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

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A Threnody.

Broke, broke, broke,
  On thy cold, gray stones, O Street!
And I would that my tongue could utter
  An order for something to eat.

O well for the butcherman's boy,
  That he shouts with his sister at play!
O well for the baker lad,
  That he eats and has nothing to pay!

And the stately swells go on
  To their mansions up on the hill;
But O for the touch of a vanished dime,
  And the sound of a clink that is still!

Broke, broke, broke,
  On thy slippery flags, O Street!
But the tender steak that I'd like's *non est*—
  I'm an impecunious beat.

ALF. T. ENHISON.

A Geological Study.

The rocks of which the earth is formed are divided into two general groups, namely, the fragmental and the crystalline. These are again subdivided into many different groups, such as the metamorphic, the igneous, the calcareous, the silicious, the hydrous and the porphyritic. The fragmental rocks are made by the action of the water, and are the most common. They were at first formed by the water wearing and decomposing the oldest rocks, and the fine grains thus produced settling at the bottom of the sea where they accumulate in great masses. The great pressure of the water upon these masses for centuries forced the fine grains together, and formed one solid bed of rock; and in many instances cement material was added. The material of fragmental rocks is not wholly derived from the action of sea waves, but an enormous amount of material is annually carried down by the rivers. In the case of the Mississippi, it is calculated by Humphreys and Abbot that 812,500,000,000 pounds of silt is discharged into the Gulf Stream every year, which is equal in mass to one square mile in area, by 241 feet deep; and the discharge of the Ganges has been calculated to be 6,368,000,000 cubic feet.

Crystalline rocks are composed of crystalline angular grains, and are either metamorphic or igneous. The metamorphic rocks are those which have been changed into the crystalline without first being fused. They are formed from the fragmental rocks and limestones by the action of heat, which changes them from the ordinary structure to the crystalline. The igneous rocks are those which come up in a melted state from below the earth's crust through volcanoes and through fissures made in the earth's crust. They are mostly lavas, porphyry, granite hornblende, pyroxene and felspathic series.

Both animal and vegetable life are important producers of rock material. All the great coal beds and all of the limestone and some silicious material have been produced by living organisms. During the carboniferous age, when much of carbon dioxide existed in the atmosphere, the earth was carpeted with a vegetation scarcely conceivable, owing to its abundance. Great quantities of this vegetable material were covered by water which prevented its decomposition; more was added, and eruptions taking place, covered the material with great masses of earth which by its enormous pressure, and also from the heat derived from the earth, changed the vegetable material into coal which is composed of carbon with some impurities. When coal has been subjected to a very high

heat and pressure it is sometimes changed into graphite—the material used in lead pencils. Diamonds are also derived from vegetable material by great heat, pressure and moisture.

Peat, which is a substance very much like coal, though not as pure, is also derived from vegetable matter. It is a black, carbonaceous mud, and is found in swampy places. The great, dismal swamps of Virginia and North Carolina and those of the Mississippi delta are examples of peat formations.

Peat accumulations are formed by the decomposition of vegetable matter. When a forest grows up in a swamp or on the edge of a lake, the leaves falling in the water are preserved from decomposition. They thus accumulate in great masses, each annual leaf fall contributing its quota. This keeps on for centuries, and finally a peat swamp is formed, many feet in thickness.

Peat swamps are very variable in their growth. They grow very slowly, when the material composing them is derived from the growth of the locality, though in some cases peat bogs are formed very rapidly. In Germany, for instance, some of the bogs have been formed since the Roman invasion, as some of the roads and even some of the axes used by the Romans have been found at the bottom of the bogs. As peat is composed of a large excess of carbon, it makes good fuel, and is cut out of the beds pressed into cakes and used for that purpose.

But carbon is not the only element that life turns over to the mineral kingdom. A great deal of silica is derived from vegetable and animal organisms. The most conspicuous of those of vegetable origin is the diatom. This was once supposed to be animal, but it has been shown to be vegetable. It is capable of movement, and is a very abundant plant living in both fresh and salt water, and it is found in every latitude, from the equatorial to the arctic regions. It is generally of a brownish color, but turns to a greenish upon dying. It has the power of secreting a silicious covering composed of two valves; these valves are always of equal length, but of variable breadth. These little microscopic animals are sometimes so abundant that they tint the water with a brownish color. They have been found in the strata of all ages, and their silicious remains have formed beds of rock many feet in thickness and of considerable area. Flint is supposed to be formed out of their silicious remains, also tripoli-stone. Great beds of the latter substance are found in Bohemia, and at Eger a stratum of tripoli-stone exists which is two miles in length and averages twenty-eight feet deep. Richmond, Virginia, is built upon a stratum of diatomaceous earth.

Silicious material of animal origin is principally derived from the radiolarians and the sponges. Radiolarians are small animals having a silicious shell, and are generally symetrical about some centre. They are found in great quantities in the sea. Their remains form a silicious material called radiolarian ooze, and is found at various depths at the bottom of the sea. The challengers' expedition found the ooze at depths varying from 11,000 to 23,000 feet. Many sponges, called vitreous, produce silicious spicules which, after the death of the sponge animal, is turned over to the mineral kingdom.

The sponge animals are somewhat related to the rhizopods, and the horny fibres which constitute a sponge is not the skeleton of one animal but of many thousands. The silicious material of organic origin is far less abundant than the calcareous great beds of chalk and limestone which have been formed from the remains of calcareous secreting animals. Most of the material is derived from the shells of mollusks, such as oysters and clams, also from the shells of rhizopods. These little animals vary in size from one-eighth of an inch to a grain of sand. Though so small, they are of great importance in limestone making. Chalk is derived principally from globigerinas. Globigerinan ooze, which is a fine mud, is often found at the bottom of the sea inside of latitude 60°.

Many limestones are derived from the remains of crinoids, which are a species of echinoderms, and have a stem by which they attach themselves to the rocks. Another great limestone maker is the coral. Corals are limited in growth to the tropical regions. They live only in salt water. The reef building corals will only thrive where the mean temperature is less than 68° F., which confines them mostly to the tropical regions. They also require clear water; muddy water and fresh water kills them. They will not grow at greater depth than 100 feet, and grow best where they are beaten by the waves. These animals were once supposed to be plants, on account of their mode of growth. They produce by means of budding and by egg. The eggs of the coral, like the eggs of many lower animals, have the power of locomotion. Coral reefs are produced by the growth and decay of generation after generation of coral forests—one generation dying and the next growing on top of it, and so on until they come nearly to the surface of the water. When near the surface through the action of the waves, coral trees are broken off and are thrown upon the inner side of the reef, together with fine calcareous

sand which solidifies and forms a coral island.

In the Pacific ocean a great many volcanic islands exist, and around these, when the conditions are favorable, the corals grow. They commence at a depth not greater than one hundred feet, and continue to accumulate until they nearly reach the sea level, when the waves breaking them off and piling them up on the inner side, form a coral addition to the island which is called a fringing reef. Besides a fringing reef there is another, called a barrier reef, which is seen surrounding an island from ten to fifteen miles out in the sea, and usually rising from very deep water. As has been stated above, corals do not grow at greater depths than one hundred feet; but some of the barrier reefs rise from depths between two and three thousand feet. This has been accounted for by Darwin's theory which states that in the region of barriers and atolls the ocean bottom is gradually subsiding, carrying with it the volcanic islands together with the coral formations down into greater depths; but this subsidence is not greater than the growth of the corals. If it were, the corals would be taken down below their depth and drowned. By this theory the formation of the atoll is explained. The corals first start as a fringing reef; and as the island gradually sinks the coral formations gradually accumulate. The subsidence goes on until the island has disappeared; but the corals by their growth have reached the surface and have formed a large ring around the submerged island.

Marine organisms are much larger rock makers than the land. This is so because the remains of animals and plants living in the water become buried at death by clay and other substances brought along by currents and waves, and are thus preserved, and because most of the animals having stony matter in structure—such as corals, crinoids and mollusks—live in the water. All the coal formations were formed where the plants grew on the borders of a lake or swamp where the falling leaves and other vegetable matter can be preserved from complete decomposition by the action of the water. When leaves fall upon dry land they gradually decompose and finally disappear in the gaseous form; consequently, comparatively little of the land material is turned over to the mineral kingdom.

H. JEWETT.

IN THE SANCTUM: "Yes, sir; I feel it in my bones that my name will be written 'on Fame's eternal bead-roll" as one of the greatest humorists of the age."

"Well, you'll have to be-droller than you are now." James, pass me that waste basket.—*Puck.*

A Dream.

Into my heart a heavenly dream,
The whisperings of an angel brought,
Of worlds where mystic beauties gleam,
Where burns the fire of sweetest thought.

A strain of music soothed my soul,—
The echo of a hymn afar,—
As softly from my memory stole
The beauty of my dreamland star.

JOHN DESMOND MAURICE.

"Confessions of an Opium Eater."

A man ever strives to conceal from the exacting eyes of the world the miseries, faults and crimes of his life. Guilt and shame seek the most sequestered places—the quiet church-yard, the isolated forest, anything, even death itself, rather than be viewed by the critical public. Few there are who are willing, for the benefit of mankind, to unfold to the human race the result of any great folly. Thomas de Quincey has done so; and to him and his illustrious work may there ever be gratitude in the hearts of men.

In the "Confessions of an Opium Eater" he has promulgated the pleasures and pains of opium as experienced by himself. This book is not only novel but also instructive in the highest sense of the word. It relates, in a beautiful, flowing style, all of the exquisite pleasures and all of the excruciating pains of one who has experienced the effects of opium. The style is pleasing but metaphorical.

So clearly has the author portrayed the pleasures of opium, and in such an agreeable manner, that one is tempted to try the effects of the deadly drug. But this illusion is soon dispelled when the reader begins to peruse "Pains of an Opium Eater."

If "Pleasures of an Opium Eater" is written in a beautiful style often eulogizing the drug, "Pains of an Opium Eater" is composed in words that make one loathe and detest the horrible vice. So vividly does the author depict to the reader the horrible pains with which his body is racked that the reader can almost see him writhing in the agony of the terrible pain.

The secret of the success of this book lies in the fact that the author has put his soul into his work.

"For his heart was in his work, and the heart
Giveth grace to every act."

Were it not for this fact the book would have been a dry medical work merely explaining the effects of opium.

The book itself is a work of art, and can be fully appreciated only by those who are well versed in the niceties of the English language. It abounds in elegant metaphors, and is copious in the most polished satires.

The passage in which the author personifies Oxford street is especially beautiful. Could there be imagined a more beautiful personification than these words?—

"So then, Oxford street, stony-hearted stepmother, thou that listenest to the sighs of orphans and drinkest the tears of children, at length I was dismissed from thee! The time was come at last that I no more should pace in anguish thy never-ending terraces, no more should dream and wake in captivity to the pangs of hunger."

Only a poet with his soul elevated above earthly things can excel it.

Thomas de Quincey, by writing this confession, has greatly benefited mankind, and wreathed his own name in immortal fame.

J. D. CLAYTON.

"L'Allegro" and "Il Penseroso."

These two poems are so closely connected with each other that any attempt to consider them separately would be more or less imperfect. Then while not delaying to repeat their well-known history, I shall merely criticise, according to the true meaning of the word, the style of the author, and the effect upon the mind of anyone who has ever given sufficient attention to the reading of "L'Allegro" and "Il Penseroso."

The style in which they are written is so pleasing, so flowing, and withal so musical, that Milton seems to have depicted Nature, with her beauties and attractions, for the gratification of his fellowmen.

In "Il Penseroso" particularly we imagine ourselves enjoying the quiet and stillness of the woods near the country home of Milton; and we picture to ourselves, with delight, the drowsy hum of the bee gathering the honey from the flowers; or hear the waters of the brook as they flow softly and silently along, and almost imperceptibly a calm steals over us, which feeling is so well expressed in the line: "Entice the dewy feather'd sleep." And such is the variety of the scenes that we are not left to dwell upon any one picture, but are carried along, as it were, by the skill and power of a master. At one moment we are listening to the lark or the nightingale's song; then we pass quickly through the pleasures of landscape, or fireside tales, the reading of romance; or occupy ourselves with the more thoughtful delights of philosophy, with the gloomy joys of the stormy morning, or the quiet of the noon-day, until at last we reach, what is in my opinion, the crowning part of each poem, where music—sweet, thrilling Italian music—throws a fascination over the whole, which is well-nigh irresistible. Perhaps in these productions more than in any other does Milton show the influence of such great writers as Chaucer, Spenser, Tasso, Ariosto and others equally noticeable. Notwithstanding this influence there is an individuality about the diction which leads us to believe that the chief ideas, and the manner in which they are expressed, belong distinctively to Milton.

In fact, this characteristic is not confined to a few, but is made apparent in all his writings. And it is by his personality that the great poet appeals to us so strongly.

PIERCE A. MURPHY.

Is Tennyson a Prophet?

A SYMPOSIUM BY THE CRITICISM CLASS.*

"All diseases quenched by science, no man halt, or deaf, or blind;
Stronger ever born of weaker, lustier body, larger mind?
Earth at last a warless world, a single race, a single tongue,
I have seen her far away—for is not earth as yet so young?
Every tiger madness muzzled, every serpent poison killed,
Every grim ravine a garden, every blazing desert tilled."

—*Locksley Hall Sixty Years After.*

If the world lasts long enough Tennyson's prophecy may be fully realized. Science at the present time has overcome so many diseases that it seems quite probable that at some future time it can be master over all of them. Disease being a thing of the past, men will become stronger from generation to generation. The minds of men will then be larger, and, as a natural consequence, there will be no cause for war. As to the passions of men, I don't think science can in any way rule them. The population of the world is increasing every year, and in time the deserts will have to be cultivated so as to raise food for all the people. I can see no reason why this cannot be brought about by science.

M. L. REYNOLDS.

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We are so much impressed with the beauty of these lines that we might allow ourselves to be so affected as not to consider properly the thought therein expressed. Of course, Tennyson must be a firm believer in the power of science, otherwise he could not advocate in such a strong manner the effects of that power on

* These opinions were written in a short time in the class room on the text taken from the second part of "Locksley Hall."

mankind. But for my part I think that, while science has done much to alleviate the horrors of war, the day is yet far distant when such a state of affairs as the poem implies will ever exist. In fact, it would seem almost too heavenly for poor, erring man; for while we remain human, strifes and contentions will abide with us. Therefore, while enjoying the music and poetry of "Locksley Hall," I cannot say that I quite agree with all the theories set forth by our greatest living poet—Tennyson.

PIERCE A. MURPHY.

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Upon the whole, certainly, these are forecasts which the most sanguine would scarcely hope to see realized. For every advance that science has made, humanity has found new ills. We are not as strong, vigorous and healthy as were our fathers. The present tendency is towards mental improvement to the almost total disregard of physical development. The earth "a single race and single tongue?" Never! till that day spoken of by the evangelist. With the present perfection of weapons of warfare these bloody dramas are, it is true, less frequent; but the day will scarcely come when "the war drum shall throb no longer and the battle flags are furled."

J. B. SULLIVAN.

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The happy ideal that is pictured by Tennyson will, I fear, never be realized. The evils that afflict us now have existed since the beginning of the world; and so long as man has passions so long will dissension and jealousy continue to prevent the union of all mankind into one harmonious family. Science may assist in making bodily diseases less prevalent, but it will never succeed in banishing them altogether. Man's body is weaker now than it was centuries ago, when science was unknown, when the weakening comforts of modern civilization were not even dreamt of. I cannot imagine that the amalgamation of all races is possible. Race prejudice is stronger now than it was formerly, and there is no sign that it is losing in intensity. Imagine the white man, the negro, and the Chinaman, forming a single race!

Passions are natural to man, and cannot be destroyed, not even by the all-powerful science. Christianity labors to soften them, and to make men stronger of will and purer of heart, but it cannot destroy human nature of which passions form an important part.

J. S. HUMMER.

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It is hardly probable that the ideal world, so beautifully prefigured in these few lines, will ever become a living reality. True, it is an enchanting picture which only the power of an expression like Tennyson's could embody; but may we not question its possibility? May we not ask the poet how the laws of nature, which are truly the laws of God, can be turned and shaped at the will of the scientist? Can the art of the creature prevail over the laws of the Creator? True, the omnipotent Creator might make the realization of this Utopian world possible; but would it not require a revolution, nay a miraculous intervention, in the fixed laws of nature before this could be brought about? Most certainly! That a race of men strong, robust, and full of manly vigor should proceed from weak, enervated creatures is surely a physical impossibility. The ills to which man has become heir by the fall of our first parents are destined to play their part in life till the Creator shall proclaim that time shall be no more. God has so ordained, and man is powerless to change this *fiat*.

F. J. SULLIVAN.

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When Bellamy's principles, as set forth in "Looking Backward," will be in active operation; when man will work, not for himself or those of his kin, but for the honor and glory of his country; when the golden rule, "Do unto others as you would have others do unto you," will be the principle that will guide man's actions and limit his motives; then, science and art, working together for the elevation of man's ideas and character, may place him in the sphere in which the ideas of Tennyson may be possible. But that day will never be seen by any of us. It is true that science has worked wonders—in fact, we might say miracles—within the last ten decades. It has revolutionized man's mode of living, and has been the means by which nations usually settle their differences. Every day we hear of new inventions, and every day, by means of these, we are approaching nearer Tennyson's ideal world. But still past inventions compared to those which will have to come in the future, to make these things possible, are mere pygmies. So we might conclude by saying that when the impossible becomes possible then Tennyson's ideas will be realized.

J. R. FITZGIBBON.

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If we look at the idealistic picture of a future Utopian world, as painted by Tennyson, and contrast it with a picture of the real world of to-day, we are convinced that such a change could not be wrought in mankind. For error is human, and as long as man exists there will be dissension and civil strife. The Bible tells us that on account of Adam's transgression all his posterity is subjected to sickness and death. However, according to Tennyson's idea, future generations will be absolved from this divine law. But if we accept the words of the Scriptures we cannot say that Tennyson is correct in his speculations.

FRED E. NEEF.

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In looking at the first line of this quotation, one can easily see that it is absurd. Disease is the principal cause of death. If science could quench all diseases, there would be no deaths

except those that occur through accident. But death is a punishment inflicted by God on mankind through the sinning of Adam; therefore science can never quench disease. The last five lines are possible, and in time, it is my opinion, that what Tennyson says will be brought about. As he says, the earth *is* young, and if science keeps on creeping step by step, may we hope for great things when the world is bent and gray with age?

J. WRIGHT.

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This is a very fine thought, certainly, but scarcely possible for centuries to come. St. John prophesied the millennium, that is, the thousand years of perfect peace, prosperity and sinlessness, in the Apocalypse. That such a time will come, I have no doubt; but at present there is so much misery and wickedness in the world that the angel with the key to the bottomless pit, wherein shall be cast the devil, and wherein he shall be imprisoned for one thousand years, does not seem to be coming for many, many centuries. We are pretty sure, however, that we shall never see it, nor our children, nor our children's children to the third and fourth generation.

E. T. DU BRUL.

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A politician Tennyson always showed himself to be; but I never considered him in the light of an Utopian until having read a part of his "Sixty Years After." He believes—or at least he says he does—that the time will come when all men will be united in one grand republic, speaking the same tongue; when the tiger will become a pet on the doorstep, and when war will be looked upon as the phantasm of a dark past. All this would, no doubt, be very well; but for my part, I can see no peculiar advantage in having a Chinaman or a Patagonian for a boon companion. He talks of the arid desert becoming a field of bright verdure. God bless the man who causes it to become so! but I don't think that anybody will trouble himself particularly about it. Tennyson also makes the rash statement that men will become stronger and more intellectual each successive generation. This, as we can see in our day, might become true. Look at our dudes! However, if we refer to history, we shall see that there is a material difference in the physique of the men of this generation compared with those of a few centuries ago. It is on the wrong side to prove Tennyson's theory, however.

C. A. PAQUETTE.

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The minds of men, it is true, are growing stronger; but, judging from the possibilities and present appearances of the sciences, we have no reason to predict that it shall one day quench all diseases. Physically, as is shown by history, we are growing weaker. How are we then to be followed by a stronger race? We can fancy the earth "a single tongue" and "warless world" (for arbitration is possible), but to imagine this a prophetic image of the future is beyond our power.

O. ROTHERT.

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Will a time come when the people of this world shall see such pictures as Tennyson places before them in his poetry? Perhaps there are a few who will make the assertion that in a world like ours, where no one knows the future, we may expect anything to happen. The quotation recalls to memory the pictures that the author of "Looking Backward" has placed before the people. It could hardly be expected that science will ever have the power to "quench all diseases." It may be that scientists will uphold this statement; but in doing so their actions would be absurd. That this world will be "a single race, a single tongue, and earth a warless world" needs but little comment. When "grim ravines" will be a garden, and blazing deserts be tilled, we will be living in a terrestrial paradise.

E. C. PRUDHOMME.

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The "paradise on earth" which Tennyson pictures will never fall to the lot of mankind. We are continually advancing towards an amelioration of our circumstances; but the comforts which we create for ourselves enervate the will, and cause the moral ruin of many. The time may come when few diseases will be thought incurable, but we can hardly expect that the future generation will be more strongly built, or of larger mind. Our ancestors were taller and about as learned as we are. Fewer wars are waged nowadays than before the Crusades, but the inborn envy of nations will always be the cause of grudge and bitterness. We are not of better morals than the men of former times, though we are more refined in conversation. The world will go on as it did till now, and it is very improbable that the great poet's prophecy will ever be fulfilled.

J. JUST.

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My opinion is that the time of which Tennyson speaks will never come. First, I do not believe that science will ever become so great as to master all diseases; secondly, I do not think that people will ever cease to wage war, unless it be when there will be only a few persons on this earth. Although, I do not doubt that at some future time there will be but one language, for that is possible, but the others are not. Science may be able to do a great many things; but if it were able to cure all diseases, then there would be but very few deaths.

J. S. READY.

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Tennyson's idea is Utopian to the very extreme. Never will science be able to cure all diseases; never will stronger always be born of weaker; never will the tiger's madness be muzzled or the serpent's poison killed, or all grim ravines a garden, or deserts tilled. God has created strifes and dissensions among men and

all creatures, and so it will continue until the millennium comes. Such an idea can be practical only in heaven. God did not create the world ever to be all happiness. Pain and sorrow refine and purify us for our eternal home. Drive away all care and sorrow, and man will just as surely degenerate. It will only be when the lamb can walk in peace with the raging wolf, and the young goat with the fierce lion, that Tennyson's doctrine will be true. When man works side by side with the fiercest savage for the benefit and higher civilization of humankind, then, and then only, will Tennyson's dogma become practical. But God has said this shall never be on earth, but is the lot of man who has merited the eternal reward.

J. D. CLAYTON.

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Tennyson's allusion to science, although put in pretty and musical expressions, is censured by philosophers, and causes a conflict with the scientists. It is true that science has made wonderful progress during the last few years; but there is a limit to all inventions, and it is not likely to reach the height anticipated by our author. If so, the miracles of Our Lord would be equalled, which is impossible.

W. C. ROBERTS.

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Tennyson has taken up, in some measure, the opinion of the philosophers of ancient Greece and Rome, who always looked forward to a golden age, when "the lion should lie down with the lamb." Now, this golden age can never be for man, because he bears the mark of the sin of our first parents, which brought evil into the world, to be his lot till the end of time. That some of the things which Tennyson predicts may come to pass, may be expected; but on the whole, he has said something which may be desired, but can never be realized.

J. A. MAGUIRE.

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An Utopian such as Tennyson here describes appears to me absurd from a logical point of view. This passage seems to me too idealistic. In poetry it is beautiful; but in the stern prose of life it is impossible. Let us imagine such a state of affairs as Tennyson here affirms and refute it piece by piece. It is a well-known fact that a weak race will soon die out, thus stronger cannot be born from weaker. Moreover, imagine a world in which there is no strife between men, no competition, no struggle for superiority; then where would our poets, our statesmen, our orators and our philosophers come from? The human race would fall to the depths from which it has arisen, and what would then be in life?

B. C. BACHRACH.

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Tennyson expresses a belief that some day war will be unheard of in the world. He proposes his belief in a stronger generation to come, whose mental endowments will be far superior to our talents. In my opinion, Tennyson has gone too far. That there may be generations superior to our age is not to be disputed; but that the time will come when science can again reinstate a leg after it has been amputated exists only in the imagination of a poet. Modern science is reducing war to a minimum; but to annihilate it, to wipe it from the face of the earth, is impossible. Evil exists in the world; it is our inheritance, and has its root in the depth of the human heart; to uproot it requires superhuman strength. I grant that modern machines of war, and those which future scientists may add, will reduce the amount of war; but to obliterate it is beyond science, beyond anything human.

C. S. BURGER.

"Life of John Boyle O'Reilly."

WITH PREFACE BY CARDINAL GIBBONS.

Messrs. Cassell & Co., of New York, announce for publication, by Jan. 1, 1891, at latest, the "Life of John Boyle O'Reilly." It is written by James Jeffrey Roche, an intimate friend of the lamented dead during all his life in Boston, and for many years his associate in the editorship of the *Pilot*. This work has the full sanction of Mr. O'Reilly's family, and is the only authorized life.

It opens with a noble introduction by Cardinal Gibbons, Archbishop of Baltimore, who was always a warm admirer of John Boyle O'Reilly. The Cardinal's words at the announcement of Mr. O'Reilly's death will be remembered: "A loss to the Country, a loss to the Church, a loss to Humanity." In this preface, his Eminence has paid a most appreciative tribute to the life and the work of the dead poet.

In writing the biography, Mr. Roche has had rare advantages, in his own long and intimate association with the subject of it, and in matter furnished by the family and friends both in Ireland and America. Indeed, he finds himself able to make it largely autobiographical. The dead will speak for himself through his letters and his great words on historic occasions, all through the crowded years of his short life. The book will be a revelation, even to those who knew the departed well, of the place he filled and the international influence he exercised.

Following the life come his complete poems and speeches, edited by his wife, Mary O'Reilly. Some poems unpublished at the time of his death are included in this collection at the suggestion of friends unwilling to lose any word left by the beloved dead.

His orations and addresses, including "Illustrious Irishmen of One Century," "Irish Poetry and Music," the "Common Citizen Soldier," the great speech for the negroes in Faneuil Hall, etc., will close the volume.

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NOTRE DAME SCHOLASTIC.

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

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Notre Dame, December 13, 1890.

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Notre Dame, Indiana.

The Examination.

The Semi-annual Examination, a most important college exercise, will take place next week. Earnest preparations have been made in all the classes in order that the members of them may pass through the test successfully. All of our earnest young men, those who come here for the purpose of storing their minds, deem it their duty to do the best possible at the examination, because that will tell to all, especially to their friends at home, what has been their conduct in regard to their studies. It will tell more truly to the parents of the students in what manner their sons have spent their time than would anything else.

It is not necessary for us to state that the Examinations will be as thorough as possible, giving to each student the opportunity of displaying his ability and of giving evidence of his progress during the session. But at the same time we would caution all against that childish fear which grown-up young men often display when under examination; and not only when under examination, but which they even display before the day of trial arrives. There is no necessity for any to indulge in fears. The examinations are not held for the purpose of learning what a young man does *not* know, but to learn what he *does* know. Let every student simply do the best he can in a frank, upright way, without ostentation and pertness and without fear, and he has done his part. Let him not put on the air of knowing everything, for the contrary will soon be found out. He should not be afraid to tell what he does know, nor should he work himself into such a state of excitement as to cause him to answer wrongly. Again, we say, let him do the best he can. The notes given to him will be assigned faithfully and scrupulously, and should he be so fortunate as to obtain good notes, which we hope and doubt not but he will, let him be grateful to God who has blessed his labors. And let him take courage from this and derive a new impetus, a new courage, to strive on until he reaches the bright goal which awaits the earnest student. *

General Information.

A ready man is almost always an agreeable companion in society. Young men leave college full of Greek, Latin and mathematics, but know little or nothing of the animal and vegetable nature which surrounds them—but little of the history of the age or the day. They have a rich store of knowledge within them, but its value is lessened by their lack of information on subjects which, if known, would enable them to make a thousand times better use of their college lore.

The active politician is especially the one who reaps a golden harvest from his general information, if he has it, and who suffers in the same proportion if he has it not. The lawyer, the public speaker, and the minister of God, are the ones who appreciate to its fullest extent the power they receive from their store of general knowledge. It furnishes them with matter; they never feel at a loss for a theme; their language is harmonious, because it expresses the thoughts of an intellect refined by the immortal pages of classic writers; it is full of worth because it comes from a mind well stored with general knowledge. Hence they are listened to with pleasure. The language that flows from the lips of men thus refined and prepared is chaste, elegant and pithy; not like the great mass of the speeches of the day, composed of "slang" and "cant phrases" and the like, which are characteristic of an undeveloped and unrefined mind.

This want of culture and of general information is noticeable in the editorials of the times, the majority of which are not worth reading. Their motto seems to be *parvum in multo*, rather than the old and time-honored saying of "much in a little." You dip in, and get nothing but foam. What a contrast do not these form to the editorials penned by men of real worth! Much of the literature of the present time is of this foamy kind—not worth reading. What we find in a whole volume may be put into a nutshell. All this, we hold, arises from a want of proper information on the part of the writers.

The young man, then, at college should not content himself with the mastering of those

branches which his course of study requires, but he should go farther, and endeavor to store up in his mind an amount of general information —the more, the better,—for this is something with which the mind can never be too well garnered. It is generally supposed that the student will "read up" while he is pursuing his studies; yet how few are they who do so! Books which are calculated to furnish their minds with this important kind of knowledge are seldom the college student's companions; while Dickens', and other novels inferior to his, are found open before them—and this not only in their leisure moments, but even when a lesson in a text-book should be the object of their attention.

Travelling is another great source from which general information flows. The great men of antiquity as well as of modern times have commended travelling as a means of filling the mind with a knowledge of the ways and customs of different peoples. By reading books we learn what experience has taught, or inquiry and experiment have demonstrated; we know the people as they were. By travelling we know the people as they are. Books give us the experience of other men. Travelling gives us our own experience.

General information, while it may seem to be of no signal service to some, is, nevertheless, very useful to them. No one can ever find it a burden; when acquired, it forms part of ourselves, and we use it even without a thought. It comes to our aid without an effort, and, like all knowledge, is a source of pleasure to the possessor. Thus it furnishes not only strength and readiness to the mind, but also pleasure, and that, too, of an innocent order. It should be the earnest endeavor, then, of every young man to fill his mind with this general information which is to be of so much service to him in after-life, according to the Roman saying: "Let the boy learn what he will need when a man."

B.

Kant's System of Philosophy.

It may be interesting to the student of philosophy to investigate the different philosophical systems, and after close examination know how to discern truth from error. Among the different systems, that of Kant holds a prominent place, and also that of the "Transcendental School," which is said to have originated with him. As we may not occupy all the pages of the SCHOLASTIC, we cannot set forth and refute the entire Kantian system; we must, therefore, confine ourselves to a few of its striking features.

The Transcendental School holds that ideas, or rather forms, are implanted in the soul and are eliminated from experience, or objective reality, in cognition; for it maintains that the human mind from its own resources constructs the object of its knowledge. Its members are called Transcendentalists, because they transcend or leap over the empirical, or all experience, and pretend to prove the origin of thought separated or disconnected from every kind of experience. Kant maintains that the elements of cognition are implanted in such a manner that they not only go before the empirical, or experience, but that they produce or form it. He says that we must distinguish a twofold element in thought, namely, the *matter*, which is mutable and contingent, and which we know either from internal or external, sensible objects; and the *form*, which is necessary and universal, and originates from the thinking subject or mind. Now, in order to perceive what the form is, it is particularly necessary to observe that external things are, and of necessity, represented to us, as existing in a certain space and time; and the *ipsum*, *τὸ ego*, the soul, is represented to us only by its affections which alternately succeed each other. These representations do not depend on experience, for they remain in us after we eliminate our thoughts from the empirical, or experience; and hence are called pure intuitions to distinguish them from empirical intuitions which are sensible elements manifested by experience.

Kant says that the *ipsum*, *τὸ ego*—which is evidently the mind or soul—is only represented to us by alternate affections, that is by affections that come and go. He seems to forget that these alternate affections of the soul—such as love, hatred, fear, and all other kinds of affections—are accidents which come and go, and not substance; and therefore he cannot conclude the soul from them, which is a substance and therefore real. A substance is that which remains permanent amidst accidents, as may be illustrated in the following manner: Let us suppose that I have a square piece of wax in my hand; by heating it, it becomes soft and pliable; I can then convert it into a ball; the accident of squareness passes away. I can give it a variety of forms, and under each new form the form it had before disappears. I may ask is the wax squareness, or roundness, or any other form? No; but there remains something permanent amidst variations, and that is substance.

But the soul is also a substance; not an inanimate substance like the wax, but a living and rational substance,—a something that remains amidst affections or accidents. Balmes says:

"The proposition *I think*—in the sense in which the word *think* includes all internal affections—does not relate to isolated phenomena alone, but it necessarily implies a point which we call *me*, in which these phenomena are connected. If this point does not exist, if it is not one and identical, the thought of to-day can have no connection with the thought of yesterday: they are two distinct things at different times, and perhaps contradictory. When I say to-day *I think*, and mean that the *I* is the same as in the proposition *I thought yesterday*, my language would be absurd; if they are mere phenomena, two thoughts without any connecting link, the *me* is nothing; I cannot say *I thought, I think;* but I must say *there was* thought, *there is* thought. If, then, you ask me where? in whom? I must reply that there is no *where*, no *who*. I must deny supposition, and confine myself to repeating *there was* thought, *there is* thought. To say *me*, it is necessary to suppose a permanent reality—a reality, because that which is not real is nothing; permanent, because that which passes away disappears, ceases to be, and cannot serve as the point to unite other things."

We know by our own consciousness that the soul is conscious of the various objects which affect it; it must, then, necessarily, be prior to, or before, these affections; and hence though affected, these affections cannot represent its substantiality, for the affections only represent love, hatred, and so on; whereas the soul is prior to them. To say, then, that these affections represent the substantial form of the soul is simply absurd; and hence Kant's system must fall to the ground.

Moreover, Kant maintains that we have our knowledge *a priori*. This we do not admit, but deny both the reality and possibility of cognition *a priori*, and maintain that it is a contradiction in terms. Cognition is the act of knowing; but if nothing is known there is no cognition; and furthermore, conception in which nothing is conceived is an impossibility. There can be no *seeing* where nothing is to be *seen*. If cognition be cognition at all, it must be *a posteriori*, for it is necessarily preceded by that which it cognizes and that which is cognized. If you identify the cognition with the subject, you deny it to be cognition by taking it to be that which it cognizes; if you identify it with the object, you likewise deny it to be cognition, by affirming it to be that which is cognized. If you make it the product of the subject, or of the object, or of both acting conjointly, you admit it to be cognition, but deny it to be *a priori*, for it must necessarily be preceded by the subject or object or by both, and therefore *a posteriori* and empirical. You may now take which position you please, you are obliged to give up your notion of *a priori* cognitions. Again, cognition is the act of knowing; but if you maintain that it is *a priori*, you will be obliged to hold that cognition precedes cognition, which is the same as to say that it goes before itself; or in other words, we would know before we know.

To maintain, then, that we must have science to determine the possibility, the principles and extent of our *a priori* cognitions is to maintain that we need a science which determines the possibility, the principles and extent of that portion of our experience which is prior to all experience, and is the indispensable ground and condition of the possibility of experience; which would be simply absurd.

Again, the forms of thought, in so far as they are objectively conceived, must necessarily be objectively derived; space and time, therefore, designate the *real* order and relation of things themselves, and not merely the order in which they stand in our intuition. Space is the order in which bodies stand, and the relation they bear one to another in the world of reality, and is the order in which we perceive things themselves, and as they exist *a parte rei*. Time is not merely the order in which events appear to us to succeed one another, but the order in which they do actually succeed one another. Thus the clock does not only keep time for us while we are awake, but also while we are asleep; hence events transpire, though we are not conscious of their coming to pass.

When we perceive bodies in space we perceive them in their real order; and when we perceive events, whether in the past or present time, we perceive them in the real order of their succession, not as they succeed in our intuition, but as they succeed independently of our intuition. Any other view would be fatal to science, for it would destroy the trustworthiness of our cognitive faculty. Kant would have us believe that it is possible to conceive of space and time even after we have conceived of the absence of their contents. He maintains that if we take away from our thought the entire universe, we can still conceive of space as remaining, and if we eliminate the whole order of succession, time is still left.

We deny this on the ground that space and time are not forms of the sensible as Kant maintains, but are relations, and cannot be conceived where there is nothing related. Space is conceivable within the universe, but not out of it; for it marks the order in which its several parts

stand to one another; but without the universe it is inconceivable, and therefore nothing.

Finally, it is an undeniable fact that the mind sees self-evident truths, or that first principles present themselves to it—such as *the whole is greater than any of its parts, two and two make four.* The first principles are the common property of every rational individual, and this cannot be denied without denying reason itself; and hence are given, not found, not demonstrated; but as they are given, they must be *objective* realities. It is useless to maintain that demonstration affirms its principles, for everyone knows that it always proceeds from them as already known or assumed to be known, and the mind cannot act without them. The first principles are in the metaphysical order, or are metaphysical truths, and therefore immutable and eternal. We think we have proved this conclusively in a recent article entitled: "What is Human Reason?" Kant eliminates them from their objective reality, and makes them substantial forms of the understanding. Everyone who knows the primary elements of philosophy knows that the substantial form includes the essence of a thing. Besides, we presume that Kant was a theist. He could not believe in the existence of God unless he had some notion or idea of Him; but he relegates objective reality into unknown regions, and makes cognition subjective; and therefore makes the idea of truth and of God, substantial forms of the understanding. But as substantial forms of the understanding are an effect and therefore created, it follows, according to Kant's philosophy, that truth and God are effects and therefore created—created by Kant's substantial, essential forms of the understanding. Here we have pantheism to our heart's content, or atheism under the form of pantheism.

L. I. MILLER.

Books and Periodicals.

Der Familienfreund, Katholischer Wegweiser für das Jahr 1891. St. Louis, Mo.: „Herold des Glaubens."

This ever-welcome year-book is, as usual, filled with interesting and instructive sketches and tales, together with biographical articles and all the information to be found in annuals of the kind. A marked feature of the book is presented in its illustrations which are very numerous and attractive, many of them being beautiful chromo-lithographs. The *Familienfreund*, as its name indicates, will prove a constant source of delight to many a home during the long winter evenings.

—The December number of *St. Nicholas* has for frontispiece Rembrandt's wonderful portrait of himself, engraved by T. Johnson. This portrait is referred to in Mrs. Dodge's account of Holland and its strange features. There are to be two of these papers, and it is the first which here appears under the name of "The Land of Pluck," fully illustrated by new drawings made expressly by George Wharton Edwards. New and old readers of "Hans Brinker" will welcome these sketches gladly. Another important contribution is "The Story of the Golden Fleece," retold for American boys and girls by Andrew Lang, with illustrations by Birch—this number containing the introduction only. The leading verse contribution is a poem by R. W. Gilder, which opens the number; and besides this there are: a "Sewing Song," by Mary J. Jacques, illustrated by Mrs. Foote; a jingle by Isabel Frances Bellows, with a picture by Mrs. Wheelan; a pretty poem, entitled "The Little Fir-Trees," by Evaleen Stein, and various pictures, bright notions, and suggestions to be found in the usual departments and elsewhere.

—In the December *Century* the frontispiece is a striking head, "Daphne," by George W. Maynard in "The *Century* Series of American Pictures," and the opening paper is General Bidwell's account of "Life in California Before the Gold Discovery." Here is also published "Ranch and Mission Days in Alta California"; these two articles showing with what thoroughness the *Century's* new and important series is being carried out. The hundredth anniversary of the death of Franklin is marked by Mr. Charles Henry Hart's paper in "Franklin in Allegory," with a full-page engraving of Franklin after a portrait by Peale, and reproductions of French prints. The fiction of this number includes stories by Joel Chandler Harris, Elizabeth Stuart Phelps, "Fourteen to One" (a true story); Richard Harding Davis, and Maurice Thompson, "A Pair of Old Boys"; F. Hopkinson Smith's "Colonel Carter of Cartersville" is continued; and "Sister Dolorosa," a three-part story by James Lane Allen is begun. This is a companion story to Mr. Allen's tragic story of "The White Cowl." After the Autobiography of Jefferson, the famous comedian, it is interesting to read in this number the views on acting by Tommaso Salvini, the greatest of living tragedians. Other illustrated papers are Mr. Maclay's "Laurels of the American Tar in 1812," and the second of Mr. Rockhill's series on Tibet, this one being called "The Border-Land of China." The poetry of the number has nothing more striking than the half dozen novel pieces entitled: "Some Boys," by James Whitcomb Riley, and printed, with pictures by Kemble, in Bric-à-Brac. Other poets of this number are Austin Dobson and Celia Thaxter. George Parsons Lathrop tells, in an illustrated poem, the pathetic story of "Marthy Virginia's Hand." Further topics treated are "Trees in America," "The Railway Zone-Tariff of Hungary," and "Higher Education: A Word to Women," the latter an open letter by Miss Josephine Lazarus.

Semi-Annual Examination.

[*Under the general supervision of Rev. President Walsh.*]

COMMITTEES OF EXAMINATION.

CLASSICAL COURSE—Rev. N. J. Stoffel, presiding; Rev. S. Fitte, Rev. D. J. Spillard, Rev. M. Mohun; Mr. Jas. Burns; Prof. John G. Ewing, Secretary; Prof. J. F. Edwards, Prof. Maurice Francis Egan.

SCIENTIFIC COURSE—Rev. J. A. Zahm, presiding; Rev. A. M. Kirsch, Rev. A. B. O'Neill, Rev. J. Kirsch; Prof. M. J. McCue, Prof. A. F. Zahm, Prof. Neal H. Ewing, Prof. E. Gallagher, Sec.

COMMERCIAL COURSE—Rev. A. Morrissey, presiding; Mr. J. Cavanaugh, Secretary; Bros. Marcellinus, Philip, Theogene, and Prof. M. O'Dea.

SENIOR PREPARATORY—Rev. J. French, presiding; Bro. Leander, Secretary; Bro. Emmanuel, Bro. Thomas; Prof. Ackerman; Messrs. Morrison and Paradis.

JUNIOR PREPARATORY—Rev. M. J. Regan, presiding; Mr. E. Murphy, Secretary; Bros. Alexander, Marcellus, Hugh, Alphonsus, and Mr. L. Herman.

Local Items.

—Who is he?

—Home, dearest home!

—Co. "B" has a corporal in *Ernest*.

—For goodness' sake, don't say I told you!

—That crust of bread, etc., make a fine effect.

—The Carrolls have a toboggan of their own.

—To stay or not to stay, that's the question.

—None but first-class artists in the vaudeville.

—Mr. Burbank will give a reading to-night.

—The St. Cecilians will appear next Wednesday evening.

—Can you see it? No. Why not? Because it is out of sight.

—How are the singers progressing, members of the third floor?

—Charlie's efforts are remarkable. At any rate, we have heard so.

—St. Mary's Lake was frozen over, but with patience had they to wait.

—WANTED—Six or seven vocalists with cracked voices. Address Pop & Co.

—Skating, with all its joys and sorrows, has taken full possession of Carroll Hall.

—Frank has returned, and is prepared to give another series of lectures before the holidays.

—What is the matter with the "Hennessy Variety Company?" It is beyond perception.

—Genial B. A——, after enjoying the s—sh walk-a-mile, has procured one for the Junior department.

—At this season of the year it is customary for the students to write home for change. But, boys, have patience, time brings change to everyone.

—A fall of snow on Thursday evening gladdened the hearts of many in Carroll Hall, who will now be seen sliding down the elegant and shapely new toboggan slide.

—The Minims have an excellent toboggan slide and are enjoying it immensely; and, to judge from all appearances, certain study-hall faculties and several young men from Sorin Hall are always on deck when the slide is in running order.

—Where is the fairy-land? Some have said that the Minims' campus looked like one the other evening. This was a mistaken idea; the place was simply illuminated by lamps; and the toboggan slide—well, that was the idea of the genial Bro. Cajetan.

—The Columbian Literary and Dramatic Society intend holding a special meeting, during the early part of next week, in honor of Rev. President Walsh. The very best talent in the society will be brought forth to make the evening a most enjoyable one.

—The case of Joseph Moreski *vs.* Samuel Lambert—Judge Brick presiding—was tried in the Law class Moot-court. Messrs. Herman and Houlihan appearing for the plaintiff, and Messrs. Cassidy and Lesner for the defendant. The defendant was a common-carrier of passengers and baggage between Laporte and Valparaiso. The plaintiff was awarded damages to the amount of $100.

—The St. Aloysius' Philodemic Society held its ninth and last regular meeting of the session on last Saturday evening. The roll-call responded to and minutes read, W. Hackett read a very interesting criticism of the last meeting. Questions were answered by T. Coady and H. Murphy. The subject of the debate was: "Resolved, that a knowledge of the English language is required in order to exercise the right of suffrage." The affirmative was ably upheld by J. McGrath and P. Fleming; while F. Chute and R. Sinnott tried to overthrow the negative's opponents, but they failed in their attempt. J. B. Sullivan, J. Fitzgibbon and N. Sinnott spoke on the affirmative after the question was decided. Rev. Director O'Neill made a few closing remarks, complimenting the society on its success during the session.

—The 9th weekly session of the Columbian Literary and Dramatic Society occurred on the evening of the 4th inst. Mr. Ahlrichs read a clever criticism on the efforts of those who took part in the exercises of the previous meeting. The debate was: "Resolved, that Bacon was a greater man than Newton." Mr. Sanford brought forth arguments to show that if it had not been for Bacon's writings and theories Newton would not have been able to accomplish as much as he did in science. Mr. Ahlrichs followed in favor of Newton. Mr. J. McKee closed the affirmative side; his speech is commendable both for its literary composition and the arguments he advanced. On account of the unavoidable absence

of the gentleman, who would have closed the negative side if he had been present, the President reserved the decision. After an interesting essay on "Chemistry," by Mr. Powers, and a selection by R. Langan the general debate took place.

—At the November term of the University Moot-court—Judge Hubbard presiding—the case of John Smyth *vs.* William Brown was offered for hearing. The plaintiff's attorneys—Messrs. Blackman and Manley—alleged the following facts: That William Brown owned lot No. 4, South Bend; that said lot was unfenced, and across said lot was a well-beaten waggon-track; that said track had been used as a public highway for five years; that defendant knew this road had been so used; that defendant negligently made an excavation in said road, and neglected to put up any signal of danger; that the plaintiff's team of horses fell into said excavation and were killed when plaintiff was driving on said road, not knowing of the danger, and supposing said road to be a public highway. Wherefore the plaintiff demanded judgment for $350. The defendant's attorneys—Messrs. J. McConlogue and F. Vurpillat—demurred, and for cause alleged: That the plaintiff did not state facts sufficient to constitute a cause of action. The court, after hearing the cogent arguments on both sides, sustained the demurrer.

—Last Sunday morning company "B" had a competitive drill in their gymnasium that was proof of their ability to go through the various manœuvres given in "Upton's Tactic Book." After a few commands were executed, Captain Chute appointed the third and fourth sergeants, and then had a competitive drill for the other officers. A hard tussle ensued; for all kinds of commands were given in quick succession, and, to the admiration of the several visitors, but few mistakes were made. Finally, all but three had been dropped out of the ranks. These were C. Fleming, E. DuBrul and G. Anson. They stood side by side, fighting their way through many difficult catch commands, till at last G. Anson fell out and E. DuBrul soon followed him. This settled the contest. The company's officers are now as follows: Captain, F. Chute; 1st Lieutenant, J. McGrath; Second Lieutenant, J. Schillo; Orderly Sergeant, M. Hannin; First Sergeant, B. Stapleton; Second Sergeant, J. Ayer; Third Sergeant, J. Zinn; Fourth Sergeant, C. Fleming; First Corporal, E. DuBrul; Second Corporal, G. Anson. At present the company is composed of thirty-seven members.

—We were not aware that here in our midst, nurtured in our heart of hearts, conducted by those in whose tents we have dwelt and at whose tables we have partaken, there was an organization having for its avowed purpose the weaning of the affections of this community from the SCHOLASTIC—a journal which has grown old in the service of truth, honor and probity. We had thought that amidst the examples of ingratitude which a scornful world instances in proof of the degeneration of the race, we, at least, should stand unmoved, an object of awe to evil-doers who fear our power or envy our greatness. But, alas! our fancied security was an illusion; for a few days ago the alarming intelligence was forwarded to this office that a rival had appeared on the field to dispute our claim to the veneration of men. We waited in painful anxiety until this personification of temerity should enter our sanctum; we dwelt fondly on the joy we should experience when we should have proven him to be as arrant a knave as ever another in the land; we pictured in fancy his discomfiture when our scornful words and withering glances should have pierced his core. A new quill was purchased for the occasion, and we had dipped its point in human gore to write in what large characters we could its insolence and its expected depravity. But a sight of our enemy sufficed to disarm our wrath. A neat little monthly with a severely plain, but artistic cover, over which strayed the legend *Seminary Journal*, pleased our fancy and enlisted our sympathy from the outset. There was of course a prospectus in which the editors parcelled off the area over which other journalists might preside, the *Journal* copywriting all matter of peculiar interest to Holy Cross Seminary. The students supply the "copy," while six immortals wield the scissors and the blue pencil. If the excellence of this initial number is "to be continued," it can hardly fail to be an interesting feature of the education of the young Levites.

Roll of Honor.

SORIN HALL.

Messrs. Ahlrichs, Allen, Burger, Berry, Blackman, Brady, Brelsford, Bovett, Cartier, L. Chute, F. Chute, Daniels, Fitzgibbon, Gillon, Hackett, Hummer, Hoover, Herman, Hempler, Howard, Murphy, McGrath, Neef, O'Neill, O'Brien, Prichard, Paquette, Rothert, Schaack, O. Sullivan, C. Scherrer, N. Sinnott, R. Sinnott, E. Scherrer, J. B. Sullivan, Vurpillat, Wright.

BROWNSON HALL.

Messrs. Aarons, Ahlrichs, Blameuser, Burch, Byrnes, Cassidy, Crall, Correll, P. Coady, Colton, P. Crowley, J. Crowley, Cahill, Dechant, Dela Pena, Dacy, Davis, Devanny, Dunlap, Field, Flanigan, Gillon, Gruber, Gaffey, Heinemann, Hennessy, Hauske, Houlihan, Henry, Hubbard, Johnson, Josylyn, Jacobs, Kearns, J. King, Krembs, Karasynski, Kelly, T. King, Lesner, Layton, Langan, Manley, Mug, Mitchell, Monarch, Mahaney, Maurus, Magnus, McDonnell, F. McKee, J. McKee, McConlogue, Miller, McErlain, J. Newman, O'Shea, G. O'Brien, S. O'Brien, Powers, Phillips, Priestly, Roper, Rebillot, Rudd, Roberts, Robinson, Stanton, J. F. Sullivan, Scholfield, Sanchez, Sanford, Steiger, Smith, F. J. Sullivan, Spalding, V. Vurpillat, Vidal, Vital, White, Wall, Walsh, Wood, Weakland, Yenn, Zeitler, McWilliams.

CARROLL HALL.

Messrs. Anson, Bergland, Booher, Burns, Boland, Ball, E. Bates, Brady, Blumenthal, Boyd, B. Bates, Boyle, Casey, Cole, Carney, Coe, Connolly, Connell, Collins, Coll, Cudahy Cummings, Chassaing, Dierkes, DuBois, Drumm, Delany, Dempsey, Dorsey, De Lormier, Ellwanger, Foley, Fitzgerald, Flannigan, Arthur Funke, Fox, Fleming, Gibert, Gerlach, Gillon, J. Greene, Garennes De, G. Gilbert, Girsch, A. Greene, Glass, Hannin, Hack,

Hagus, Healy, Hoerr, Hake, Hahn, Howard, Jackson, Jewett, Kearney, Kennedy, Langevin, Lorie, Luther, H. Mitchell, Mattox, Mott, H. Martin, McCartney, A. McPhillips, J. McPhillips, McDonnell, Monarch, S. Mitchell, H. Nichols, W. Nichols, Neef, Nester, O'Rourke, Orton, O'Mara, Pope, Pena Dela, Payne, Pomeroy, Prichard, Palmer, Quill, Quinlan, Renesh, Roper, Roberts, Reilly, A. Regan, Scallan, Sugars, Schillo, Stapleton, E. Smith, Slevin, Treff, Tong, Tucker, Thorn, Teeter, Thornton, Vandercook, Weinmann, Wolff, Welch, Zinn.

ST. EDWARD'S HALL.—(Minims.)

Masters Allen, Ayers, Ball, F. Brown, O. Brown, Bixby, Blumenthal, Burns, Blake, W. Crawford, A. Crawford, A. Coquilard, J. Coquillard, Cornell, Curry, Crandall, Cross, Chapoton, Christ, L. Donnell, S. Donnell, Everest, Grant, Ezekiel, C. Furthmann, W. Furthmann, E. Furthmann, Fuller, Fischer, Fossick, Funke, T. Finnerty, W. Finnerty, Freeman, Girardin, Girsch, Griesheimer, Hoffman, Hathaway, Haddican, Hamilton, Higginson, Henneberry, Howell, Jonquet, King, Krollman, Kuehl, Kern, Keeler, Loomis, Lonergan, Levi, Lounsbery, T. Lowrey, G. Lowrey, Longevin, McPhee, McCloud, Maternes, McGuire, McIntyre, McPhillips, H. Mestling, E. Mestling, Marre, Nichols, J. O'Neill, Oatman, O'Connor, Otero, Priestly, Pellenz, Pieser, Paul, Ransome, Rose, Russell, Stephens, Stone, G. Scherrer, W. Scherrer, Steele, Trujillo, Trankle, Vorhang, Wolf, Wilcox, Warburton, White, Washbune, Windmuller, Zoehrlaut.

Holiday Rates.

For the Christmas holidays the Vandalia Line will sell excursion tickets between all stations on its line where the one-way rate is twenty-five cents or over, at one and one-third fare for the round trip. All Coupon Stations, St. Louis to Greencastle, inclusive, may sell excursion tickets to Cincinnati, O., and intermediate points, *via* C. H. & D. R.R., also to Columbus, O., and intermediate points, *via* Pennsylvania Lines. Tickets will be sold on December 24th and 25th, also 31st, 1890, and January 1st, 1891, good going only on date of sale, and good returning until January 5th, 1891. Children over five and under twelve years of age will be carried for half the above rate. For further information apply to Mr. F. X. Byerly, agent of the Vandalia Line.

St. Mary's Academy.

One Mile West of Notre Dame University.

—Rev. Daniel Curran, of St. Bridget's Church, Indianapolis, Ind., was a welcome guest at St. Mary's on the Feast of the Immaculate Conception.

—A competition of more than usual interest was held last week by the First Preparatory class in Physical Geography. The majority of the contestants gave evidence of careful preparation, especially the captains—Miss M. Shermerhorn and Miss L. Farwell.

—At the solemn High Mass, on December 8, Farmer's Mass in B Flat was finely rendered by a full chorus of well-trained voices. The music is bright and joyous, and well suited to the day, when the hearts of all true children of Mary swell exultingly at the thought of the wonderful prerogatives of the Immaculate Mother of God.

—The annual election of officers in the Sodality of the Children of Mary took place on Monday, the Feast of the Immaculate Conception, and resulted as follows: President, Miss L. Norris; Vice-President, Miss R. Van Mourick; Secretary, Miss K. Hurley, Treasurer; Miss C. Hurley; Librarian, Miss O. O'Brien; Sacristan, Miss J. English.

—The recent invoice of philosophical instruments, previously mentioned in these columns, made the purchase of cases a necessity; and last week the want was filled by the arrival of two magnificent ones, in black walnut framework, with carved mountings and French plate glass. These rest upon elegant tables also of walnut and appropriately carved, making altogether a display not often surpassed.

—The Feast of Loreto was, as usual, duly observed, the Children of Mary approaching Holy Communion at the early Mass. At its close they adjourned to the presbytery where, in accordance with a time-honored custom, the usual "pilgrims' breakfast" was partaken of; the participants thus entering into the feelings of those pious souls who annually brave the inclemencies of the season for the happy privilege of visiting on this day the famous House of Loreto.

—During the past week Messrs. Scheiber & Co. have been engaged in putting in position the new pews and stalls in the Convent Chapel of Our Lady of Loreto. They are made of solid oak, simply but appropriately carved; the stalls, which are designed for the members of the Community, occupy the rear of the chapel, the long pews filling up the remaining space. The work is very creditable, indeed, to the contractors, while it puts the finishing touch to the already beautiful chapel, the massive stalls and pews in their strength and durability being symbolic of that religion to perpetuate which the whole edifice was designed.

Obituary.

On Wednesday afternoon was received the sad news of the death of MOTHER MARY OF ST. CHARLES, at St. Mary's Academy, Salt Lake city, Utah. Although apprised of her severe illness, still the members of the Community hoped against hope, that the worst might be averted; but God called her to Himself in the midst of her usefulness, leaving a sorrowing community to mourn her loss. After having been for many years Local Superior at St. Mary's, Ind., she was placed in charge of the Academy at Salt Lake, where for twelve years she worked with untiring zeal and energy, bringing the school to a high rank among the educational institutions of the West. For thirty-four years a member of the Community of the Sisters of the Holy Cross, she had labored long and earnestly in whatever field obedience assigned her, while her exemplary religious life was a source of edification to the members of her Order, and by them is her loss felt in all its keenness. May her honest and upright soul rest in peace!

The Festival of the Immaculate Conception at St. Mary's.

Most of the readers of the SCHOLASTIC are doubtless familiar with the fact that the Mother-House of the Sisters of the Holy Cross, is situated one mile west of Notre Dame, Indiana, and connected with that well-known educational institution, St. Mary's Academy. To this beautiful solitude a happy combination of circumstances led our steps, in the early days of December, and so it happened that we celebrated the Feast of the Immaculate Conception within its hallowed precincts.

A word with regard to the place itself: Chief among the many buildings that form a part of what is known as "St. Mary's" is the beautiful gem, called the Church of Our Lady of Loreto. Hexagonal in shape, its unique architecture makes it, even from the exterior, a striking object, while the interior is indeed "a thing of beauty," and, no doubt, a continual joy to the favored ones whose happy lot it is therein to offer daily incense of prayer. The frescoing of the walls and ceiling is such, in its delicate shades and tones, as to please the most fastidious connoisseur, while the four magnificent rose windows glow with a warmth of coloring delightful to behold. The pews and stalls of massive oak, constructed after the antique style, impart to the whole an air of magnificence, recalling what we have read of religious houses of the past, when the heart, mind and body put forth their best efforts to embellish the abode wherein God Himself takes up His dwelling. Within the sanctuary gleams the chaste beauty of the marble altar, so perfect in its design and carving as to be when unadorned truly adorned the most. But to do justice to the surroundings would require an abler pen than ours; hence we will proceed to touch upon those incidents of the feast which to us will long make the day memorable, namely, the giving of the religious habit to seventeen young ladies.

At an early hour the capacious church was filled, and promptly at eight o'clock up the broad central aisle came the aspirants for the religious habit, attired in all the paraphernalia of the modern bride. Immediately behind walked the officiating clergymen, among whom towered the majestic figure of Very Rev. Edward Sorin, Superior-General of the Congregation of the Holy Cross, and from whose venerable hands the young candidates received the habit of religion. Ere the solemn chanting of the choir died away, they had arranged themselves in a semicircle around the altar, when followed the solemn ceremonies peculiar to the occasion, after which the postulants retired from the chapel, soon to return, having cast aside the shimmering silk, the glossy satin, the filmy bridal veil for the coarse habit of serge, and now appeared clothed in the modest garb of a Sister of the Holy Cross. The names of the young ladies who received the holy habit, together with those assumed in religion, are: Miss Mary O'Brien (Sister M. Clarus), Miss J. Coleman (Sister M. Ildefonsus), Miss L. Kelly (Sister M. Candidus), Miss A. Diederich (Sister M. Adelfinda), Miss C. Wynn (Sister M. Syra), Miss M. Hayes (Sister M. Vigilius), Miss M. Maxwell (Sister M. Gerald), Miss M. McNamara (Sister M. Emelita), Miss A. Murphy (Sister M. Adriana), Miss M. Petesch (Sister M. Edburga), Miss J. Barry (Sister M. Marcellina), Miss M. O'Farrell (Sister M. Victor), Miss A. Thillman (Sister M. Richildis), Miss R. Pieniazkiencz (Sister M. Thomasia), Miss M. Caminska (Sister M. Irengarda), Miss M. Sullivan, (Sister M. Carmela), Miss M. Murphy (Sister M. Gessippa).

Solemn High Mass followed the ceremony of the reception, Very Rev. Father Provincial Corby, C. S. C., officiating, assisted by the Rev. J. French, C. S. C., as deacon and the Rev. J. Kirsch, C. S. C., as subdeacon, the Rev. J. Scherer acting as master of ceremonies. The sermon, preached by the Rev. celebrant, relative to the great feast, contained a touching reference to the reception just witnessed, as well as to its exceeding great reward. By the thoughtless, pleasure-loving world, the ceremonies described, with the sacrifices they necessitate, will, no doubt, be looked upon as extravagant folly; not so do they appear to the young hearts who to-day have severed the ties that bound them to a worldly life. They, indeed, seem to have found the path of peace, and here, "the world forgetting, by the world forgot," they will pass the fleeting days of life in laboring for their own sanctification and that of others, until that happy hour when will sound the call of the heavenly Bridegroom.

A. VISITOR.

A Struggling Muse.

(*From the November number of Rosa Mystica.*)

A phonograph was by accident left in a certain class-room lately, and on being discovered the cylinder was found marked. Curiosity was at a white heat, so the story was unwound. It proved to be the soliloquy of one of the young ladies, and her efforts to produce a sonnet. It was as follows:

"Dear me! must I write a sonnet? I suppose as it has to be, I may as well begin now. The subject is to be 'The Golden Rod.' Thank goodness, that don't have to rhyme!

Beside a tree there grew a golden rod,

What rhymes with rod? Prod, nod, cod, pod; let's see:

Beside a tree there grew a golden rod
That sweetly smiled at a catalpa pod.

Oh! the second line mustn't rhyme. I'll save that for the fourth; I couldn't waste it.

Beside a tree there grew a golden rod,
And round it buzzed a great big bumble-bee—

That sounds fine! Four b's make alliteration.

That sipped the honey from the flower. Ah, me!

That 'ah, me!' comes in well. Now, I'll use the fourth line:

And sweetly smiled at a catalpa pod.

Now let me hear how that sounds:

Beside a tree there grew a golden rod,
And round it buzzed a great big bumble-bee
That sipped the honey from the flower; ah, me!
And sweetly smiled at a catalpa pod,

(Rod, pod, nod.)

That gave a condescending little nod.

Good! Now a rhyme for bee and me.

As if to say: 'What's this I see?'—

There's something the matter with my feet!

As if to kindly say: 'What's this I see?'

(See, free, agree, he, key.)

A golden rod of bright yellee—

I'm afraid that would be too much license.

A golden rod near a catalpa tree.

Now, just one more line and the octette will be grand: nod, pod, rod, sod; oh! yes—

It makes me sadly think of the old sod.

Dear me! there's the bell and I must go. I don't mind writing the sextette, that's easy. I wonder how this sounds now:

Beside a tree there grew a golden rod,
And round it buzzed a great big bumble-bee,
That sipped the honey from the flower; ah, me!
And sweetly smiled at a catalpa pod,
Which gave a condescending little nod,
As if to kindly say: 'What's this I see?'
A golden rod near a catalpa tree;
It makes me sadly think of the home sod.

At this interesting point of the recital the phonograph refused to divulge more; but it is supposed from the fluency of the poetic flow in the octette that the sextette proved a worthy conclusion to the sonnet on 'The Golden Rod.'"

Roll of Honor.

SENIOR DEPARTMENT.

Misses E. Adelsperger, Allen, Bassett, Bero, Bunbury, Burns, R. Butler, A. Butler, Byrnes, Beach, Brady, Breen, Black, Bonebrake, Currier, Coleman, Charles, Churchill, Chase, Clayton, Cohoon, Cochrane, Campbell, Cowan, Crilly, Call, Dority, Deutsch, Dennison, L. Du Bois, B. Du Bois, D. Davis, Dempsey, M. Donehue, Mary Donehue, Daley, Evoy, Fitzpatrick, Fehr, Fitzsimmons, Griffith, Gibbons, Green, Galvin, Grauman, Horner, C. Hurley, K. Hurley, Hurff, Hughes, Haitz, Howe, Maude Hess, Mollie Hess, Minnie Hess, Hutchinson, Hanson, Hunt, Hopkins, Kimmell, Kirley, Kieffer, Kingsbaker, Kinney, Lynch, Lauth, Lewis, Ludwig, F. Moore, K. Morse, M. Moynahan, A. Moynahan, Murphy, M. Moore, Mullaney, McCune, N. Moore, McGuire, McPhillips, McCarthy, Niemann, Nacey, Nickel, Norris, Naughton, O. O'Brien, C. O'Brien, O'Leary, M. Patier, Quirk, Quinn, A. Ryan, C. Ryan, M. Roberts, Rentfrow, Root, Rizer, Ruger, Spurgeon. Stokes, M. Smyth, Sanford, M. Schermerhorn, N. Schermerhorn, Sena, Tipton, Tod, R. Van Mourick, H. Van Mourick, Violette, Wile, Witkowski, G. Winstandley, B. Winstandley, Wagner, Waldron, Young, Zahm, B. Quinlan.

JUNIOR DEPARTMENT.

Misses M. H. Bachrach, Boos, M. Bachrach, M. Burns, Clifford, Coady, M. Davis, Dennison, B. Davis, Fossick, Gilmore, Hamilton, Hickey, Holmes, Hammond, Kasper, Kellner, M. Kelly, Meskill, Mabbs, Mestling, O'Mara, E. Quealy, Scherrer, Van Liew, Wurzburg, Wagner, White, Young.

MINIM DEPARTMENT.

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

SCHOOL OF ART AND DESIGN.

HONORABLY MENTIONED.

ELEMENTARY PERSPECTIVE.

2D CLASS—Misses Fitzpatrick, Dempsey.
3D CLASS—Misses Kimmell, S. Hamilton, Bassett, B. Stokes, M. Clifford, E. Dennison, Violette, Cooke, Ruger, M. Burns, Robbins, E. Wagner, K. Ryan, L. Kasper, Hanson, Bonebrake, Neimann, Evoy, Scherrer, A. Girsch, Charles, L. Du Bois, Fehr, Schaefer, Tod, Kinney, K. Hamilton, Witkowski, Mestling, Breen.

WORKING IN CRAYON.

1ST CLASS—Miss I. Horner (promoted).
2D CLASS—Miss K. Hurley.
3D CLASS—Miss Mullaney.

PAINTING IN WATER COLORS.

1ST CLASS—Miss Hurff (promoted).

OIL PAINTING.

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

GENERAL DRAWING.

SENIOR DEPARTMENT.

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

JUNIOR DEPARTMENT.

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