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## Historic Ivy.

BY ELEANOR C. DONNELLY.

(To my dear young friend, Miss Nettie Du Hamet, of  
Washington, D. C.)

Ivy from *Sunnyside*, from the classic wall  
Of Irving's study,—round his window twined!  
Dear little friend, from out your letter fall  
The treasured leaves. Tender your thought and kind.

Tender the memories that with you roam  
Along the Hudson, through the storied shade  
Of *Sleepy Hollow*; or, to that last home  
At Tarrytown, where Irving's dust is laid.

Like some enchanter's wand, this ivy spray  
(These precious little leaves of dusky green),  
Recalls that distant, well-remembered day  
When, 'mid the charms of Abbotsford's lov'd scene,

The gifted Scott to Irving's hand conveyed  
A root of ivy, rich with hallowed earth,  
Shoot of the "rare old plant," whose mantle made  
A glory round the Keep at Kenilworth.

Dear spray of that historic plant begot!  
Long nurtured by a great and gentle hand,  
It grew, and climbed, and twined about the spot  
Where Irving lived and wrote. Its leaves were fann'd

By his warm breath. Alas! the while he sleeps  
In God's blest Acre,—sleeps and dreams no more,  
A living thing, the cherished lichen creeps,  
And, deathless, shades his ancient library door!

—Sweet Nettie, dost thou crave a little leaf  
In mem'ry of a friend?—be of good cheer,  
Thine ivy, here, is set in bass-relief;—  
Irving and Scott have bless'd thy *souvenir*!

THE arrows of envy and detraction do not  
pierce the hearts of those to whom they are di-  
rected before first piercing that of Jesus Christ.  
—*St. Vincent de Paul.*

## Lamennais and His System.

BY L. I. MILLER.

Lamennais was a man of a highly-gifted in-  
tellect, and displayed his brilliant talents in his  
"Essay on Indifference in Matters of Religion,"  
which gained for him great celebrity in France.  
His admirers put him on the same level with  
Chateaubriand and De Maistre, and, further-  
more, style him a second Tertullian. Perhaps  
the picture is over-colored in placing him in the  
same sphere of intellectual greatness with Cha-  
teaubriand and De Maistre. Chateaubriand, by  
his writings—but particularly by his "Genius of  
Christianity"—obtained universal fame, and his  
name will live as long as that celebrated work  
will be read. We, moreover, think that De  
Maistre is considered, not only a man of rare  
mental qualities, but one of the most renowned  
writers in France. Tertullians, in our time, are  
hard to find; and to compare Lamennais with  
Tertullian shows a lack of good judgment.

Tertullian, says Darras, studied all the sciences,  
and succeeded in each of them. His style—lively,  
concise, energetic, brilliant in metaphors and  
novel thought, and in expressions of an always  
happy audacity—recalled the thunders of De-  
mosthenes in the language of Tacitus. It would  
seem that if Logic wanted to choose a style of  
eloquence she would select that of Tertullian.  
In his writings, each word is a sentence, each  
argument a victory. We do not wish to depre-  
ciate the brilliant parts of Lamennais, but believe  
that he had been one of the rising men of  
France; and, like Chateaubriand, De Bonald and  
De Maistre, he might have acquired great liter-  
ary fame, and might have done much good, not  
only for his country, but for society in general.

Though his literary career was promising and reflected great credit on himself, as long as he remained within the domain of true philosophy, yet when he left the path of truth, he marred his former glory and drew upon himself the condemnation of all right-minded men.

In another "Essay on Indifferentism" he was misled, doubtless by the generous illusion that he might do away with all the old systems of philosophy, and compel the unbeliever to bow to the yoke of faith.

Lamennais claimed to make the common consent of men an infallible criterion of truth. The discussion to which this doctrine gave rise is well known, and also the unfortunate end of the author. The infidel party, laboring to weaken the influence of the Church, to undermine and destroy Christianity itself, hailed the teachings of Lamennais, and—at least in as far as he made the common consent of men the criterion of truth—enlisted under his banner. On the other hand, he raised a host of opponents who vehemently assailed his errors. Thus the unfortunate man, upheld and encouraged by the enemies of religion in his way of error, became a tool in the hands of the infidels and was considered one of their champions.

We can hardly suppose that Lamennais intended to do away with supernatural religion or Christianity; but his doctrine that the common consent of men is an infallible criterion of truth saps and destroys the supernatural order; for Christianity teaches the truth of supernatural revelation, which in part belongs to the supernatural order—as, for instance, the doctrine of a Triune God, of the Incarnation, etc. The only common consent in relation to the truths which Christianity teaches is the consent of the members of the Catholic Church, who, in order to be within her pale, must believe all the truths which God has revealed and which the Church proposes to us to be believed. Every one knows that outside of the Church there is no unity of belief, no unity of faith, but a variety of conflicting opinions; therefore, to say the least, the first part of Lamennais' proposition is false.

The second part of his proposition is equally false, namely, that the common consent of men or mankind is an infallible criterion of reason, because it destroys individual reason and grants it only in the aggregate or to men in general. In order to understand the question more clearly, we must have an accurate idea of reason. Reason is an intuition of principles, or a faculty of the soul by which it sees self-evident truths—such as *two and two make four; the whole is greater than any of its parts*, and many other

truths of this sort. Now, it is self-evident to everyone, who has not lost his reason, that truths of this nature are common to each human individual, even to men living in an uncivilized and savage state. It is a great mistake, and shows a great want of philosophical acumen, to confound simple reason with reasoning or discursive reason, because discursive reason is a deduction from first principles or self-evident truths, and the truths thus derived are called transcendental or scientific truths.

From what has been said we naturally are induced to examine the nature of the primitive elements of thought. Though this is a knotty and intricate subject, and has caused much bitter controversy among philosophers, yet we think it can, at least to some extent, be greatly simplified if viewed in a proper light.

We must have thought in order to examine the origin of ideas, because we have nothing ulterior to thought; but we cannot without a thinking principle, the soul or mind. We must, therefore, with the psychologists take the soul for our starting point. But the psychologists, if we understand them rightly, recognize no preserving power or creative act in their explanation of the origin of ideas; or if they do, they do not use it in connection with the soul; hence they make the soul self-sufficing, which is not admissible. It would not be difficult to prove that God created the universe and all it contains; but as He created it He upholds or sustains it by His creative or preserving act, as is evident from the fact that He created it; and His same almighty power that brought all things into existence is required to hold them in existence, otherwise they would fall back into their original nothingness.

Let us hear what St. Thomas says in relation to this subject. I give a passage quoted by Zigliara:

"It is necessary to assert, in conformity with faith and reason, that creatures are preserved in their being by God—and evidently by a positive preservation—as they depend on Him, and without Him they cannot exist. The existence of all creatures depends on God in such a manner that without His preserving act they could not exist for an instant, but would fall into non-existence."

In his *Summa* he says: \*

"I would answer by saying that God is in all things, not indeed as a part of their essence or accidents, but as an agent that acts upon it (the essence). It behooves, therefore, that every agent be immediately joined to that on which he acts, and acts upon it. Hence it is proved in physics that motion and mover are simultaneous. But since God exists (is) by the necessity of His essence, it behooves that what is created is the effect of His power, as fire is the effect of heat. This effect God causes in

\* *P. I., A. I., Q. 8.*

things, not only when they commenced to exist, but as long as they will be preserved in their being, just as light is caused in the air by the sun, the air will be illuminated. As long, therefore, as a thing has being, so long it behooves that God is present with it according to the manner of its being. But being is the more intimately connected with a thing the more deeply it is within it, since it is the form in relation to all that is within the thing as is clear from what has been said above. Hence it behooves that God be closely in all things."

It is clear from St. Thomas that before we can have thought, we must have being in His creative act, and not by identification, for that would be rank pantheism, but as a distinct agent and not as a part of the essence or accidents of creatures, or anything created.

Hence, without being in His creative or preserving act, the mind could not exercise its thinking faculties, nor could the soul, or any other created object, exist for an instant, but would fall into annihilation. Being in His creative act must therefore be given to the mind in order that it may be enabled to exercise its thinking faculties. But we are gravely told that this is ontologism, and therefore condemned by the Holy See. What is ontologism? Ontologism takes *ens simpliciter* or God for its *philosophicum principium* or starting point; and this principle excludes creation and consequently the creative act of Being, and as such has been rightly condemned by the Holy See. It may be interesting to state the condemned propositions of the Louvain professors:

(1) "An immediate knowledge of God, at least habitual, is essential to the intellect, so that without it nothing can be known, since it is the light of the intellect. (2) It is that which is in all, and without which we can understand nothing: it is the Divine Being. (3) Universals considered from the part of the thing (*a parte rei*) are in reality not distinguished from God. (4) Coeval (*congenita*) knowledge of God, as simple Being, eminently involves all other knowledge in an eminent mode, so that through it every being under every respect may be implicitly known. (5) Every idea is only a modification of the idea by which God, as Being, is simply understood. (6) Created things are in God as a part in the whole, not indeed as in the formal whole, but in the infinite and simple whole, which is, as it were, without division and diminution, and places its work, *ad extra*, out of itself. (7) Creation can thus be explained: God, by a special act itself, by which He Himself understands the act as distinct from a determinate creature, man, for instance, produces creatures."

Though we must have the creative act of Being not only to have thought, but for our very existence, yet we have no *a priori* knowledge of Being; but we can only know that Being preserves, upholds us and all things by discursive reason, and not by reason as a faculty of the soul-seeing, self-evident truth. Where is your ontologism now?

(TO BE CONTINUED.)

## The Pope.

BY J. M. T.

(CONCLUSION.)

### VIII.

The influence of the papacy has been felt in such a manner through every century of the Church that we see in it the faithful mirror of Christianity in past ages. *Le Pape et l'Eglise c'est tout un*—"The Pope and the Church are one and the same," said St. Francis de Sales. This dogmatical assertion is the clearest *resumé* of Christian annals. As the spirit of the family is seen in the father, so the spirit of the Church may be judged from the acts, the doctrines, and the morals of the papacy.

To form an idea of the primitive morals of Christianity, and of how it was circumstanced in the three centuries of persecution, one need only consider the series of Roman Pontiffs, from Linus, the immediate successor of St. Peter, to Melchiades, those thirty-one indomitable athletes resisting unto blood, in the words of the apostle—making few laws, but showing, when the occasion required it, that discipline must be enforced, as witness Victor, Stephen and Marcellus. They show forth what was the Church of their days, as we see her described in the history of Eusebius, the acts of the martyrs, the epistles of St. Cyprian and the teachings of St. Irenæus.

In the age of Sylvester, Julius, Siricius, Innocent, Celestin, Leo, Gregory the Great, the spirit of the whole hierarchy is reflected in these great legislators of doctrine and discipline at the time when the Church, emancipated by the emperors, was laying the foundation of her written laws and vigorously suppressing those heresies that attacked the Sacred Humanity. Shortly afterwards Gregory II. and III., Adrian, Leo III. and Nicholas I., laying their hands on the constitution of the West, did on a large scale what the bishops and the abbots were doing within their limited spheres: so that whilst the bishops are consolidating France and Spain into regular governments, and the monks England, the Popes do the same for all Europe. In the tenth century the miseries of the Roman Church are lamentably reproduced throughout all Christendom. During these unfortunate times, when the majesty of the Apostolic See was eclipsed, the timid eye might fancy that the star of Christianity had set, when, lo! the heroic Gregory VII. appears and, restoring sanctity on the throne of the prince of the apostles, he revives discipline and the morals of ecclesiastics, which

had been declining on every side. After him that brilliant constellation of great Popes—Urban II., Paschal II., Alexander III., Innocent III., Gregory IX., Innocent IV.—shines out brightly; and, in the councils that were held, restored full vigor of life to the Church by the promulgation of canons dictated by the spirit of God, or decretals in which it is hard to say which shines forth most brightly, a superhuman equity or a profound knowledge of right; while at the same time, by their paternal influence, they organized those Middle Ages which have bequeathed us such great works.

When, later on, by divine permission, the Holy See was transferred to Avignon for a short period, whilst the Roman court lost thereby in dignity, the reins of discipline became relaxed, and simony and disorder amongst the secular and regular clergy began to prevail. There seemed to be no remedy so long as the Supreme Pastor was not seated on that blessed mountain, from the summit of which he had been commanded to keep watch over the entire flock. That eclipse followed, which for forty years hid from the eyes of the people the face of the Sovereign Pontiff on his eternal throne,—a fearful trial, a terrible foretaste of the chaos into which a culpable revolt was soon to plunge one half of the West. During those days so sad to look back upon, the people seemed to be wandering like sheep without a shepherd; they were crying out for the *reformation of the Church in her head and in her members*; but the cry was not sincere in the mouths of many. Unity is at last restored; but *whilst men were asleep*, that is to say, whilst Leo X., successor of those few Pontiffs who forgot that the holy austerity of the Gospel was the true support of their power,—whilst Leo X. held the reins of ecclesiastical government very loosely in his hands, *an enemy sowed tares in the field*. God again saves His Church by means of the papacy. Convoled by Paul III., the Council of Trent vindicates the dogmas that had been attacked, and powerfully but mildly restores discipline; but we all know—if we know anything of the history of those times—that this great undertaking would have been fruitless had not God raised up that admirable series of Pontiffs, unimpeachable in morals and ardent in the cause of God,—Pius IV., Paul IV., Pius V., Gregory XIII., Sixtus V., Clement VIII. Still later, before the criminal secularization of society had driven the ecclesiastical jurisdiction within much narrower limits than were assigned to it by God, as it has done in this and the preceding century, the Church stood up against it energetically in the persons of In-

nocent XI., Alexander VIII., Benedict XIII., and Clement XIII.; whilst she overturned the shameful proteus of Neo-Calvinism through Innocent X., Alexander VII., and Clement XI.

Not less pure than these, but predestined to a more pacific course, Innocent XII., Benedict XIV., Clement XIV., seem to have made it their motto *not to crush the broken reed nor to extinguish the smoking flax*. Their mission, like that of the Church, was to preserve principles and render testimony to the Truth; but to withdraw from a senseless world and allow themselves to be despoiled of all that was less valuable than the salvation of souls. But soon feeling herself impeded in the use of those rights, whose exercise is the same in all ages, the Church feels the necessity of changing longanimity into contention. She can be faithful until death, as in other times; but, to mark this epoch, there must be a martyr Pope. God has provided for the emergency. Pius VI., like Martin I., will, from the depths of a dungeon, render the only testimony that will then be available to the liberty of the evangelical word by his cruel death. There have been great trials and great triumphs since, but these are, as I may say, of our own day. We need only say that Rome has been the faithful mother of the afflicted churches, and that these churches had only to imitate her in order to learn when to yield or conquer, when to fight or suffer in silence.

#### IX.

Unfairly enough, a certain number, even of those calling themselves Catholics, forget the great and glorious things done for the benefit of mankind by the long line of Popes, being more ready to look at what is deserving of condemnation in the private lives of some seven or eight than at the bright examples of the most undaunted courage and every other virtue by which the other two hundred and fifty have distinguished themselves before the world; being more disposed to listen to and believe the accusations made against the former—which are often exaggerated and spring from prejudice—than the well-merited eulogies passed upon the others. Had the Popes done nothing more than to promote the civilization and the welfare of the nations, every right-minded man, no matter what may be his religious convictions, should give them the meed of his recognition and sincere gratitude. And that the Popes have really done this cannot be denied in the face of history. "The Popes," says the celebrated Protestant historian Von Müller,\* "lived in troubled times;

\* "Reisen der Päpste."

but they have given us all that we enjoy; and, instead of marshy forests and ruins reeking with blood, have transmitted to us many vigorous bodies politic." He makes a similar observation in his answer to the question: What is the Pope? "The Pope, by means of the fear of God, has tamed the wild youth of our lands." "Without the papacy," says the Protestant minister Tobler, "there would be in the world no religion worthy of the name; that religion, so indispensable, would have disappeared, and we ourselves, as a Church, would have perished in our ancestors, or rather never would have come into existence." Another learned Protestant, Sir Edward Sandys, writes:\* "The Pope was the common father, adviser, and guide of Christians; he it was who reconciled their enmities and put a stop to their disputes." "How long," says Cobbett, "shall we continue to hear the words, 'popish usurpation and tyranny?' These accusations overstep all bounds."

Anyone of an unprejudiced mind, who is not altogether ignorant of history, will fully agree with the words of a distinguished prince of the Church, Cardinal Geissel, Archbishop of Cologne, in his pastoral of Jan. 18, 1858:

"The Church, led by the Pope, saved the dearest treasures of mankind from the universal ruin of perishing antiquity, and preserved and cherished them in her bosom. The Church and the Pope were the teachers of the nations; they maintained and promoted religion, and with religion justice and order, science and the arts, civilization and humanity. Wheresoever the Cross and those most invaluable blessings were threatened with danger, from the East to the West, there they stepped forward with their inherited heroism, called together the confessors and the knights of the Cross to battle; and, under their guidance, victory perched on the banner of the Cross. With a like strength did their word also bow the stiff necks of Christian rulers, when or wheresoever they imagined that they could with impunity break through the bounds of the order established by God; and as the Church and the Pope taught subjects to obey the powers established by God, in like manner they raised their voices in favor of the people against un-Christian oppression. Their authority established and upheld the peace of God, and prevented barbarism from becoming all-powerful in times of violence, and the seeds of the Gospel, watered with so much blood and nourished with so much pains, from being trampled under foot."

Even amongst those Popes that have long been misrepresented and maligned—the Popes of the Middle Ages—many have at last become quite popular, and their names are pronounced with respect and enthusiasm. Gregory VII., or Hildebrand, Urban II., Alexander III., Innocent III., Gregory IX., Boniface VIII., are considered by the men of our age as an honor to humanity;

and God, who owed to the memory of those noble Pontiffs a triumph to compensate for the eclipse under which their great names had been obscured, reserved the restoration of their honor, not to Catholics, but to those that do not believe with us. Whilst England, by the writings of such men as William Cobbett and John Lingard, was preparing the way for this change of sentiment, Germany, from which, more than three centuries ago, proceeded the war-cry against Babylon and Antichrist, took it upon herself to avenge the memory of those Roman Pontiffs—of those Popes who were said to have placed their foot upon the necks of emperors. Doctor Voigt, a Protestant minister, published the history of Gregory VII., and Frederick Hurter, a man of profound erudition, presented to the world the splendid history of Innocent III.

#### X.

Ever victorious in the past, with no other arms but justice and patience, the papacy will continue to be victorious in the future. Who but a Catholic would not have imagined that the papacy was at an end when the apostolical old man, a sad pilgrim on the earth that God had given him, Pius VI., expired in a dungeon at Valentia, at the very time when, drunk with its victory, Philosophism was unfolding its standard on the dome of St. Peter's amidst the profound silence of the nations! It was then asserted, as it has been asserted hundreds of times since, that the papacy was at an end; and yet presently afterwards the sacred college of cardinals, assembling by stealth amongst the lagoons of Venice, quietly occupied itself with the election of Pius VII. The new Pope soon enters Rome in the footsteps of a non-Catholic army, to which Providence had assigned the duty to liberate the holy city and to act as a cortège to the peaceful conqueror. Soon afterwards there appears on the scene a man of eagle eye and iron will, who places himself in opposition to French anarchy and revolution and makes himself master of the situation. Napoleon understood that the papacy, which created the Holy Roman Empire, and which was still standing a thousand years afterwards, was something great and powerful, and he wished to associate it with his destinies. The unction was the same, it is true, but it was no longer a Charlemagne who knelt before the Pope. A war of five years soon begins between the feeble and the strong, after which *le grand empereur* is obliged to confess himself vanquished and to restore Rome—which no other power was ever able to hold—to the successor of

\* "A Glimpse of Europe," p. 202.

St. Peter. In January, 1814, Pius VII., liberated, makes his way towards Rome, as if Providence would show that he owed his victory to the sole power of the Tiara.

# XI.

Whilst it is the property of all human institutions to grow old and to decay, does it not strike us as something wonderful that the papacy, which beholds everything falling in ruins around it, still survives in all its pristine vigor? What a grand subject of comparison do we find here between this disarmed institution which is stronger than time, and which holds its way calmly and vigorously amidst a thousand revolutions that were destined, according to the ideas of short-sighted men, to wipe it from the face of the earth! Those that imagine universal revolt against all authority have not looked beneath the surface of society. Do you not see that in this century of revolt there is one authority that is yet held sacred? And it is not in some obscure corner of the globe that this authority holds its sway; it is under your own eyes. The papacy has subjects devoted to it heart and soul, without limit to nationality or interests; and Rome is the central point whither is daily directed the homage of obedience from the old monarchical states of Europe and from young and freedom-loving America. There is no limit to the empire of the papacy. In the bosom of France—so divided on other subjects—multitudes of faithful hearts revere it. In Ireland—down-trodden Ireland—how ardent is the devotion with which her people cling to Rome and its ruler! Germany, in spite of Bismarck and his oppressive and machiavellian policy, showed that her clergy and her people knew how to suffer and, if necessary, to die sooner than cease to cling to the Rock of Peter. In England, what numbers of the highest and most intelligent classes are “going over to Rome,” as the expression is. The East, torn up, though it is, by schismatical sects, everywhere contains believers *united* to the patriarch of ancient Rome; whilst China, Tonkin and India behold the unhappy victims of idolatry falling away from their ancient traditions to increase the number of his adherents.

This great labor of conquest is carried on in our country and in Europe by means of knowledge and of civilization. Elsewhere it goes on through the apostolical spirit of Catholic missionaries. In still other parts of the world, as in Australia, for instance, it is due to that secondary action of Providence which some may call the force of circumstances. What a strange

spectacle this is! where there is no other link but love and respect to hold those millions together in their adhesion to Rome. “And there shall be one fold and one shepherd.”

Seldom did the child-like respect and love of his children to the Holy Father show itself in a brighter light and in a more touching manner than in the stormy year 1848, when Pius IX., expelled by the revolutionists of Italy, lived in exile at Gaeta under the hospitable protection of the king of Naples. Deeper than ever was the veneration, and more sincere the attachment with which Catholic peoples looked up to the grievously afflicted Father of Christendom. Countless letters, expressing the truest devotion, and containing offers of help and money, were poured in upon the Pope. From the remotest lands archbishops and bishops sent addresses to the distinguished exile. Says Maguire:

“From Martinique, Oregon, Agra, the Mexican Confederation, Bosnia (in the Ottoman Empire), Auckland, Japan, Lima, Melbourne, Pondicherry, Sydney, Santiago, and, without enumerating the places or dioceses throughout the world from which there flowed one great tide of sympathy, it is enough to say that on whatever spot of earth a Catholic altar was raised, or in which a Catholic community existed, there was experienced a filial sense of horror at the outrages perpetrated on the Holy Father; and the entire Church felt aggrieved in the sacred person of the supreme Pontiff.”\*

What seemed almost impossible, the faithful adhesion and child-like love of Christendom for the Holy Father showed itself even brighter on the ever-memorable day (June 17, 1871), when Pius IX. entered upon the twenty-fifth year of his reign which, since the Prince of the apostles, Peter, not one of the Popes had reached. The words of a celebrated bishop are appropriate here:

“The enemy tried to strike the shepherd in order to scatter the flock, and the flock has gathered closer than ever around the Rock of Peter with a sincerity never surpassed. Yea, to-day, from the north pole to the south, we see Catholics united in one faith, one love, and in the joyful hope of a glorious victory. To-day over the broad earth we hear louder than ever the cry: We belong with our whole soul, as children truly devoted to him, to the dearly-beloved, to the Christian sufferer, Pius IX.”

The Holy Father himself, in his Encyclical of May 15, 1871, bears witness to the divine grace and mercy, that “God alone could infuse into the hearts of the faithful such grief for the sufferings and opposition endured by the Supreme Pastor, and that from the earliest times of the Church to the present day it could never be said with more truth that *the multitude of the believers had but one heart and one soul.*”

\* “Rome and Its Ruler,” ch. 8.

## The Song of a Blossom.\*

A blossom fair,  
Of Maiden's hair,  
Sang softly in the breeze;  
Like a chime of bells  
Its story tells,  
And the words it sang were these:

"I'm a blossom fair  
Of Maiden's hair,  
My soul's a clustered hour;  
The thoughts I breathe  
With perfume wreath  
The poetry of a flower.

"In the summer sun  
My carols run  
Like musings of a star;  
My heart is deep  
As nature's sleep  
In a seraph's hymn afar.

"My silken grace  
Is wove in lace,  
My home is lover's bowers;  
The music sweet  
To my heart's beat,  
Is the hopes of golden hours,"

Sang the blossom fair  
Of Maiden's hair,  
And in its song it blushed;  
In a maiden's hair  
Is the blossom fair,  
And the soul of song is hushed.

J. DESMOND MAURICE.

## College Gossip from St. Edward's, Austin, Texas.

The close of the first month of the scholastic year '90-'91 found 136 students entered upon the rolls of St. Edward's—a greater number than for the same month of any previous year—and still they come, demanding more room. Hence,

The west wing of the new building was begun, and its granite walls are now ready for the joists of the second floor.

As the beautiful proportions of the new wing rise up from the bosom of Mother Earth, Father (H)urth seems to grow larger and happier in proportion—so do we all.

Already two military companies have been formed from among the students, namely, the "Hurth Rifles," from the Seniors, and the "Lee Rifles" from the Juniors. Up and down the stairways, through the study-halls, "tramp, tramp, tramp," is the sound that now appalls.

The literary and other societies are in process of incubation. A library and lecture society is one of them.

\* The "Maiden's hair" is a Southern flower, pink and delicate.

The suits for the military companies have been ordered from Chicago, and samples have already arrived. The sight of them has run the young rebels wild.

St. Edward's day was, of course, duly observed and glorified. Solemn High Mass by our Rev. President, with Rev. Father Scheier and Mr. Lee as deacon and subdeacon, respectively, was celebrated at 10 a. m. Father Hurth delivered a most beautiful and eloquent panegyric on the life of St. Edward. The choir, led by Prof. Schu as organist, surpassed itself. A military parade and review followed, after which was dinner—and a joyous feast of good things and merriment it was. After dinner all sorts of games and fun monopolized the rest of the day. The weather could not have been more suitable if made to order. Notre Dame was not forgotten by those of us who have enjoyed the day there; and its venerable Founder, Father General Sorin, was uppermost in our thoughts, prayers and conversations.

*On dit* that the very dignified, heavy-literary, editorial air worn by Bro. Stanislaus of late, indicates that classic sounds from classic halls will *echo* through the land ere long—you will hear them.

Everybody is well at St. Edward's, or is getting well. In fact, such is this blessed climate and healthy location that there is no need for infirmary or graveyard. No one is sick but those who come here to get well, which they proceed to do at once.

"German Day" was grandly celebrated in Austin. There is a large, wealthy and highly intelligent German element in the capital and vicinity, who, of course, turned out *en masse*. They did credit and honor to themselves by inviting the President of St. Edward's to be the orator of the day, which invitation our reverend President modestly but firmly accepted, not wishing to lose the favorable opportunity of impressing so large and influential a portion of our population with a Christian and Catholic view of the occasion, and of the laws and future of our great country. That he maintained his well-established high reputation need not be said. More anon. T. A. F.

## ICI L'ON PARLE FRANCAIS.

MR. MOULD: "Let the trunk remain here, and I'll come back for it!"

CHEF DE GARE: "Jen'comprends pas, M'sieur!"

MRS. MOULD: "Try him in Latin, my love."

MR. MOULD: "All right. Look here, Mossoo, Requiescat in pace, resurgam!"

CHEF DE GARE: "Ah! parfaitement! Que ca reste ici, et puis, vous reviendrez!"—*London Punch*.

# NOTRE DAME SCHOLASTIC.

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Notre Dame, November 8, 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.

*Terms, \$1.50 per Annum. Postpaid.*

Address EDITOR NOTRE DAME SCHOLASTIC,  
Notre Dame, Indiana.

—A most welcome visitor to the College during the week was the Rt. Rev. John Moore, D. D., Bishop of St. Augustine, Florida, who arrived on Saturday and remained until Monday evening. On Sunday morning, Bishop Moore preached an eloquent and instructive sermon at the students' Mass. On Monday afternoon he delivered an interesting lecture in Washington Hall on the "History of the Catholic Church in Florida," which was replete with valuable information. The visit of the worthy prelate was highly appreciated by all at Notre Dame, where he charmed those whom he met and addressed by his learning, piety and amiability. We hope Bishop Moore will find time to visit us soon again and often.

—In the recent election the people have expressed in no uncertain terms their condemnation of various policies advocated by the party at present in power. And not the least among the important lessons taught is that of the result in Wisconsin. The principle of State interference in the method of education has therein received a well-merited rebuke, and one so loudly pronounced that it must ring through the land and be a warning to all demagogues and bigots, who would seek to play upon religious prejudices in

the interests of party. That the State may provide for the education of the young, and even *compel* parents and guardians to do *their* duty in this regard, no right-thinking man will deny; but with that the office of the State ends. It has been well said that in this matter the State is simply a policeman—one who may see that duties and obligations are fulfilled,—but no more. It cannot prescribe for the parent *how* or where he shall educate his child; neither can it exercise any authority or supervision over private schools, academies or colleges. Its public-school system is nothing more than a means whereby it fulfills *its* duty of providing for education, which those who wish may profit by. But if there be citizens who choose to have their own schools and provide in their own way for the training of the young entrusted to their charge, the State has naught to say in the matter. This is the great lesson taught by the people of the State of Wisconsin. May it bear its good fruit for all time, to the end that the best interests of society and the commonwealth may be subserved!

—The great event of last week was the visit of the Most Rev. Patrick J. Ryan, D. D., Archbishop of Philadelphia. The distinguished prelate arrived on Thursday evening and spent Friday and Saturday at the University. During that time he inspected the numerous buildings and many points of interest at Notre Dame, and expressed his surprise and delight at all he saw. On Friday evening a reception was tendered him by the students in Washington Hall, who presented in his honor a choice musical and literary entertainment, the programme of which is given in our local columns. After the close of the exhibition, Archbishop Ryan addressed the students in words of most wholesome and practical instruction and adorned with all the graces of oratory for which he is so well known. He expressed the pleasure afforded him by his visit, and his admiration of the many wonderful advantages which Notre Dame possessed as an institution of learning. He commended the efforts of all who took part in the entertainment, and the evidence which they gave of the thorough training received. In connection with this subject, he paid a touching tribute to the memory of Prof. J. A. Lyons, whom, he said, he had the pleasure of knowing in St. Louis, and the results of whose thorough and painstaking instruction were still to be seen. He exhorted the students to profit by the opportunities they enjoyed—of perfecting themselves in the arts and science

and developing, for their own individual welfare and the good of society, the powers of mind and heart with which God had endowed them.

The visit of the worthy Archbishop will long be remembered at Notre Dame as the source of the deepest joy and edification, and all earnestly hope that they may be favored by many another in the future.

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### Independence.

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It is the aim and object of every man true to himself and the world to become independent. The attainment of this end requires years of study and practical experience, and an unyielding and unrelenting disposition to overcome the many trials and hardships consequent in any of our worldly careers.

The great essential qualification in a man's life is a thorough knowledge of himself; without this he is toiling on in ignorance and incurring all the penalties inflicted by the non-observance of a fundamental law. He remains a mere animal, working for an unknown purpose—guided by the mere whims and eccentricities of an untutored and uncultured instinct, until, finally he becomes a victim of his own ignorance. To become free and independent in the full sense of the word, one must not allow himself to be trammelled by society, nor bound down by the wily snares of those whom he considers as intimates. He must discard everything of a binding nature until he shall have arrived at an age when his mind and practical experience are strong enough to enable him to accurately analyze the causes which make him take the binding step. A young man when choosing a trade or profession by which he is forever after to gain a livelihood, should use more discretion in choosing than in following its technical laws. It is far easier for a man to govern himself while being instructed in the elementary branches than when he has become almost wholly dependent on his avocation for support. If a person be not free in choosing a career, he will, in all probability, be a slave during the time he may devote to its practice. If he begin professional life a slave, he will end his career in the same condition. It is not only thus in professional, but in domestic life, and the other varied forms which custom and intercourse have founded.

We also very often see independence abused by those whom fortune has most bountifully favored. In no nation is its abuse carried to a greater extent than in our own. The American youth use no discretion in its enjoyment, and

seldom use for the better those favors and blessings which kind Providence has deigned to extend. They have never been content with growing steadily and slowly in influence and prosperity, with governing themselves and fulfilling the duties of their positions with wisdom and discretion; but, on the contrary, they act in haste, and terminate a short career in anything but a pleasing and happy manner. They boast of an independence which they have not earned; they are generally launched into active life by the aid of friends or relatives, and are goaded on by the hypocritical encomiums of pretended friends. They wake up at last to find themselves slaves to their undertaking, to their extravagant habits, and to their imprudence in early life. Instead of being independent, and enjoying the benefits attached to an untrammelled career, they must still rely for support on the bounty of their parents or relatives, or eke out a miserable existence by laboring in some secondary pursuit. To be independent we must be honorable; to be honored, we must be wise.

F.

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### A Noble Aim.\*

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We are rejoiced to see that our fellow-students are not altogether lost to every sense of humanity and philanthropy. At a meeting held among the better class the other day, the necessities of an indigent portion of our countrymen formed the subject of earnest and anxious consideration, and the secretary has furnished us with a synopsis of the proceedings, which we are glad to be able to lay before our readers.

Mr. Plug was unanimously called to the chair, and Mr. Parstickler appointed Secretary *pro tem.*, after which Mr. Grubstruck arose and moved that this association be known under the style and title of the "Society for Providing Tramps with Hand Organs."

Mr. Snorter demurred to this on the ground that the name was not comprehensive enough, and did not sufficiently indicate the enlarged spirit of philanthropy which he felt was destined to prevail throughout our midst. He did not disparage the charms of music. He was aware that this, like every well-constituted society, must originate in harmony; develop in harmony, and eventually culminate in harmony—what did the poet say?—

"From harmony—from heavenly harmony—  
This universal frame began;  
The hoopeddoodum closing full in man."

He could not positively swear that "hoopeddoodum" was the precise term, but it meant the same thing, and what was the odds? If he

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\* One of the first contributions to the SCHOLASTIC by the late Prof. Stace, reprinted by request.

could place a hand organ in the hand of every tramp in the University—he should have said the universe, but the tail slipped out unconsciously—if he could, he repeated, place a hand organ or proper substitute therefor—

Mr. Mylde arose timidly and was ashamed to interrupt the gentleman, but would like to be informed what he considered a proper substitute for a hand organ.

Mr. Snorter savagely inquired whether the time of the assembly was to be wasted in answering frivolous questions such as these?

The chair did not consider the question as frivolous. It was a matter of doubt in his mind, and, he ventured to say, in that of every seriously thinking man also, as to what were the essential elements upon which the notion to which we annexed the term "hand-organ" depended for its existence *per se*. Was portability alone sufficient, or was the idea of grinding necessarily involved? This question of Mr. Mylde he thought eminently well calculated to open up a train of thought in the right direction.

Mr. Smirke, prefacing his remarks with a "Te-he-he!" said that any one would readily comprehend, after seeing the original model of the organ in class-room No. 4—

Mr. Ponderus begged leave to interrupt the speaker. Any allusion to class-room No. 4, or its ornaments, should be couched in terms indicative of admiration not unmixed with awe. He thought that the last speaker should be mulcted in the sum of fifty cents for unseemly levity.

Voices on all sides exclaiming "Fine him," "Fine him," the chair appointed Mr. Snatchyercash Treasurer *pro tem.*, and directed him to collect a fine of fifty cents from Mr. Smirke immediately. The amount not being discoverable after a thorough search of his person, he was ignominiously hustled out of the assembly.

Order being now restored, Mr. Cistum Attick arose and said that the real question before the house was whether this society should have a name or not. He paused for a reply.

Mr. Legsettle moved that it be called the association for the promotion of Velocipedestrianarianationism.

Mr. Mylde again arose and with some trepidation ventured to inquire if there was any more of that word, and if the speaker were merely stopping to take breath.

Mr. Legsettle disdained any such impertinent interference, and was not to be turned aside from the path of duty by a mere—here he confessed himself obliged to pause for an epithet of sufficient energy to convey his contempt for the author of this interruption—but he would forbear for the present, and simply state that in his opinion velocipedes would be more serviceable to tramps than hand organs. He had witnessed the performances of the Minims with velocipedes, and was free to say that no tramp who had at heart the conscientious fulfilment of the duties and responsibilities of his station in life would hesitate for a moment to accept a

velocipede if gratuitously offered. He should advocate the tricycle rather than the bicycle, as safer and more commodious. In this again he was guided by the experience of the Minims, and also upheld by the old proverb: "Taste and tri before you bi." Hand organs at best were a mere luxury—

Mr. Mews here begged to interrupt. Let us take a rapid glance at the state of affairs and endeavor to estimate the numerous and ever-moving throng of fellow-beings, now known as tramps, at the proper figure; and let us reflect that if each one were supplied with a hand organ our woods, our mountains, our rivers, our prairies, our whole land, in short, would resound with the harmonies of Lauterbach and Beethoven! What a grand—what an exalting thought! And did not the honorable gentleman who had preceded him see clearly that the use of the velocipede would destroy the very nature, essence, and quiddity of the tramp, whose tramp-hood consisted, as he understood it, in the act of tramping?

Dr. Yonge Meddick said the views just expressed on the exalted character of the strains evoked from the hand organ indicated nothing more than a morbid state or condition of the auditory nerve. Just as the vitiated palate craved indigestible nutriment, so did the vulgar and degraded sensorium crave the titillations produced by irregular and spasmodic atmospheric vibration.

Mr. Skandle here arose and asked whether, goodness gracious! we were going to sit here and listen calmly to language such as those?

Mr. Sower Morrills said that he never liked to judge any one too harshly, and for his part he did not claim to understand all the enormity of Dr. Meddick's licentious remarks. But where public decency was at stake we could not be too cautious, and besides, his maxim was *omne ignotum pro obsceno*. The villainous expression of the doctor's countenance too clearly indicated his real meaning, and there was therefore nothing left but to suggest that he be removed as a nuisance.

The Doctor here arose to explain, but was met by cries of "Down, down!" "Shame, shame!" and the chair directed his removal, which was immediately effected.

On the restoration of temporary serenity, Mr. Scurtz Fluttering took the floor, and, elegantly gesticulating with perfumed handkerchief and lemon kids, expressed his desire that the young ladies of St. Mary's Academy be invited to co-operate with this society in its benevolent object. They needed no proof of the zeal and amiability of the softer sex. He had read the inscription "Ladies Entrance" over a door in South Bend. It was doubtless designed for the useful information of the world at large; but as for him, the entrancing capabilities of the fairer portion of humanity had been familiar to him from his tenderest years. Persons of delicate susceptibilities such as his needed not to be told

that ladies entrance us by their loveliness,—their winning ways,—their—

Mr. Cistum Attick was sorry to interrupt the gentleman, but he was entirely out of order. They were now engaged in choosing a name for their society.

Mr. Spunky said that as there was no chance of coming to an agreement the society had better adjourn.

The chair doubted the power of the society to adjourn. They had no name,—no object,—no constitution—no bye-laws,—no fixed powers or functions. How could they do anything, then? How could they adjourn?

Mr. Goose said that was pretty rough, as the hour for retiring was sounding, and he felt sleepy.

Mr. Bogus then said he would take the responsibility of going to bed on his own shoulders.

And so they all went to bed.

#### Books and Periodicals.

—The October number of the *American Catholic Quarterly Review*—now under the able editorial supervision of the Most Rev. Archbishop Ryan—opens with an article entitled "A Glance at the Present Condition of the Church in England, with a Grateful Reminiscence of Cardinal Newman," by Arthur F. Marshall, B. A. The writer first contrasts the social position of Catholics in England forty years ago with what it now is, and points out some of the causes which have wrought the change. He then adduces a number of facts which show how great has been the ecclesiastical and the spiritual progress which Catholicism has made in Great Britain during that period of time. The article closes with a statement of the work of Cardinal Newman, first as an Anglican and then as a Catholic, and concludes with a fitting tribute to his memory. The Rev. John A. Zahm, C.S.C., of Notre Dame University, contributes an able paper on "The Friends and the Foes of Science." He first calls attention to the fact that the so-called leaders of modern thought, who would have us accept flimsy hypotheses and wild speculations as the ultimate results of scientific investigation, are men without faith, and generally deny the existence of God. On the other hand, if we extend back our view beyond the present time, we shall find that the most energetic and successful workers in every department of science were consistent believers in the teachings of the Church. The numerous antagonisms of opinions of those "advanced thinkers" with one another are pointed out, showing that they differ among themselves as to what is scientific truth, as the exponents of science of one age differ from those of another. It is shown how largely mere theories and guesses, materialistic and atheistic, enter into what is known as modern science, and are the natural outgrowth of the apostacy of the sixteenth century.

Our "advanced thinkers," too, not content with eliminating everything pertaining to theology, have discarded logic and metaphysics. On the other hand, Catholic students of science carefully keep in mind what are the true limits of science as distinguished from philosophy and theology. The writer then recounts the invaluable services rendered to material science by Catholic investigators, and shows, too, how Protestantism has opposed and refused to accept scientific discoveries, and has persecuted the discoverers, citing numerous historical instances. The other articles are: "A Sad Chapter from the Story of Ireland"; "The Times that Led up to Dante"; "Was St. Paul Married?—Canon Farrar's Answer"; "Father Damien"; "The Popes of the Renaissance"; "Are all Forms of Christianity Equally Good"? "Cardinal Newman," etc.

—*The Century Magazine* celebrates its twentieth anniversary with the November number—a number which is intended to exemplify the best that an illustrated magazine of our day can do for its innumerable readers. In the editorial on the event, the editor claims for *The Century* "a sane and earnest Americanism,"—an Americanism "that deems the best of the Old World none too good for the New." Instead of viewing at length the literary and artistic achievements of the magazine, the editor considers it best to celebrate the astonishing progress in magazine printing during the past twenty years in an illustrated article by Theodore L. De Vinne of the De Vinne Press. There is a profusion and variety in the illustration of the November number which is remarkable even for *The Century*—varying from the actinic reproduction of rapid pen work to the exquisite engraving of Cole in the "Old Master" series (a full-page after Signorelli). The great feature of *The Century's* new year—the series on the Gold Hunters—is begun with John Bidwell's paper, fully and curiously illustrated, on "The First Emigrant Train to California." Another important series of papers herein begun is Mr. Rockhill's illustrated account of his journey through an unknown part of Tibet—the strange land of the Lamas. A notable and timely contribution to Dr. Shaw's series on municipal government is his interesting and thorough account of the government of London, with its warning for American municipalities. A pictorial series begins in this number—"Pictures by American Artists,"—the example given being Will H. Low's "The Portrait." The first of two articles on the naval fights of the war of 1812 appears in this number. The frontispiece is an engraving of a photograph of Lincoln and his son "Tad," accompanied by an article by Col. John Hay on "Life in the White House in the Time of Lincoln." In the prison series is a paper descriptive of adventures "On the Andersonville circuit." W. C. Brownell makes note of the work of two original French sculptors, Rodin and Dallou.

## Obituary.

We have learned with deep regret the sad news of the death of Mrs. James Murdock, the accomplished wife of the Warden of the Northern Indiana State Prison at Michigan City and the mother of Charles and Samuel Murdock, former students of Notre Dame. The funeral services took place on Wednesday last from St. Mary's Church, Michigan City, and were attended by Rev. M. J. Regan, C. S. C., and Prof. John G. Ewing of the University. A feeling tribute to the estimable qualities and the edifying Christian life of the deceased was paid by the Pastor, Rev. John Bleckman, '67. The bereaved relatives have the sincere sympathy of their many friends at Notre Dame in their great affliction. May she rest in peace!

## Local Items.

—Indian Summer.  
 —How did you *wote*?  
 —'Rah for the American flag!  
 —The triumphant Democracy!  
 —The little school-house is all right.  
 —What is the matter with the base-ball cage?  
 —Get a key! You can't expect it to snow every night.  
 —The ice house has been enlarged to double its former size.

—Shells have replaced the flowers on St. Edward's mound.

—Last Thursday was the first pleasant "rec" day in a long time.

—*Dies erit pregelida*  
*Sinistra quum Democratica.*

—The floral treasures of St. Edward's Park are in safe keeping in the greenhouses until spring.

—The festive gobbler promenading around the premises giveth indication of the near approach of Thanksgiving.

—Rev. T. L. Vagnier, C. S. C., Rector of St. John's Church, Earl Park, Ind., was a welcome visitor to the College during the week.

—The annual retreat will begin next Thursday evening. As already announced, it will be preached by the Rev. Walter Elliott, C. S. P., '57.

—"Pop's record is remarkable—2.50.

It may be so,  
 But I don't know,  
 For the ways of the world are mysterious.

—The fourth regular meeting of the Sorin Literary and Dramatic Association was held in the usual place on October 23. An interesting debate was conducted by J. O'Neill, F. McPhillips, G. Funke, G. Lowrie, G. Bixby, C. Russell, H. Vorhang, H. Myres, E. Coon, M. Levi, F. Brown, F. Wolf, S. McGuire and E. Furthman.

F. Ransome, F. Cornell and C. Furthman were admitted to membership.

—A life-size bust portrait of Most Rev. Archbishop Janssens, of New Orleans, has been placed in the Bishops' Memorial Hall. It was painted by Gregori from a sitting given by his Grace on the occasion of his visit to Notre Dame last summer.

—Rev. John Lauth, C. S. C., returned to Notre Dame on Saturday last. He has resigned his pastoral charge near Fort Wayne, and will enter upon new functions more congenial to his impaired health—which his many friends hope will soon be fully restored.

—STUDIO NOTES.—Professor Gregori is at work on a portrait of Cantu, the celebrated Italian historian. He is also making studies for the frescoes to be placed on St. Edward's Hall. Paradis is copying a portrait of Titian, and Morrison is portraying the features of Archbishop Ryan. Wood is painting a portrait of Bishop Moore from sittings given by the prelate during his recent visit.

—The north side of Brownson Hall distinguished themselves in the game of football on Thursday by winning five straight goals from their south side brethren, and, of course, the greater share of the apples. After three goals had been won by the north side men, they gave the south side such men as D. Cartier, M. Reynolds, E. Prudhomme and J. Fitzgibbon and still won. 'Rah for the *red*, and many thanks to the Sorin Hall boys who helped the north side to victory, C. J. Gillon particularly.

—The Columbian Literary and Dramatic Society held its fourth regular meeting, Thursday evening, October 30, President Gallagher presiding. The subject for discussion was: "The advantages of literary and dramatic societies," on which Messrs. Allen, Walsh, McConlogue, A. Ahlrichs, Lesner, O'Neill and Langan spoke. Each speaker showed, in well-chosen words, the many benefits derived from literary and dramatic societies. Messrs. Powers, Dacy and W. Cartier were admitted as members of the society.

—A musical and literary entertainment was given last Wednesday evening by the students of the Seminary, under the direction of the Rev. J. French. Among those present were the Very Rev. Provincial Corby, the Rev. Fathers Spillard, Fitte and O'Neill and Prof. Liscombe, M. D. As this was the first time for some of the young declaimers to appear in public, the rendition of their several parts well deserved the applause that was given them. The singing was very good, and the execution of the various numbers worthy of special mention.

—The Director of the Historical department returns thanks for the following contributions: to Professor T. E. Howard for a package of interesting manuscripts and a collection of college programs owned by the late Professor Stace; to Hon. W. J. Onahan, LL. D., for a box of valuable manuscripts, four large quarto volumes

Black Letter edition of the classics, stenographer's report of the First Catholic Congress of the United States; to Brother Bernard for a rare two-dollar bill; to Rev. Father Dempsey for a number of books relating to the Indians; to the editors of the *Ave Maria* and SCHOLASTIC for magazines and pamphlets; to Mr. J. Merlan for a number of silver coins from Germany; to Rt. Rev. Bishop Neraz for a quaint old wooden crozier used by Bishops Portier and Pellicier, presented to the Bishops' Memorial Hall at Notre Dame.

—At the entertainment given in Washington Hall in honor of Most Rev. Archbishop Ryan on Friday evening, the exercises were conducted according to the following

PROGRAMME:

Overture—"Criterion".....*Schleplegrell*  
University Orchestra.  
Grand Chorus—"Our Father and Our Friend,"  
Choral Union.

Address of Welcome.....J. S. Hummer  
Recitation—"Fontenoy".....L. Monarch  
Song—Solo—"He Giveth His Beloved Sleep," B. Gifford  
Oration—"Mary Queen of Scots".....H. Brelsford  
Song—Solo—"Calvary".....E. Howard  
Recitation—"The Parting of Marmion and Douglas,"  
J. E. Berry.

Oration—"The Exiles of Acadia".....J. B. Sullivan  
Chorus—"Rataplan" ("La Figlia del Reggimento"),  
Choral Union.

Waltz—"Love's Dreamland".....University Orchestra

—On Monday afternoon, the Rt. Rev. Bishop Moore, whose visit during the past week was a great pleasure to all at Notre Dame, made an informal call at the Novitiate, accompanied by Rev. Father Spillard and Prof. Edwards. Having been introduced by the Rev. Father Fitte, the Bishop was welcomed in a brief address, after which he favored the Novices with a short discourse on the excellence of the religious vocation and on the duties which it implies. He spoke with great enthusiasm of Christian education, and pointed out the means to success in teaching. Referring to the spirit which characterized the work of Very Rev. Father Sorin at Notre Dame, the Bishop quoted the words of a distinguished French statesman: "You may change the stones of which this institution is made up, but I charge you to preserve its spirit unaltered." Needless to say, he was listened to with the keenest attention, and his remarks were thoroughly appreciated by the Novices, who hope they may be similarly favored at his next coming.

—The fifth meeting of the St. Aloysius' Philodemic Society was devoted to the memory of Professor A. J. Stace. The programme opened with an essay by President Fitzgibbon, who spoke of Prof. Stace as a man. A declamation, entitled "The Strawberry Festival," was given by J. E. Berry, and Fred Chute read "The Commentator." J. J. McGrath showed, in a carefully-prepared essay, the principal instances in the biography of the one in whose honor the Philodemics held their meeting. H. C. Murphy read a selection, called "The Dude," which was fol-

lowed by a declamation by P. Fleming, and then J. Wright and W. Hackett read "The Ferocious Youth and Crafty Cook" and "The Lady Anatomist." Rev. Director O'Neill gave the closing remarks with compliments to all who took part in the evening's entertainment. He also added that, as this is the month of prayer for those who are slumbering in death, the prayers of the Philodemics, past and present, be offered up for the repose of the soul of Professor Stace, who, while his earthly spirit lived, was ever remembering those who needed assistance.

—The Law Debating Society held its first regular meeting on Wednesday evening last. The society was called to order by President Hoynes, and after transacting all business of a general character, proceeded according to programme arranged for the evening. Mr. L. Herman read an interesting paper on the duties of the important office of critic. The Federal Election Bill was then debated *pro* and *con* by Messrs. Chute and Hummer. Mr. Chute presented, in a concise and forcible argument, the nature, object, and necessity of the bill and was generously applauded for his effort. Mr. Hummer argued that the bill was unconstitutional, inconsistent, and that if passed would prove a greater evil than that which it sought to remedy. The eloquence which is so characteristic of the speaker was highly appreciated. Mr. O'Neill then volunteered with an appropriate argument in favor of the bill. The chair was obliged, by reason of the limited time, to withhold his opinion, and could only render decision on the merits of the arguments, which he did in favor of the negative. On next Wednesday evening the society convenes as a senate, the members of which will be divided into two parties, under the leadership of Messrs. Herman and McConlogue, for the purpose of discussing the Original Package Bill. At a later meeting of the society, the Women's Suffrage Question will be debated by Messrs. Vurpillat and Coady for the affirmative and Messrs. O'Neill and Mauley for the negative.

—Oct. 31 was a gala day at St. Edward's Hall. The Most Rev. Archbishop Ryan, accompanied by Very Rev. Father General, Rev. President Walsh and a number of the Fathers and members of the Faculty, honored the "princes" by a visit. The Minims were in holiday dress, and their little impromptu entertainment gave his Grace great pleasure. In addressing the Minims, he said he was very happy to find himself at last at Notre Dame; though it was his first visit, he did not feel like a stranger. His three nephews, who were students here, had told him so much about the beautiful place; they were never tired of telling of the happy days they spent at Notre Dame, and of the goodness and kindness of every one to them. From the bright, happy faces before him he felt that every boy could say the same of Notre Dame. The Minims all looked as frisky and happy as lambs. The Minims show that Notre Dame is following the advice

so strongly recommended in "Christian Perfection," namely: "Be careful of little things." He concluded by telling the "Little Things" to be observant and attentive, for there is a lesson in everything they see and hear at Notre Dame. His Grace conferred a further honor on the Minims by saying Mass in their chapel on the Feast of All Saints. The Minims appreciate the honor of receiving a visit from Archbishop Ryan; but if they failed to do so, the letters which they have since received from home would show them how delighted the parents were that their children had the honor of meeting the great Archbishop.

### Roll of Honor.

#### SORIN HALL.

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

#### BROWNSON HALL.

Messrs. E. Ahlrichs, Aarons, Bundy, Blameuser, Bell, Barclay, Benz, Burch, Cassidy, Correll, Combe, Colton, Cartier, Dechant, Dela Pena, Devanney, Frizzelle, Flanagan, Fleming, Flynn, Guertin, L. Gillon, Gruber, Gaffey, Heinemann, Hennessy, Heard, Houlihan, Henry, Jacobs, Kearns, J. King, Karasynski, Keenan, Krembs, Kelly, T. King, Lesner, Layton, Long, Langan, F. Murphy, Myler, Mozier, Dahler, Mauly, Mug, Mitchell, Monarch, Mahany, Magnus, McAuliff, H. Murphy, McDonnell, F. McKee, J. McKee, McConlogue, McGonigle, McErlain, McWilliams, J. Newman, O'Shea, S. O'Brien, Powers, Paris, Rebillot, Rudd, Robinson, Schwarz, Stanton, Sanchez, Scholfeld, Sanford, Steiger, Spalding, Tenn, V. Vurpillat, Vidal, White, Wall, Wood, Weakland, Zimmerman, Zeitler.

#### CARROLL HALL.

Messrs. Bergland, Booher, Burns, Boland, Ball, E. Bates, Brady, Browning, Boyd, B. Bates, Boyle, Casey, Cole, Carney, C. Connor, W. Connor, Cregier, Connolly, DuBois, Delany, Dempsey, Dorsey, De Lormier, Ellwangen, Foley, Fitzgerald, Falk, Fox, Falvey, Gerlach, J. Greene, G. Gilbert, A. Greene, Glass, Hill, Hack, Hagus, Hoerr, Haddican, Jackson, Kearney, Keith, Luther, Mitchell, Mattox, A. McPhillips, F. McDonnell, H. Nichols, W. Nichols, Neef, O'Rourke, Orton, O'Mara, Pope, Pomeroy, Palmer, Prichard, M. Quinlan, Quill, Russell, Roper, Sugars, Stokes, E. Smith, Treff, Tong, Tucker, Teeter, Thornton, Vandercook, Weinmann, Wolff, Yingst, Zinn.

#### ST. EDWARD'S HALL.—(Minims.)

Masters Ayers, Allen, Ball, O. Brown, F. Brown, Bixby, Blumenthal, Burns, Blake, W. Crawford, A. Crawford, A. Coquillard, J. Coquillard, Cornell, Coon, Curry, Crandall, Chapoton, Cross, Christ, L. Donnell, S. Donnell, Drant, Everest, C. Furthmann, W. Furthmann, E. Furthmann, Fuller, Fischer, Fossick, Funke, T. Finnerty, W. Finnerty, Freeman, Girardin, Girsch, Griesheimer, Hoffman, Hathaway, J. Haddican, Hamilton, Higginson, Howell, Jonquet, King, Krollman, Kuehl, Kern, Keeler, Loomis, A. Lonergan, M. Levi, 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, Wilcox, Warburton, B. White, Windmuller, Zoehrlaut.

### Class Honors.

#### MINIM DEPARTMENT.

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

### List of Excellence.

#### MINIM DEPARTMENT.

*Grammar*—Masters Pellenz, O'Neill, Myers, W. Crawford, S. McGuire, F. Brown, Henneberry, Cornell, C. Furthmann, Trankle, Vorhang, Ezekiel, T. Lowrey, O'Connor, Loomis, Freeman, Blumenthal, G. Lowrey, King, Hathaway, Wilcox, Coon, Burns, E. Furthmann, W. Furthmann, Lonergan, Girsch, Trujillo, E. Mestling, Krollman; *Arithmetic*—Masters A. Crawford, O'Neill, Pellenz, Bixby, McPhee, Myers, Marre, Stone, Ronning, T. Finnerty, Cornell, C. Furthmann, Wilcox, Blumenthal, Maternes, Burns, Ezekiel, O. Brown, Krollman, Trankle, G. Scherrer, W. Furthmann, E. Furthmann, T. Lowrey, G. Lowrey, O'Connor, Higginson, W. Scherrer; *Geography*—Masters Myers, F. Brown, T. Finnerty, O. Brown, Hamilton, Stone, King, G. Lowrey, T. Lowrey, C. Furthmann, Trankle, Freeman, Coon, Howell, Girsch, Ezekiel, Hathaway, Ransome, W. Furthmann, G. Scherrer, Rose; *Orthography*—Masters Stephens, McPhillips, Girardin, Funke, Levi, W. Crawford, A. Crawford, Ransome, Blumenthal, T. Lowrey, O'Connor, Burns, Loomis, Hathaway, D. Wilcox, Howell, Windmuller, Hoffman, Crandall; *Reading*—Masters O'Neill, Stephens, King, W. Crawford, McGuire, Lonergan, Wilcox, Blake, E. Mestling, G. Scherrer, W. Scherrer, A. Coquillard, Ball, Crandall, S. Donnell, Otero, Cross, Curry; *Penmanship*—Masters McPhee, T. Finnerty, Stone, Myers, McPhillips, Hathaway, Ransome, Krollman, O'Connor, Wilcox, Maternes, Griesheimer, King, Girsch, Nichols, W. Scherrer; *Christian Doctrine*—Masters Pellenz, O'Neill, W. Crawford, McGuire, Cornell, O'Connor, Burns, C. Furthmann, Ezekiel, Freeman, Wilcox; *Piano*—Masters Washburne, O. Brown, F. Brown, Rose, C. Furthmann, Krollman, G. Scherrer, Hamilton, W. Scherrer.

### My Kodak.

When sauntering thro' the woodland glade,  
What catches every light and shade,  
And takes it home to be displayed?

My Kodak.

What fixes every lovely view  
Of silver cloud and water blue,  
Of landscapes, sea, and faces too?

My Kodak.

What "takes" the Baby, "quick as scat,"  
My horses, dog and favorite cat  
Before they know what I am at?

My Kodak.

What thing to life new pleasure lends,  
And every beauty apprehends,  
A treasure for myself and friends?

My Kodak.

## St. Mary's Academy.

*One Mile West of Notre Dame University.*

—A collection of delicately tinted sea-shells, received lately from California, forms a valuable addition to the objects of interest and beauty in St. Luke's Studio. They are to serve as studies in water-color painting.

—Owing to the number of books added to the library during the past few months, additional accommodations became a necessity, and the need was filled last week on the arrival of six neat and substantial cases, which are already stored with standard works.

—St. Mary's is in line with the popular taste of the day in having a Dante class; St. Teresa's Literary Society, composed of the members of the Graduating and First Senior classes, has, from its organization in September, devoted its sessions to the study of that celebrated author.

—The Feast of St. Luke was appropriately observed by the pupils of the art department, not the least enjoyable feature of which was the extra recreation in the afternoon. A congratulatory telegram from Miss Eliza Allen Starr was likewise a source of no little pleasure to all concerned.

—On last Thursday evening the vocal hall was the scene of an impromptu musical at which Miss M. F. Murphy entertained a few of her old friends and schoolmates with some charming vocal selections. Miss C. Gibbons and Miss B. Stokes added to the pleasure of the evening, and gave evidence of much musical talent.

—On the Feast of All Saints there rested at the foot of the Blessed Virgin's statue a beautiful floral scroll on which were traced in immortelles the dates "1865" and "1890." Touchingly significant was the offering, and our Mother's shrine seemed a meet resting-place for the loving memento of an anniversary, which, like all anniversaries of the heart, binds the soul by silver chains to Mary's Son.

—On the Festival of All Souls—the day on which the Church bids her children raise their hearts and voices in behalf of the suffering souls in purgatory—a High Mass of Requiem was celebrated. Rev. Father Scherer made a few salutary remarks on the devotion so dear to Catholic hearts, and exhorted all to offer earnest petitions to Heaven for the souls of departed friends and relations.

—Regular weekly receptions are held in the Senior department by the various classes in order to promote grace of manner, and, by practice, to make the young ladies familiar with the little forms so important in the social life. On Tuesday evening the First Seniors received the members of the Second Senior class; the time passed very pleasantly in conversation, interspersed with vocal music by the Misses English, Wile and Stokes; a piano solo by Miss

C. Gibbons, and two harp selections by Miss L. Nester.

—According to a time-honored custom, cards, on each of which one of the "Beatitudes" is printed, were distributed at the reading of the class averages on Sunday last. The privilege of receiving the "points" at the hands of Very Rev. Father General was appreciated by all, as were also his remarks at the close of the distribution. He kindly exhorted each one to consider the "Beatitude" which fell to her lot as a gift from her guardian angel, and to strive to practise the virtues inculcated in the beautiful words of the "Sermon on the Mount." He then recommended special and tender devotion in behalf of the souls in purgatory, giving as a pious practice the recital of the indulgenced prayer "Sweet heart of Mary, be thou my salvation!"

—Epic poetry, its meaning and its characteristics, formed the basis of an excellent lecture on "The Great Epics," given by Prof. M. F. Egan, on Oct. 28, in the Senior study-hall. The poetry of the Sacred Writings, particularly the books of Job and Isaias, the works of Homer, Virgil, Lucan, Dante, Camoens, Tasso, Voltaire, Goethe, and others, which have been classed—whether justly or not—among epics, were indicated, and a comparison was instituted which gave each one in question his rank in the scale of poetic writers. In addition to the interest attached to literary subjects well handled, there is a charm in Mr. Egan's lectures due to the personality of a Christian gentleman, and the influence he exercises is heightened by the interest he has ever manifested in St. Mary's pupils.

—The event of the week was a visit from Most Rev. Archbishop Ryan, of Philadelphia, who, on the Feast of All Saints, honored St. Mary's by his presence. His Grace—accompanied by Very Rev. Father General, Very Rev. Father Corby, Rev. Fathers Walsh, Zahm and Scherer, and Professor J. F. Edwards—after a short visit at the convent and the novitiate, entered the Senior study-hall where the pupils were assembled to offer greetings. Miss J. Currier, of the Graduating class, read, in a clear, well-modulated voice, an address of welcome, to which the Most Rev. Archbishop responded in his own charming style. He won all hearts completely, and a lasting place in memory was secured, even before he hinted at an extra recreation day. After visiting the various departments, he was conducted to the vocal hall where he had an opportunity of judging the proficiency of the young ladies in both instrumental and vocal music. Here, as elsewhere, he expressed himself as delighted; the church was then visited, and the party proceeded to the presbytery where supper was served. The promise of another visit soon is recorded in the heart of each one at St. Mary's, and a warm welcome will surely be extended the esteemed Archbishop of Philadelphia.

### The World of School-life.

School-life, that world of young hearts and minds fitting themselves for the duties and responsibilities of real life, is a type of the great world with its varied laws, manners and customs. At school, as in a kingdom or a republic, there are controlling officers to whom respect and obedience are due; there are rules which must be observed, and duties which must be fulfilled; in the world we find men of diverse dispositions and qualifications, and among students do we find the same variety as regards gifts, mental, moral and physical.

The Spartans, whose name is synonymous with heroism, understood fully the relation between the world of youth and that of manhood; and as a result of their appreciation of the importance to be attached to the training of the young, we see a spirit of devotedness to duty, of self-sacrifice on the altar of patriotism manifested alike by him who held the sceptre of command, the soldier who guarded his country, the maiden who proudly buckled on the shield of brother or of lover, and the mother who was happy in her grief that her boy was deemed worthy to fight for Sparta. Such were the sentiments developed in those ancient schools where discipline was of the strictest; and with this record we have only to read the outlines in history of the weak character which marked the inhabitants of Sybaris to learn a lesson of wisdom from the comparison. In school-life rules are necessary,—rules that admit of no exception on the ground of fortune or family; rules tending to the maintenance of order, and to the well-being of each student. Were it not for the wholesome restraints of rule, which silently teach lessons of self-control, reliance, punctuality, unselfishness and devotion to principle, we would not find those noble, selfless women whose hands and brain are their support, and who, perhaps, remember a day when poverty was to them only a name, or an incentive to the bestowal of an alms: reverses came, and with the change in fortune there rose in the heart the strength learned through discipline in young days, and without fear they entered the field as laborers for bread.

Should war break out again in our beautiful country, where would our bravest soldiers be found? Surely, among those who have learned the value of obedience to laws and rules; those who have been trained under the strict discipline of West Point or other military establishments.

Again, school-life is a little world, if we consider the diversity of character and disposition

to be observed among students. We meet in school circles with the smiling, cheerful, hopeful faces of sunny-tempered pupils, indicative of hearts that find happiness in making others happy; their warm hand-clasp and bright greeting fall upon the heart like a sunbeam on a grey wintry morning; and, in spite of self, an echoing smile is awakened. We meet also the sedate, thoughtful nature, kindly but serious,—noble hearts formed for strong friendships,—and, alas! among students are to be found cynical dispositions, whose critical remarks lend bitterness to all around; selfish, frivolous natures, positive annoyances to those of generous, exalted views—in fact, all classes find representatives among school-girls.

It has been well said that "school is like the rehearsal of a play where we practise what we are to bring out more fully at another time," and our success on life's stage depends upon the care with which we study our part, and the attention we pay to the connection between our lines and those of our fellow-actors. In the world we see a purpose written on each face, and, whatever the aim written on the student's countenance, earnestness should not be wanting; and whatever part we are called upon to fill, we should ever bear in mind these words:

"Honor and shame from no condition rise;  
Act well thy part, there all the honor lies."

THEDE BALCH (*Class '91*).

### Roll of Honor.

#### SENIOR DEPARTMENT.

Misses E. Adelsperger, Allen, Bunbury, E. Burns, R. Butler, A. Butler, M. Byrnes, Beach, Brady, Breen, Bradford, Black, Bonebrake, M. Coleman, Chase, Charles, Churchill, Clayton, Cohoon, Cochrane, Cooper, Call, E. Campbell, Dority, L. Du Bois, B. Du Bois, Dempsey, M. Donehue, Donehue, Eisenstädt, Evoy, English, Fehr, M. Fitzpatrick, Fitzsimmons, Griffith, Gibbons, Green, Galvin, Good, Hamilton, C. Hurley, Hughes, Haitz, Howe, M. Hess, Maude Hess, Mollie Hess, Holmes, Hutchinson, Hunt, Hanson, Hopkins, Johnson, Kimmell, Kirley, Kingsbaker, Kinney, Lynch, G. Lauth, Lerdwig, M. Moynahan, A. Moynahan, Murphy, M. Moore, McCormack, Mullaney, N. Moore, S. McGuire, A. McPhillips, Nacey, Nester, Nickel, Norris, Niemann, Naughton, C. O'Brien, O'Leary, Pugsley, Pengemann, Quinlan, Quirk, Quinn, A. Ryan, C. Ryan, M. Roberts, Rentfrow, Root, Rizer, Ruger, Spurgeon, Stokes, Sanford, M. Schermerhorn, Tipton, Thirids, H. Van Mourick, Violette, Wile, Witkowski, G. Winstandle, B. Winstandle, M. Wagner, Whitmore, Waldron, Wolff, Young, Zahm.

#### JUNIOR DEPARTMENT.

Misses Adelsperger, Augustin, M. H. Bachrach, Boos, M. Bachrach, M. Burns, Campbell, A. Cowan, M. Davis, Doble, Fossick, Gilmore, Girsch, K. Hamilton, Hickey, Holmes, Hammond, C. Kasper, Kellner, Kelly, B. McLoughlin, McGuire, Meskill, Mabbs, Mestling, O'Mara, Robbins, Silvey, M. Scherrer, Soper, J. Smyth, Schaefer, N. Smyth, Tormey, Van Liew, Wurzburg, Wagner, White.

#### MINIM DEPARTMENT.

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