with him fifteen days,‡ in order that, according to the remark of St. Chrysostom and other holy Fathers, even he who had received the apostleship, not through men, but from Jesus Christ Himself by divine revelation, "might honor in Peter the first and head of the apostles, on whom the Saviour had placed the care of all the churches."¶ Bossuet expresses the same idea in different words: "Thus the great Paul himself,"—"Paul who had been caught up to the third heaven—came to see Peter, and to see him according to the force of the original (*ἰστορησαι*, not simply *εἶθεεν*), as one would come to see something remarkable and worthy of being sought after; in order to give a pattern to future ages, and that it might be a custom established forever that, no matter how learned and how holy a man may be, though he were another St. Paul, he must see Peter."

In like manner the Church has from the beginning, at all times and everywhere, acknowledged the primacy of Peter. The learned Bellarmin brings forward twenty-four passages from the Fathers of the *first* century which clearly and unequivocally attribute to Peter the

* Sess., iv, 1. † Acts, i, 15. ‡ Ibid., ii, 14; iii, iv, 8.
¶ Ibid., ix, 31. § Ibid., v, 1. ¶¶ Ibid., x.

* Acts, xv. † Matt., x, 2. ‡ Gal., i, 18.
¶ Chrys., Hom. 88 al., 87 in Joan.; Ambr. in Gal.

pre-eminence. It may suffice to quote the following passage from a Father of the second century, St. Irenæus. In his work "Against Heresies" he speaks thus:

"We can refute those who in any manner, either through self-complacency, vain-glory, blindness, ignorance or perversity, dogmatize unlawfully, by simply setting before them the doctrine of that greatest, most ancient and celebrated Church founded and established at Rome by those two most glorious Apostles Peter and Paul.... For to this Church, on account of its mighty pre-eminence, it is necessary that every other church should conform, that is to say the faithful everywhere."

Without any fear of provoking contradiction, Philip legate of Pope Celestin to the General Council of Ephesus in 431, makes use of the following words to the assembled bishops:

"To no one is it a matter of doubt—nay, in every century it has been confessed—that Peter, the prince and chief of the apostles, the pillar of faith and the basis of the Catholic Church, received from Our Lord Jesus Christ the keys of the kingdom of heaven, and to him was given the power of loosing and binding which lives and speaks through his successors up to the present time."

This assertion has so much the more weight from the fact that in this same Council there were only Eastern bishops, who certainly could be moved by nothing short of the invincible force of historical truth to admit a fact from which the dependence of the Church of the East on the Church of Rome followed immediately and necessarily.

If the primacy of St. Peter was not founded in Scripture, nor acknowledged in the early centuries, whence comes it that the Russian schismatic Church has the following spirited hymn translated by the learned Count De Maistre, who was thoroughly conversant with the Russian language and literature? The hymn runs thus:

"Holy Peter, hail to thee! Prince of the Apostles! apostolic primate! immutable rock of faith! As a reward of thy confession made the eternal foundation-stone of the Church, shepherd of the flock, and bearer of the keys of heaven, chosen before all the apostles, nearest to Jesus, and the firm foundation of the Church! We hail thee, immovable pillar of the true faith, prince of the apostolic college! Thou wast the first bishop of Rome, the honor and the glory of that great city; on thee the Church is founded!"

(TO BE CONTINUED.)

A Poem by the Pope.

[The texts of the poetical inscriptions composed by Leo XIII. for the new fountains, which the munificence of his Holiness has conferred upon his native town of Carpineto, has already been published; but the author was not quite satisfied with them, it appears, and before the

final inauguration of the two fountains—which took place on August 28—determined to retouch them and perfect them. The following is the form in which they finally appear:]

I.

Fons ego, decurrens, nitidis argenteus undis,
Quem cupide irriguum florea prata bibant.
At non prata bibent, cives, me florea; vestras
Gratius est spargere rore domos.

II.

Difficilem cursum, longosque emensa viarum
Tractus, Carpineis huc feror unda jugis.
Namque Leo, Petri regali in Sede Sacerdos,
Christiadum toto, quo patet, orbe parens,
Tempore quo dubii commoto murmure belli
Suspensa hærerent pectora pulsa metu,
Incolumis post lustra decem cum scanderet aras,
Pacis sollicita cum prece dona petens,
Cumque soli, primum dulces ubi luminis auras
Ille hausit, vivax corda teneret amor,
Me monte ex imo excussum, me calle recluso
Ad vos, o cives, carpere jussit iter.
Jamque huc per cæcos plumbo ducente meatus
Advectam, nitido me capit urna sinu.
Candida, splendidior vitro, blandoque susurro
Alta e rupe cadens leniter unda fluo.
Expectata diu, atque hospes grastissima veni,
En veni, vestra ad commoda, dives opum.
Munditiæ, charis vitæ usibus, apta saluti,
Omne felici munera plura fero.
Huc ergo properate: libens benefacta Leonis
Usque egomet rivo dulce strepente loquar.

LEO XIII.

[TRANSLATION:]

I.

A fountain am I, gushing, silvered with glittering waves,
whose moisture the flowered fields drink eagerly.
But the fields shall not drink me, friends; I like better
to sprinkle your homes.

II.

Over a difficult track and long stretches of way I am
borne hither from the confines of Carpineto.
For Leo, priest in the royal seat of Peter, father of the
sons of Christ through all the world,
At a time disturbed with the muttering of dubious war,
and the heart struck with fear stands still,
Safe after fifty years since he first mounted to the altar,
seeking with anxious prayer the gifts of peace,
Since a vital love of the land where he first drew the
sweet breath of life animates his heart,
Me, bursting from the mountain's base, by a narrowed
bed, oh! friends, to you he ordered to come.
Now borne here through dark leaden channels, the basin
takes me in its glistening bosom;
While, more shining than glass, I flow with a gentle
murmur, a stream falling softly from a high rock.
Long awaited, I come a most welcome guest. Lo! I
come for your needs, filled with riches.
Fit for cleanliness, for the gentle habits of life, for health,
I bring more gifts than a lucky omen.
Hasten hither then; pouring out the gifts of Leo, I shall
forever speak with a sweet, murmuring stream.

—London Tablet.

To love another is not only to wish him well,
but also to do him all the good we can.

Something Priceless.

BY I. P.

Mr. Wakefield was the proprietor of a fine farm of stock in the county of Somerset, and passed for the richest farmer in the neighborhood. He began life as a small farmer, and everything succeeded with him: the wind which blighted the harvest of his neighbor seemed to pass harmless over his fields; the distemper which dismayed other flocks spared his; whenever he wanted to buy, the prices were sure to lower in the market; and if he wished to sell, they generally rose as opportunely. In fact, he was one of those spoiled children of fortune, whose number in the lottery of life always draws the prize, and who can afford to begin an undertaking just as we plant a slip of osier, leaving to the rain and sunshine the care of bringing it to maturity. Deceived by this continued career of good fortune, he had ended by glorying in his success as if it had been the reward of his own industry. He himself attributed this easy conquest over every difficulty to the skilful employment of his money, to which he assigned all the wonderful powers with which the magic wand of fairies was in former days supposed to be endowed. In other respects, Mr. Wakefield, just, friendly and kind-hearted, had not contracted any of those vices which are too often the attendants of prosperity; but his self-importance made him now and then a little ridiculous.

One morning, as he was busily employed superintending the masons and carpenters who were employed in making some additions to his house, he was saluted in passing by one of his neighbors, an old, retired schoolmaster, who had labored hard in his vocation for forty years. "Old Allen," as this personage was called, lived in a small house, of rather mean appearance, in which he had dwelt for many years, happy in the respect which was felt for him by all his neighbors on account of his excellent character, and thoughtful for the small share of this world's goods which had fallen to his lot. The proprietor of stock warmly returned his salute, and exclaimed, gayly: "Well, neighbor, I suppose you are come to see my improvements; come in, friend, come in; one is always in want of a little advice from such a philosopher as you."

This epithet of "philosopher" had been bestowed upon the old schoolmaster in the village, partly from esteem, partly in badinage; it was at the same time a harmless criticism on his taste

for "wise sauce and modern inconsistencies," and a homage which was rendered by all to his cheerful temper and the undisturbed serenity of his mind. The old man smiled serenely at the summons and, pushing open the gate entered his enclosure. Mr. Wakefield then showed him, with the satisfied air of a proprietor, the new additions he was making to his already extensive buildings, by means of which he would now have an excellent lock-up coach-house, several spare rooms for his friends, and a small conservatory wherein his wife might indulge her taste for exotics.

"All this will cost a great deal," said Mr. Wakefield, "but one must never regret the expenditure of money when it really adds to one's comfort."

"You are in the right," replied Allen; "a man who has nothing to annoy him is worth two discontented men any day."

"Without reckoning, besides, that we shall gain in health by the change—and this reminds me, friend Allen, do you know that when I was passing your house yesterday an idea struck me all of a sudden—"

"That must happen to you more than once in a day, neighbor, I should suppose," replied the schoolmaster with a smile.

"No, but without joking," resumed Wakefield, "I found out the reason of your suffering, as you do, from rheumatism: it is the fault of that row of poplars which masks your windows and shuts out the air and light."

"Yes," replied the old man, "at first they formed only a little leafy wall which was very refreshing to the sight, attracted the birds as a nesting place, and allowed a free course to the sun's cheering rays. I used mentally to bless my neighbors who had planted such poplars in their garden; but since then the wall has risen in height, and that which at first lent a charm and gayety to the scene is now transformed into a source of gloom and discomfort. Thus it is too often in life; that which seems graceful and amusing in the child is servile and repelling in the man; but now the thing cannot be helped, so it is well to make the best of it."

"Cannot be helped!" cried the farmer, "and why not? Why not the poplars be cut down?"

"To have a right to do that one must buy them first," objected the schoolmaster.

"Well, then, I will buy them," said Mr. Wakefield; "I shall not regret the price if your rheumatism will only leave you in peace."

Old Allen expressed the warmest gratitude to the proprietor of stock; and the latter laughingly exclaimed: "Don't thank me; I only did

it to prove that money is good for something."

"Say for a great deal," replied Allen.

"I should say for everything," rejoined Wakefield.

The schoolmaster shook his head.

"Oh! I know your opinion, old philosopher," continued the farmer; "you look upon money with a sort of prejudice."

"No," replied Allen, "I look upon it as an instrument which may be powerful in our hands either for good or evil, according to the spirit in which we use it; but there are things in the world which do not bow before its rule."

"I say that it is a king in the world," interrupted Wakefield; "I say that it is the source of all our enjoyment in life, and that to escape from its influence one must become an angel in paradise."

At this moment a letter was placed in his hand; he opened it, and had no sooner glanced over it than he exclaimed, triumphantly: "Here is another proof of what I have been saying. Do you know what this letter contains?"

"Good news, I hope," replied Allen.

"My nomination to Justice of the Peace."

The schoolmaster offered his sincere congratulations to the proprietor of Stock on his attainment to this little distinction, which he well knew to have been long the object of his ambition, and which he felt that he so justly merited.

"Merited!" cried Wakefield; "and can you venture to say in what respect I have merited it? My good neighbor, is it because I am the cleverest man in the neighborhood?—my next neighbor, Mr. Hudson, knows ten times more law than I do. Is it because I have rendered greater services to my neighborhood than anybody else?—here is old Lawrence, by his courage and presence of mind, saved ever so many people from being burned in the late conflagration, and who last year found out a means to cure a disease among the sheep. Is it because there is no other honest, right-minded man in the parish of Morton?—are you not here, Mr. Allen, you who are old honesty himself dressed up in a coat and pantaloons? It must therefore be quite clear to you that I have received the appointment simply because I am the most influential man in the parish, and I am the most influential because I am the richest. Money, my friend, always money! A few minutes ago I was proving to you that it could purchase health and comfortable ease; to-morrow, it will satisfy some new desire; you see, therefore, that the world has a great share whence everything is to be had for ready money."

"Has Peter sold you his dog?" inquired the schoolmaster, waiting a decided answer.

Wakefield looked at him with a smile, and then, tapping him on the shoulder, exclaimed: "Ah! you want to prove that my theory was at fault; you defied me to persuade Peter to give up Growler for his weight in gold."

"His weight in gold!" said the schoolmaster, "that would be a great deal; but I know that the shepherd loves and values his dog as if it were his bosom friend."

"Well, this bosom friend is now in my possession!" triumphantly rejoined the farmer.

Allen started with surprise.

"Yes," replied Wakefield, "he has been here since yesterday; Peter signed a security for his sister, and yesterday the bill fell due; the money was not forthcoming; he came himself to offer to sell me Growler."

"And the dog is here?"

"Yes, chained up in the inner yard, where he has been settled with everything which constitutes the happiness of a dog, namely: a kennel comfortably lined with straw; but come and see for yourself." The farmer led the way into the yard, followed by thy schoolmaster. They had no sooner entered it, however, than they descried the trencher upset, the chain broken, and the kennel empty. The dog had taken advantage of the night to break his chain, and to escape over the wall.

"Is it possible!" exclaimed the astonished farmer, "he has actually made his escape!"

"To return to his old master," observed Allen.

"And what on earth has he gone in quest of down there? What could he have wanted?"

"That which you could not purchase with him," gently replied the old schoolmaster, "even the sight of the man who nourished and cherished him until now. Your kennel was warm, your provisions were abundant, and your chain lighter than the shepherd's, but in Peter were centred all his recollections as well as his habits of attachment; and for the beast as well as for man there are some things which can neither be bought nor sold. Money can purchase indeed almost every earthly good, except the one which lends its value to them all—affection. You are a wise man, my friend, don't forget the lesson which chance has taught you; remember henceforth that, though one may, indeed, purchase the dog for money, one can only secure his friendship—his faithful attachment—by tenderness and care."

"Yes," replied the farmer, thoughtfully, "now see that there is something which money cannot buy."

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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-FOURTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC contains: choice Poetry, Essays, and the current Art, Musical, Literary and Scientific Gossip of the day;

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

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

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

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Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

—We are authorized to announce that the examinations this year will be held before the Christmas holidays. This new departure, we are assured, will give satisfaction to all concerned. As is well known the great work of the session is done before the Christmas vacation, and the students will feel relieved to have the result determined before their departure for home. At the same time, as the length of the session is shortened by nearly one month, a greater amount of industry and application will be required in all the classes.

—Last Sunday morning MR. EDWARD BYERLY, a student of the University in '47-'48, died quite suddenly at his residence in South Bend, in the fifty-third year of his age. The deceased was a prominent and respected citizen, and the news of his death caused the keenest regret among a wide circle of friends. The funeral services took place on Wednesday from St. Patrick's Church, the Pastor, Rev. D. J. Hagerty, officiating. Very Rev. Provincial Corby, Rev. President Walsh, and Rev. D. J. Spillard attended from Notre Dame.

—The Class of '91 will hold on Thursday, Nov. 20, Memorial Exercises in honor of the late lamented John Boyle O'Reilly. The deceased *littérateur*, poet and patriot well deserves this tribute from the young student. He was always deeply interested in all that concerned the education of the young, and in his writings and

speeches often uttered words of most wholesome advice and sound, practical instruction. It has been well said of him that he "reflected honor upon our country, and left to the young men of America an example and a standard worthy of all emulation."

—The sixteenth Annual Convention of the Catholic Young Men's National Union, held at Washington, on Tuesday and Wednesday, Oct. 7-8, was very successful and unusually interesting. The attendance of delegates was very large and numbered many prominent members of the clergy and laity. The sermon to the Union was preached by the Rt. Rev. John J. Keane, D. D., Rector of the Catholic University, and was characterized by the earnestness and eloquence for which the eminent prelate is so well known. He began by giving a hearty welcome to the Union in the name of the Cardinal, of the clergy of the diocese and of the parish, and in the name of all the parishes and all the people of the capital city. He complimented the young men because they were members of a union that had nothing to regret, or to be ashamed of, and that began the deliberations of its convention by such a solemn religious ceremony. He referred to the various objects of the Union—mental and moral advancement and the mutual assistance in bettering the common condition of all—as objects worthy of Christian young men, and each and all of them pleasing in the sight of the Lord. He said that the formation of the National Union of all the local societies was an effort to prevent them from becoming narrow and merely local—local in aim and sympathy,—but that, instead, they should be broad and Catholic. The spirit of the country and of the Church is universality and unity. The Church itself is Catholic and universal, and all tendencies toward congregationalism should be repressed and conquered. He congratulated the young men on being the precursors of so good a work that is spreading through the land its noble influences every day and every year.

Among the resolutions passed by the Convention was the following:

"RESOLVED: That we heartily commend the efforts of the American Catholic Historical Society of Philadelphia, the Catholic Historical Society of New York, and the Bishops' Memorial Hall of the University of Notre Dame, Indiana, in collecting and preserving complete Catholic reference libraries, and bespeak for them the co-operation of our Catholic young men throughout the country, and ask our local societies to transmit to their archives any documents, books, papers and relics bearing upon the foundation and development of Catholicity in this country."

Moderation.

Moderation opposes a bar to violent desires and lawless passion. It exercises a double empire on the things of the soul and of the body, and governs our desires, our passions, and our virtues, at the same time that it directs our actions. Every step that the man of immoderate desires advances in the way of fortune only serves to remove him from the pure enjoyments of nature, and to place his desires one degree further from repose and satisfaction. Something, either unattainable in itself, or never to be attained, will always float before his imagination; he is ever about to realize his hopes of happiness, and never can come up to that measure of it which he incessantly pursues, and which he follows during the storms of night and the burning heat of day.

In the midst of this pursuit of phantoms, he stumbles on a greyish stone, which lies unregarded on his path—it is his tomb. To endeavor to satisfy our desires, by giving them all they ask for, is to act like the maniac who sought to extinguish a conflagration by heaping combustibles on its rising flames. There are ambitions less vast indeed than that unattainable glory which the warrior king whom success had infatuated aspired after; but they are no less destructive of the happiness of man, because they engender the most fatal of all maladies—discontent.

It is a mistake to suppose that the same desires are not to be found in the mass of mankind. The stars of honored orders, which sparkle on privileged breasts, agitate the lowly by day and disturb their repose by night. Humility, which is generally supposed to reside in the lower classes, is not always to be found there; and the populace aim at very high places in a degree capable of surprising a thoughtful spirit. To possess all that is distinguished by valor, talents, or fortune!—to inhabit a palace, to sit on a throne glittering with gold!—what satisfaction! If happiness be found here below it must surely be in those gorgeous abodes where all earth's joys come at the nod of their possessor. Such are the poor man's dreams; and uncontrolled imagination points out to him these distant grandeurs which like Claude's landscapes seem all sunshine. He learns to murmur at Providence which has destined him to live in obscurity and feels a strong disrelish for that peaceful and secure mediocrity, where he would find his happiness did he only deign to seek it.

Our immoderate desires close our eyes to the

limpid springs that bubble through our own meadows. Because some are richer, more elevated, or more envied, it does not follow that they are happier. The contrary is often the case. If we compare the two extreme grades of the social scale; if we weigh in the same balance the humble joys of the poor man and the sumptuous revellings of the millionaire, we will find that God has been as bountiful to the one as to the other. There are compensations in this life for all; and to raise wistful and envious eyes on high places is consummate folly. The oak which proudly rises on the mountain's top is riven by the thunderbolt, while the humble plant vegetates in peace at the bottom of the valley. Happiness comes from within; it depends not on places or conditions; it is *everywhere*, or *nowhere*. The magnet turns not more invariably towards the north than the desires of all men to riches; and an immoderate desire for their possession is often attended with the saddest results. Human reason is a thin and light stuff, which the imagination easily tears in pieces; and whenever our hopes or fears extend beyond the limits of possibility it is a veritable madness. Insidious and encroaching, the imagination watches its opportunity, and waves its fairy wand in the intervals of repose that necessarily follow labor. A more prosperous condition presents itself to the mind, and in the realms of thought our desires are gratified at finding a pasture so well adapted to their tastes. At first these desires are vague; but they subsequently assume form, and shape, and concentrate their force on one point. Insanity draws nigh. The imagination, which was at first merely imperious, becomes now despotic; our desires become realities; madness seizes on the brain. Our mental orgies, like opium, lull us indeed to sweet dreams, but they transfer us from the sleep of reason to the death of the intellect.

The extravagant desires of the humbler classes are sometimes seen bursting forth like vivid lightning on the ruins of their reason. In the asylums of madness there are kings whose royal standard is a rag, and whose crown is composed of straw. Every man who desires more than he has is really in want, since he is more concerned for what he has not than for what he has; and he is poor in proportion as this fictitious want is great.

The moderate man is a stranger to this restless solicitude. "He who desires only what suffices," says Horace, "beholds without anxiety the sea agitated by tempests." Horace was not the only one of the pagans who acknowledged the danger of immoderate desires. "When I

“speak of the furies,” says Æschines to the people of Athens, “think not that I mean those which dramatic poets exhibit on the stage with flaming torches in their hands and hissing serpents on their heads; no, no; there are other furies—and these are immoderate desires, which justly deserve the name.” A.

Some Reasons Why People Should
be Serious.

BY A PROSY OLD GENTLEMAN.

You remember the story they tell about Mr. “Sunset” Cox? Mr. Cox was a funny man—indeed, he was a very funny man. He was so funny that the mere sight of his face sufficed to throw the Congressmen into interminable convulsions of laughter. When he entered the legislative halls the Representatives laughed, and when he went away they laughed again. They laughed when he did anything or said anything, and finally they came to laugh whenever his name was mentioned. Now, it happened that one night Mr. Cox was very anxious that a certain “bill” in which he was deeply interested should come up for consideration by the House. No one else could be found to present the subject, and “Sunset” was left to his own resources. He felt there was need of a desperate effort; and, assuming the most serious countenance at his command he rose to address that venerable body. The moment he was perceived, the fat members began to titter and the nervous ones began to shift about uneasily. He was just commencing an impassioned appeal when an irresistible wave of hilarity swept throughout the assembly, and the words of poor “Sunset” were utterly lost in the excitement. The wretched man, realizing the perilous situation of his darling bill, made frantic efforts to assure the lawgivers that he was really serious. But no! They knew better. They had been taught that Mr. Cox never did anything seriously, and that his whole time was engrossed in the making of jokes. Besides, the woful expression of visage that followed his failure made him appear still more ludicrous. He fled from the House in the most undignified manner, and it was many months before the bitterness of that night’s defeat passed out of his life.

That is what happened to an unfortunate man who became addicted, early in life, to the habit of inveterate joking. I know how it all came about. Mr. Cox was a passing bright young man, and he lived in a tolerant community where there

were no “white caps,” and where tar and feathers were accounted luxuries. His schoolmates were very fond of his coruscations (consisting chiefly of puns and other petty annoyances), and he became their *beau ideal* of a wit. We read, however, that he afterwards became so tyrannical as to institute a certain formula or rule by which these pleasantries were to be ordered, and which he was pleased to dub a “liturgy.” His disciples were to catch a high tone when they began a sentence and were to continue with a gradual *minuendo* until the last word became merely an indistinct grunt. He thus permitted this habit to grow upon him until it became an intrinsic part of his life. Later on he must have felt the wrong he did himself, for he often complained that his best efforts were always misinterpreted, and that when he had to perform any particularly solemn ceremony, people always mistook it for a very funny effort.

The effect of a serious demeanor on a man’s fortune is one of the most mysterious things in life. Who will explain why the boy with the austere, far-away look is never accused of a breach of discipline? Who can say why the poor fellow with the good-natured, honest face is thought to be more dangerous than the haggard villain who spends half his life in the sulks? And yet any young man who goes to school will recognize the truth of all this. We should hesitate, of course, to advance any statement which would jeopardize the interests of morality; but we venture a bit of advice to which no exception can be taken, namely, no intelligent rascal should be gay.

But there is another and more hopeful aspect of this question, and that is what we have to consider here: Think of that paragon of governors, Wouter Van Twiller. What a life it was! Scarce a hundred words ever passed his lips. Hardly did a solitary smile startle his features into momentary benignity. His career, by reason of the profundity of his thought, was one continuous doubt which was never dispelled; for a veracious historian asserts that while he was still entertaining some misgivings on the subject of this doubt “his life and his pipe went out together.” Yet during the administration of the placid Wouter no such thing as war or sedition was ever heard of. The very aspect of this redoubtable chieftain sufficed to quell any disorder; and it is related that when, on one occasion, a culprit had been introduced into that awful presence, and when the frigid, immovable glare of the governor had been directed at him, the poor unfortunate actually shrunk into his galli-gaskins and was forthwith sold with afore-

said effects to a second-class tailor of the neighborhood.

"The world," says a contemporary author, "looks up to its teacher and down at its fool," and herein is expressed the wisdom of its ages. If any man would be highly regarded in this world, let him first earn the distinction by assuming a grave deportment. If a man be not austere in appearance, the presumption is that he is happy; and no man who is happy is a fit subject for honors.

Books and Periodicals.

—Messrs. Benziger Brothers (New York, Cincinnati and Chicago) have just issued "The Catholic Home Almanac" for 1891. It is a useful and entertaining year-book, containing—besides the information usual in such publications—articles and sketches in prose and verse from some of the best writers of the day and numerous appropriate and well-executed illustrations. The frontispiece is a beautiful chromolithograph of the Sacred Heart—an exact reproduction of the original picture by Battoni in the church "del Gesù" at Rome.

—*Donahoe's Magazine* for November is very interesting. The leading article is a review of the book of Rt. Rev. John Healey, D. D., LL. D., M. R. I. A., Coadjutor Bishop of Clonfert, by Peter McCorry; "Golden Jubilee of the Little Sisters of the Poor," by Mary Grey; "The Loyal (?) Women." "Aunt Catherine's Story," by A. T. Sadlier; "The Dream of Gerontius," by the late Cardinal Newman; "Deceased Catholic Bishops of the United States," by Rt. Rev. Dr. Conwell; "Sayings of the Late Cardinal Newman," collected from his various books; Most Rev. Archbishop Ireland's great article on Father Mathew; "Sacred Jubilee of Bishop Loughlin." The "Independent's Symposium," by H. L. R. "Twentieth Anniversary of the Bishop of Springfield, Mass.;" "The Approaching Distress in Ireland," by Michael Davitt. The Juvenile Department is interesting as usual.

—*St. Nicholas* has completed seventeen successful years, and begins its eighteenth with the November number. The new volume will, it is announced, contain a new number of serials by prominent writers for the young. J. T. Trowbridge, author of "The Tinkham Brothers' Tide-Mill," a continued story of great interest and lasting popularity among boy readers of *St. Nicholas* and their sisters, will contribute a long serial entitled, "The fortunes of Toby Trafford"; and Noah Brooks, whose exciting book, "The Boy Emigrants," is well remembered, will write a similar and yet different serial, "The Boy Settlers," the scene of which is the Territory of Kansas during the border troubles. Both of these stories begin in this number and are full of wholesome interest. John M. Ellicott, an Ensign in the Navy, describes an imaginary

fight between "David and Goliath in Modern Warfare," and then explains the chief types of torpedo boats, including our brand-new and solitary representative, the *Cushing*. A very artistic drawing, by H. L. Bridwell, follows Mr. Ellicott's article and shows the contrast between the *Victory*, Nelson's flag-ship, and a modern man-of-war. The verse of the number is led by Celia Thaxter's "An Old Friend," with its appreciative illustration by Jessie McDermott. Other poems and verses are by Katharine Pyle, Margaret Vandegrift, Mary E. Blake and W. H. S.

—A man of truly heroic make was Dr. Samuel Gridley Howe, whose life-story is told by his daughter, Mrs. Florence Howe Hall, in the November *Wide Awake*; the article takes its title, "A Modern Hero," from Whittier's noble poem of which Dr. Howe was the subject; the article is accompanied by a portrait of this great champion of the blind and of all distressed souls, painted in his young manhood, by Miss Jane Stuart, the daughter of Gilbert Stuart, the artist. "Golden Margaret," by James Purdy, an episode of the civil war, is the initial story of the number; further on appears a Southern dialect tale of great strength, "Lucy Pervear," by Margaret Sidney; A Western story, "How Tom Jumped a Mine," is from the pen of M. E. S. Stickney; Miss Risley Seward gives Part II. of a true ancestral war romance, "A Story of 1812," with Commodore Perry for one of its heroes; Mrs. Frémont contributes the last of her series, "The Will and the Way Stories"; An excellent school-tale, "Herbert Pender's Translations," is by W. B. Chisholm; Miss McLeod's Acadian story, "'Boy Blue' of Grand-Pré," is one of the most interesting of the Canadian series. "Crinoids," by H. H. Ballard, "Thanksgiving at the White House," by M. S.; Mrs. Clafin's "Margaret-Patty Letter," "A Mother Goose Plum Pudding," and several poems, together with the "Men and Things" pages of anecdote, conclude a good number.

Local Items.

- 'Rah for the tureen!
- Thanksgiving day next.
- Let me see your medal.
- At last we had a clear day.
- That last story was a rich one.
- That committee was a powerful one.
- We miss ye genial—two for a quarter.
- Mural decorations will soon adorn the interior of Sorin Hall.
- The Bulletins for the months of September and October will be sent home during the coming week.
- The serenade on the "Palais d'Industrie" was a *recherché* affair. The genial Director was equal to the occasion.
- "You are a star!" is the remark that has

been heard by a SCHOLASTIC reporter time and again during the week just passed.

—J. F. Sullivan's name was omitted from Brownson Hall "Roll of Honor" last week by mistake; also H. O'Neill's from Sorin Hall.

—Mr. I. Kieser, of Chicago, has the thanks of all at St. Edward's Hall for some choice cut flowers that he sent several times for the chapel.

—Some of the dignified Sorins may now be heard at times regaling their friends with Mark Antony's speech in numbers purely Roman and classical.

—CORRECTIONS: In the Field Day report read: Long, 331 ft.; R. Sinnott, 40 ft. 8 in.; J. R. Fitzgibbon, 19 ft.; W. Hennessy, 2.50; R. Hawthorne, 17.47.

—Carroll Hall feels proud of the showing made by McDonough in the second hundred yards dash on the Brownson campus. "Mac" is a swift runner.

—The students of Sorin Hall were very thankful to the Brownsonites for that delightful dish of *consommé* presented to them in the greatest event of the day.

—During the next week the first competitions in the courses of Christian Doctrine will be held. Report has it that the contestants for the medals will be many. Success to you, boys!

—The Minims deserve great praise for the riding done in their cycle races. Round after round of applause was tendered the little ones as they flew past on their steel steeds.

—We would like to call the attention of the Corresponding Secretaries of the various organizations to the fact that theirs is, in our estimation, the most important office in the society.

—On next Thursday morning, in the Commercial room at nine sharp, the bulletins for the months of September and October will be made out. Those interested will please to take notice.

—The sixth regular meeting of the St. Cecilia's was held on Wednesday evening. An impromptu debate—in which most of the members participated—was the principal feature of the meeting.

—Bro. Philip Neri gave the Minims some practical instructions on penmanship last Tuesday; and finding that the class was so interesting and attentive he promised to visit it as often as he could.

—As a member of the committee on preparations, Mike entered a strong protest against the selection of any play that would lower the standard of the leading organization of the house. His strong appeal won over one of the four, we are told. How is it, Erni?

—The first football game of the season was played on Thursday last, and proved that, although we have not the invincible eleven of last season; we need not fear to trust our reputation to the team of '91. The game resulted in a victory for the "Browns" by a score of 10 to 0.

—Under the leadership of the genial Father Mohun the Band is fast becoming one of the most prominent and entertaining organizations of the University. Their second appearance in public on last Thursday morning was greeted with great applause by the students. Success to the Band!

—The course of lectures on "Epoch-making Men" will be inaugurated on Thursday, Dec. 4. The series will include lectures on "Mahomet," "Gregory VII.," "St. Bernard," "Dante," "Innocent III.," "St. Francis of Assisi," "Columbus," "Thomas Cromwell," "Richelieu," "Voltaire" and "O'Connell."

—A welcome visitor to the University during the week was the Rev. Luke J. Evers, '79, Assistant Rector of St. Catharine's Church, New York City. The many friends of the reverend gentleman regretted his short stay, but hope that the promise of a more extended visit in the near future will be faithfully kept.

—It has been suggested that the pictures of the "Epoch-making Men" of the world be hung in the corridors of Sorin Hall. Prof. Maurice Francis Egan has kindly promised to form the nucleus of the enterprise by donating a beautiful painting of Cardinal Newman. Those interested should confer with Father Morrissey.

—The Director of the Historical Department returns thanks to Rev. Father Oechtering for an autograph letter of Cardinal Mezofanti, the great linguist; to Very Rev. Provincial Corby for a curious old silver watch used by the late Rev. Richard Shortis; to Mr. Larkin for a silver chronometer which marks the exact time the great flood struck Johnstown, Pa., 1889; to Mr. M. I. J. Griffin for some rare pamphlets.

—Col. Wm. Hoynes returned Saturday night from Washington, where he received full instructions pertaining to his duties as a member of the commission to settle with the Turtle Mountain band of Chippewas in North Dakota. The Colonel has been made custodian of the funds placed at the disposal of the commission, and will disburse the same from time to time. From six to eight weeks will be required to complete the work of the commission. The Colonel will enter upon duty some time in November.—*Times*.

—At the third regular meeting of the St. Aloysius' Philodemic Society, held last Saturday, Oct. 18, Rev. Director O'Neill opened the proceedings with a brief but very pleasing address. J. Wright read a criticism of the previous meeting. The debate, "Which is more beneficial to his country, the statesman or the poet?" was then discussed by O. Rothert, J. Doherty, J. McGrath, F. Chute, H. Murphy, R. Sinnott, J. Sullivan, J. Fitzgibbon. By vote the question was decided in favor of the poet, and the meeting adjourned.

—To the great joy of all at St. Edward's Hall, Very Rev. Father General said Mass in the Chapel of St. John the Evangelist on the Feast of St. Raphael, and gave a beautiful instruction

on the office of the Guardian Angels. He said that as the Archangel Raphael was the guardian of Tobias so had each one of them a Guardian Angel—a prince of the heavenly court—actually present to guard and watch over them, and that they should try to realize the presence of this blessed spirit, and never grieve him by thought, word, or act.

—A meeting of the old members of the Senior Archconfraternity was held in the commercial room last Sunday evening, the Rev. President Walsh acting as temporary chairman. The society immediately proceeded to the election of officers, the following being chosen: Thomas Coady, Vice-President; R. A. Langan, Secretary; J. Wright, Corresponding Secretary; Geo. Long, Treasurer. After a few remarks from the chairman, in which he congratulated the society upon the good work which has always been its characteristic, the meeting adjourned.

—On last Saturday there was quite an exciting time in the 1st Orthography class of Carroll Hall. At the invitation of the Professor, Bro. Marcellinus, Rev. President Walsh and the Director of studies visited the class at half-past two. The class, consisting of forty-two members, was divided into two sections under the leaderships of A. Renesch and Roy Browning for the purpose of testing which side could down the other in a regular spelling contest. For three quarters of an hour Father Morrissey attacked the youthful contestants with all the difficult words he could find on the first thirty pages of Sadlier's Excelsior, and the quick, ready and correct answers from the large majority of the boys were indeed remarkable. With four on each side left, President Walsh commenced an attack, and a glance at the eager eyes of Renesch and Browning indicated business. After some time the fray narrowed down to one on each side—Masters Tong and Browning—and it took fully ten minutes to decide to whom the prize was to go. Finally the putting of an *i* on an *e* by Tong gave Browning the victory. The leaders, Renesch and Browning, were ably assisted by their friends, Des Garennes, Longevin, Tong, Lorie, Ball and Weinmann.

Field Day—Oct. 23.

Athletics have always been a feature at Notre Dame. Although young, our Athletic Club has some records to lay before the college and amateur world that can only be slightly beaten by the Eastern potentates. Though little attention has been paid to the work of training, yet our men have proven themselves equal to the great number of college clubs where sports seem to be the only course in the institution. The records held by Notre Dame are notable in the fact that every branch is very high, while in other clubs some may be remarkable, while the majority are very low.

Foremost among our representative athletes is Harry Jewett, '90. Jewett began his wonderful career five years ago, when Prudhomme beat him in the 100 yard dash in Carroll Hall. The following year he entered nearly all events and came out with many decorations, but with no

record of note. October 1889 found Jewett in magnificent condition to win fresh laurels. In the 100 yard dash he had for an opponent J. Cassin, who was champion of Santa Clara College, Cal. Jewett made a magnificent race, and was recorded with ten secs. His other events given below show that he was now an athlete of no little importance. In May Jewett and Fehr were sent to Ann Arbor, and there Jewett carried second place in the 100 yard dash against John Owens, jr.; also the running jump fell to Jewett, while in the hop-step-jump he broke the world's amateur, making 46 ft. 8 in. At Detroit, in June, Jewett beat John Owens, jr., in the 100 yard dash with ten-two-fifths as a record. At this time he became a non-resident member of the D. A. C. His other triumphs are so well known, and space will not permit, so we will give below his college records: 100 yards, ten one-fifth; high jump, 5 feet 10 inches; running jump, 20 feet 5 inches; hop-step-jump, 46-8; putting shot, 38-10.

Other names of note are Frank Dexter, F. Fehr, L. Austin, A. Cooper, T. McKinnery, B. Noble, M. Dolan, J. Carbajal, E. Nadeau, W. Hayes, P. and E. Prudhomme, S. Sawkins and many others. The records kept by Notre Dame are as follows: 1 mile, F. Dexter, 1884, 4-55. 3 miles, B. Noble, 1882, 20 minutes. 100 yards, T. McKinnery, 1884, M. Dolan, 1885. H. Jewett, 1889, 10. Running jump, H. Jewett, 1889, 20-5. Hop-step-jump, H. Jewett, 1889, 64-8. High jump, H. Jewett, 1889, 5-10. Three standing jumps, J. Keller, 882, 29-7. High kick, P. Prudhomme, 1887, 9-11. Standing jump, W. Hayes, 1889, 12 ft. Vaulting, M. Dolan, 1885, 9 ft. Throwing 16 lb. shot, H. Jewett, 1889, 38-10. Throwing Base-ball, A. Cooper, 1886, 359-10. 100 yards fat man, E. Schaack, 1890 (age 17, wgt., 225 lbs.), time, thirteen two-fifths. Drop Kick, D. Cartier, 1889, 144-9. Three-legged race 100 yards, F. Robinson and C. Sinclair, 1890, time, 14¾. 5 miles bicycle, R. Hawthorne, 1890 (ordinary), 17 min. 47 secs. 5 miles bicycle, W. Hennessy, 1890 (safety), 18-55. 1 mile bicycle, W. Hennessy, 1890 (safety), 2-50.

Our base-ball team has sent out some men who are now kings of the diamond: Anson, of Chicago fame, played his first ball here; Inks spent his childhood days in the art, and left here to play in the League; McGill, the wonder, and Cooper are graduates of the N. D. U. A. C. Many more names are well known—Burns, Burke, Devoto, Cartier, O'Reagan, Kelly, Bronson, Meyers, Nester, Fehr, H. Jewett, Cook, Long and a hundred more. Our base-ball team has played with nines ranging from league clubs to college teams.

Our Football team has its record, and a noble one. Harvard, Evanston, Ann Arbor and home teams are among its victims. Our rush line is a stone wall with such material as Fehr, Sawkins, Hepburn, Nelson, Luhn, Springer, Melady, with E. Coady, Jewett, Prudhomme and Cartier for points; Mattis, T. and P. Coady, McKeon, Fitzgibbon Flynn, Moncada and others make our team open to all clubs.

The Boat Club has oars as Ball, Chute, Jewett, Prudhomme, Hepburn, Fehr, Gordon, O'Donnell, Becker, Brownson, Springer, Coady and others; its record is equal to the other branches.

**

The Field-Day this year was somewhat delayed on account of rain. The first heat in the 100 yard dash went to S. Curtis in 10, 4-5, with Keenan a good rusher. The second heat was more close, but won neatly by Curtis in eleven two-fifths. The second 100 yard dash was won by J. McDonough in 12 with Cunningham a close second and J. Newman third. The third 100 yard dash went to C. Dahler in twelve one-fifth, Sinclair a fine second, Crall a tight third.

The fat man's race was picturesque: E. Shaack (225 lbs.) won by 25 yards out of 100 in thirteen two-fifths, Castinado (350 lbs.) last, 75 yards behind. The 100 yard three-legged went to Robinson and Sinclair in fourteen four-fifths, McGrath and Fleming a close second with 15. The mile race was a pretty one. McErlain led at the start and on his first lap was fifty yards ahead of Robinson. One by one the contestants dropped out until the three places were securely held by McErlain, Robinson and McCarthy. The race was won in magnificent time by McErlain in 5.12.

Throwing the sphere was won by Long who tossed the leather 319 ft.; W. Cartier second, with 307-9. Putting 16 pound shot dropped to J. Mauley at 30-8; Keenan ran a good second with 30-3; Fitzgibbon behind.

Hop-step-jump—R. Sinnott, 37-7 (1); D. Cartier, 37-3 (2); J. Fitzgibbon (3). Standing jump—N. Sinnott, 10-8 (1); J. Fitzgibbon, 10-7½ (2); J. Coad (3). Running jump—J. Fitzgibbon, 17-3½ (1); Keenan, 17-2 (2); N. Sinnott (3). High jump—S. Curtis, 5-2 (1); P. Fleming, 5 (2). Pole vault—C. Sinclair, 8-6 (1); F. Prichard, 8 (2).

The mile bicycle race was won by W. Hennessy in 2.55. The event most exciting was the five mile bicycle race, fourteen laps to the mile; the entries made were W. Hennessy, E. Du Brul, R. Hawthorne, J. Cummings, M. Hannin, J. Cudahy. Hawthorne and Hennessy were the favorites from the start, and the race was left to them entirely after the tenth lap. It was won by Hawthorne by a hundred yards in 18 minutes 46 seconds, with Hennessy holding a time of 18.55.

The records were not as good, as a whole, as last year; but the mile instituted a good second record, while a time in bicycle and fat man's race was given us. The prospects are that should a spring meeting be held, McLernain will lower the mile for Notre Dame.

MINIM RACES.

1st race, W. Hamilton, 1st; T. Finnerty, 2d. 2d race, A. Ronning, 1st; C. Krollman, 2d. 3d race, T. Burns, 1st; D. Wilcox, 2d. 4th race, W. Scherrer, 1st; W. Hoffman, 2d. 1st hurdle, race, G. Lowrey, 1st; W. Crawford, 2d. 2d hurdle race, E. Mestling, 1st; B. Coon, 2d. 3d hurdle race, J. Pieser, 1st; C. Russell, 2d. 4th hurdle race, C. Nichols. 1st three-legged race, H. Vorhang and F. Brown, 1st; Wm. Girardin and J. Pellenz, 2d. 2d three-legged race, C. McPhee and C. Furthmann, 1st; H. Hathaway and H. Mestling, 2d. 3d three-legged race, Wm. Crandall and W. Fuller, 1st; S. Keeler and S. Donnell, 2d. 4th three-legged race, F. Croke and L. Paul, 1st; W. Finnerty and J. Curry, 2d. 1st sack race, L. Stone, 1st; G. Bixby, 2d. 2d sack race, F. Cornell, 1st; G. Zoehrlaut, 2d. 3d sack race, P. Trujillo, 1st; C. Girsch, 2d. 4th sack race, W. Allan, 1st; E. Christ, 2d. 1st bicycle race, V. Washburn; 2d, W. Crawford; 3d, W. Hamilton; 4th, W. Allan. For these races each winner received a grand silver medal.

Roll of Honor.

SORIN HALL.

Messrs. A. Ahlrichs, Allen, Burger, Berry, Blackman, Brady, Bachrach, Brelsford, Cavanagh, Cartier, Clayton, L. Chute, F. Chute, J. Dougherty, Fitzgibbon, C. Gillen, Hackett, Herman, Hummer, Hoover, Hempler, Murphy, Morrison, Neef, O'Neill, W. O'Brien, Paradis, Prichard, Paquette, Prudhomme, Rothert, Reynolds, O. Sullivan, Schaack, C. Scherrer, N. Sinnott, R. Sinnott, E. Scherrer, J. B. Sullivan, F. Vurpillat.

BROWNSON HALL.

Messrs. E. Ahlrichs, Aarons, Blameuser, Briggs, Benz, Barclay, Burch, Cassidy, Correll, Combe, Carroll, Connors, T. Coady, P. Coady, Colton, Cartier, Dechant, Dela Pena, Dahler, Devanny, Flanigan, Guertin, L. Gillen, Gruber, Gaffey, Hospes, Heinemann, Heard, Hauski, Houlihan, Hubbard, Henry, Jackson, Kearns, J. King, Karasynski, Kyle, M. Kelly, T. King, Lesner, Layton, G. Long, F. Murphy, Myler, Mauly, Mug, Mitchell, Maurus, Magnus, McAuliff, H. Murphy, F. McKee, J. McKee, Masi, McConlogue, McGonigle, Miller, McWilliams,* McNulty, McLernain, J. Newman, O'Keefe, Olde, O'Shea, G. O'Brien, Otis, Powers, Paris, Richardson, Roper, Roberts, Rudd, Ramsey, J. F. Sullivan, R. Scholfield, Sanchez, Sinclair, Sanford, Spalding, Vidal, Vandecar, Vital, White, Wall, Weakland, Wood, Zimmerman,* Zeitler.

* Omitted by mistake last three weeks.

CARROLL HALL.

Messrs. Bergland, Booher, Burns, Boland, Ball, E. Bates, Brady, Browning, Boyd, B. Bates, Boyle, Casey, Cole, Carney, C. Connor, W. Connor, Cope, Cregier,

Connolly, Connell, Collins, Coll, Campbell, Dierkes, Du-Bois, Delany, Dorsey, Dempsey, DeLormier, Ellwanger, Foley, Fitzgerald, Falk, Alfred Funke, Arthur Funke, Fox, Gerlach, Gillon, J. Greene, Gibson, G. Gilbert, A. Greene, Girsch, Glass, Hill, Hannin, Hack, Hagus, Hake, Hoerr, Haddican, Hahn, Jackson, Jewett, Kearney, Kennedy, Kanmeyer, Keith, Lorie, Leonard, Luther, Mitchell, Mattox, Mott, Morrisson, McCartney, Marr, A. McPhillips, J. McPhillips, H. Nichols, W. Nichols, Neef, O'Neill, O'Rourke, Orton, O'Mara, Pope, Payne, Pomeroy, Palmer, Prichard, Quinlan, Russell, Renesh, Roper, Reilly, Sugars, Stokes, Stapleton, E. Smith, Sutter, Treff, Tong, Tucker, Thorn, Teeter, Thornton, Wellington, Weinmann, Wolff, Welch, Zinn.

ST. EDWARD'S HALL.—(Minims.)

Masters Allen, Ball, O. Brown, Bixby, Burns, Blumenthal, W. Crawford, A. Crawford, A. Coquillard, J. Coquillard, Cornell, Coon, Curry, Crandall, Chapoton, Cross, Croke, Christ, L. Donnell, S. Donnell, Drant, Everest, C. Furthmann, W. Furthmann, E. Furthmann, Fuller, Fischer, Fossick, T. Finnerty, W. Finnerty, Funke, Freeman, Girardin, Girsch, Griesheimer, Hoffman, Hathaway, Haddican, Hamilton, Higginson, Henneberry, Howell, Jonquet, King, Krollman, Kuehl, Kern, Keeler, Loomis, Lonergan, Lounsberry, T. Lowrey, G. Lowrey, Longevin, McPhee, Myers, Maternes, McGuire, McInyre, McPhillips, H. Mestling, E. Mestling, Marre, Nichols, O'Neill, Oatman, O'Connor, Otero, Pellenz, Pieser, Paul, Ransome, Ronning, Rose, Russell, Stephens, G. Scherrer, W. Scherrer, Stone, Steele, Trujillo, Trankle, Vorhang, Wolff, Warburton, White, Washburne, Windmuller, Zoehrlaut.

Class Honors.

COLLEGIATE COURSE.

Messrs. Dechant, C. Gillen, L. Gillen, Mitchell, O'Neill, F. Neef, Maurus, V. Vurpillat, P. Murphy, McAuliff, B. Bachrach, Blackman, Berry, Coad, McWilliams, McConlogue, Sanford, H. Murphy, Joslyn, Prichard, Fitzgibbon, Paquette, Hummer, Otis, Cavanagh, Heard, Burger, F. Vurpillat, Lorie, Roberts, F. McKee, E. Ahlrichs, D. Cartier, Rothert, F. Chute, Reynolds, Tivnen, Daniels, L. Chute, Quinlan, Ayer, Fitzgerald, Kearney, Fleming, Wolff, J. Brady, Clayton.

List of Excellence.

COLLEGIATE COURSE.

Moral Philosophy—Messrs. J. L. Herman, C. T. Cavanagh; *Logic*—Messrs. J. R. Fitzgibbon, F. Vurpillat; *Latin*—Messrs. Joseph Just, A. Ahlrichs, Kehoe, T. E. Crumley, Hennessy, J. Fitzgerald, P. Murphy, C. Dechant, Miskiewitz; *Greek*—Messrs. Just, Maguire; *Civil Engineering*—Messrs. Paquette, Hoover; *Civil Engineering Drawing*—C. Paquette; *Astronomy*—Messrs. S. Hummer, Burger; *Descriptive Geometry*—C. Gillen; *Mechanics*—F. Prichard; *Analytical Geometry*—A. Ahlrichs; *General Geometry and Calculus*—P. Murphy; *Trigonometry*—E. Maurus; *Geometry*—Messrs. Davis, Otis, P. Fleming, E. Ahlrichs, Bleamauser, Carney, Stapleton, C. Fleming; *Algebra*—Messrs. Maurus, Wolff, Hennessy; *Literary Criticism*—Messrs. Boyd, Just; *English Literature*—Messrs. Hennessy, Sanford, Dechant, Casey, N. Mitchell, Sullivan, H. Murphy; *Rhetoric*—Joslyn; *English Composition*—Messrs. Carney, Gallagher, Hennessy; *English History*—Messrs. V. Vurpillat, Joslyn, P. Fleming, Fitzgerald, Carroll, Crumley, Hennessy, J. McKee; *Modern History*—Messrs. Dacey, Kearney, Wolff, Carney, Hummer, Hennessy, Leo; *Ancient History*—J. J. Gallagher; *Mineralogy*—Messrs. C. Gillen, O'Brien; *Metallurgy*—Messrs. O. Sullivan, Neef; *Chemistry*—Messrs. Fitzgibbon, F. Vurpillat, Crumley, A. Ahlrichs, C. Gillen, P. Murphy; *Botany*—A. Ahlrichs; *Physiology*—Messrs. Crumley, O'Shea.

St. Mary's Academy.

One Mile West of Notre Dame University.

—The Second Senior Rhetoric class on Tuesday held a very successful competition, of which the Misses D. Spurgeon and K. Ryan were the captains.

—Thanks are due to Miss Eva Wagner, an enterprising Junior, who recently presented to the collection of curiosities a good specimen of what is known to scientists as *Lacerta Vivipara*.

—At the High Mass on Sunday last the many friends of Miss Mary F. Murphy—who is a most welcome guest at St. Mary's—had the pleasure of hearing her in Nicholas' "Ave Maria." Needless to say the selection was rendered with her usual sweetness and fidelity to the score.

—An addition, upwards of a thousand dollars in value, was made recently to the department of physics, chief among which being Koenig's Capsule for the production of the manometric flames, Edison's Parlor-speaking Phonograph, the electric tuning fork, the Siren, the Reaction wheel and the dynamo. Such instruments at command, cannot fail to give a new interest to the study of this science.

—Unusually bright and sparkling was the second number of *Rosa Mystica*, edited by the First Seniors and read at the academic meeting on Sunday, October 19. It was dedicated to Very Rev. Father General; and joy at his recovery was its dominant note, from the graceful sonnet to the finely written essay with which it closed. The readers, Miss K. Morse and Miss Nacey, added much to the enjoyment of its wise and witty articles by their clear and distinct articulation, and seemed to rise to the occasion which numbered five clergymen among their audience, namely, Very Rev. Father General, Rev. Fathers Walsh, Kiely, Zahm and Scherer.

—A throng of eager and happy faces greeted Very Rev. Father General on last Sunday evening, when for the first time this session he presided at the calling of the notes. The pleasure depicted upon the countenances of all at this happy reunion spoke plainly of the love and esteem in which he is held and the general rejoicing at his recovery. After the reading of *Rosa Mystica*, with which he expressed delight, Very Rev. Father General thanked the pupils for their charming feast letters, saying that they were numbered among his treasures; and after requesting a continuance of their prayers he delegated the task of further reply to Rev. Father Walsh who complied pleasantly, but all too briefly; Rev. Father Zahm declined making a speech, but the pupils hope to hear from him in the near future.

Strength in Union.

Standing among the masses which throng the streets of our large cities on "Labor Day," watching the procession of restless human beings as they move onward, with banners floating high over all, one's thoughts are borne along with the moving multitude. The attention is held by the inscription emblazoned on their standards—words which sum up the animating spirit of the organization everywhere before the public on that day. The talismanic sentence reads, "Strength in Union," and it embodies sentiments expressed far back in history's records by the sages of Greece—sentiments which have been universally accepted as wisdom and truth. It is the expression of the principles formulated in the early days of our country's struggles by a sturdy patriot of the Revolution in the thrilling words: "United we stand, divided we fall!" and now, after the century and more of practical test to which the motto has been subjected, we stand a firm and prosperous nation, glorying in the title "People of the United States."

Even to us who are unversed in the policy and workings of parties, factions or "Labor Unions," there is one lesson to be learned; namely, that the chief means adopted by all who aim at success in any movement is union; and if it is an essential element in business organizations, it is none the less so in all assemblies, whether their end is the furtherance of science, art, literature or social entertainment.

When many minds direct their attention to a given matter, upon it is focussed all the strength which, broken and scattered, would be without avail, and there is little possibility of error when a subject is studied from all points. Again, a union of interests makes the members of a body less eager for self, and while this process is continuing, the friction of contact with diverse dispositions rubs off the sharp angles that individuality sometimes assumes; the little roughnesses of manner and selfish tendencies that show themselves here and there are polished down, and the rough edges of human nature become rounded and smooth.

Cardinal Newman tells us that "compromise, in a large sense of the word, is an essential element of combination"—the truth of which statement we can readily see; for the history of any movement in the world must prove Newton's law of forces; and, alas! how often has not the resultant of opposing forces been disastrous to the best interests of mankind! In school-life,

too, is there an advantage to be gained in union and best results are to be expected where is found what the French call *esprit de corps*. The pupils of a school should feel that all are bound by ties of faithful affection to their *Alma Mater*, and by bonds of friendship to one another; the honor of the institution should be their honor, and a hearty co-operation should characterize every action.

The greatest minds have given their attention to the promotion of all that tends to the maintenance of unity in the momentous questions of the times, and if its importance is appreciated so thoroughly even in worldly matters, how much more should it be valued in religious movements, where the end is so far above all material aims! Of such interests did Christ speak when He said: "A kingdom divided against itself cannot stand."

GERTRUDE E. CLARKE (*Class '91*).

Roll of Honor.

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

SENIOR DEPARTMENT.

Misses E. Adelsperger, Anson, Allen, Buck, Bassett, Bunbury, R. Butler, A. Butler, Brady, Breen, Bradford, Black, Bonebrake, Coleman, Charles, Churchill, Clayton, Cohoon, Cochrane, Campbell, Cowan, Crilly, G. Cooper, Call, Dority, B. Du Bois, L. Du Bois, D. Davis, Dempsey, Donehue, M. Donehue, Evoy, English, Eisenstädt, Fehr, Fitzpatrick, Fitzsimmons, Griffith, Gibbons, Green, Galvin, Good, Grauman, Hamilton, Horner, C. Hurley, K. Hurley, Hughes, Haitz, Howe, Maude Hess, Mollie Hess, Minnie Hess, Hutchinson, Hanson, Hunt, Hopkins, Johnson, Kimmell, Kirley, Kieffer, Kinney, Kingsbaker, Loennecker, Lynch, G. Lauth, F. Moore, M. Moynahan, A. Moynahan, Murphy, M. Moore, Murison, McCormack, Mullaney, McCune, N. Moore, S. McGuire, A. McPhillips, Nacey, Nickel, Norris, Niemann, Naughton, O. O'Brien, C. O'Brien, O'Leary, Patier, Pengemann, Quinlan, Quirk, Quinn, C. Ryan, A. Ryan, G. Roberts, M. Roberts, Rentfrow, Root, Rizer, Ruger, Spurgeon, Stokes, Smyth, M. Schermerhorn, Sanford, Tipton, H. Van Mourick, R. Van Mourick, Violette, Wile, Witkowski, G. Winsteadley, B. Winsteadley, M. Wagner, Whitmore, Wolff, Waldron, Young, Zahm.

JUNIOR DEPARTMENT.

Misses L. Adelsperger, M. H. Bachrach, M. Bachrach, Boos, Culp, Cowan, Coady, Crandall, Clifford, Cooper, M. Davis, Doble, B. Davis, A. Dennison, Fossick, Gilmore, Girsch, K. Hamilton, Hickey, L. Holmes, Hammond, C. Kasper, Kellner, Kelly, McLaughlin, Meskill, Mabbs, Mestling, O'Mara, Palmer, Quealy, Reeves, M. Scherrer, J. Smyth, Schaefer, S. Smyth, Soper, N. Smyth, Tormey, Van Liew, E. Wagner, Wurzburg, White.

MINIM DEPARTMENT.

Misses Eldred, Egan, Finnerty, Girsch, Hamilton, Henry, McPhillips, McCarthy, McKenna, Otero, L. Smith, V. Smith, Windsor.

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED.

GRADUATING CLASS—Misses O. O'Brien, Dority.
1ST CLASS—Miss Gibbons.
2D DIV.—Misses Deutsch, McFarland.

2D CLASS—Misses C. Hurley, Nickel.

2D DIV.—Misses English, N. Morse.

3D CLASS—Misses Currier, Nester, A. Ryan, A. Tormey, Quealy.

2D DIV.—Misses Dempsey, A. Wurzburg.

4TH CLASS—Misses Anson, Balch, D. Davis, Fitzpatrick, M. Roberts, Rentfrow, M. Smyth, Thirds, Young.

2D DIV.—Misses Coleman, Doble, Fehr, Haitz.

5TH CLASS—Misses E. Adelsperger, Bero, E. Burns, Churchill, B. Du Bois, Maude Hess, Kimmell, G. Roberts, K. Ryan, R. Van Mourick.

2D DIV.—Misses Bassett, Buck, Boos, Brady, Bradford, Charles, Clayton, M. Davis, E. Davis, Dennison, Dougherty, L. Du Bois, Green, S. Hamilton, Mary Hess, H. Hutchinson, Kasper, Kellner, McCune, E. Moore, O'Mara, C. O'Brien, Patier, Pengemann, Pugsley, Quinn, Reeves, Root, L. Sanford, Spurgeon, Zahm.

6TH CLASS—Misses M. Allen, Augustin, M. Burns, M. Byrnes, M. H. Bachrach, Campbell, Chase, A. Cooper, Daly, Margaret Donehue, Eisenstädt, Evoy, Galvin, E. Graumann, Minnie Hess, Hunt, Kelly, A. Moynahan, Niemann, Quinlan, Soper, G. Winsteadley, Witskowski, G. Winsteadley.

2D DIV.—Misses Black, R. Butler, Cochrane, M. Cooper, Green, Holmes, Hopkins, Kieffer, Lynch, McGuire, McCormack, M. Moore, Murison, Murphy, E. Norris, Rose, Root, Ruger, N. Schermerhorn, Tipton, M. Wagner, E. Wagner, Palmer, Kenny.

7TH CLASS—Misses M. J. Bachrach, Bartholomew, L. Beach, Campbell, G. Cowan, Gilmore, Good, Howe, E. Hammond, Kirley, Kingsbaker, Loennecker, Mabbs, E. Meskill, Moynahan, O'Leary, Quirk, N. Smyth, J. Smyth, H. Van Mourick, Van Liew, Waldron, B. Winsteadley.

2D DIV.—Misses Culp, Hickey, K. Hamilton, Kasper, L. McPhillips.

8TH CLASS—Misses M. Hamilton, Mestling, Schaefer, M. Scherrer, White.

9TH CLASS—Misses L. Adelsperger, Ella Burns, Crandall, Eldred, Fossick, Otero.

10TH CLASS—Misses Finnerty, McKenna.

HARP.

2D CLASS, 2D DIV.—Miss Nester.

5TH CLASS—Miss L. Du Bois.

6TH CLASS—Misses Fitzpatrick, Stokes.

ORGAN.

Miss M. Schermerhorn.

GUITAR.

4TH CLASS, 2D DIV.—Miss M. Clifford.

5TH CLASS—Miss A. Butler.

6TH CLASS—Misses Breen, Tipton.

MANDOLIN.

4TH CLASS—Misses Deutsch, S. Smyth.

5TH CLASS—Misses B. Du Bois, Nickel.

BANJO.

Miss A. Ryan.

VIOLIN.

Misses B. Du Bois, Hanson, Reeves.

The names of eight others, not taking the regular course—are omitted in the above classes.

VOCAL DEPARTMENT.

1ST CLASS, 2D DIV.—Miss Horner.

2D CLASS—Misses English, Balch, Wile.

2D CLASS, 2D DIV.—Miss Bassett.

3D CLASS—Misses Allen, Buck, Howe, Eisenstädt, M. Fitzpatrick, Rentfrow.

3D CLASS, 2D DIV.—Misses McFarland, M. Schermerhorn, Hutchinson, Hughes.

4TH CLASS—Misses S. Hamilton, Coleman, Cochrane, Gibbons, M. Smyth, Haitz, Stokes, L. Du Bois, B. Du Bois, M. Burns, B. Bonebrake.

5TH CLASS—Misses M. Moore, M. Hess, Neimann, L. Young, Patier, Kasper, Kieffer, Clayton, G. Winsteadley, B. Winsteadley.