THE NOTRE DAME SCHOLASTIC.

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

VOL. XXIV. NOTRE DAME, INDIANA, MARCH 7, 1891. No. 25.

The Lesson of the Snow.

By Boreas is heaped in gloomy pile
The snow which to the ground a white shroud seems;
By low'ring clouds are hid the sun's bright beams
And blocks of ice lie threatening tile on tile.
From exile slowly comes the sun,—awhile,
The lofty mountain top it slowly skims;
The bank of snow with glittering diamonds teems,
And all things live again for many a mile.

How like life's dreary burden is the snow!
With sadness every human heart is filled;
And Ceres mourns her daughter everywhere,
When, lo! a sunbeam comes—away flies woe!
Remember, mortals, God Himself thus willed,
For soon you'd tire of pleasure without care.

B. C. BACHRACH, '92.

The Existence of God.

I.

The existence of God is one of those truths of the natural order called by St. Thomas the preamble to faith—*preambula fidei*—to a knowledge of which man is capable of attaining by the light of unassisted reason. Reason, as understood here, takes in with man's intellectual power—which includes language—the intuitive idea of God's being, which the soul possesses from the very first instant of its formation. Revelation and faith throw light on reason, or enable us to better understand its use, and know more easily the truths within its reach; they certainly give us a fuller and more explicit conception of God than we could acquire by unaided reason. But still, independently of either Revelation or faith, reason of itself is capable of grasping a truth within its reach—uch as the existence of God,—and holding it with perfect certainty. This is the approved teaching of the Church, as evinced by the following proposition, published with others by Holy See, Dec. 12, 1855: "*Ratiocinatio Dei existentiam, animæ spiritualitatem, hominis libertatem, cum certitudine probare potest. Fides posterior est revelatione proindeque ad probandam Dei existentiam contra Atheum, ... allegari convenienter nequit.*"

The cause of the publication of this proposition was the fact that some had maintained that the human mind could not demonstrate, or even know, the existence of God except through Revelation and faith. Because the existence of God first became known to the founders of the human race by divine revelation, and was transmitted to posterity through the medium of language—they supposed that unless divine revelation had preceded, man could never attain to a knowledge of God's existence.

Apart from the fact that this teaching has been condemned by the Church—as shown by the proposition mentioned above,—and that there are many texts of Scripture which clearly show that reason, of itself, is capable of leading man to a knowledge of this truth, this assertion, were it true, would deprive us of all means of convincing the infidel. For the idea of Revelation implies a previous conception of God's being. We cannot, therefore, require the infidel to admit Revelation as a basis of our reasoning without at the same time requiring him to admit God's existence—the very point which we have to prove against him. We fall into a vicious circle. Faith in a revealed doctrine is based upon the veracity of God who reveals it. But in order to possess this faith we must previously know that God is, and that He is veracious. We must then believe that God is veracious because it is revealed, and we must believe this revealed doctrine—that He is veracious—because of His

veracity. This is the sum of their reasoning, false as it is. Such is the foundation upon which we are to base our arguments establishing all the great truths which form the basis of science and morality. You have seen how easily this foundation is removed; but once removed we are deprived of all means of defending these great truths against the positivists and others. Admit the sufficiency of reason, at least in the natural order, and we are then, and not till then, able to defend Christianity against her enemies.

Concerning the fact itself there exists no difficulty whatever; we all admit without the least hesitation that the truth of the existence of God, and the other truths mentioned above, were first made known by Revelation, and given to posterity by tradition. But this fact, we maintain, does not take away the right of reason, to know this truth of itself, even though it had not been revealed. In the natural order absolutely reason is sufficient; for itself it is capable of acquiring all the truths of that order; it is only in relation to the supernatural that it is insufficient for itself. Revelation is, of course, necessary to satisfy reason, but only inasmuch as her demands are not confined to the natural order, but extend also to the supernatural. The existence of God is a truth of the natural order, and capable of being known and proved by reason. Admitting, then, as we must, the possibility of a demonstration of this truth it may still be permitted to ask: Does it need proof? or, in other words, is the proposition "God is" *per se nota?*

St. Thomas makes the following distinction: the proposition "God is" is *per se nota per se*, absolutely, but not relatively (*quo ad nos*). Considered in itself the proposition is *per se nota*, because the predicate belongs to the essence of the subject. God essentially is; but in relation to us, the proposition is not *per se nota*, because we do not know the essence of the subject, and consequently cannot know at once that the predicate is required by the essence of the subject, or that God necessarily exists, and consequently it requires demonstration.

Scotus and his followers reject this distinction, maintaining that a proposition cannot be *per se nota* absolutely, and not be so relatively. They consider this truth as an axiom self-evident, requiring no demonstration. They hold it to be the same with this truth as with any of the axioms of the mathematician, which can be readily apprehended by reason. As these axioms may be unintelligible to some minds, but require merely an explanation of the terms to make them intelligible, so likewise with the proposition "God is"; we may not at once perceive that the predicate belongs to the essence of the subject; we may not immediately perceive that God necessarily exists, but explain what is meant by God; show that he is absolute, necessary being, and we see at once that such a being essentially is.

But, says the Thomist, you acquire this knowledge of God—that He is absolute, necessary being, or that such a being exists—only by demonstration. You show that contingent beings demand the existence of a necessary being; and then, and not until then, does this truth become evident. Very well. But before we can know a being is contingent we must have an intuition of the necessary—to know a thing is an *effect* we must have an intuition of *cause* and not of particular cause, but of universal cause. So that there exists in the mind, prior to any demonstration, an intuition of God; and all the demonstration that can be made consists in the explication of this ideal intuition to real and the conformity of this with God. This, it is true, is real demonstration, but not required. Possessing this intuition, when the existence of God is proposed to the mind, it immediately perceives the truth of it without being obliged to have recourse to reasoning.

Whatever may be thought of this controversy, both sides agree as to the possibility of a demonstration of this truth. The opinion of the Scotists might not seem to warrant this assertion; but they hold that God's being is not taken as a *principium cognitionis* in the same way as primary truths, but as *a principium existendi*, whence existences are derived and provable by these existences—that is, *ex consequentiis*, by showing that the denial of God's being would be the denial of all beings, all existences, which is substantially the same as the metaphysical proof given by the others.

II.

As, then, the existence of God is provable, let us see some of the proofs brought forward in favor of this truth. As a consideration of all the proofs would require too much time, and be altogether unnecessary, we shall give our attention simply to

THE MAIN PROOFS.

All the proofs of the existence of God are *a posteriori*. We proceed in our demonstration from effect to cause; for God has no cause; He is pure, absolute being; universal cause—*causa causarum*. It is only by the creation that we can prove the existence of the Creator. We demonstrate God's being by His works: "*A crea-*

tura mundi poterit horum omnium creator videri." But these proofs may differ one from another, as they are taken from a consideration of the creature under different points of view. They are principally three. The first, called the metaphysical proof, is taken from a consideration of the very nature and essence of created things; the second, called the physical proof, is taken from a consideration of the wonderful order and harmony existing in the physical world; and the third, called the moral proof, is taken from a consideration of the wonderful agreement of all men in believing and acknowledging this truth. We begin first with the

METAPHYSICAL PROOF.

There are certain first principles, or necessary truths, which exist in the mind prior to all experience, the presence of which is incontestable. Kant calls them *a priori* judgments; for in every synthetic judgment *a posteriori* there is always a judgment *a priori*—something added which is not derived from experience and must have preceded it. On one of these principles—that of causation—is based the metaphysical proof of God's existence. It is an *a priori* principle, because I can express no particular act of causation without a conception of universal cause expressed in the axiom: "Every effect must have a cause"; or, in other words, whatever begins to exist must have a cause, and all finite causes find their cause in a first cause.

Every finite cause has a beginning which is derived from a prior cause, and—unless we admit an infinite series of finite causes—necessarily receive their causality from a first cause, or *causa causarum.* This first cause is universal cause, pure, necessary being, containing within itself the sufficient reason of its existence. If not, then it must have a cause prior to itself, and therefore ceases to be the first cause, and we fall back upon an infinite series of finite causes, which cannot be admitted. This first cause, then, is necessary being, and containing within itself the plenitude of being, possessing every perfection and incapable of any limitation, it must be infinite. Therefore a necessary, infinite being exists, and this being is God.

The atheist takes refuge from this in his infinite series of finite causes, maintaining that contingent beings were produced one by another *ad infinitum*, and that we can thereby explain the existence of things without having recourse to a necessary, unproduced cause. But this is absurd and contradictory: first, because infinite, and secondly, because it is a series made up of contingent beings.

In the first place, every series is made up of a certain number of terms. Now, number can never be said to be infinite. Infinity is that than which no greater can exist or be imagined. Number, no matter how great it may be, can always be supposed greater. Consequently, this infinite series cannot be admitted.

Secondly, because, composed of contingent beings, this series is repugnant to reason and cannot be admitted. A contingent being does not and cannot contain within itself the reason of its existence, and is, consequently, not determined by its nature to existence. As with one being, so with a collection of beings. This contingency belongs to the essence of the being, and is not removed by the collection. As the reason of existence cannot be found in one contingent being, neither can it be found in the collection of these beings. It must then be found in a being external to the collection, and distinct from the beings.

Clarke, in his treatise on the existence of God, speaks of this objection; and, comparing the collection of beings to an immense chain suspended from on high, says: "If an atheist be asked why this chain does not fall, he does not answer the question by saying that the last link is supported by the one next it, and that by the next, and so on with the others, unless he assign a cause external to the chain and distinct from the links. In like manner, were I to ask an atheist why the collection of beings exists, he would not answer my question by saying that it exists because the last being was made by the one immediately preceding, and the same for the others *ad infinitum;* for, it is, moreover, required that he assign a cause external to the whole collection and distinct from each of the beings."

There is a celebrated argument in favor of the existence of God concerning the validity of which a great controversy still exists among philosophers. It is that of St. Anslem, in which he deduces the real existence of God from the idea of Him in the mind. Thus is it stated: There is present to my mind the idea of the most perfect being than whom none can be imagined greater. If the existence of such a being was merely mental, not real, then it would not be a being than whom no greater can be imagined. For it is greater to be in the mind and *in re* than to be in a mere ideal state. Therefore this being exists really out of the intellect.

This process of proving that God is may be called the ideal process, or the argument from a necessary idea intuitively given. It is a mistake to call it an *a priori* argument, because the

ideal is held by intuition. The argument, however, is valid and legitimate, and gives us a certainty of God's existence.

(2) PHYSICAL PROOF.—FROM THE ORDER AND HARMONY OF NATURE.

We need but cast our eyes round about us, and even hastily consider the world, or reflect for a moment upon anything that falls beneath our eyes. We shall see as well in the smallest as in the largest bodies, in their every part and mutual relations, that the wisest ends were designed and wonderfully obtained by the Creator. When we look out upon the world, we cannot but be struck by the wonderful harmony existing in such a multitude of different bodies, with everything arranged in its place, each tending towards its own end and governed by constant laws, yet all admirably connected together.

Do not these things most plainly declare that there must be some most powerful artificer, endowed with the greatest wisdom, who has disposed and governs these things? Certainly all this can be intelligible only in the idea of an intelligent cause producing and sustaining the whole.

But, reflecting upon the constancy of this order in the midst of such a variety of things—such changes and conflicts of contrary powers—we see at once that any intelligence whatever cannot be the guiding spirit here, it must needs be an infinite intelligence. For in order that the Supreme Architect might be able to constitute an order which could not be disturbed or destroyed by any concourse of causes or changes of things, he should be able to foresee all future events and vicissitudes. But this plainly requires an infinite intelligence, since a limitless number of changes and vicissitudes can oppose an established order. Therefore a supreme being exists who is the cause and preserver of this order in the world, and this being is God.

This demonstration of the existence of God from the order and harmony of nature is deservedly considered the grandest of all demonstrations. To the ordinary man it is the most striking proof of God's being, as more in conformity with the conception he has formed of Him. In endeavoring to be brief, I have deprived it of its grandeur and beauty, and given but the substance. Each of the three kingdoms of nature—the animal, vegetable and mineral and, in a particular manner, man himself—might be made to exhibit the most striking proofs of the existence of the Creator. But as this would require more time than I have a right to demand, I have endeavored to find a general proof embracing all.

There is another physical proof taken from the existence of motion in matter. We discover motion in matter; now there must be some prime mover, or else we must consider motion essential to matter. But matter is essentially inert. We can easily conceive matter without motion. Bodies may be conceived and may really exist at rest. Therefore a prime mover is required and this prime mover is God.

MORAL PROOF.—FROM THE UNANIMOUS CONSENT OF MANKIND.

All men have agreed in admitting the existence of a Supreme Being to whom honor and homage are due. Nations, even the most barbarous, have believed in some divinity who directed the world, rewarded man for his good deeds and punished him for the bad. All this we find embodied in the religious belief of nations; and no nation, no matter how low in the scale of civilization, can be found without religious belief of some kind. Plutarch says: "Travel the earth and you may find cities without walls, literature, laws, houses, wealth, etc.; but no one will ever find a city without temples and gods, without prayers and oracles, without sacrifices for the obtaining of good and the averting of evil." All, even atheists, acknowledge the fact testified to by this pagan writer.

Now, this unanimous consent is an effect to which a cause must be assigned. It may very reasonably be believed to spring from traces of a tradition, from an original primitive revelation; or it may be supposed to be the result of sentiments implanted in the very nature of man. For this common, constant, invincible effect demands a common, constant, necessary cause which can be no other than nature itself; or, in fine, it may be supposed that this consent springs from both these causes combined—tradition and nature. These are the only causes which can be assigned; and whichever be taken it still remains true that this consent is free from error, and therefore a legitimate motive of certainty. This testimony, then, of the human race to the existence of a Supreme Being clearly proves the existence of such a being.

III.

God first became known by Revelation; for, immediately after the formation of man, He manifested Himself to him. The knowledge thus acquired by the first man was perfect, since it was a knowledge derived from the intimate intercourse which he had with his Creator, being at the same time perfect man, enjoying the fullest development of his intellectual faculties and possessed with the Holy Ghost. Although by the fall, together with the other evils inci-

dent thereto, darkness came upon his understanding, yet this knowledge was not lost. Man by the fall lost nothing that was essential to his nature, so that his reason remained substantially unchanged, and was sufficient for its wants in the natural order. This knowledge of God, then, still remained to man to make him sensible of his transgression and to admonish him of his obligation to acknowledge the existence of his Creator by rendering him suitable homage. This knowledge, embodied in language, the first man communicated to his children, and so transmitted it more or less perfectly to posterity. In a direct line, pure and uncorrupted, this tradition descended through the Jews down to Our Lord by whom it was promulgated anew in such a manner as to secure its preservation to the end of time. Indirectly, this tradition passed through the Gentile nations, and, subject to many changes and corruptions, was preserved in their religious rites and sacrifices, in their laws, philosophy and mythology. Whether received directly or indirectly, pure or corrupted, it is to this tradition that people owe the conceptions they have formed of the Deity.

MATHETES.

Ancient Irish Literature.

A gross slander, and one easily refuted, is that the Milesians had no alphabet or knowledge of letters until St. Patrick introduced the Roman alphabet, A. D. 432.

Cadmus, in the year 1493 before Christ, brought with him from Phœnicia or Tyre the alphabet into Greece. Tyre was then the most refined city in the world; the most advanced arts and sciences were practised there; and 493 years after the time of Cadmus, King Solomon obtained from Tyre the artificers who erected the famous Temple at Jerusalem. It was at this time—1000 years B. C.—that Milesius led his expedition westward in search of new lands. Milesius was the son of Hiram, King of Tyre, and son-in-law to King Solomon; and it would be unreasonable to suppose that such a man rejected all learned men, all skilled artificers, and chose for his companions and advisers the poor and illiterate, those only fit to hew wood and draw water.

Plutarch calls the island discovered by them "Ogygia," or very ancient; "the inhabitants draw," he says, "their history from the most remote antiquity, so that that of other nations is new when compared to theirs." Camden says: "From the deepest sources of antiquity the history of Ireland is taken; and in comparison to theirs that of other nations is but a novelty and a beginning."

The Psalter, or records of Tara, Cashel, Innisfail, and Clonmacnoise, are written in the Ogham or Scotio-Milesian character, which is much older than the Latin. The late lamented Eugene O'Curry has left stored away piles of volumes written in those characters on the shelves of the Royal Irish Historical Society of Dublin, nor is there any extensive library in Europe that does not contain volumes of such, left there by their Irish patron saints, or by those who in the time of Henry the Eighth and his daughter Queen Elizabeth had to flee for their lives, carrying with them those precious relics of their persecuted country's former literary glory, which extended back to the time of Olam Fodla, the Ard-Ri, or King of all Erin, who reigned about 700 or 800 years before Christ. He was the first Irish king who gave his subjects a code of written laws. These statutes were written on parchment at each triennial council, held at Teamore or Tara, and hence called the Psalter of Tara.

The Phœnicians brought with them a knowledge of all the arts, sciences and literature then known in the world, in their own original language, 1000 years before Christ, while the Britons first heard of letters only after they were enslaved by the Romans, fifty years before Christ.

St. Patrick met King Laghaire, or Laogare, at Tara upon his first landing, A. D. 432, and found him and his council engaged in revising the codes of *written laws*, many of them centuries old. The Saint afterwards obtained such influence with the provincial kings as to induce them to order the burning of all the books of the Druid priests, which must have been very ancient.

St. Patrick died in 493; he found Ireland all pagan, he left it all Christian; and at this present hour, that particular form of faith then established in Erin is to-day growing, flourishing in every section of the earth, the same in Australia as it is in America. Ireland never produced a heresiarch, and the descendants of those very people whose ancestors were baptized by the blessed hands of St. Patrick may be seen all over the world to-day—their priests preaching the same articles of faith, directing the erection of new churches in the same style of architecture which was adopted by the Saint himself; while their brothers, scattered over the great cities of these countries, teach the boys the faith of their forefathers by the tens of thousands, and the blessed daughters of St. Bridget vie with the priests and brothers of the

same nationality in their labors for the same ancient faith; the former amid the smoke of battle and bursting shells during our late war offering the last rites of the Church to the dying soldiers on the battlefield; the latter binding up their wounds in the hospital tents upon the field, in the great depots of misery on land, or in the floating hospitals on the Mississippi, as did the devoted Sisters of the Holy Cross, now dressing some fearful wound, now holding with devoted care the cooling drink to the feverish lips of friend or foe. Then, after having softened the heart of some scoffer at all things holy, who never mentioned the name of God but in blasphemy, he humbly and devoutly receives the water of baptism at her hands—in the absence of a priest—when his soul was about to pass to its last judgment. In times of peace we see them in the orphan asylums, attending with more than mother's care the poor forlorn little orphan child, boy or girl, whom the death of its parents left upon the cold charities of the world, or presiding over seminaries or select schools which cultivate the highest branches of female education. These devoted friends of suffering humanity are to be met with from the Atlantic coast even to Salt Lake, alike in academies or seminaries requiring the highest culture, or gratuitously giving their priceless labor to thousands of the children of the poor who are unable to pay for a higher course of education. These are some of the means used by the sons and daughters of the Island of Saints to draw back to God and His holy Faith all the stray sheep who may have wandered from it, to strengthen those who remain in it, and induce strangers to enter within its fold. And the Almighty seems to have allowed the direst oppressions to be inflicted on them in their own country to *compel* them to scatter over the earth, as missionaries, to propagate the saving truths of His Gospel, as taught by His chosen Apostle St. Patrick and His no less sainted daughter St. Bridget.

Unless a person compare the events which transpired on the Continent of Europe in the fifth century with those which occurred in Erin during the same epoch, it will be difficult to realize the fearful contrast. It was in this century that the most frightful irruptions of the northern and northeastern hordes occurred; they crossed the Rhine and the Danube and precipitated themselves upon what was then known as civilized Europe; Rome was taken and plundered four times in this century, first by Alaric in 410, then by Genseric in 455, by Edoacer in 476, and by the Ostrogoths in 493—the year in which St. Patrick died. Twelve popes filled the chair of St. Peter, all of whom suffered martyrdom, from Anastasius I. to Anastasius II., from the year 393 to 493.

It was of importance from the first introduction of Christianity in Erin to procure a sufficient number of bishops and ordained priests to attend to the spiritual wants of the numerous converts and administer the sacraments of the Church. The Latin language had therefore to be taught extensively to the young ecclesiastics, in all the monasteries and schools. It was common to write in those days one half page in the Gaelic language and the opposite half in Latin. Crowds of young men flocked from the Continent of Europe to attend these schools, where only on earth could an education be obtained, and where only on earth could be obtained such an education free of all expense to all applicants, with food, clothing and books! free to the word! free alike to Hun, Goth, Gaul, or Saxon, Christian or pagan. Such hospitality has never been practised in any other country either in ancient or modern times. It must have been an inspiration from the Almighty that drew these students to this chosen island, that on their return to their own countries they might assist in imparting the knowledge of Christ and of the arts and sciences to their own peoples.

Milesius departed from Tyre on his western voyage at the same time that King Solomon's fleet—built, commanded and manned by Tyrian seamen—left the Red Sea for Ophir,—a three year's voyage,—in search of gold for the Temple,—100 years before Homer wrote his poems—247 years before Rome was founded by Romulus and Remus, as a shelter for their robberbands. In the year 753 B. C. Ollam Fodla, of the royal race of King Hiram of Tyre, descendant of Milesius and King of Erin, was compiling his laws and statutes in peace, for the government of his subjects at Tara, his royal residence; and nineteen hundred and sixty-eight years later, when King John of England, on the 15th of June, 1215, granted *Magna Charta* to his barons at Runnymede, scarcely one of them was able to write his name! When these great nobles were not able to read or write, in what a state of ignorance must have been the commoners!

B. P.

WALT WHITMAN went out to see "the coming-lilac time" and the accompanying "almost human tenderness in the atmosphere," and when he got within doors sneezed a sonnet and some couplets that brought tears to his aged eyes. —*Ex.*

A Memory of March.*

In the soil of our beloved country, devotion to St. Joseph has taken lasting root, and marvellous indeed are the records that heart-histories might reveal in proof of the efficacy of his intercession. Many are the instances that come to mind as the month of March brings its anniversaries of heavenly favors; but one in particular, touching in its simplicity, convincing in its truth, cannot fail to awaken a new love for him whom Christians especially honor under the title "Patron of a happy death." On the 8th of March there rises in the mind of all who knew and loved the one whose body there awaits the morning of the Resurrection, the picture of a little grave on a lonely hillside in Kentucky. There is a charm in the quiet resting-place even to the stranger; and in the hush, unbroken save by the soft voices of nature, his spirit will be moved to prayer. "God's acre" is ever a restful spot to the living as well as to the dead. Carved on the white stone which marks the head of the mound is the name "Wallace,"—name most dear because of him who bore it. That little grave recalls this story.

Wallace Williamson when twelve years of age was entered as a student in St. Edward's Hall, an annex of the University of Notre Dame for small boys, where he spent nearly three years, holding a warm place in the affections of all, teachers and fellows; for he was gifted with qualities of mind and heart rarely to be found in a child of his years. Graceful in manner, attractive in appearance, amiable in disposition, the soul of truth and honor in his beautiful dark eyes, it is not to be wondered at that Wallace was loved by all. From his first days at Notre Dame he evinced a fervent piety, which, strange to say, considering that he had never been under Catholic influence, manifested itself in a tender and confiding devotion to the Queen of Heaven and to St. Joseph. Having set his heart on being a Catholic, this favored child of God, endeavored to obtain his father's sanction to his reception of the Sacrament of Baptism—a desire that never left him. Meantime he won all with whom he came in contact, by his frankness, docility, and affectionate disposition. Light-hearted and playful though he was, there was a certain gravity about him that revealed a superior mind, "a soul of high desires."

Among the devotions practised by the smaller boys, one in particular seemed to give to the heart of little Wallace especial pleasure, and this was the custom of writing petitions in the form of letters to our Blessed Mother and St. Joseph. After his death a touching letter written by him was found, addressed in childish characters: "St. Joseph. Heaven." And across the envelope, with characteristic generosity, he had written: "Remember all at Notre Dame." The one idea which prevailed in this letter was death, and his petition was that St. Joseph might grant him a happy death. Earnest prayers in behalf of his father, sisters, and others near and dear, were not forgotten; but over and over he asked that his death might be holy, and that he might have light to know and strength to embrace the "true religion." Tears dimmed the eyes of those who read the boyish lines, blurred and blotted, with their misspelled words; but, surely, in letters of gold the angels of God must have recorded those earnest petitions. His confidence in St. Joseph was entire, and he who died in the arms of Jesus and Mary obtained an answer to Wallace's prayer so direct as to justify the term extraordinary. For in the very first week of March, the month especially dedicated to the honor of St. Joseph, Wallace fell ill; and on the 8th, having received baptism,

> "With God's dew on his brow,
> To Jesus' arms
> His pure soul fled in grace."

Though feared, his death was altogether sudden; his soul waited only for its passport to Paradise. From the beginning of his illness he had longed for baptism, and his only anxiety was lest he should die without it. No sooner was the Sacrament administered, by one who was providentially near, than his soul flew into the light of his Redeemer's presence.

A life full of promise was closed; a flower too beautiful for earth had been transplanted to the garden of God, but its fragrance remained. Death was a giver of good gifts—beatitude ineffable to the departed, consolation and fair hope to those left behind. Well indeed was it written of Wallace by one who knew and loved him: "Blessed little preacher! he has lifted our hearts to a better world, where I trust we shall all meet him again." His life was a sermon on confidence in St. Joseph, and his death a revelation,—to him a revelation of St. Joseph's love and power, to us a revelation of what may be ours through trusting prayer.

A beautiful statue of St. Joseph, presented by Mr. Williamson to the Church of Our Lady of the Sacred Heart at Notre Dame, is a touching memorial of a blessed and beloved child, and will long serve to foster the devotion so dear to the heart of little Wallace,—a devotion first practised by Him who, whilst He walked among men, called St. Joseph by the sweet name of father, and willed to be known as the Carpenter's Son, till His doctrines, His miracles, and death proved Him to be "indeed the Son of God."

CASCIA.

* Extract from the story of a young student of Notre Dame as beautifully told in the current nubmer of the *Ave Maria*.

NOTRE DAME SCHOLASTIC.

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

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

Notre Dame, March 7, 1891.

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.

If a subscriber fails to receive the SCHOLASTIC regularly he will confer a favor by sending us notice immediately each time. Those who may have missed a number, or numbers, and wish to have the volume complete for binding, can have back numbers of the current volume by applying for them. In all such cases early application should be made at the office of publication as, usually, but few copies in excess of the subscription list are printed.

The Editors of the SCHOLASTIC will always be glad to receive information concerning former students and graduates of the University.

—Our esteemed contemporary the Buffalo *Union and Times* credits the *True Witness* with a little article on "Minding One's Business" for which the SCHOLASTIC claims whatever praise or blame may be attached to it. We are pleased to say that the *Union and Times* speaks of it as "a useful discourse on a much-neglected duty."

The Lætare Medal.

For a number of years the University of Notre Dame has conferred on each recurring Lætare Sunday—the Sunday of mid-Lent—a gold medal upon an American Catholic layman distinguished in Literature, Science or Art. It is a custom that reflects honor upon a great institution in thus giving public recognition of meritorious services to religion and art, and at the same time placing before the minds of youth brilliant and worthy mode s for imitation. Among those upon whom this mark of esteem and appreciation has been already bestowed are Dr. John Gilmary Shea, Patrick C. Keely, the eminent architect, Miss Eliza Allen Starr, Gen. John C. Newton, Mrs. A. H. Dorsey, the late Chevalier P. V. Hickey, and the Hon. W. J. Onahan.

This year the medal will be given to the Hon. Daniel Dougherty, of Philadelphia, the "silver-tongued" orator, distinguished by his noble powers of mind and heart and by the grand defence of his Faith made two years ago at the centenary celebration of the Church in America. The presentation will take place to-morrow (Lætare Sunday) at Mr. Dougherty's residence in Philadelphia. Prof. Egan will represent Rev. President Walsh on the occasion, and place the medal in the hands of Most Rev. Archbishop Ryan by whom the presentation will be made.

The medal is of heavy gold, in white and blue enamel and exquisitely wrought after designs made by Signor L. Gregori. On one side is an ideal representation of Oratory, encircled by the words: *Magna est veritas et prævalebit;* and on the reverse is the inscription: "Presented by the University of Notre Dame" with the name of the distinguished recipient. The medal is attached to a gold bar with the words "Lætare Medal." The accompanying address is beautifully printed on watered silk embroidered with gold, the covers of which are exquisitely ornamented, and bear allegorical representations painted by Signor Gregori. Upon one cover is a figure of Oratory represented by a beautiful young female, bearing upon her head a helmet ornamented with a gold crown and wearing a breastplate like Minerva; she carries a book upon which appears a lyre, typical of the sweet sound of her words and the potency of her reasoning. She is represented as speaking, the lightning under her feet being symbolical of the fluency of her speech. On the other cover is a beautiful wreath of oak-leaves—the crown of the orator—encircling an artistic monogram of the University. The following is the address, which Prof. Egan will read at the ceremony to-morrow:

MR. DOUGHERTY:

The University of Notre Dame, following a happy custom, offers to a great American this token of appreciation. It is not entirely a tribute to your genius or your art. Your genius is recognized wherever the tongue of Shakspere is spoken; and your art is held to be so perfect that no man of our time is mentioned with you as a master of expression. It is a tribute to that characteristic by which you have inseparably combined genius and consummate art with loyalty, courage, nobility and purity.

In your famous description of the Orator, which you corroborate by Cicero and illustrate by a new and incisive reading of the Forum Scene in *Julius Cæsar*, you have shown us that the ideal orator must be both high in honor and high in art. What Mark Antony lacked,

what Brutus lacked, you possess; to you, then, the virtue of whose life gives your silver words their greatest power, the University of Notre Dame pays its most respectful homage.

You are beloved, and you have deserved love; if a man may be judged by his friends, how fortunate you are! You may well say, with the proud modesty of Horace:

"At fides et ingeni
Benigna vena est, pauperemque dives
Me petit; nihil supra
Deos lacesso, nec potentem amicum."

Your influence—the result of a blameless life—rests on a "hearted throne"; by no cringing to falser powers have you won your place; there is no leaf of poison in the crown you wear. You have failed your country at no crisis, and no good cause has ever asked your help in vain.

And, above all—and the cause of all—at no moment have you faltered from the ideals of the faith of your fathers; the glowing figure of Fame has never, for your eyes, obscured the Cross of the living Christ.

If you had done nothing more than make the magnificent *apologia* for your co-religionists at the Catholic Congress of 1889, you would still be more than worthy of the love, respect, sympathy and admiration which this Medal represents.

Letters from the Archives of Bishops' Memorial Hall.

[Through the courtesy of Prof. J. F. Edwards, Director of the Memorial Hall of the University, we shall publish from time to time interesting letters or extracts from documents relating to personages and localities that may be of interest to the student and lover of the history of the country. We begin this week with an extract from a letter written by Mgr. Rosati, the first Bishop of St. Louis to the Rev. John Timon who afterwards became first Bishop of Buffalo.]

ST. LOUIS, 14th of March, 1832.

DEAR AND REV. SIR:

.....I am glad to hear of the new increase of the Snowbush settlement. It is a good acquisition for the community at large and for religion in particular. These good Germans are very industrious and useful citizens and excellent Catholics. Many compliments from me to Mr. Snowbush and to all the new-comers. A good number of them are come to St. Louis. I directed some of them to Mr. Roussin to Richwood where there is a large body of public land vacant, and I think they will find the place suitable to them. Others have been to look at the country towards St. Charles, others towards Belleville. A larger number of the same are to come. I expect a good priest from Lorraine, who speaks French and German, and is actually parish priest in the diocese of Nancy. St. Mary's will soon be finished and any congregation would feel proud in this diocese to have such a fine church.

If I had time, I could amuse you by writing the particulars of a conversation which I had yesterday with a Heavenly Messenger commissioned to disseminate and publish the Book of Divine Scripture hitherto unknown to the world, and found through divine revelation by one Joe Smith. You have read something about it in the *Telegraph* and other Catholic papers.

Well, this man related at length his story, declared his commission, and concluded that as I was one of the heads of the Church, he had applied to me for my consent to preach the new book. I answered that St. Paul admonishes us not to believe rashly in all spirits but to try them to know whether they be of God or not; that I was as honest a man, I trusted, as Joe Smith, or any other of his associates, and if I took out of my pocket a book, and pretended that he should believe, on my word and on that of three others of my friends, that book to have been handed to me by an angel, I was confident that any sensible and prudent man would require some other proofs beside my own word, etc., etc. "What are, therefore," said I, "the proofs of this new revelation?"—"The same," said he, "as those of the former."—"Well," I replied, "I'm glad. If that be the case, I will be one of your flock. Now, let us walk to the graveyard; I will point out a grave, we shall have it opened, and the coffin taken up. You, in virtue of the powers received to prove your commission, will order the dead man to come out of the coffin, and restore him to life."—"Oh! no, sir," replied he, "these signs are necessary for the unbelievers."—"Precisely," said I, "we are all in the number of the unbelievers with regard to your book. We want signs."—"Do you promise me," said the messenger, "If I give you the book to read it?"—"Not in a few days, sir," said I, "because I have many important duties to discharge; but if you have any for sale I will buy it and read it at my leisure. But take notice, do not construe this as a sign of any expectation, doubt, or even suspicion of the slightest kind that I might have of finding your book, by reading it, divinely inspired. No sir, I am positive; I believe it false unless you prove it by miracles and other satisfactory proofs."—"But at least," said he, "will you permit me to preach in your church?"—"No sir," I replied, "not before you have raised a dead man to life."—"But," said he, "I will promise you to preach the pure Gospel."—"Oh!" said I, "we preach nothing else. Why should we give up our place to a self-commissioned preacher, who has neither ordinary nor extraordinary mission?"

He went away and promised to sell me the book for $1.25 in a few days. I have not yet seen him. Anyhow, he will sell some of his books, and the speculation will not fail altogether.

Your most ob't and affectionate serv't,

✠ JOSEPH, *Bishop of St. Louis.*

Literature.*

Literature has been considered, from its very origin to the present day, the highest intellectual accomplishment possible to possess. It was held by the ancients as something almost sacred; and he who was fortunate enough to become a master of it found plenty of worshippers at his shrine. Not even a sovereign was more highly honored, or exercised more controll over nations than did he who had a knowledge of literature; for in possessing this knowledge he was forced to become acquainted with the world both past and present. His mind, his intellectual powers, were thus expanded and his ideas broadened by this intercourse; he was enabled to judge the present by the past, and to profit by that priceless gift—experience.

He naturally became more refined and learned than those by whom he was surrounded; and as his accomplishments were gradually recognized by nations he and the means which had led to his present success were raised to the highest point of the pinnacle of intellectual achieve-

* The affirmative argument presented by Master F. Carney, '94, in the question "Literature *vs.* Mathematics," discussed before the St. Cecilian Association on Wednesday, Feb. 25.

ments. Thus the value of literature, once discovered and acknowledged, has ever since occupied that distinction which has rendered it so prominent in all ages. Literature has had the attention of the highest and of the lowest; it has drawn its patrons from all ranks of life, and it has ever succeeded in raising the ignorant from his degraded condition as well as to attract the notice of the noblest.

Literature has been the great civilizer, the great converter and the great upholder of honor, of justice and of morals. Without it, what would the world be to-day? What would be the extent of civilization and of Christianity? Would it not be confined to a few semi-barbaric warring tribes totally ignorant of all civilized accomplishments and morals? But, you may ask, of what possible good can literature be in civilizing nations? what effect can it have on the ignorant barbarian, and how can it aid in winning him over to Christianity? Indirectly it accomplishes all for him; for by literature, by the writings of many noble minds, men have been inspired, as it were, and renounced all the comforts and pleasures with which we are acquainted, to labor for the bettering, the uplifting and the civilizing of their fellow-men, and to reclaim them from the forest and mountain back to the realization of the end for which they were created. It upholds honor, justice and morals. This can be plainly seen in the manner in which it preserves for posterity a history of all noble men, heroic deeds, self-sacrifices, etc.

Not only has literature proved itself a necessity in this direction, but it enters into and forms the principal element in the social life of man. It is its presence in the higher and more cultivated societies of the world that gives them that attractiveness and mental refinement which is always to be found where this accomplishment is recognized and encouraged.

Literature is of the utmost importance to a student. Nothing more valuable can he possess in after-life, and in nothing more advantageous can he spend his college years than in striving to become a master, or, at least, become acquainted with this unrivalled science; for by it the position, the character, the whole nature of a person is judged. And if a man ever hopes to have any intercourse with both the social and intellectual world this achievement will be found indispensable. But not so with mathematics. To affirm that it has exercised, and still continues to exercise, as much influence in the civilization, elevation and general cultivation of mankind is certainly absurd. Can we truly say that mathematics has, to any great extent, aided in the wonderful work assigned to literature? Can it be justly said that it has been the means of civilizing barbarous nations, and aiding in their conversion—of furthering the best interests of man and upholding his morals? No; for if it had been left to mathematics to accomplish these results, progress would have been slow; but it required that which appeals to the heart, to the higher attributes of man; that which has a tendency to raise him above the level of the mere animal; that which affords him pleasure; that which encourages his highest ambition and urges on his greatest efforts. It required literature to overcome all obstacles, surmount all difficulties and place man where he is found to-day.

But it might be said that that which man makes use of first is more necessary than that which follows, and that man bringing into play the principles of mathematics, even from the very moment of his expulsion from Paradise, when he built himself a house—if he built one, which is very unlikely—proves this assertion. But were not the rude elements of literature discovered about the same time? Did not man make use of certain hieroglyphics to convey and preserve his ideas? Instances of this ancient writing are to be found, even to-day, carved on the rocks of man's primitive home. And again, it may be said that were it not for mathematics our houses could not be built or even the simplest form of furniture. But many are the carpenters, totally ignorant of mathematics, who are considered good workmen, capable of constructing any ordinary building.

It seems reasonable, even at first thought, to a majority, at least, that a course in literature is more advantageous to a student than one in mathematics; and the more one ponders over the subject, the more time one spends in weighing the value of each, the more convinced does he become that literature is by far the more useful, the more necessary, and, consequently, the more advantageous of the two.

A Plea for Greek.

There seems to be a disposition on the part of some to make the study of the Greek language elective in our college and university courses: that is, to leave it to the option of the student whether or not he shall pursue it. Should this happen it is more than likely that before long the Greek language will be studied only by a very few; and that this would prove detrimental to American scholarship goes, we almost said, without argument.

There is a French saying that in proportion as a person is acquainted with a greater number of languages so many times is he man. This is true, with one exception. No man is worthy of the name, in its full sense, who is merely acquainted with one language. As no man can attain to eminence in any science unless he has some knowledge of other kindred sciences, even so, no man can hope to attain to excellence of speech unless his acquaintance of language extends beyond the horizon of his native tongue. And what is scholarship without excellence of style? and what were man without scholarship? The truth of the matter is, it requires a knowledge of three languages to attain perfection in one, and this trinity of language consists of Latin, Greek and every individual's native tongue.

We know that there is such a thing as overturning authorities by the force of argument; but we fear that the experience of Cervantes' celebrated knight of the windmill would be repeated should any *anti-classics* Don Quixote of our day attempt to level his lance at some of the bulwarks of scholarship that advocate the study of Latin and Greek. Hear Professor Marsh. In reference to the study of the former he says: "The Latin grammar has become a general standard wherewith to compare that of all other languages, the medium through which all the nations of Christendom have become acquainted with the structure and philosophy of their own; and technical grammar, the mechanical combinations of language, can be nowhere else so advantageously studied." And in regard to the Greek, he says: "I do but echo the universal opinion of all persons competent to pronounce on the subject in expressing my own conviction that the language and literature of ancient Greece constitute the most efficient instrument of mental training ever enjoyed by man; and that a familiarity with that wonderful speech—its poetry, its philosophy, its eloquence and the history it embalms—is incomparably the most valuable of intellectual possessions."

And he is one of many. It was by a study of the classics that Dante acquired his exquisite style and Milton his majestic flow of numbers. And what is true of the towering heights is true also of mountains of less ambitious altitudes. Show us any vigorous style and we will show you a style modelled after the ancient classics.

But we hear some one object that Herbert Spencer, the foster-mother of a theory that would develop words from the original, inarticulate chattering of pre-human progenitors, has pretended to see "the greater forcibleness of Saxon English, or rather non-Latin English," basing his views on the economy of using the very shortest possible words. This is perfect childishness; for who, having attained the use of reason, would undertake to put aside words as long as they are in reputable use and express clearly and fully the idea he would convey simply because of their origin. Would not this be as ridiculous as to refuse being clothed in an excellent suit of clothes because, forsooth, the material of which it is made is the product of a foreign clime? Besides, we are told by Webster that "if all the words in a large English dictionary were classed according to their origin, it would appear that the foreign or non-Saxon words make a decided majority of the whole number." Now, this being so, and bearing also in mind that it is in words of Saxon origin that Byron inveighs against

"Our harsh, whistling, grunting guttural,
Which we're obliged to hiss and spit and sputter all,"

we can readily understand why it is that in most of our great writers' works we find nearly two-thirds of the vocabulary foreign.

What a writer needs above all other things is something worth communicating. Let him have this and he will soon find words, and as long as they express his meaning clearly and unmistakably, what need he care whether they be of Saxon or classic origin, monosyllabic or sesquipedalian.

We have heard Professor Marsh on the study of Latin and Greek. And to what he has said, we will add that if, as some one has said, it is worth one's while to study Spanish merely to read Don Quixote in the original, how many hundred times more is it not worth one's while to study the language in which Homer sang his epics and Æschylus his tragedies, in which Herodotus and Thucydides wrote their histories, Plato and Aristotle their philosophical treatises and Demosthenes his sublime orations. Would it prove detrimental to scholarship to leave this language to the option of students? Not if students could always consult their wishes and tastes. But if any branches of study are to be elective, why head the list with the most important in the entire curriculum? To thus dispose of the Greek language, while many other studies that are of scarcely any service whatever, either to the development of manhood or the formation of style, are to engross the time and attention of students, is like wandering for forty years in a desert and only glancing from a distance at the wood-shaded and river-abounding land of promise.—FREDERICK J. HALM in *Catholic Mirror*.

Books and Periodicals.

—The March *Wide Awake* bristles with good things from Margaret Sidney's inimitable Pepper Serial to Miss Poulsson's Scandinavian Witch Story; from Hon. John D. Long's article on "Our Government," with its page portrait of Hamilton, to Mrs. William Claflin's Letter on the behavior of young people to their elders and superiors; from Oscar Fay Adams' illustrated visit to Winchester College to hear the boys sing the famous old Commencement song, "Dulce Domum," to Mrs. Ormsbee's graphic account of "How Grandmother's Spoons Were

Made"; from articles by the learned men of the Smithsonian Institution to the four sparkling pages of original anecdote known as the "Men and Things" pages; these and many more stories, poems, pictures and articles give a wide range of first-class family reading.

—*Scribner's Magazine* for March contains two striking articles of exploration and adventure—Mr. Mounteney Jephson's account of one of the most exciting periods of the Emin Pasha Relief Expedition, and Mr. M. B. Kerr's description of the latest attempt to reach the summit of Mount St. Elias in Alaska. The former is illustrated with sketches by Frederic Villiers, made under Mr. Jephson's personal direction, and the latter from photographs made by the Expedition. The number is also notable for its fiction, containing four short stories, by Mrs. Robert Louis Stevenson, Richard Harding Davis, Duncan Campbell Scott and W. H. Woods—all of them writers whose first short stories have appeared in this Magazine. E. S. Nadal (so long one of the secretaries of the United States Legation in London), from abundant knowledge, writes of "London and American Clubs." His article is richly illustrated, as is also the novel paper on "The Ornamentation of Ponds and Lakes" by Samuel Parsons, Jr., Superintendent of New York Parks. Sir Edwin Arnold's papers on Japan are concluded in this issue, but two more papers on the new *régime* in Japan, by Professor J. H. Wigmore, are promised, with more of Robert Blum's exquisite illustrations which he is now completing in Tokio.

—A wide variety of interesting topics is discussed in *The Popular Science Monthly* for March. First, one of the great questions of the day is treated in an article on "Supposed Tendencies to Socialism," by Prof. Wm. Graham, of Belfast. This writer gives reasons for expecting a progressive improvement in the condition of society, but no sudden social transformation. There is an account of "Iron-working with Machine Tools," by William F. Durfee, in the *Monthly's* illustrated series on "American Industries since Columbus." Mr. Durfee will conclude this division of the series with a sketch of the steel manufacture. An audacious paradox is put forth by John McElroy, who writes of "Hypocrisy as a Social Elevator." Dr. John I. Northrop tells how one of the important fiber plants is raised and what it looks like in a fully illustrated article on "Cultivation of Sisal in the Bahamas." There is an account of "Dr. Koch's Method of Treating Consumption," by Dr. G. A. Heron, a London physician. Attention is forcibly called to the subject of governmental wrong-doing, in Samuel W. Cooper's paper on "The Tyranny of the State." Garrick Mallery concludes his essay on "Greeting by Gesture," this instalment being fully as interesting as the former. Two articles that furnish scientific facts of industrial value are "Non-conductors of Heat," by Prof. John M. Ordway, and "The Relative Value of Cements," by Prof. Charles D. Jameson and Hubert Remley. Hon. Major A. B. Ellis has a paper on "Vodu-Worship," telling the nature of the wild ceremonies connected with this negro mystery. Other papers are: "Adaptation to Climate," by M. Saint Yves Ménard; "Government Among the Lower Animals," by J. W. Slater; and a record of the last meeting of the "International Congress of Americanists."

Local Items.

—Expect the "*magnum opus*."

—To-morrow is Lætare Sunday.

—The proportion now is as 18 to 22.

—Hurrah for the Columbians! May success attend their efforts!

—Prof. Gallagher is spoken of as the possible President of the Base-ball Association.

—The Harvard Quintette Club will give an entertainment here during Easter week.

—The genial professor of modern languages who has been ailing for some time past is now happily convalescent.

—The lone toboggan slide on Carroll Hall campus has again come into use. Thursday morning found all the slides in use.

—The Rev. Joseph Kirsch, C. S. C., has taken up apartments in the University building the better to attend to professorial duties.

—The class of first Greek are evidently very partial to Plato. "Crito" has just been shelved, and the "Apology" is now on the boards.

—New books are arriving every day for the Lemonnier Library. Among them are many historical works and books relative to the sciences.

—One of the boilers in Science Hall conceived the novel idea of bursting last week, but there were no evil consequences, except to the boiler.

—In the list of officers for the Sorin Literary and Dramatic Association Frederick Brown should have been mentioned as Recording Secretary.

—The Rev. Professor of Natural Sciences has put up a poster warning all visitors away from the Laboratory in which the students study "diseased germs."

—Those who are desirous of acquiring skill in arranging a "Louis XIV. necktie" should apply to Johnnie, who is willing to give full particulars concerning this difficult art.

—The other day genial C., from the sunny South, accidentally hit a boy with a snow ball. He immediately ran up and, embracing him, cried out: "I dun it, Pohtah! Excuse me."

—The Band has added several other classic numbers to its already extensive *répertoire*. These, together with the customary "Irish Melodies," will be rendered on St. Patrick's Day.

—Mr. John P. Lauth, '68, of Chicago, was a welcome visitor to the College on Wednesday

last. He was *en route* to New York where he will embark to-day (Saturday) for an extended trip to the old country.

—The Crescent Club Orchestra consists of the following members: Director, Prof. Edwards; 1st Violin, Tivnen; 2d Violin, Philips; Viola, Chassaing; Flute, B. Bachrach; Cornet, Yenn; Piano, Burger and L. Monarch.

—The Rev. A. M. Kirsch, C. S. C., photographed the Biology class during the week, and an evil-minded Senior has favored us with a lengthy communication on the possible uses of the picture, but we forbear printing it.

—The members of the Sorin Association spent a very pleasant hour with Professor Albert Zahm in Science Hall on Monday afternoon. His lecture and experiments on the "Air" were highly instructive and interesting.

—Bro. Adolphus, one of our most skilful cabinet-makers, has just finished a beautiful bookcase of exquisite workmanship. It forms one of the chief attractions of the beautiful little reception-room of St. Joseph's Novitiate.

—It may be characteristic of a wisdom-loving mind to ask information about philosophical questions, but the anxious inquirer should not occupy the door-way of the class-room, and thus prevent others from enjoying their recreation.

—The death of Gen. De la Pena, Minister of War of the Mexican Republic, has called home his two sons, who were students of the University. They have the sincere sympathy of their Professors and fellow-students.

—The College choir have already begun practising Mozart's Twelfth Mass which they intend to render on Easter Sunday. Prof. Liscombe's zeal and ability, and the good-will and talent of the choir-men, are assurances of success.

—The Rev. Thomas J. Abbott, C. M., Germantown, Pa., and the Rev. J. M. Toohey, C.S.C., St. Vincent's, Ind., were among the welcome visitors on Thursday. Father Abbott had been engaged during the previous week in conducting a mission at St. Patrick's Church, South Bend.

—Invitations for the Columbian celebration on St. Patrick's will be issued during the coming week. It has been decided that hereafter admission to the various entertainments will be granted only to those holding invitations. This step has become necessary in order to avoid the large crowds that gather on such occasions.

—To-day, being the festival of St. Thomas the patron of Christian Philosophers, the students of the Logic and Moral Philosophy classes will be royally entertained at dinner in St. Joseph's Novitiate by their esteemed Professor, Rev. S. Fitte, C. S. C. We hope to give next week a more extended notice of the celebration of the day.

—When Professor Edwards returned from his European trip he brought with him a large and valuable piece of Flemish tapestry, fifteen feet by ten, representing a landscape. This was exhibited to the public for some weeks in the rooms of the Library, and then sent to the domestic department of the University to be carefully put away during the summer months. The latter part of August last it was carried away by some unknown person, and since then no trace of it has been discovered. Any information in regard to its whereabouts will be gratefully received by the Director of the Historical Museum.

—The Temperance Society held a short meeting last Saturday night. The Treasurer's report showed the society to be in a very good financial condition. The President read the February bulletin of the C. T. A. U., of which our organization is a member. After this preliminary work had been gone through with, the members patiently listened to what Messrs. Cavanagh, Murphy, Manly and Fitzgibbon, had to say on the evils of intemperance. The Rev. Director then addressed the society and gave a very instructive and interesting talk on the sin of drunkenness. The society is in a flourishing state, and promises to be one of the best bodies in the University. Messrs. Brown, Wood, Ragan and O. Sullivan were appointed to address the members at the next meeting.

—The regular weekly meeting of the Congress was held Sunday evening. All the political parties were well represented. The early part of the evening was devoted to the discussion of the "Mortgage" act. The bill was ably supported by its author, the Hon. E. Berry. In a concise and rhetorical manner the Hon. gentleman gave his views on the question of Mortgages, and showed a deep knowledge of financial affairs. After a lengthy debate the bill was referred back to the committee with an amendment. Hon. C. T. Cavanagh, F. M. B. A., the modern Cincinnatus from the fields of Illinois, introduced a bill to make the salary of congressmen $8,000 a year and the salary of chairman $10,000. A bill providing for the erection of a public building at Newark, Ohio, was introduced by the Hon. H. C. Murphy.

—On Wednesday last, the St. Cecilians held their fifth regular meeting. The criticism by Mr. F. Schillo was listened to by all with much interest; he commented upon the productions of the members of the previous meeting, and when he concluded received the well-merited applause of the whole society. The remaining part of the evening was taken up with the discussion of the question: "Whether the society should conduct its debates with or without papers." As the subject was of special interest to the society, the members found ample room for many arguments, even though unprepared. Among those who gave extended speeches on the subject were Messrs. R. Boyd, P. Murphy, J. Fitzgerald, E. DuBrul, and F. Schillo. Even when the meeting was adjourned the debaters had not lost interest in the subject, and there are prospects that it will be continued at their next reunion.

—At certain times in the year the game of football gains great favor, especially among the members of Carroll Hall; but it is a fact not well known beyond St. Edward's Hall, that the Minims have found a substitute which, though differing somewhat from the "old timer," has nevertheless lost none of the interest usually attached to it. A Carroll Hall boy, on entering their play-room while a game is in progress, would be agreeably surprised to find them engaged in no other than the one in which he often took part when skating on the lake. Polo sticks and Minims are the most prominent features of this game; they are everywhere. Skates have not as yet been assigned a part. The object of the player's attention is a small handball; but the looker-on seldom gets a glimpse of it. Up and down the room it flies, and at all times the "princes" are surrounding it, and dealing their blows. Goals are placed on either end of the hall, and, of course, their use becomes at once obvious to all. On Wednesday last they finished a long-contested game. It was begun on the Wednesday preceding, and when the six points were scored the winners flocked around their Prefect for their reward—"set up tickets."

—The following, from the *Detroit Free Press* of Feb. 28, will, no doubt, give great pleasure to the hosts of friends and admirers of Harry Jewett, '90. Speaking of the third annual indoor meeting of the Detroit Athletic Club, the *Free Press* says:

"One record was touched and that severely, too. The best time for 40 yards at any American meeting has been 5 1–5 seconds. In the first heat for winners, Harry Jewett ran 43 yards in 5 seconds, which is a remarkable performance. The D. A. C. is now convinced that if Jewett regains his health and strength, he will be the star runner at all distances not exceeding 100 yards."

This second remarkable record of "Hal's" is only the realization of the claims made long ago, when he gently tapped the course at Notre Dame. The D. A. C. had reason to be convinced that "Hal" is a star, when he severely broke two amateur records within so short a time of his public career. Not only is he a star runner, but a jumper that will displace the many important stars that now reign on the field undisturbed. He has proven his powers by holding the amateur record for the hop-step-jump. We can only cheer with the hundreds of admirers over the result of his victory, and we are doubly proud, for "Hal" runs with the "gold and blue" waving on his breast. In the contests on Feb. 27, "Hal" not only broke one record, but won otherwise against a big field. In the relay race, he won for his team, and in putting the shot, tossed the sphere for third place. Since his late illness we think "Hal" is better prepared than before to take the international amateur championship in the 100 yard dash; not only do we think it, but are confident. We extend our hearty congratulations to "Hal," and assure him that none look with more pride and pleasure on his wonderful feats than the sons of the "Gold and Blue." 'Rah! for "Hal."

Roll of Honor.

SORIN HALL.

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

BROWNSON HALL.

Messrs. Aarons, Ahlrichs, Bundy, Blameuser, Benz, Cassidy, Correll, Combe, Carroll, P. Coady, J. Crowley, P. Crowley, Cahill, Chilcote, Dechant, Devanny, Dunlap, Frizzelle, J. Flannigan, T. Flannigan, Franks, Gruber, L. Gillon, Gaffey, P. Gillon, Gorman, Heard, Hauskee, Houlihan, Hubbard, Hagan, Heineman, J. Johnson, Joslyn, Jacobs, O. Johnson, Kearns, Karasynski, Krembs, M. Kelly, T. King, Langan, Lesner, Layton, Lindeke, G. Lancaster, McGrath, McCabe, Manly, Mitchell, Monarch, Maurus, Magnus, McAuliff, H. Murphy, J. McKee, F. McKee, McConlogue, McErlain, J. Murphy, McCallan, Moshier, F. McCabe, F. Murphy, Newman, O'Shea, G. O'Brien, Powers, Phillips, Parker, Priestly, Richardson, Rudd, Ragan, Stanton, Scholfield, Spalding, Soran, Tracey, Vurpillat, Vital, Weakland, Yenn, Zeitler.

CARROLL HALL.

Messrs. Anson, Bergland, Burns, Ball, E. Bates, Brady, Boyd, Brown, Beaud, Blumenthal, Casey, Chassaing, Cole, Carney, Coe, Collman, Connolly, Coll, Cummings, Corry, Cahn, Cheney, Du Bois, Drumm, Dorsey, Delany, Dempsey, Dierkes, Eagan, Ellwanger, Foley, Fitzgerald, Falk, Fleming, Fales, Gibert, G. Gilbert, Gibson, Gerlach, J. Greene, A. Greene, Grund, Garennes des, Hagus, Hahn, Hack, Hake, Hoerr, Hannin, Jackson, Kearney, Kennedy, Langevin, Leonard, Luther, La Moure, H. Mitchell, E. Mitchell, Mattox, Martin, Marr, Miller, J. Murphy, Minor, McCartney, W. McDonnell, Neef, Orton, O'Meara, Palmer, Prichard, Pope, Pena de la, Quinlan, Renesch, Roper, W. Regan, Rice, Shimp, Slevin, Scallen, Smith, Sutter, Sullivan, Scheiffele, Treff, Tong, Thorn, Teeter, Todd, Taylor, Wolff, Welch, Yingst, Yates, Zinn, Zoehrlaut.

ST. EDWARD'S HALL.—(Minims.)

Masters Ball, O. Brown, Bixby, Blumenthal, Burns, Blake, A. Crawford, W. Crawford, Cornell, Curry, Chapaton, Cross, Croke, Crepeaw, Christ, Corry, A. Coquillard, J. Coquillard, Drant, L. Donnell, S. Donnell, Durand, Ezekiel, Everest, C. Furthmann, Coon, E. Furthmann, Fuller, Fischer, Fossick, W. Finnerty, Freeman, Girsch, Gavin, Hoffman, Hathaway, Hamilton, Higginson, Howell, Jonquet, Jones, King, Kinney, Krollman, Kuehl, Kern, Keeler, Loomis, Londoner, Lounsbery, Lonergan, G. Lowrey, T. Lowrey, Langevin, Lee, W. LaMoure, E. LaMoure, Lawrence McPhee, McCarthy, Maternes, McIntyre, McPhillips, H. Mestling, E. Mestling, Marre, McLeod, McGinley, Nichols, O'Connor, Oatman, M. Otero, Pieser, Pellenz, Paul, Patier, Patterson, Platts, Ronning, Ransome, Rose, Russell, Roesing, Stephens, G. Scherrer, W. Scherrer, Stone, Trujillo, Trankle, Vorhang, Wolf, D. Wilcox, B. White, Washburne, Windmuller, Young, Langley, Zoehrlaut.

Worst of All.

The man who plays the clarionet,
The man who blows the horn,
The man who makes the flute his pet
And wakes you up at morn,
The man who plays the tenor drum
May put the soul on thistles,
But the one who oftenest makes you glum
Is the blooming wretch who whistles.

—*Washington Post.*

St. Mary's Academy.

One Mile West of Notre Dame University.

—Among the welcome visitors at St. Mary's during the past week were: Mrs. W. P. Rend, Miss M. Rend, Class of '89, and Mrs. Mattie Munger Purdy, Class of '86, all of Chicago.

—The Graduates' class-room is growing to be "a thing of beauty." The latest additions to the artistic appointments are two neatly framed flower studies in pastel, the work of the Misses I. Horner and K. Hurley.

—The regular devotions in honor of St. Joseph, for the month of March, opened on Saturday last. It is at such times that we are especially reminded of Very Rev. Father General's oft-repeated words: "Living in St. Joseph's county, on the banks of the St. Joseph River, what may we not expect from the Foster-father of our Lord!"

—On Friday evening, the 27th ult., a pleasing musical programme was well rendered by the following young ladies: Instrumental numbers, piano, the Misses Coleman, Currier, Dempsey, Quealey, Ryder, Wurzburg and A. Tormey; guitar, Miss M. Clifford; mandoline, Miss L. Nickel; vocal, the Misses Howe, Hughes, Allen and Eisenstädt.

—The honor of Very Rev. Father General's presence was accorded the young ladies at the weekly distribution of points. They were further privileged by the presence of Very Rev. Father Corby, Rev. Fathers Zahm, Scherer and French. After the reading of the general averages in studies and conduct, little Marie Egan, May Hamilton and B. Windsor delighted those who understood French with a taking scene in which points of natural history were fully demonstrated. Miss M. Moynahan then recited a touching selection—"Teresa of Jesus"—lending to the interesting poem the charm of voice and manner. A few words from Very Rev. Father General were followed by complimentary and encouraging remarks made by Very Rev. Father Corby, Rev. Fathers Zahm and French.

—The exposition of the Blessed Sacrament, on the first Sunday of every month is a privilege highly valued at St. Mary's, and from the morning Sacrifice until the evening Benediction, the incense of prayer rises to the altar throne in adoration, thanksgiving, reparation and petition. Who can compute the graces that come to the young hearts gathered around the Tabernacle on such days! Of the exposition, Father Faber writes: "Da Ponte says that the sight of the Blessed Sacrament is the richest vein of prayer; and he would have us look up humbly at the elevation at Mass, to catch a glimpse, like Zaccheus of old, amid the branches of sycamore, of the Saviour momentarily passing by. What riches, then, for the spirit of prayer, when for long quiet hours the Church exposes Him for adoration and delightful love?"

The Passing Years.

Our passing years are woven into bands
  Of hope's fair buds, entwined 'mid thorns of fears;
  The blossoms wither in this vale of tears,
But they shall live again in happier lands.

For 'neath the azure arch Sandalphon stands
  To take the garlands of these flower-wove years,
  As angels upward bear them from earth's biers,
To place them fragrant, new-born, in God's hands.

GERTRUDE E. CLARKE.

"Home, Sweet Home!"

In Oak Hill Cemetery, just outside of Washington, there are many beautiful monuments—models of exquisite design and workmanship—which command our admiration. But from all these memorials of the dead the passing visitor turns aside to gaze with full heart upon one, not, perhaps, so rich in artistic worth, but one which makes upon him a profound impression; it bears the simple inscription: "To the Memory of John Howard Payne." The tear that falls at sight of that name is not only a tribute to the author of a ballad which is dear to us all, but it is a testimony of the inborn love of home which God has implanted in the soul of man. We know that from earliest times the status of a people has ever been determined by its reverence for home ties, or its disregard of the sweet bonds that unite the members of a family and, through the family, society. Well has it been said that home is the crystal of society, and that domestic love and duty are best security for all that is worthiest on earth.

Engraven on the base of the monument mentioned above—that granite shaft reared to the memory of one who died far away from home and country—are the words of his touching song, and as deeply are they impressed on the hearts of those who have ever studied the interests of nations and of individuals. "Character creates a man's career," and upon home and its influences does the formation of character depend. As the rain, the dew, and the sunshine are necessary to the development of a perfect flower, so the brightness of home, the dews of counsel, and the sunshine of love there received, are essential to the development of a perfect man. Who shall estimate the sterling qualities of mind and heart and soul which owe their growth to the fostering care of those who constitute the guardians of home!

There is a vast distinction to be noted between a home and a mere dwelling-place, and in this

age, particularly in this country, there are many who lose sight of this difference, giving the hallowed name of home to rooms at a hotel or a suite of apartments in a "flat." Margaret Fuller has said truly: "A house is no home unless it contains food and fire for the mind as well as for the body; for human beings are not so constituted that they can live without expansion. If they do not get it in one way they must in another, or perish." Illustrative of this truth is the pathetic story told by Will Carleton in "The Boy Convict," who found no room for his heart at home. His mother unloving, his father cold and stern, he was free only when not in their presence; the happiness he should have found in his home was sought elsewhere, and the end was that he was convicted of crime and sent to prison.

Travelling, which is so marked a feature of our times, does much to destroy the old spirit of attachment to the home circle which characterized the days of our forefathers. The pictures of the family group around the fireside, the pleasant chats, the little encouragements of word or smile, the gentle reproofs coupled with loving counsels—all are, in many families, things of the past.

The mother is the centre round which should be gathered the members of the household; and if she prefer the distractions of society, the perusal of novels, or the gratification of selfish indolence to the duties incumbent upon her, then, indeed, has home no charm. Love and sympathy should be the animating spirit of home. and this implies duties upon the part of all, The father, the bread winner, must be the revered master, the beloved guide and counsellor; and as the children gather round him in the evenings, then it is that noble qualities are inculcated and noble traits developed. Often one is saddened to note the want of reverence and appreciation manifested by young people as regards their parents; and, sad, indeed, must be the memories of some as they look back at neglected opportunities of showing grateful affection. Many a weary mother has looked in vain for marks of love and appreciation that would have been so easy to bestow had those to whom she sacrificed her every wish but given it a thought. Sunshine would have been added to her life, and remorse would have found no part in the hearts that grieved at her death.

Yes, home should be an abode of love and peace; gentleness, cheerfulness and gratitude should be felt in the very atmosphere; and if all these elements of happiness are only based on Christian charity, then will the occupant of such a dwelling echo the words: "Be it ever so humble, there's no place like home!"

CAROLINE HURLEY
(*Class '91*).

Roll of Honor.

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

SENIOR DEPARTMENT.

Misses Adelsperger, Allen, Bassett, Bunbury, R. Butler, A. Butler, Brady, Black, Bonebrake, Bogart, Coleman, Clarke, Charles, Churchill, Cohoon. Crilly, Cooper, Call, Calderwood, Dority, Deutsch, B. Du Bois, L. Du Bois, Davis, M. Donehue, Mary Donehue, Dougherty, Daley, Evoy, Eisenstädt, Fitzsimmons, Griffith, Gibbons, Galvin, Good, Horner, C. Hurley, Hurff, Hughes, Haitz, Howe, Minnie Hess, Mollie Hess, Hunt, Hutchinson, Hopkins, Haight. D. Johnson, Kirley, Kimmell, Kieffer, Kingsbaker, Kasper, Kinney, Kiernan, G. Lauth, Lewis, Ludwig, F. Moore, McFarland, K. Morse, M. Moynahan, A. Moynahan, M. Murphy, M. Moore, Mullaney, N. Moore, McGuire, McPhillips, E. Murphy, Nacey, Nester, Nickel, Norris, Niemann, Naughton, O'Leary, Patier, Pugsley, Quinlan, Quinn, G. Roberts, M. Roberts, Root, Rizer, T. Ryder, Ripley, Spurgeon, M. Smyth, Sanford, Sena, Singler, Seeley, Thirds, Tipton, Tod, M. Tormey, R. Van Mourick, H. Van Mourick, S. Wile, Witkowsky, G. Winstandley, B. Winstandley, Wagner, Whitmore, Young, Zahm.

JUNIOR DEPARTMENT.

Misses Augustin, M. H. Bachrach, Boos, M. G. Bachrach, M. Burns, Crandall, Clifford, M. Davis, Dennison, Doble, Fossick, Gilmore, Girsch, B. Germain, P. Germain, Hickey, Holmes, C. Kasper, Kelly, Mestling, O'Mara, E. Quealy, Shaffer, M. Scherrer, L. Schaefer, S. Smyth, J. Smyth, Seeley, A. Tormey, Van Liew, Wurzburg, Wagner, White.

MINIM DEPARTMENT.

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

Class Honors.

LANGUAGE COURSE.

FRENCH.

1ST CLASS—Misses K. Morse, E. Dennison, Deutsch.

2D CLASS—Misses Gibbons, Hurff, Balch, Bero, Howe, D. Davis, Lynch, Nester.

3D CLASS—Misses Bonebrake, Bassett, Sanford, A. Ryan, McFarland, G. Clarke, Fitzpatrick, S. Wile, G. Roberts, Dempsey, Tod, M. Hess, Tormey, A. E. Dennison, Call, Byrnes, Murison, Haight, Pugsley, S. Hamilton.

2D DIV.—Misses M. Moore, Evoy, Young, Hickey, M. Burns, E. Burns.

4TH CLASS—Misses B. Du Bois, Charles, Fitzsimmons, Whitmore, Bunbury, Doble, H. Van Mourick, Gilmore, Wagner. S. Smyth, Brady, Eisenstädt, McCormack, Pengeman, Hanson, Kelley, Patier, K. Ryan, Sena, Kirk, Kenny, Grauman, Galvin, Buck, Carpenter, Johnson, K. Hamilton, A. McPhillips, Holmes.

5TH CLASS—Misses B. Windsor, M. Hamilton, Egan, L. McPhillips,

GERMAN.

2D CLASS, 1ST DIV.—Misses Deutsch, Lauth, K. Hurley, F. Moore, Quealy, Nickel, K. Morse, C. Hurley.

2D DIV.—Misses Spurgeon, Wile, Ludwig, Fehr, Nacey, Bassett, M. Hess, Minnie Hess.

3D CLASS—Misses L. Eisenstädt, Currier, Adelsperger, M. Wagner, M. G. Bachrach, Kellner.

4TH CLASS—Misses Green, L. Kasper, Boos, Augustin, C. Kasper, Dreyer, Churchill, M. Fossick, O'Mara, Root, Kingsbaker.

5TH CLASS—Misses Haitz, E. Dennison, Quinlan, M. Witkowsky, Kirley, Kieffer, L. Du Bois, Cohoon, Farwell, Young, M. H. Bachrach, Crane, Schaefer.

2D DIV.—Misses T. Ryder, Singler, Bartholomew, L. Adelsperger, G. Johnson, G. Winstandley, Naughton, B. Winstandley.

LATIN.

1ST CLASS—Misses G. Clarke. E. Murphy.

2D CLASS—Misses M. Roberts, M. Smyth.

3D CLASS—Misses Kimmell, McGuire, Nacey, Thirds.