

THE NOTRE DAME SCHOLASTIC.

DISCE · QUASI · SEMPER · VICTURUS ·
· VIVE · QUASI · CRAS · MORITURUS ·

VOL. XXIV.

NOTRE DAME, INDIANA, NOVEMBER 1, 1890.

No. 9.

Mignon's Song.

(A Translation from the German.)

BY MAURICE FRANCIS EGAN.

[Mignon is one of the most pathetic characters in literature. She is the little Italian child whom Goethe's "Wilhelm Meister" rescues from her persecutors in the cold, Northern land to which she has been taken. Many versions of this pretty set of verses have been made. Byron paraphrased it, and the French version, "*Connais-tu le pays?*" in Ambroise Thomas' opera of "Mignon," is well known.]

Know'st thou the land where lemon blossoms blow,
And golden oranges in dark leaves glow?
A soft, south wind blows ever through that land,
Where humble myrtle and proud laurel stand.
Know'st thou it? Well!

There, there

Would I with thee, O my beloved one, dwell!

Know'st thou the house upheld by pillars white,
With glittering halls and rooms all full of light,
And marble statues looking down at me—
"Poor child!" they say, "what has been done to thee?"
Know'st thou it? Tell!

There, there

Would I with thee, O my dear guardian, dwell!

Know'st thou the mountain and its rocky way?
The mule-boy climbs its height in misty ray;
In dark caves live the ancient dragon-race;
There crash the crags with fierce floods o'er their face.
Know'st thou it? Well!

There, there

Let's take our steps,—O father, let us dwell!

PUNCTUALITY requires no undue exertion, and its influence is a most salutary one. Its cultivation seems the more important as we witness the deleteriousness of dilatoriness in habit. "Better late than never," translated into "better never late," is an excellent maxim.

The Latin Language and Literature.

BY E. R. A.

The Latin language, first spoken by the inhabitants of Latium as early, probably, as 1500 B. C., is a branch of the Indo-European or Aryan family of languages. From Latium it spread to the neighboring cities and states, and at the time of the empire, had become the vernacular—subjected, of course, to changes of accent and pronunciation—of the whole civilized world. About the year 700 of our era it ceased to be a living language, dying, as it were, with the birth of the several Romance dialects—Italian, Spanish, French and one or two others—which are spoken at the present day. Until the beginning of the eighteenth century it was used in Church and Law and as the medium for conveying scientific knowledge.

The Pelasgians—*Πελασγοί* of Homer—who, it seems, were a people driven from one country by stronger arms to another in the westward march of the increasing races, exercised the first considerable influence on the Latin tongue. They came to Italy from Asia Minor, Macedonia, and the Grecian Isles, and hence the Latin contains many words—with modified case-endings, it is true—which are properly Greek—so many, indeed, that some old writers have gone so far as to assert that the Latin was merely a modification of one of the old Greek dialects—the Æolic—with additions to suit the wants of the times.

However this may be, it is certain that before the beginnings of a literature were formed, the language underwent many changes. Old forms were modified, or dropped out altogether, and new ones took their places; the etymology

of speech became more settled, and the rude, first principles of structural unity were gradually enunciated. But what these changes were, or how they took place, the philologist has no means of determining. The oldest inscriptions, of whose dates we are reasonably certain—those at Luceria,—go back only to Scipio Barbatus, about the second half of the fifth century after the founding of the city of Rome. Besides these monuments, we have but few examples of old Latin—the laws of the twelve tables, and a fragment of a dance chant in honor of Mars. This last bit of tangible evidence made it probable that, like the songs and victory-hymns of the savage, the first literary ventures of the ancient Latins were of a lyrical order, such as would be prompted by the license and enthusiasm of the Saturnalia. These ebullitions are known as the Salian songs, from the word *Salii*, leapers.

The first Latin author, whose works remain, is Livius Andronicus. He wrote a drama for the stage and translated the *Odyssey* of Homer. He was followed by *Narvius*, a writer of greater fluency and more masculine rhythm. *Plautus*, whose "*Trinummus*" every school-boy knows, flourished about this time—200 B. C. Terence was born in the same year (184 B. C.) that *Plautus* died. A comparison of a dozen pages of each will make evident the rapid strides the language was making. The archaic forms and case-endings, so common in *Plautus*, are almost entirely absent in the pages of his rival for fame.

From the time of the downfall of the republic to the death of Augustus is reckoned the golden age of Latin literature. This may be advantageously divided into the Ciceronian age, or that of artistic prose, extending from the first triumvirate to the battle of Actium; and the Augustan age, or that of artistic poetry, following the first and closing with the death of the Emperor.

Before Cicero began to write, Latin prose was simple and untutored. The construction of sentences was loose and easy. Little attention was given to harmony or rhythmic flow. But he changed all this. He introduced the sonorous period and, with a master-hand, rounded off the rough corners of a language of rough men. In his most involved sentences there is a method of intricacy: they are all musical;—indeed, unless a sentence ended with a spondee and an iambus, he thought it to be faulty.

The wild days of republican anarchy had confused the morals of the nation, and a wonderful realism set in whose most ardent exponents the Augustan poets came to be: *Virgil*, *Ovid*,

Horace—three names that for ages will ring down the sounding years.

What contributed most—after the refining, as it were, of the language by Cicero—to make the Augustan age the golden age of Latin literature was the patronage men of letters enjoyed under the emperor. He rewarded them nobly for worthy work, and encouraged them to greater efforts by his presence at their readings. The fashion, coming from the palace, found followers in the richest and most powerful men in the state. Never before in the history of the haughty Roman state had men had such inducements to lay aside the sword for the pen. Writers of note sprang up as if by magic under the fostering influences of peace, appreciation and, shall I say it?—remuneration.

After the death of Augustus, owing to disaffections, insurrections and hostile attacks in the more distant provinces—to say nothing of an unpleasant custom the Prætorian guards had of "disposing" of whatever rule suited them not—the emperors had a very hard time of it to keep themselves seated, even insecurely, on their thrones. Indeed, so precarious became their position that the mere suspicion of evil intentions was then the death-warrant of the noblest and best. No man's life was secure. Despair, as is always the case, paved the way to excesses of debauchery and blood-shed that we of this modest nineteenth century shudder to think of. To keep up this revolting rout at the imperial palace, money was needed; the richest man was the first to open his veins. Hitherto the legionaries from the north provinces had been content to herd by themselves in the great camps outlying the city; but as they became more powerful they pushed themselves forward in the arena of everyday life. Their barbarism and outlandish words became common in the mouths of the populace, and from them spread, imperceptibly almost, to the members of the higher classes.

This great falling off was, of course, gradual—or at least it was not until the death of *Adrian* or the close of the silver age, that it became marked. During the silver age, Rome produced such writers as *Juvenal*, *Quintilian* and *Tacitus*. *Quintilian*, as a teacher of Rhetoric, wrote a discourse in twelve books on oratory. His diction is pure and his style good, though more labored than Cicero's. *Juvenal*, as a satirist, and *Tacitus*, as a historian, wrote bitterly of the degeneracy of the times. Whether their compositions would have been as faultless if they had cringed to power is a question that is left open to debate.

After the death of Adrian, literature declined with the spirit of the age. In the time of Antoninus Pius the national taste had got so low that a man like Fronto could be the master-critic. The greater part of his correspondence with Marcus Aurelius is still extant, from which it appears that he is equally wanting in genius and taste. From this time until the appearance of the Christian apologists, such as Minutius Felix and Tertullian, there is not a name worthy to be mentioned. Authors no longer debated the *latinitas* of a word before committing it to paper; no longer looked on Cicero as their best model, but wrote in the vulgar dialect of the day, replete in barbarism alike of speech and expression. But what else could be expected? The emperors were illiterate soldiers, constantly engaged in trying to keep together the shattered remnants of their power, and even wanting time to devote attention to men of letters, even had their inclinations willed it—which is a doubtful thing.

When the barbarians, who came from the North, settled in Italy, they forced their language as far as they were able on the enervated former owners; but, like the Normans in England, they could not crush out altogether the speech of the conquered, and so the two languages blended in a degree, and gave rise to the Romance dialects.

In treating of this period, Valla and Nærd both mention as the last Latin author worthy of the name Boëtius, with whose death perished in the West the Latin tongue and the last remains of the old Roman dignity: "*Ego Romanus civis sum.*"

The Pope.

BY J. M. T.

IV.

Nor was the office of head of the Church to cease with the death of Peter; and this for two reasons: (1) The Church was destined ever to continue as Christ had established her; in like manner must the rock on which she was built, and the office of chief Pastor, which He Himself had instituted to rule her, be permanent.

According to the clearly expressed intention of Christ, the Church was to continue unshaken to the end of the world as a visible building, in spite of all the attempts of hell to overthrow it. Consequently, the rock on which it is built must necessarily subsist, for otherwise the building could not stand. This rock is Peter; Peter must, therefore, ever serve as the foundation

of the Church. Moreover the Church is a fold destined to contain *all* the sheep of Christ, no matter to what time they belong. Peter was made the head shepherd of this fold. Peter, therefore, must not cease to stand at the head of the flock and to feed them, since those sheep that would follow another shepherd but the *one* appointed by Christ, would, by so doing, cease to be the sheep of Christ. Peter, must, therefore continue in the Church.

But Peter being a man, and, like other men, subject to death, there can here be question only of his continuance in the person of his legitimate successor. The remark of Stolberg is very appropriate here: "The dignity bestowed upon Peter when he was charged to feed the flock of Christ was no more crucified with the apostle than was the office of high priest buried with Aaron on Mount Hor."

(2) If a visible head was necessary whilst the Church was yet small, and there were either no heresies or very few, it was so much the more necessary when the Church had spread far and wide, and when heresies and divisions had increased.

It was not without reason that Christ appointed a visible head for His Church. He did so, as we have already seen, in order to preserve its unity. And if the Church stood in need of such a head—such a bond of unity—in the times of the apostles, on whom the Holy Ghost had come with an abundance of grace such that none of them could teach anything erroneous or contrary to the revelation of Christ—in the time of the apostles, when even many of the faithful were endowed with wonderful gifts of wisdom, knowledge, and prophecy, etc.,* as, moreover, the Church, in comparison with later times, was limited in extent, and it was therefore easier to suppress in their birth the errors and the heresies that arose,—if even in those times the Church stood in need of a visible head, how much more urgently must the need of one be felt in the succeeding centuries! The infallibility of the apostles was not inherited by each and everyone of their successors in the offices of teacher and shepherd; the extraordinary gifts of grace became rarer amongst the faithful; the Church attained a very great development, received into her bosom the people of the Old and the New World, and, according to the prophecy of the Redeemer,† there arose, sometimes in one place, sometimes in another, many divisions and errors. All these circumstances made it far more indispensable

* *Conf. I. Cor., xii.*

† *Matt., xxiv, 11.*

to have a visible head after the death of the apostles than it was during their lifetime.

V.

That Peter established his see at Rome and maintained it there till his martyrdom is an undeniable fact proved by all Christian antiquity. The earliest Fathers and ecclesiastical writers, a great number of monuments, and especially the grave of St. Peter—which, even in the first centuries of Christianity, was held in the highest honor—leave no room for doubt. Even distinguished Protestants acknowledge this fact, and mention with indignation the boldness of those that called it in question. Baratier, in his treatise on the succession of the bishops of Rome, writes that the presence of Peter in Rome “is a fact acknowledged by all antiquity. It fills a Protestant with shame,” added he, “to be obliged to confess that one of his religion should ever have called it in question.” Herder makes a similar remark in his “Ideas on the Philosophy of History—*Ideen zur Philosophie der Geschichte*.”* “It would be a great piece of folly,” says he, “to deny that Peter established the Church at Rome, and glorified it by his blood.” It is well known that Leibnitz expresses the same in his “System of Theology.”

Now, as in an elective monarchy the regularly elected prince enters into all the honors and rights of the deceased monarch as his legitimate successor; as he at the same time acquires the right to assert his dignity and to defend and make use of his prerogatives; in a word, as he is the equal of his predecessor and as such is before the law one and the same person—“The king is dead, long live the king!”—so also the popes, who ascend the episcopal throne of Rome after Peter by lawful election as his successors, are the possessors of all his dignities, all his rights, and the plenitude of his power. Each of them, therefore, was the visible head of the entire Church, the Vicar of Christ, since Peter—as has been shown—united inseparably in his person with the office of Bishop of Rome that of Supreme Pastor over the whole Church. “Whosoever, therefore,” says the Vatican Council, “succeeds Peter in this see possesses, according to the institution of Christ Himself, the Primacy of Peter over all the Church.”

Hence the entire Catholic Church has always acknowledged and honored in the Bishop of Rome, or the Pope (from *papa*, father), precedence before all other bishops, and the office and power of shepherd exercised by Peter over the

entire Church. St. Irenæus, disciple of one that was taught by the apostles themselves, in his book “Against Heresies” refers the heretics of his day to the *Roman Church*.

The passage is interesting enough to quote it entire:

“Whosoever desires sincerely to see the truth has only to consider in each church the tradition of the apostles manifested in the whole world. It suffices to enumerate those that have been established by the apostles, bishops in the churches, and their successors up to our time; and it will be found that they neither taught nor knew anything like these delirious imaginations of the heretics. But since it would be too long to enumerate the successions of all the churches, we can confound those who in any manner, whether through self-complacency, vain glory, blindness, ignorance, or perversity, dogmatize unlawfully, by simply opposing to 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—that tradition which she has received from those two apostles and announced to men, and whose faith has reached even to us by the succession of bishops.”

And, as if fearing that his readers might be surprised on seeing the traditions of one Church thus substituted for all the others, St. Irenæus at once reminds them of the great constitutive principle of Christianity, which is a religion of unity, established on one only foundation:

“For it is necessary that the whole Church—*i. e.*, the faithful everywhere, of the whole world—should be in communion with this Church, on account of its more powerful authority, in which communion the faithful of the whole world have preserved the tradition that was delivered by the apostles. When, therefore, you know the faith of this Church, you have also learned the faith of the others.”

But who was this St. Irenæus who sends us to Rome for the truth? Of course, he is some popish saint. Very true, he is; we don't hear much about any others but popish saints. When the passage is finished, you will be better able to tell who he is:

“Founding, therefore, and organizing the Church, the blessed apostles transmitted the episcopacy to Linus to govern it. This is the Linus mentioned by St. Paul in his Epistle to Timothy. Anacletus succeeded him, and after him, the third from the apostles was Clement, who saw the apostles themselves and discoursed with them, having still before his eyes their preaching and their tradition; and he was not alone in this, for many survived who had been taught by the apostles. . . . To this Clement succeeded Evaristus; to Evaristus Alexander, and, in the sixth place after the apostles, Sixtus, and after him Tel-esphorus, who also suffered a glorious martyrdom; then Hyginus, then Pius, after whom Anicetus. But Soter having succeeded Anicetus, at present Eleutherius, the twelfth from the apostles, holds the episcopacy. By this order and succession the tradition of the apostles in the Church and the preaching of the truth have reached us. And this is the fullest demonstration that the only vivifying faith is that which has been preserved and handed

* Nineteenth Vol.

down truly in the Church from the apostles to the present day."*

This St. Irenæus, who thus lived in the time of Pope Eleutherius, the twelfth from the apostles, came from Lyons to Rome in the year of our Lord 177 to bring to the Pope the letters of the glorious martyrs of Lyons, of which city Irenæus was himself bishop. From the martyrdom of St. Peter till St. Irenæus wrote the above, one century had hardly elapsed.

Some years afterwards St. Cyprian, in his work on the "Unity of the Church," attributes all divisions in the Church to this: that "we do not go back to the source of truth; do not refer to the head; do not consider the words of the heavenly teacher: 'Thou art Peter,' etc." From this the same doctor draws the conclusion that, to remain in union with the Catholic Church, we must be united to the Roman Church—the heir of Peter's see—since there is the source, the centre point and the bond of unity; or, as he says, in his fifty-fifth Epistle: "She is the first and principal Church." The holy Fathers Athanasius, Pacianus, Basil, Jerome, Optatus, Augustine, Ambrose, etc., attribute to the Bishop of Rome not merely dignity, but the plenitude of the power of teacher and shepherd, simply because he is the successor of St. Peter. They uniformly express the idea of the doctor of the Church, St. Peter Chrysologus, which was also contained in the words of the legate of the Holy See to the General Council of Ephesus: "Peter survives in his see; he presides and announces the true doctrine to those that approach him for it."

VI.

This power exercised over all the pastors of the Church by the successors of St. Peter was recognized *practically* at all times. When in the first century disputes arose in the Church at Corinth, the Corinthians applied, not to the apostle St. John, who was still living and who ruled the Church of Ephesus, but to Clement the far-distant Bishop of Rome—the third from St. Peter. St. Polycarp, Bishop of Smyrna and disciple of the Apostle St. John, came to Rome about the year 157 to consult Pope Anicetus on the question of the day on which Easter should be celebrated. This question was afterwards finally settled by Pope Victor in the same second century.

St. Cyprian, in the third century, claims that the Primacy is of the very nature of the Church, and essential to her high aim. "The Church," he says, "is built upon Peter for the sake of unity." The practice of St. Cyprian was in keep-

ing with his doctrine. He earnestly requests Stephen, Bishop of Rome, to depose Marcian, Bishop of Arles, who was infected with the Novatian heresy, and to appoint another in his place; he sent to him the Acts of the Councils of Africa, convened to condemn the errors of Felicissimus, and the decrees passed against the *lapsi*, or those that denied the faith to escape the persecutions. When St. Cyprian and other bishops of Africa were insisting on the rebaptism of heretics, the same Pope Stephen declares that it is unnecessary and unlawful to rebaptize them, and he even threatens the bishops with excommunication unless they submit to the decision of the Apostolic See.

If a bishop felt that his rights were interfered with he applied to the Bishop of Rome, and the latter promptly and vigorously took up his cause. Thus Pope Julius restored Athanasius, Patriarch of Alexandria, and Paul, Bishop of Constantinople, to their respective sees. Pope Innocent did the same for St. John Chrysostom, Bishop of Constantinople, who, like the former, was unjustly expelled. Even the heretics, so long as they thought there was any hope of success, tried to win over the Pope to their side and to support their errors on his authority. Writing against the schismatics Fortunatus and Felicissimus, St. Cyprian says:

"They are even bold enough to direct their course to the Chair of Peter, whence sacerdotal unity takes its rise. Do they consider that it is the Roman faith—that faith which is free from all taint of infidelity?"

Nestorius, Eutychius, Pelagius, and many other heretics, both of early and of later times, appealed to the Pope. Martin Luther himself, in the beginning, took this course. In a letter to Pope Leo X. he writes, amongst other things:

"Therefore, Holy Father, I cast myself at thy feet and resign myself, together with all that I am and have. Let your Holiness do with me as you please. With your Holiness it rests to condemn or approve my course, to sentence or acquit me, to give me life or take it away. Let things now turn out how they will, I will only know that your Holiness is the voice of Christ, who acts and speaks through you."

But when afterwards Leo X., making use of the right thus acknowledged, rejected and condemned the teachings of Luther, it is well known that the latter changed his style completely. Not to quote the more unseemly and scurrilous epithets employed by him, Luther called the Pope "Antichrist," and publicly burned the bull of his condemnation in Wittemberg.

VII.

It was not only individually, but also when assembled in Council, that the bishops acknowledged the supremacy of the Pope. Never was

* Adv. Hær., v. iii, c. 3.

an Œcumenical or General Council held in which the Pope or his legates did not preside, and never was a decision universally received by the Church until it was approved by the Pope. As early as the First General Council—that of Nice—the legates of the Pope led the proceedings; and the First Council of Constantinople, at which neither the Pope nor his representative was present, did not obtain the title and authority of the Second General Council until its decisions in matters of faith, when compared with those of the Synod of Lateran held under the presidency of Pope Damasus, were found to correspond, and accordingly were approved by the latter. The Seventh General Council (the Second of Nice) refused to recognize a council of several hundred bishops held about thirty years previously, because “the then reigning Roman Pontiff, neither personally nor by his representatives, nor by apostolical letters had approved it—which is a necessary condition for councils.”

Resting, therefore, on the irrefragable testimony of Holy Writ and tradition, the Council of Florence, in 1439, gave this solemn decision:

“We hereby declare that the Holy and Apostolical Chair, the Roman Pontiff, has the Primacy over the whole world, and that the Pope of Rome is the successor of St. Peter, Prince of the Apostles, and true Vicar of Christ, head of the entire Church, and father and teacher of all Christians; and that to him, in the person of St. Peter, was given by Our Lord Jesus Christ the full power to guide, govern and direct the whole Church, as is also expressed in the holy canons and decrees of the General Councils.”

In weighing these and many other authentic proofs of the Primacy of the Roman Pontiff, Stolberg does not hesitate to say:

“No historical fact, either in ecclesiastical or profane history, rests on stronger testimonies or proofs than the authority, recognized by all Christendom, of the successors of the Apostle Peter in Rome over all the churches, from the East to the West.”*

As in our days the powers of hell are endeavoring, with redoubled fury, to overturn the Church—as if that were possible—and have therefore risen up against the foundation of the Apostolical Chair laid by God, and, by the diffusion of erroneous doctrines, seek to lead astray even the faithful in regard to the power of ruling given by Christ to the head of the Church, the Vatican Council issued the following decree:

“If any one, therefore, shall say that the Roman Pontiff has only the office of supervision or direction, but not the full and supreme power in the whole Church, not only in things that pertain to faith and morals, but also in those that relate to the discipline and rule of the

Church spread over the entire earth; or that he has only the principal portion and not the entire plenitude of this supreme power; or that his power is not ordinary and immediate, whether in all and each of the churches, or over all and singular the pastors and the faithful, let him be anathema.”*

It is, consequently, not surprising that the doctor of the Church, St. Ambrose, in explaining the fortieth psalm, should exclaim: “Where Peter is, there is the Church!” or that St. Jerome should say in his Epistle to Pope Damasus: “He that holdeth not with the Pope, holdeth not with Christ;” and no one will be surprised at the question asked by St. Cyprian in his book on the “Unity of the Church”: “Whosoever abandons the Chair of Peter, on which the Church is founded, how can he have the confidence to flatter himself that he belongs to the Church?” It is a matter of fact that in all times those who separated themselves from the Roman See were looked upon as apostates from the Church.

(Conclusion next week.)

The American Flag.

BY W. H.

In June, 1777, the national ensign was adopted. As to whether there was an emblem carried at the battle of Bunker Hill we know not, as different authors express different opinions about it—as one says: “The banners carried were as varied as the troops were motley.” We will first mention the painting of the American flag by Trumbull. It is a red flag with a white canton bearing a green pine-tree. One of the earlier banners bore the inscription: “He who brought us here will sustain us” on one side, while on the other was “An Appeal to Heaven.” Another design was a blue ground with one corner quartered by the red cross of St. George, in one section of which was a pine-tree.

On July 18, 1775, Washington was presented with a standard bearing the motto: “An Appeal to Heaven.” The same year a similar design was used for a revolutionary flag, with the addition of a pine-tree in the middle of a white ground. The Massachusetts’ government adopted this, and it became the flag of the American ships. The different sections of the country had different designs. The first one that appeared in the South was that of Colonel Moultrie; it was a blue flag with a white crescent in the upper left hand corner. Early the following year a similar flag, with the word

* Hist. of Rel., 10 vol., suppl.

* Sess. iv, c. 3.

"Liberty" inscribed upon it, was raised above Fort Moultrie.

The colors of the American fleet in 1776 were the rattlesnake banner, thirteen stripes with a rattlesnake and the words: "Don't tread upon me." Some of the commanders on the sea adopted banners; that of Paul Jones consisted of thirteen stripes alternate red and blue; the old banner of the French and Indian war was again used in 1775. This was a white flag with a rattlesnake cut into parts representing the colonies and the words "Unite, or die!" The next design was that of Colonel Gadsden, which was presented to Congress on February 8, 1776; it was a yellow flag with a rattlesnake in the middle coiled ready to strike. This also bore the words of warning: "Don't tread on me." Then came the Union Jack, the work of a committee appointed to prepare a design to be used on the ships of a fleet that was being fitted out; this was at the close of the year 1775. The new flag was hoisted at the Cambridge camp, January 2. On August 27, 1776, at the battle of Long Island, the British captured a small red flag with the motto "Liberty." This was another of the many that had been originated and adopted. The whole country was anxious to be under the inspiring influences of a national banner, and it was only necessary for some design to be adopted as the emblem of the New World for all these various mottoes and emblems to at once give way.

The last design, before the present one was adopted, was a white ground with a crossed sword and staff, the staff bearing a liberty cap and the motto: "Liberty or Death!" On June 14, 1777, Congress resolved "That the flag of the thirteen United States be thirteen stripes of alternate red and white; that the Union be thirteen stars, white on a blue background, representing a new constellation." At once the new flag was hoisted on land and sea, and the vast number of mottoes and banners disappeared, and the remainder of the war was fought under the stars and stripes, and every loyal heart found inspiration in

"The red of the rosy morn
When brightest, clearest days are born.
And if the lily fair and white
When dipped in dews of summer night,
The blue of clear and peaceful sky
When not a cloud goes floating by,
The stars of brightest glittering
All in that noble offering.
This emblem then shall ever be
The symbol of sweet liberty."

College Gossip.

—Right Rev. Bishop Foley of Detroit some time ago gave free scholarships to a couple of the city newsboys, and they will be sent to a boarding school out of town. The bishop generously says that in case these boys take hold with the right spirit and make good progress, he will give twelve more Detroit newspaper boys a free education in the same manner.

—The result of the Intermediate Examinations in Ireland for this year furnishes cumulative evidence as to the excellence of the Catholic schools in that country—an excellence not due to Government favor, but to native talent and the disinterestedness of the religious teachers. The Senior Gold Medallist is a boy from the Jesuit College of the Sacred Heart, Limerick; and the Junior Gold Medallist is Patrick Temple, of the Diocesan College of St. Columb, Londonderry, who made the remarkable score of over 91 per cent. of the total number of possible marks—an unprecedented feat. Clongowes Wood College, of the Jesuits, Belvedere College, Dublin, and the Christian Schools, Cork, held their usual high place in the competition. Among the girls, the first place in the middle grade was taken by a pupil of the Ursuline School of St. Angela, Cork. The Christian Brothers took twenty-nine exhibitions, eighty-four prizes and nine medals—a total of 122 rewards. This represents 20.6 per cent. of the exhibitions; 21.3 of prizes, and 18 per cent. of the medals awarded.

THE PATTERN OF THE SHINGLE.

When the angry passions gathering in my mother's face
I see,
And she leads me to the bedroom, gently lays me on her
knee—
Then I know that I shall catch it; and my flesh in fancy
itches,
As I listen to the patter of the shingle on my breeches.

Every tinkle of the shingle has an echo and a sting,
And a thousand burning fancies into active being spring
And a thousand bees and hornets 'neath my coat tail
seem to swarm
As I listen to the patter of the shingle, oh! so warm.

In a splutter comes my father, who I supposed had gone,
To survey the situation and to bid her lay it on;
To see her bending o'er me as I listen to the strain
Played by her and by the shingle in a wild and weird
refrain.

In a sudden intermission, which appears my only chance,
I say: "Strike gently, mother, or you'll burst my Sunday
pants."
She stops a moment, draws her breath, the shingle
holds aloft,
And says: "I had not thought of that, my son, just take
them off."

Holy Moses and the angels cast your pitying glances
down!
And thou, oh! family doctor, put a good, soft poultice on;
And may I with fools and dunces everlastingly com-
mingle,
If ever I say another word when my mother wields the
shingle.

—*Louisville Democrat.*

NOTRE DAME SCHOLASTIC.

Published every Saturday during Term Time at N. D. University.

Entered as second-class matter at the Post Office, Notre Dame, Ind

Notre Dame, November 1, 1890.

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.

Students should take it; parents should take it; and, above all,

OLD STUDENTS SHOULD TAKE IT.

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Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

—For a number of years past, Prof. Edwards has been engaged in collecting documents, old letters, manuscripts of various kinds and items from newspapers and periodicals relating to the University with a view to publishing a "History of Notre Dame" in connection with its golden jubilee in '92. We have been permitted to inspect a number of these documents and have found them of rare value and calculated to present a new and most interesting record of events setting forth the rise and progress of our *Alma Mater*. At the same time it is possible that much valuable assistance may be given by persons now away from Notre Dame to the Professor in the prosecution of this great work. Old students and others interested in the University, who may know of facts connected with the history of the Institution, or who may possess copies of newspapers or periodicals containing the same, will confer a favor by communicating with Prof. Edwards.

—Owing to the holyday on Saturday, the SCHOLASTIC is issued one day earlier this week. We are thus unable to give in this issue an extended report of the visit and stay of the Most Rev. Archbishop Ryan, of Philadelphia, who arrived at the College on Thursday evening. Needless to say that Notre Dame is honored by the presence of the distinguished prelate,

and all here extend to him their cordial and respectful greetings. We hope that this first visit to our *Alma Mater* will prove the forerunner of many another.

* * *

We regret, also, that we cannot notice this week the eloquent and instructive lecture delivered before the students on Thursday evening by the Rev. D. J. Stafford, D. D., of Cleveland, Ohio. The subject was "Eloquence in Shakespeare," and was handled in that masterly manner for which the distinguished divine is so well known. The lecture was greatly appreciated by all who attended.

The Way of the Transgressor is Hard.

The escapade of last Saturday night, though certainly something very much out of the usual order of events at Notre Dame, received from a Chicago paper much greater importance than it was really entitled to. The facts briefly are these: Thirty-two students, nearly all of the Preparatory Department and new to Notre Dame, had formed an agreement to run away to South Bend some dark night and "enjoy themselves," thinking that on account of their number they would be safe from the penalty—expulsion. But they found subsequently, to their bitter disappointment, that they were mistaken or misled. On Saturday night they disappeared from the campus and carried out their project. They returned at a late hour, and were left in suspense as to their fate the whole of the following day. On Sunday evening they were all summoned before President Walsh and informed that their offence could not be overlooked, and they should be prepared to leave the College forever. On Monday morning they found their trunks ready and carriages to take them to the city—and so they were sent home.

Such are the facts. Little or no excitement was created among the other students, the great majority of whom openly and manfully discountenance any such lawless proceedings. And upon the good spirit and sense of right and duty which generally pervade the student body, Notre Dame has relied, and has never been found at fault.

Among such a large number of students it must be expected occasionally to find a number of malcontents, or insubordinate spirits; but, thanks to the rigid, but withal mild discipline that characterizes the government of the University, these are observed; and as the days roll by they show

themselves in their true colors, and either give signs of improvement or make themselves obnoxious by infringement of rules. In the latter case, when the offence is of a minor character, they receive the simple punishment prescribed; or—as in the instance above referred to—where there is a flagrant violation of rules, one that threatens the general order of the house, they are summarily dismissed.

In this matter of discipline the authorities of the institution are inflexible, no matter how great may be the number of the offenders. It can never be said with truth of Notre Dame that she looks rather to the number than the quality of those admitted within her precincts. The reverse is the case. It matters little whether the number of students be four hundred, or five, or six hundred, the main requisite is that those placed in the institution be of good moral character and imbued with a proper sense of duty, or willingness to do what is right. And in this regard the authorities have received and will continue to receive the approbation and encouragement of all right-minded men, and of all students whose approval is worth having or deserving.

As we have said, much greater publicity has been given to the unfortunate occurrence than was necessary—and this in spite of efforts to prevent it. At the same time, the publication has not been without its good effect. President Walsh has received a number of telegrams from high ecclesiastical dignitaries and heads of institutions congratulating him upon the stand he has taken. A director of a well-known college telegraphs as follows, in words that may be taken as expressive of the sentiments of the others:

"Stand by your guns! Take not one of them back."

On the other hand, not a few telegrams and letters have been received expressing the keen regret experienced by the offenders, and begging for reinstatement. The following is a sample:

"—deeply regrets what he has done, and declares that he will accept any punishment if he is taken back."

Truly, the way of the transgressor is hard!

Discipline.

Education, in its true sense, does not consist alone in imparting to the mind a knowledge of certain sciences, but also, and chiefly, in developing and training the youthful mind in such a way as to render it capable, in the highest degree, of using its natural powers to the best advantage, and in accordance with the destiny,

temporal and eternal, of an intelligent being.

To do this it is not sufficient to provide learned teachers for the young—teachers who will initiate them into the mysteries of science, or train them up in the accomplishments which, however desirable when possessed in connection with sound principles and a well-balanced disposition, are worse than useless when found in one devoid of those qualities which constitute the good Christian citizen. It is, first of all, required to develop in the mind of the young a love of order, a habit of self-control, and a disposition to submit cheerfully to legitimate authority; for these qualities combined with knowledge and a proper religious training can alone render the accomplished scholar a useful member of society, and enable him to fulfil properly his destiny as a reasonable being created for a life of everlasting happiness.

But to develop those qualities which, though natural to man, are still too often but imperfectly brought out, on account of the restraint necessarily imposed upon the selfish propensities, a careful, constant and judicious training is indispensable.

This training we call *discipline*, and it essentially consists in a watchful guardianship over the growing man by those who, in a spirit of gentle firmness, check the impetuosity of the yet untrained temper, incite the lagging to exertion, and, in a word, by practical lessons, teach those under training the superior advantages of order, self-control and a dignified obedience to authority.

We need not stop to demonstrate the utility—nay, the necessity—of such discipline. We have but to glance over the records of crime, and trace back the history of the criminals, to be fully convinced that early discipline is necessary; for in ninety-nine cases out of every hundred it will be found that those who by their crimes have become a terror and a curse to society are persons whose early training in this particular was unfortunately neglected.

Some, it is true, who received careful attention in this regard while young, have been found in the ranks of crime, and others who were neglected afterwards became good and useful citizens; but these cases are exceptions in both instances, and due, undoubtedly, to peculiar circumstances, or to some extraordinarily evil or virtuous impulse of individual disposition. The rule is: as the youth is trained, so will the man be.

It is, no doubt, irksome, and often painful, to be checked in an outburst of youthful independence, and obliged to control those impulses

which would lead us to act contrary to good order and our own real interests, but a little reflection will show us that it is better for ourselves that it should be so; for unless we have acquired the habit of self-control we cannot hope ever to exercise much influence in society; and a habit of this nature cannot be acquired without doing violence to the selfish part of our nature.

The earnest students will see the advantages of good discipline, and instead of feeling angered and spiteful when corrected for a fault rather thank those who administer the correction. Future usefulness and respectability depend, in a great measure, upon it. B.

An East Indian Mission.*

Some forty years ago, several important missions in Eastern Bengal were confided to the care of the Congregation of the Holy Cross, and were attended by priests of that Order during a period of more than twenty years. The resources of the Fathers failing at the close of that period, their missionary work was entrusted to another Order. In 1887, in compliance with a request from the Propaganda, the Congregation resumed its labors in Oriental India, and a number of Fathers from the American and Canadian provinces proceeded to various parts of Bengal. In 1889, ten Sisters of Holy Cross, from Notre Dame, Indiana, went out to India to assist in the good work of evangelizing and educating the native youth, and were accompanied by the Rev. H. P. Peters, C. S. C., of Montreal. To Father Peters was assigned the charge of the mission of Akyab, in Birmah. The following extracts from a letter received from him give some interesting details relative to the manners and customs of the people among whom he lives, as also to the climate and the fauna and flora of his Eastern home:

"AKYAB, June 16, 1890.

"MY DEAR FATHER B—:

"Your very welcome letter reached me to-day. We receive only one mail a week, on Monday—or rather the mail is delivered on that day. We receive disappointments much more frequently than letters or papers....

"Akyab is one of the finest seaports in Birmah. It is surrounded by palm-trees, and guarded by mountains, all crowned with pagan pagodas. At the entrance of the Kaladou—a river as large as the St. Lawrence—there is a magnificent island that reminds one of the home of Robinson Crusoe. Even the goats of the great adventurer are to be found on 'Savage Island.' Akyab has a population of about fifty thousand, the majority of whom are Hindoos; the minority is made up of Mussulmans,

Birmese, Bengalese, Thibetans, Afghans, Kabylese, Ceylonese, Chinese, and about a hundred families of Europeans, or their descendants. About half of these last-mentioned are Protestants or infidels, the other half are Catholics.

"As to the climate, I was told in Europe that this was a veritable 'land of fire.' It is not so bad as that, although sometimes the heat is intolerable; less so, however, than in Bengal. Birmah, being situated along the Bay of Bengal, is more exposed to refreshing breezes—*refreshing* in a relative sense, for they are very rarely cool. The heat is continuous; we have it here winter and summer. There is more variety of temperature in Bengal, where in winter it is even quite chilly. So far as I am concerned, my health is excellent, and I do not suffer much from climatic influences. Still I have not altogether escaped. One is affected with a continual lassitude. When I say Mass at seven o'clock in the morning I am thoroughly exhausted at its conclusion. The vestments are too heavy for this country, and one leaves the altar with the perspiration running from every pore. I am obliged to bathe three or four times a day. A dozen cassocks hardly suffice to afford me the necessary changes. The cassocks are made of white muslin, as are our pantaloons, and the shirts—which we wear occasionally. Our head-dress is a large, white sun-hat; an umbrella is also necessary.

"The Mussulmans and the Hindoos are somewhat economical in the matter of costume. The poor wear only a yard of calico about their loins, and all children under fourteen go entirely naked. It is revolting at first, but, little by little, one becomes so accustomed to this primitive fashion that it is unnoticed.

"The Birmese proper are more modest. They are very fond of silks, and their choice of colors for 'loungeis' (a species of short petticoat), displays considerable taste. These Birmese, the real natives of the country (all the other tribes are immigrants), profess the religion of Buddha, or Confucius. They are more well-to-do than are the other tribes, who are for the most part extremely poor. It is seldom one sees a Birmese at manual labor, and the Lord knows how they manage to live! They are, however, very intelligent, and many occupy positions in the Government offices.

"There are in this city about fifty Buddhists' pagodas and monasteries. The monks have their heads entirely shaven, and in their togas of yellowish brown material, remind one of the ancient Roman senators. They are a depraved class, very ignorant and vagrant. During the last three months, about forty of them have been imprisoned for brigandage. The country is infested with great bands of brigands who seize every opportunity that presents itself of laying a strong hand on the coffers of the Government.

"The pagans are, for the most part, very respectful to Catholic priests. The Priest for them is pre-eminently the 'Padri Sahib,' and it is a common occurrence to see a Hindoo or a Buddhist kneel in the mud before a Catholic clergyman. They will not accord the same homage to Protestant ministers, although these latter sometimes wear our cassock to deceive the natives. The Buddhist monks practise celibacy, and hence the Protestant clergymen are known by the title of 'Mem walla Padri Sahib' (Wife-man preacher). . . .

"Fruit is abundant. The ananas, bananas, oranges, cocoas and tamarinds are delicious. The trees are large and grow to a great height. One of the banyan variety will cover an acre with its branches, which droop to the ground and again take root. Many of the trees are covered with beautiful flowers. The jowoul—as large as a European oak—is decked with clusters of purple blossoms, like an immense lilac. The 'torch of the forest' is covered with great flowers as red as blood, as is the cotton-tree. Vines and flowering creepers are also very common. The roof of my modest house is hidden by four species of these creepers bearing flowers of varied hue—white, purple, pink and scarlet. These vines trail down four sides of my dwelling, and give it the appearance of the Grotto of Calypso of which Fénelon has left us so beautiful a description.

"Unfortunately, however, these thick-growing plants are the homes of serpents, 'toektoes;' of lizards two feet

* From the *Annals of Our Lady of Lourdes*, published at Notre Dame, Ind.

long; of scorpions, rats, etc. We have no ceilings in our bamboo-roofed house. We spread a large cloth instead of a ceiling, to separate ourselves from the vermin and birds that build their nests beneath the roof—and also to avoid the misfortune which cost Tobias his eyesight. Two weeks ago we saw in my garden a serpent more than seven feet long, and about a foot in circumference. I lately killed a large centipede which had penetrated into my bedroom.

"All the houses here are built of the bamboo wood, and are raised ten feet above the ground as a preservative from fever. In consequence, to reach the *basement*, one has to ascend a staircase. I have not told you of the fever. Akyab is pre-eminently its home. Every one agrees in calling this city the most unhealthy locality in India. The fever known as 'arroucous' rages here permanently. It is really incredible! Fully three-quarters of the population are regularly afflicted with it, and it is accompanied with vomitings and dysentery. Other places in Birmah, and the missions of Bengal, are more salubrious. When on Sundays and holydays I see only half of my congregation attending divine service, I am satisfied that the rest are 'down with the fever.' The cholera is also very prevalent here, but it is not a source of fear. . . .

"The Sisters of Holy Cross, from Notre Dame, Indiana, occupy St. Ann's Convent, about a hundred yards from my church and presbytery. The location is good; we are almost on the seashore. . . . We established the League of the Sacred Heart here on the first Friday of June, consecrating all the children to that Divine Heart in presence of the Blessed Sacrament. The Feast of the Sacred Heart is the titular festival of my church. It is celebrated with Solemn High Mass, Benediction, consecration of adults to Jesus, acts of reparation, etc. What an admirable devotion it is, this to the Sacred Heart! It touches even the most obdurate of human hearts, and works miracles of grace innumerable. May God deign to reward the devout clients of His Divine Son by showering abundant benedictions on this poor mission! It has need of so many, both spiritual and temporal. . . .

"I believe there is not in the world a class more utterly indifferent to religion and its obligations than the descendants of Portuguese, whom we have here in considerable numbers. Their ancestors were, perhaps, good Catholics; but this generation, from their association with Mussulmans and Hindoos, has become worse than pagans. Our privations and fatigues, our isolation, the overwhelming heat,—all this is as nothing in comparison with the affliction of seeing this apathetic indifference. These Bengalese-Portuguese are the missionary's cross and scourge. It is discouraging, or would be, did one not have confidence in God, and the power of prayer. In the meantime, it costs one many a struggle to possess his soul in patience when dealing with them. . . .

"There is a very pious old woman here, a native of Bengal, who knew our venerated Father Verité—the founder of these missions, in 1850. She reveres Father Verité as a saint, and recently showed me a Rosary which she received from him, with the remark that whenever she uses it in praying for any favor she is infallibly heard. I readily believe it. . . ."

Books and Periodicals.

—Good literature for the younger readers of this generation means the best possible literature: and this, Messrs. D. Appleton & Co. have endeavored to provide in two series of books intended for readers between ten and seventeen years of age, but certain to prove of interest to all. In these series the best American writers offer interesting, wholesome fiction and tales of heroic deeds done by the midshipmen and junior officers of our navy. The series of fiction deals with American themes, and furnishes

sketches of life in our own country, thus appealing to the patriotism of American boys and girls, as well as to their love of incident and adventure. The naval series offers vivid pictures of exploits whose glory is a part of every American reader's heritage.

—*Scribner's Magazine* for November contains three remarkable illustrated articles of travel and adventure of widely differing characteristics, embracing Elephant hunting in Africa, a perilous voyage through the Cañons of Colorado (the first trip ever made from the source to the mouth of that river), and cruising with the White Squadron along the coast of France. Another unusual feature is an article ("A Day with a Country Doctor") written, drawn and engraved by the same man—Frank French. Training Schools for Nurses are described by Mrs. Frederick Rhinelander Jones, who has been interested in their organization from the very first. There is a long instalment of the anonymous serial "Jerry," and a short story by F. J. Stimson, the author of "Mrs. Knollys." Two sonnets on Cardinal Newman are by the aged Irish poet, Aubrey de Vere, and by Inigo Deane, a disciple and friend of the late Cardinal. A strikingly melodious, anonymous poem, "In Broceliande," and the last of Prof. Shaler's papers on "Nature and Man in America," are among the other features of the issue. Frederic Villiers (the English war artist), R. F. Zogbaum and Frank French illustrate single articles.

—The November *Popular Science Monthly* is even above its usual high standard of excellence. Herbert Spencer opens the number with an essay on "The Origin of Music" in which he discusses the opposing views of Darwin and others. The address of Prof. T. C. Mendenhall, as President of the American Association for the Advancement of Science, appears in this number. It is devoted to pointing out ways by which scientific men may become more useful and better appreciated, its title being "The Relations of Men of Science to the General Public." In a popular illustrated article on "The Root-tip," Frederick L. Sargent tells how the root of a plant makes its way through the soil, and takes up nourishment for the plant. "My Class in Geometry," by George Iles, is a specimen of practical geometry-teaching that is free from the usual dryness of the study. "The Logic of Free Trade and Protection" is discussed by Arthur Kitson, who criticises the protective theory as stated by Mr. Blaine, on the ground that it is not a logical outcome of existing facts. Alfred G. Mayer gives an interesting account of the "Habits of the Box Tortoise," with original drawings. In "The History of a Star," Prof. J. Norman Lockyer tells the most recent evidence that has been obtained in regard to the way in which nebulae stars and planets are formed. "The Use of Alcohol in Medicine" is opposed by A. G. Bartley, M. D., who has had much successful practice without it in the British army.

Personal.

—Most Rev. Patrick J. Ryan, D. D., Archbishop of Philadelphia, is a most welcome visitor to Notre Dame.

—Mr. George H. Craig, of '87, one time ye efficient Local Editor of the SCHOLASTIC, is now the genial and accomplished cashier of the Bank of Altona, Altona, Ill.

—Among the distinguished visitors during the week were: the Very Rev. J. Brady, Vicar-General of the Archdiocese of St. Louis, and Rev. D. S. Phelan, the accomplished Editor of the *Western Watchman*. Regret was expressed on all sides that their visit was so short. We hope the reverend visitors will be able to call soon again.

—James E. McBride, '68, of Grand Rapids, Mich., is the Republican candidate for Prosecuting Attorney of Kent County. If elected, he will worthily fill that important office. As a student and a gentleman he left a splendid record of his three years' course at Notre Dame, and his subsequent career has verified the promises of college life. The press of Grand Rapids speak as follows:

"He has become noted throughout the western part of Michigan, and particularly throughout Kent county, as an able trial lawyer, having had large experience in the practice of law in all its branches, and particularly in the trial of criminal cases, many of his successes being recorded in the reports of the supreme court of this state. He has been largely interested in public affairs, particularly of an educational character, having served eleven years as a member of the board of education of this city, and always with ability and satisfaction. His early training on a large farm to the duties and hardships of farm life has left him a sympathetic friend of the farmer and laborer, whose condition he can readily understand and appreciate, whenever it becomes an element in the affairs of the important office to which he will be elected.

Local Items.

—Snow!

—Winter?

—Erni and Mike carried the day.

—Old Boreas seems to be amusing himself, doesn't he?

—They packed up their traps like the Arabs, and as silently (?) stole away!

—No "Class Honors" or "List of Excellence" this week. Special branches appear in our next.

—The Bulletins have been made out and will be read in the various departments to-night or to-morrow.

—It is whispered that the St. Cecilians intend to distinguish themselves this year. We wish them every success.

—The new bulletins are spoken of by all as a great improvement on the old ones. The percentage in each class is given.

—The St. Cecilians held a special meeting last evening. The proceedings are kept secret, according to the wishes of the committee.

—The first snow of the season fell last Wednesday morning. It is likely that the weather-prophets' prediction of a hard winter will be verified.

—Two little "birds," perched on an iron fence, exposed to the rain, attracted the attention of the passers-by in South Bend the other night. They were glad to be restored to their nests even for a short time.

—Rev. Vice-President Zahm and Prof. J. F. Edwards went to Chicago on Wednesday to attend the Jubilee celebration of Archbishop Feehan. They returned to Notre Dame on Thursday, accompanying Archbishop Ryan of Philadelphia.

—The ordinary bicycle records, from one to four miles inclusive, were to have been made during the week just passed; but bad weather prevented the chance of riding showing itself. The safety records for one and five miles were given last week.

—The seventh regular meeting of the St. Cecilians was held on Wednesday last. Mr. Anson read a well-prepared criticism on the preceding meeting. An impromptu debate—"Resolved that honor is a greater incentive to duty than the fear of punishment"—was held, in which all the members participated. After this Father Walsh, who was acting as President, congratulated the members on their marked progress since his last visit.

—The fifth regular meeting of the St. Stanislaus' Philopatrian Association was held Wednesday evening, Oct. 29. The chief feature of the evening was a debate between the members as to which was the greater General, Grant or Lee. The cause of Lee was very ably defended by Masters B. Bates, C. Connor and A. Neef, while that of Gen. Grant was equally well sustained by Masters E. O'Rourke, E. Ball and H. Cheney. The judges reserved their decision till a subsequent meeting. Masters W. Dirkes and H. Yingst read well-prepared essays. Masters H. Leonard, E. Dorsey and P. Gibert were elected members.

—The third regular meeting of the Columbian Literary and Dramatic Society was held last Thursday evening, with President Gallagher in the chair. A program committee of five was appointed, consisting of Messrs. McKee, Allen, Cassidy, McWilliams and O'Neill. This was the first meeting that the new members attended, and the President, considering this fact, spoke at length on the advantages of, and the proper way to conduct literary societies. His remarks were of a sound nature, besides being interesting and instructive, and were highly appreciated by the members of the society.

—The Director of the Historical Department returns thanks to Bro. Emmanuel for a lot of coins secured from Father Fitzharris of New York; to Professor Gregori for a portrait of Cantis, the great historian; to Mr. E. Du Brul

for a handsome large photograph of an Assumption procession in Antwerp; to Mr. Castanado for souvenirs of Louisiana; to Mrs. Bennett for original letters written by Henry Clay; to Professor Egan for an elegantly bound copy of a rare edition of Theocritus printed in 1540; to Mr. F. H. Vennet, '77, for an Indian skull found a few days ago in a gravel pit on Vandalia line at St. Joseph's, Mich.; to Mr. L. Chute for a lot of newspaper clippings of historical interest; to Mr. King for copper coins; to Mr. Elmo Berry for a lot of confederate money.

—One of the best of the many good things done by Gregori of late is a strong portrait of Galileo Galilei just completed for Professor Edwards' collection of celebrated men. Susterman, an artist of the Rubens school, painted, from life, a speaking portrait of the famous Florentine astronomer and mathematician. When Professor Gregori visited his native land a few years ago he made a special study of the methods employed by Susterman when painting the portrait. He also secured a good photographic impression of the original to guide him in duplicating the picture. All who have seen the portrait pronounce it a masterpiece of vigorous work and life-like effect. Professor Edwards is to be congratulated upon having secured so valuable an addition to his collection of paintings.

—The fourth meeting of the St. Aloysius' Philodemic Society, held last Saturday evening, was one of considerable extemporaneous debating. After the criticism by Charles Gillen and the minutes were read the "Stace Memorial Meeting" was talked upon for some time. A recess was taken for five minutes during which time the program committee prepared a program for the above-mentioned meeting. When this was read the meeting adjourned. It was decided that on this (Saturday) evening the society would hold an open meeting in memory of the late Prof. A. J. Stace who was once a Philodemic. The following is the

PROGRAMME:

Address.....	Pres. Fitzgibbons
Declamation.....	J. E. Berry
Reading.....	F. B. Chute
Reading.....	H. C. Murphy
Reading.....	J. A. Wright
Essay.....	J. J. McGrath
Reading.....	W. Hackett
Declamation.....	P. Fleming
Remarks upon Prof. A. J. Stace.....	Rev. T. E. Walsh
Closing Remarks.....	Rev. Director O'Neill

—Speaking of the recent escapade on the part of some students, the *South Bend Tribune* has the following:

"Every summer Very Rev. Father Walsh has been president of Notre Dame University, he has looked after the students' morals as well as their intellectual welfare. No drinking is allowed, nor carousing of any kind. He has made the University a model one in this respect. If a liquor dealer sells liquor to any of the students he is immediately brought to face the law by President Walsh, and the dealers, knowing this, it is difficult for any of the students to get liquor in this city. His firm stand for good morals, along with a good education, has brought the

University into great favor with parents. A bad student morally is not admitted, if his character is known, for Notre Dame is not running a reform school. But, occasionally, one is admitted through misrepresentation, as to his character, and such a student is likely to cause trouble until summarily fired. The present trouble is the result of some misdemeanors on the part of some of the students who came to the city last Saturday night without permission. On Saturday afternoon they put their heads together, to the number of thirty-two, and decided upon having a glorious lark that evening. As darkness was enclosing the University, these thirty-two young men silently stole away and came over to the city. They had a great time; so great, in fact, that two of the boys had their greatest time trying to go back to the University. The South Bend tangle-foot had been too much for them, and they became intoxicated. The matter reached the ears of the Faculty, and a Faculty meeting was held Sunday night at which it was decided to expel the two who had been drunk. This course did not suit some of the boys, and they informed President Walsh that whatever was meted out to one should be given to all, and that if the two boys were expelled the rest would go also. Father Walsh told them they could go, as the discipline of the University must and would be preserved. The boys went, and they are now a sorry-looking lot of young men. Most of them have been spending their time in the city, guests of the Oliver House, some of them guests by compulsion. Officer Cassidy has been lending a fatherly hand to the boys, getting their tickets out of the pawn shop, taking care of their clothes, and such other acts of fatherly kindness as could be performed.

"One of the boys has been around the hotel all day without a coat, while one or two others have received instructions not to leave their rooms. It is thought that all will be sent to their homes before night, as they will not be taken back to the university, at least for the present. Father Walsh was seen this forenoon by a *Tribune* reporter, and stated that discipline would be preserved at any cost. 'It is better,' said he, 'to have a small attendance at the University with good discipline than a large attendance without it. The rules will be preserved at any cost.'"

—MOOT COURT.—In giving judgment *in re* Kent *vs.* M. C. R.R., the court (Judge Hoynes) said: "The company provided the torpedoes for a proper purpose. It gave the servants authority to use them only for such purpose and only in a proper way. The servant took them on this occasion for a wanton purpose of his own. He wanted to see what the effect of an explosion would be—a mere childish amusement, to say the least. What he did was not done in the performance of any duty. It was not done with a view to benefit the railroad company. In point of fact, the use he made of them was not warranted, and it was a useless destruction of its property. He made use of the agencies put into his possession by the company for his own gratification. The employer is certainly not liable for everything that an agent does because he put the servant in possession of instrumentalities which may be misused. Should any other view be taken, it would follow that a master would be liable for all the wrongful acts of a servant put in charge of a horse and carriage. Whereas it is well settled that a servant may, in driving his master's horse and causing an injury by his negligence depart entirely from the scope of his authority, and the master will not be liable (Addison on Torts, sec. 550). The conclusion must be that upon this point the theory of the court in Ohio is not warranted by the weight of adjudication, nor by the authority

which it cites. The act must be deemed entirely out of the scope of the employment, the same as if the servant put the torpedo into his pocket and dropped it in a crowd of people while going home; or left it in a part of the city where people were accustomed to pass, and somebody took it up, and so by it injured. Such acts would certainly not be considered within the scope of duty, so as to render the employer responsible. Hence the ruling of the court must be: the demurrer should be sustained."

Roll of Honor.

SORIN HALL.

Messrs. A. Ahlrichs, Allen, Burger, Berry, Blackman, Brady, Bachrach, Brelsford, Bovett, Cavanagh, Cartier, Clayton, L. Chute, F. Chute, J. Dougherty, DuBrul, Fitzgibbon, C. Gillen, Hackett, Herman, Hummer, Hoover, Hempler, Howard, 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, Tivnen F. Vurpillat.

BROWNSON HALL.

Messrs. E. Ahlrichs, Aarons, Bundy, Blameuser, Bell, Benz, Burch, Cassidy, Castanado, Correll, Combe, Carroll, T. Coady, P. Coady, Cottey, Colton, Cartier, Dela Pena, Dechant, Dahler, Dacy, Devanny, Daniels, Frizzele, Field, Fleming, Guertin, L. Gillen, Gruber, Gaffey, Heinemann, Hennessy, Heard, Hauski, Houlihan, Hubbard, Henry, Joslyn, Jacobs, C. Keyes, Kearns, J. King, Karasynski, Keenan, Kyle, Kellner, M. Kelly, T. King, Lesner, Layton, G. Long, Langan, F. Murphy, Myler, Mauly, Mock, Mug, Mitchell, Mahany, Maurus, Magnus, McAuliff, H. Murphy, McDonnell, F. McKee, J. McKee, McConlogue, McGonigle, Miller, J. Newman, Olde, Otero, O'Shea, S. O'Brien, Powers, Paris, Philips, Parker, Roper, Richardson, Rebillot, Rudd, Roberts, Robinson, Statton, J. F. Sullivan, Scholfield, Sanchez, Spalding, Tenn, V. Vurpillat, Vidal, Vital, White, Wall, Wood, Weakland, Youngerman, Zimmerman, Zeitler.

CARROLL HALL.

Messrs. Ayer, Booher, Burns, Bolland, Ball, E. Bates, Brady, Zoehrlaut, Zinn, Boyd, B. Bates, Boyle, Casey, Carney, Faornton, W. Connor, Cregier, Connolly, Connell, Collins, Cummings, Chassaing, DuBois, Delany, Dempsey, Dorsey, De Lormier, Ellwangen, Foley, Fitzgerald, Alfred Funke, Arthur Funke, Fox, Gerlach, Gillon, J. Greene, Garennnes, A. Greene, Glass, Hill, Hack, Hannin, Hagus, Healy, Hoerr, Haddican, Jackson, Kennedy, Kearney, Leonard, Luther, Mitchell, Mattox, Molitor, Marr, A. McPhillips, McDonnell, Mattes, W. Nichols, Neef, O'Neill, O'Rourke, O'Mara, Pope, Pomeroy, Palmer, Prichard, Quinlan, Quill, Russell, Roper, Reilly, Scallen, Sugars, Stokes, Schillo, Stapleton, E. Smith, Treff, Tucker, Thorn, Teeter, Weinmann.

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, Lounsbury, T. Lowrey, G. Lowrey, Longevin, McPhee, Myers, Maternes, McGuire, McIntyre, 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, Wolf, Warburton, White, Washburne, Windmuller, Zoehrlaut.

St. Mary's Academy.

One Mile West of Notre Dame University.

—In the competition held last week in the fourth German Class, those deserving honorable mention were the Misses Green, L. Kaspar, McGuire, C. Kaspar, Kingsbaker, Churchill, Augustine and O'Mara.

—An esteemed and welcome visitor at St. Mary's during the past week was Rev. Luke J. Evers, of New York city. During his stay at the academy he visited several of the classes, and expressed himself as well pleased with their work and methods.

—That the members of the Junior Preparatory Grammar class are determined to become masters of the "Queen's English" is evident from a recent competition, in which the following pupils distinguished themselves: Misses L. Holmes, I. Mabbs, C. Robbins, E. Dennison, M. Fossick, M. Hickey, K. Hamilton, I. Waldron, A. Girsch, and N. Smyth.

—With all his old-time grace and courtesy, Very Rev. Father General presided at the academic meeting Sunday, Oct. 26. The marked improvement of the pupils in grace of movement and salutation did not escape his observant eye, and, as an incentive to further effort in that direction, he reminded them of Virgil's famous line: "The true goddess is revealed by the manner of walking." After the calling of the notes, Miss J. English read, in a well-modulated voice, and with her wonted modest demeanor, an article entitled "A Priest Forever." She was followed by S. Meskill who recited "The Two Church Builders" in a creditable style, after which Katie Hamilton read a metrical address from the Sodality of the Holy Angels. Among the welcome visitors were Very Rev. Father Corby, Rev. Fathers Zahm and Scherer. The remarks of Rev. Father Zahm—always interesting and instructive—were thoroughly appreciated, conveying, as they did, the important lesson: "Do well what you do."

The Month of October.

To the Holy Angels is the beautiful month of October specially dedicated by the Church; and to the Queen of Angels do all hearts turn in loving devotion. Angelic spirits seem hovering near in the soft, autumnal air, and one almost hears the flutter of their wings as they speed from earth to heaven with the countless rosaries that bind men's hearts to Mary's throne.

The year fast passing away seems to renew itself, and the spirit of May sends new life into the very leaves, making them blush into beauty,

as they swing in the golden light of October. Their varied charms are a fitting tribute to the many feasts of our Mother Mary, which are presented to our hearts' devotion during the month. The festivals celebrating the Purity, the Maternity and the Patronage of Mary lead the soul from week to week, while "Our Lady of Victories" promises a wealth of blessings to those who keep "in spirit and in truth," the month of the Holy Rosary.

Father Ryan, the poet-priest, gives the experience of all children of Mary in his beautiful lines entitled "My Beads," in which he says:

"Ah! time has fled, and friends have failed,
And joys have died; but in my needs
Ye were my friends, my blessed beads!
And ye consoled me when I wailed.

"For many and many a time, in grief,
My weary fingers wandered round
Thy circled chain, and always found
In some Hail Mary sweet relief."

Let us practise faithfully the devotion of the Rosary; and, honoring the Mother, we cannot but be near her Son. What more could we wish than to be near in life and in death to Jesus and Mary!

Diversity of Tastes.

The summer tourist who, on his flying visits from place to place, chances to alight in Boston, seldom fails on his round of sight-seeing to visit the beautiful suburbs of that most refined and cultivated city. His visit is scarcely complete without a short drive through the well-kept parks and shaded avenues, or a glimpse, at least, of the ideal homes, many of which are the residences of noted men of letters, scholars, artists and musicians. One of these short drives brings the sight-seer to a gradual incline known as Milton Hill, from the summit of which the distant waters of Boston Harbor may be seen sparkling in the sunlight, while in the distance the white sails seem bent on a race with the foam-crested waves for that unattainable goal—the far-off horizon.

Upon this height, the resort of so many travellers, the student of human nature finds ample scope for exercising his powers of observation. One of the number of tourists will detach himself from the rest, and stand silently gazing at the tints of sea and sky with feelings unknown save to poetic natures; others admire the "bird's-eye view" of the city, and single out the various places of interest which are visible from this stand-point, while practical men of busi-

ness make favorable comment upon the admirably laid streets below them, the different styles of architecture, landscape gardening, etc.; but by far the greater number merely gaze around them with a nod of approbation, pronounce the view "very pretty," and hasten away to luncheon or some other occupation, more practical than sight-seeing in its bearing on life.

How true it is that tastes differ! and to the student of human nature, Milton Hill is but a type of every point from which observations are taken by the curious multitude; for all arts, professions and avocations are subject to the varying tastes of mankind, illustrative of which assertion is the following example: A visitor while passing through one of the great universities is attracted, in a room devoted to certain of the sciences, by the large number of students busily engaged, aided by the wonderful power of the microscope, examining into the "whys and wherefores" of life. He pauses at the side of one who is absorbed in the examination of some repulsive entomological creature, while near him are various other specimens of like nature waiting his attention, all entertaining to him, without doubt, but at the mere sight of which the visitor quickly moves away to where another student is searching into the delicate mechanism of a rose petal, while the bright-hued wings of a butterfly and a cocoon of the silkworm close at hand tell that they also are to come under investigation. A third scholar is examining a rock containing fossils, while still a fourth has the commonplace, though always interesting, grain of corn under the lens.

Passing on yet farther, we come to a prism which an instructor is carefully adjusting, in order that it may exercise its wonderful properties and decompose the ray of light which falls upon it into the beautiful colors of the rainbow. As we watch the proceeding with interest, the prism has been placed at the proper angle, and upon a screen is thrown an irised bar, perfect in its tints and lines. The professor next places a second prism in a certain position near the first, and white light is the result, and with that light there comes to our mind a partial explanation of the diversity which characterizes man in the exercise of his taste. All do not view persons and objects from the same point, and for a proper appreciation of beauties and powers a certain angle alone will give true results. In studying disposition, for instance, one views a person's actions at a wrong angle, and his best traits remain unseen, or his qualities are examined when placed near those of one which have a neutralizing effect, and plain white

light, untouched by the violet of nobility or the gold of charity, is thrown upon life's screen. But as it sometimes happens that a person comes who understands the qualities of the prism, knows the proper angle at which it is to be placed in order that the primary colors may be viewed to the best advantage, so sympathetic souls are sometimes to be found who with quick intuition, which amounts in some cases to almost an added sense, understand at once the means of drawing out those beautiful traits which lie hidden in the sensitive, retiring nature, and the harmonious tints developed in this process become a source of surprise and gratification to all beholders.

In the world of literature do we find another proof that there are as many tastes as there are readers; and, applying the example of the prism in this case, we cannot but conclude, with sadness of heart, that there are many who care not to read that which if analyzed gives out the colors of truth and beauty, but rather those works which dazzle the eye with their seeming brightness, but which when they reach the heart can never be recomposed into the pure white light of truth.

Again, what a diversity of opinions do we not find among men regarding that which comes alike to all—death; “that sinless, stirless rest, that change which never changes!” The faithful follower of Mahomet longs for the wondrous Paradise of Allah, with its perfumed fountains, its ravishing music, its delicious fruits and its dark-eyed houris; the Indian dreams of a “happy hunting ground”; the atheist shudders at thought of the cold, dark tomb, where, as he believes, all things have an end. Of the Christian, a poet says: “The ancients dreaded death, but the Christian can fear only dying.” He views from the summit of life's years the panorama of the world spread out below him, and as its outlines grow dim in the mist of time, the beauties of the celestial city break upon his spirit's eyes, and he goes towards its opening gates “sustained and soothed by an unfaltering trust, like one who wraps the drapery of his couch about him, and lies down to pleasant dreams.”

CATHARINE MORSE.

(*First Senior Class.*)

Roll of Honor.

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

SENIOR DEPARTMENT.

Misses E. Adelsperger, Anson, Allen, Buck, Bassett, Bero, Brady, Breen, Bradford, Black, Bonebrake, Currier, Coleman, Charles, Chase, Churchill, Clayton, Cohoon,

Cochrane, Campbell, Cowan, Crilly, Call, Dority, Deutsch, E. Dennison, B. Du Bois, L. Du Bois, D. Davis, Dempsey, Donehue, M. Donehue, Dougherty, Eisenstädt, Evoy, Fehr, Fitzsimmons, Griffith, Green, Galvin, Horner, C. Hurley, K. Hurley, Hurff, Hughes, Haitz, Howe, Maude Hess, Mollie Hess, Minnie Hess, Hutchinson, Hanson, Hunt, Hopkins, Kimmell, Kirley, Kieffer, Kasper, Kingsbaker, Kinney, G. Lauth, Lewis, Lerdwig, F. Moore, K. Morse, M. Moynahan, A. Moynahan, Murphy, M. Moore, Murison, McCormack, Mullaney, McCune, N. Moore, S. McGuire, A. McPhillips, Nacey, Nester, Nickel, Norris, Niemann, Naughton, C. O'Brien, O'Leary, Patier, Pugsley, Pengemann, Quinlan, Quirk, Quinn, C. Ryan, A. Ryan, G. Roberts, M. Roberts, Rentfrow, Root, Rizer, Ruger, Spurgeon, Stokes, Smyth, Sanford, M. Schermerhorn, Thirds, Tipton, H. Van Mourick, R. Van Mourick, Violette, Wile, G. Winstandley, B. Winstandley, M. Wagner, Whitmore, Waldron, Young, Zahm, Bunbury.

JUNIOR DEPARTMENT.

Misses Augustin, M. H. Bachrach, Boos, M. Burns, A. Cowan, Coady, Clifford, M. Davis, A. Dennison, B. Davis, Doble, Fossick, Gilmore, Girsch, K. Hamilton, Hickey, Holmes, Hammond, C. Kasper, Kellner, Kelly, Meskill, McLoughlin, Mabbs, O'Mara, Palmer, Quealy, Scherrer, J. Smyth, Tormey, Van Liew, N. Wurzburg, E. Wagner, White.

MINIM DEPARTMENT.

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

SCHOOL OF ART AND DESIGN.

HONORABLY MENTIONED.

ELEMENTARY PERSPECTIVE.

2D CLASS—Misses Fitzpatrick, Dempsey.

3D CLASS—Misses Kimmell, S. Hamilton, Stokes, M. Violette, E. Dennison, Clifford, Cooke, Ruger, E. Evoy, Bassett, M. Burns, Robbins, E. Wagner, Breen, Schaefer, K. Ryan, Hanson, L. Kasper, Bonebrake, Scherrer, A. Girsch, Neimann, Charles, L. Du Bois, Fehr, K. Hamilton, Mestling, Kenny.

WORKING IN CRAYON.

2D CLASS—Misses Horner, K. Hurley.

3D CLASS—Miss Mullaney.

PAINTING IN WATER COLORS.

2D CLASS—Miss Hurff.

OIL PAINTING.

3D CLASS—Misses M. Murphy, Tipton, M. Hess, M. Witkowski, Pengemann.

GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses E. Dennison, Kimmell, Thirds, Cooke, Evoy, Cohoon, Murison, Coleman, Churchill, Tipton, Ruger, E. Adelsperger, M. Schermerhorn, Quinlan, E. Campbell, Charles, Buck, Black, Wolff, Kirley, Kingsbaker, M. Hess, M. Wagner, Rizer, H. Van Mourick, L. Du Bois, B. Du Bois, M. Donehue, A. Moynahan, G. Cowan, Waldron, Johnson, K. O'Brien, Chase, Hunt, Norris, R. Whitmore, Sanford, Galvin, Bradford, A. McPhillips, Young, Hughes, Hopkins, L. Kasper, Breen, N. Moore, N. Schermerhorn, Pengeman, S. McGuire, Beach, Butler, Grauman, Quirk, Margaret Donehue, McCormack, M. Roberts, M. Byrnes, McCune, B. Winstandley, Green, Brady, Fitzsimmons, Crilly, E. Cooper, Kenny.

JUNIOR DEPARTMENT.

Misses Clifford, B. Davis, E. Wagner, Mabbs, Doble, Schaefer, Quealy, Robbins, Fossick, Holmes, A. Cowan, N. Wurzburg, Meskill, O'Mara, N. McGuire, L. Adelsperger, Hickey, E. Burns, A. Dennison, M. Bachrach, M. Davis, Boos, E. Campbell, Gilmore, Van Liew, Augustin, K. Hamilton, Silvey, Soper, Bartholomew, A. Girsch, K. Kellner, White, Mills, Coady, Crandall, S. Smyth, N. Smyth, McLoughlin, M. Cooper, C. Kasper.