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Newman.

BY C. A. PAQUETTE, '91.

Before he was twenty-five, Bouguereau received the *prix de Rome* entitling him to a course of study in Italy—copying the old masters. He went, having but little faith in Raphael's greatness; firmly convinced that Michael Angelo was overrated; that Leonardo was only very good, and Corregio second to many Frenchmen of the day. In this state of mind he entered into the presence of those jealously-guarded treasures, determined to throw down the world's idols; to show to credulous people the folly of worshipping at such a shrine. He would show them that the modern French was the greatest school of art; that the renaissance had but prepared the way. So it was lightly and with a consequential air that he looked here and there, turning from Raphael with a shrug of the shoulders, and scarcely deigning to cast even a glance at Michael Angelo. But Bouguereau's was a decidedly artistic temperament, and, even though only in justice to himself, he stood again and looked carefully at the works so highly praised; still he left with a feeling of disappointment. When away and alone, his thoughts unconsciously reverted to the pictures that he had so carelessly viewed, and he could not rest undisturbed until he had gone to see them again. This time, he thought that, though they were by no means masters, these old men, still they were artists, and he went away, not so much in disappointment as in dissatisfaction—with himself. Again, he must go and look at those pictures, drawn thither by a feeling that he could not analyze. Now he found himself admiring

the pose of this figure, that drapery, marvelling at the grace and refinement, astounded at the conception of the whole. Another visit, and he discovered new elegance; in each touch of the painter's brush he beheld hitherto unnoticed beauty; each moment revealed to him undiscovered gems that sparkled out brilliantly until, dazzled by the mark of genius that was before him, he was overwhelmed with admiration at the symmetry, beauty of design, and consummate art of these men of whom shortly before he had spoken so disparagingly. He gazed at the unutterable sadness and desolation depicted in the "Last Judgment," and at the angelic beauty of the "Madonna del San Sisto," and suddenly his mind was opened to the full appreciation of these grand old masters.

Does it seem strange that he did not recognize the merit of these famed works until he had studied them long and carefully? Does it seem strange that men cannot grasp the full purport, or appreciate the strength of a work of genius until they have, in a measure, tried to go through the same work as the artist? Who sees the full worth of Shakspeare before he has studied him long and hard? None, I venture to say, but a genius. Dante, whose praises are now sounded everywhere, was not placed among the epic poets until the last century; it took three centuries to bring about this change of opinion.

Like the rest of those exalted beings, Newman—a genius of the highest order—can only be understood after long-continued and comprehensive study. His style is characteristic of the man. Simple, clear-cut, devoid of the floridness that is so much affected by some writers, his style is at once forcible and charming. What at first strikes one who is interested in Newman is his partiality for Saxon elements in the use

of words. Unlike Johnson, of whom Macaulay once said that he wrote not English but Johnsonese, Newman had a detestation of long, pompous, pedantic words; therein, it seems, lies the secret of his art. A man of wonderful resources and most profound knowledge, he never was at a loss, no matter what the subject; philosophy, science, literature, all came to him with equal ease. In treating of a deep subject, he does not try to confound the reader with ponderous Latinisms, and still more ponderous sentences, but his theme is worded so simply that the meaning cannot be misunderstood. This, however, does not mean that he puts his sentences together so that they read like a string of proverbs; by no means; for they blend one into the other like the colors on a canvas. Here a bright color gradually dying out into another; to neither is there a definite line of separation, and the mind is not jarred by sudden, painful leaps from one to the other.

The quality of color in Newman is an important one when we compare him with other writers. We have Byron who is fiery, impetuous, brilliant, even lurid; always able to paint, no matter what subject, in the brightest and most glaring of colors. Tennyson, that great artist in words, has not all the fire of Byron, but he attends so carefully to the little details of his work, here passing his brush lightly over it, there retouching another color, that the result is a delightful combination of the most delicate shades; his writings are the result of hard labor; they are perfect in form, and have made Tennyson the model of *technique* in English literature.

Different from all is the color in Newman. He depicts everything in a pure white. But it just occurs to me that, scientifically speaking, white is no color at all, but rather a combination of colors; still the metaphor will hold good; for Newman embodies all the colors of others in his treatment of a subject, and the result is a picture of the purest conception. No Byronic fire, no Tennysonian love of precision, no Wordsworthian studied smoothness, but a combination of all three that go to form a most charming whole.

A good example of the color in Newman is to be found in the "Dream of Gerontius." It is the history of a soul just released from the shackles that bound it to the body that still lay warm, while the soul is speeding on its way to the judgment seat of the Eternal. Then how does Newman describe heaven? Does he describe it *à la Bunyan* with its streets paved with gold, its angels sounding out in magic strains from their harps inlaid with gold and pearls, or

the gates and battlements that shut out the undeserving? No; he does none of this; his heaven is a purely philosophical one. I'm very much afraid that if his idea of heaven were the only one given to a small boy, the youngster would look forward to being counted among the elect as a very gloomy fate, indeed. The picture Newman gives is that the joy to be had in the hereafter is to be able to love and adore God. Is this not a truly Christian heaven? Contrast this with Rossetti's description of heaven in "The Blessed Damozel." He says:

"The blessed damozel leaned out
From the golden bar of heaven;

Until her bosom must have made
The bar she leaned on warm."

Nothing can come farther from our ideal of heaven, except, perhaps, the thoroughly pagan heaven. Everything he describes is so full of color, so vivid, that it seems a description of some earthly residence rather than of heaven. To measure the distance of heaven, he says that she was

"So high, that looking downward thence,
She scarce could see the sun."

The realism and sensuousness that run through the whole poem sometimes border on the ridiculous. We meet with none of this in Newman. In his "Dream of Gerontius" we find not the least tinge of anything earthly. Good as Newman was in his poetry, he excels in his prose writings.

Now, in treating of a man from a literary point of view, his religious opinions ought not to be considered; but this will hardly apply in the case of Cardinal Newman. His works were, one and all, the outcome of his religious belief. Naturally of a religious turn of mind, and imbued with Episcopal tenets, Newman played an important part in the Tractarian movement. The religious revolution that was going on in his mind necessitated much controversial writing. These writings he finished as perfectly as possible; they are characterized by their clearness of outline, their fervor and pathos. When in this state of doubt he gave utterance to that beautiful hymn, "Lead, Kindly Light." The first lines of the poem are especially characteristic of the spirit with which he was imbued:

"Lead, kindly Light, amid the encircling gloom;
Lead Thou me on.
The night is dark, and I am far from home;
Lead Thou me on."

What utter helplessness is expressed in these lines! What pathos, what faith!

When at length he reached that "home" and

found peace and rest within the Church there came a change in his literary life. There was still the same sincerity and fervid enthusiasm, but pathos yielded to reason. His "Apologia pro Vita Sua" is a good example, not of his fancy, or of oratorical composition, but of his controversial style. He is never at a loss to express himself. Words flow from his pen without an effort. He does not aim at using rhetorical science, nor does he launch out into startling figures of speech; but there is that inexpressible *something* that cannot fail to command admiration. His "Discourses to Mixed Congregations" are, in their way, magnificent compositions. True oratory, they present striking pictures to the hearer; model diction, they satisfy his critical taste; and, rising as they do at times to the poetical, they appeal to his feelings, filling him with a fervor that must be fruitful of good results.

It is too soon to give a just appreciation of Newman's works; posterity reserves that privilege to itself. Still we can read and admire the works of this man—works that reflected his own thoughts, and, closing the book, we say: "He was an honest man."

The Electric Light.

The lighting of public streets is altogether a refinement of modern civilization. Rome, for example, even in the days of its highest culture, was left after nightfall in complete darkness, and torches were carried by slaves to show the road to those who ventured out at night. On rare occasions—as a festival—cities were illuminated at the public expense; but, as a rule, it would have been held a waste of public money to devote it to such a purpose. In the Middle Ages some advance was made in this respect by the light shed from the lamp or taper which burned before the Madonna or saint's image placed at the corners of most of the streets. Indeed even up to the beginning of the present century London was lighted by means of oil lamps which hung at very considerable intervals in the streets, and torches were necessary to light late-returning people to their doors.

In considering electricity as a means of illumination it would be well to remember that no one at the present moment knows exactly what electricity is. Newton thought that it was a non-elastic, weightless fluid diffused throughout the universe. In its material state it obeys the common law of inertia, and unless acted upon by force tends to remain inert. Some speak of electricity as if it were some new power which

had lately been discovered, or some vast latent force which man had just learned to make use of. It is scarcely necessary to say that such a view is quite false. Electricity itself is powerless unless we have previously expended work upon it. It is rather a means of transmitting or storing up force than a force itself. Though it is spoken of as a fluid, it would perhaps be nearer the truth if it were described as a "mode of motion." This "mode of motion," or flow of the electric fluid, is established by the use of some external force—which in the case of the electric light is the engine which drives the dynamo. The work done by the engine is transmitted by the electric current along the wires, and is reproduced in the shape of light, heat or motion.

The old methods of producing electricity, being chemical, were so costly that no external utilization was possible. For the most part the current was produced by a galvanic battery of some kind. The current resulted from the destruction of a metal more or less valuable, and this rendered the mechanical energy produced too expensive to allow electricity to compete successfully with other methods of lighting. However, the transformation of force into electricity is now no longer chemical but mechanical.

There are many forms of dynamos now in use, but they all depend on the discovery made by Faraday in 1832. He found that when a wire is passed across the poles of a magnet there is produced a force tending to make the electric current pass along the wire. It had long been known that when a wire, traversed by an electric current, was rolled around a bar of steel, the steel at once acquired a magnetic power. Faraday arrived at the conclusion, after many experiments, that the converse should also be true, and that where a wire was passed around the magnet, a current should be established in the wire. It was discovered also that when two concentric bobbins of insulated wire were wound around a centre-piece or core of soft-iron, the inner helix being of thicker wire than the outer, and the iron core was magnetized, a very powerful current of electricity was established in the outer coil. This current Faraday called a "secondary" or "induced" current, and his discovery is the basis of all the present electric generators. We thus see that nearly sixty years ago the conversion of mechanical energy into electricity was shown to be possible. The problem which has occupied the attention of electricians since that time has been how to construct a machine capable of converting

mechanical into electric energy without the excessive use of power which made its production too expensive for practical purposes. The first advance in solving the problem was made in 1857 by the invention of the "Siemen's armature." This consists of an iron cylinder, in which are cut the longitudinal grooves, along which, lengthways, a coil of insulated wire is wound. This armature, on being made to revolve very rapidly between the opposite poles of a magnet, establishes a strong induced current in the helix of wire.

About two years after the invention of Siemen's armature, Wild constructed a machine in which the current produced in one armature was used to furnish electric force to the coils of a large electro-magnet between the poles of which another Siemen's armature of larger size was rotated. The current induced in the second armature was then conducted away for external purposes. This invention did away with the disadvantage caused by the high speed required for a single Siemen's armature.

The next improvement in electric generators were those found in the "Gramme and Brush" dynamos. In these the principle of accumulation by mutual action is made use of. The principle has, however, one disadvantage, namely: that the maintenance of equality in the resistance of the external circuit is essential to satisfactory results.

The dynamo machines, numerous as they are, may be divided into two great classes: those producing a direct current—that is, a current which flows always in the same direction—and "alternate," the direction of which is always changing. The principal alternating dynamo at present in use is that of the Westinghouse system, while as an example of a direct current dynamo we have that of the Edison system.

A very important part of an electric lighting plant is the system of conductors. These are the wires which enable us to transmit the force from the dynamo to the lamp. The difficulty of getting proper conductors and of preventing leakage has always formed the greatest obstacle to the progress of the electric light. To prevent unnecessary resistance to the flow of the current is the chief point to be attended to. Resistance, as we know, is in direct proportion to the length of the conductor, and inversely to its size. From this general law it follows that to avoid resistance it is necessary to increase the size in the same proportion as the length of the circuit is increased.

Electric lights may be classed under the two heads of "arc" and "incandescent" lights. In

the former the carbon is consumed more or less rapidly, while in the latter the process of combustion is theoretically prevented altogether, and practically retarded to a great extent. The theory upon which both classes of lamps are based is that heat is developed, and consequently light produced, if the heat be intense enough, when the flow of the electric fluid encounters resistance. This happens most effectually whenever carbon is introduced into the circuit, since carbon, being a very bad conductor, offers considerable resistance to the electric current, and the heat thus developed, either manifests itself in the carbon itself, as in the incandescent light, or at the carbon points in the arc lamp where it manifests itself in a bright arc as it passes from one point to the other.

The arc lamp works somewhat in the following manner: the carbon points, being made to touch one another in starting the current, are drawn apart an inch or so, according to the strength of the current, and immediately the luminous arc is formed between them. The carbons are gradually consumed; and as it is essential to the steadiness of the light that the same distance should be maintained between them, they have to be fed forward either mechanically by clock-work, or automatically by the action of the current itself. Upon the arrangement of this regulator depends the value of the lamp. In the first arc lights the equality of distance was sought to be maintained by means of clock-work only; but modern lamps are furnished with an automatic electric regulator upon the sensitiveness of which the steady character of the light depends.

The modern revival of public interest in the electric light dates from the Paris Exposition of 1878. During it some of the streets of the city were lighted for the first time by means of electricity. The "Jablochkoff" system was the one used. The "Jablochkoff" candle is an arc light of a special kind. Unlike the arc lights of the ordinary type, the carbons in this lamp are not placed end to end, but parallel to each other. They are kept apart by a non-conducting compound which is consumed at the same rate as the carbons. By means of this arrangement the necessity of any regulating apparatus was dispensed with. This light, however, is not much used at present. It is remarkable only as being the first electric light in practical use.

We now turn to the incandescent type of lamp. The principle upon which the incandescent lamp is founded is not new. As far back as 1840 Moleyns designed and constructed one which consisted of a spiral of platinum wire which was

made incandescent by the passage of an electric current through it. A few years later, in 1845, an improvement was made on Moleyns' lamp by placing the platinum wire in a vacuum by which the rapid destruction of the platinum was retarded.

The fundamental principle involved in this system of lighting is extremely simple. In the circuit of an electric current there is introduced some substance of poor conductivity which, affording great resistance to its passage, produces the inevitable effect of heat and, if the heat be sufficient, light. Many substances might be employed with advantage, and platinum was formerly used for the purpose. Carbon, of some form or other, has been proved by experiment to be the most suitable material, and it is now universally used in incandescent lamps.

The idea of enclosing the carbon filament in a vacuum is not new; but great difficulty was at first experienced in preserving it from chemical changes, owing to the action of gases generated by the methods of sealing. Also, as we know, a vacuum is not easily obtained. Even at the present time it takes from five to seven hours to obtain a sufficiently perfect vacuum. The manufacture of the various incandescent lamps is very much the same in every case. A carbon filament has its ends well connected with two platinum wires, and, being introduced into a small glass globe, the wire ends are securely sealed in the neck of the globe, which is then attached to the air-pump. The exhaustion being complete, the bulb is sealed by the blow-pipe and the lamp is ready for use.

In considering the subject of electric lighting, it is necessary that we pay some attention to the various methods of connecting the lamps with the dynamo. There are over five methods in use by electrical engineers; the best known and most practical of which are the "series" and the "multiple" systems. The series method is where the current is passed from lamp to lamp. The grave objection to this system is that a break-down in any lamp affects all the lamps in the series. The "multiple" method is where the poles of the dynamo are connected with two parallel wires branches of which are carried to each lamp. This obviates the difficulty arising from a break-down.

LEARN the technique of your music and drawing with patience. Five-finger exercises are dull, and outline drawing irksome, and shading difficult; but the reward is skill, and skill is knowledge, and knowledge is power, and power helps the world.

Catholic Citizenship.*

When the esteemed President of the Catholic Truth Society lately invited me to deliver an address on this occasion he, at the same time, thoughtfully as well as prudently, suggested the subject—fearing, perhaps, that, left to myself, I might attempt to inflict on my audience an essay, say on "Municipal Finances"; or possibly a rhapsody on the "World's Columbian Exposition"! This was a wise precaution on his part, for I must confess my thoughts of late have been more closely occupied with these two troublesome and intricate problems than might be regarded as consistent with the preparation required for the task before me. Indeed I may as well frankly admit in advance that I have had little or no time at my disposal for the due consideration of the topic proposed to me, because of the pressure of official duties. Before entering upon the subject of the address, as announced, I claim permission to dwell for a few moments on the character and aims of the society under whose auspices we are happily assembled.

The Catholic Truth Society of St. Paul celebrates to-night the first anniversary of its organization. Your presence here in so great numbers this evening testifies to the interest its work has awakened, and the value and importance you attach to it. The event is, indeed, of more than local significance; it concerns Catholics and Catholic interests everywhere. The initiative happily taken here one year ago, and the example given by your active and practical labors, have already exercised a wide and far-reaching influence. Your example has stirred sluggish activities into new life; it has encouraged and stimulated the organization of kindred and auxiliary societies in many parts of the country; and it has demonstrated the necessity and usefulness of the great work you set on foot here. Justly, then, may I congratulate the Catholics of St. Paul, and in a special manner the organizers and promoters of this society, on the happy and practical results already accomplished. The modest little seed planted in St. Paul promises to become, ere long, a mighty tree.

I am not perhaps widely amiss in my conclusion that the impulse in this important undertaking was due to the zeal and forethought of your revered Archbishop, who is known to be ever foremost in every generous and patriotic work. In his honored presence I am restrained from giving free scope to the words of eulogy that instinctively spring to my lips. This only will I say that Archbishop Ireland is "known and esteemed by all men," and his beneficent influence is widely felt throughout the country. His elevated character, his zeal for religion, his exalted and inspiring patriotism, combined with

* Address delivered before the Catholic Truth Society of St. Paul, on the occasion of its first anniversary, Tuesday evening, March 10, by the HON. W. ONAHAN, LL.D., '76.

his tireless energy and practical efforts for the elevation of his fellow-men, without distinction as to race, color or condition, have won for him a proud place in the esteem of the American people—an esteem not limited to sect or class or nationality. I congratulate his Grace on this not the least of the important works which he has fostered in recent years—a work too long neglected in the United States.

The example was originally set for us in England, where the Catholic Truth Society has long performed an important mission in publishing and disseminating cheap and valuable literature—terms not commonly associated—especially in refuting false statements and in correcting historical errors, as to matters touching Catholic doctrine and teaching—the facts of public history—in other words, vindicating the truth.

The work thus carried on in England is no less—perhaps even more—necessary here in America. To print the truth and to make that truth known—widely known if possible—surely this ought to be a welcome mission everywhere; and we might reasonably expect that nowhere would it be more widely or more heartily welcome than in the United States!

All men profess to love the truth and seem eagerly to seek it. Truth is truth, whatsoever its title; hence Catholic truth, even though bearing to some an unwelcome prefix, should meet, if not ready acceptance, at least a fair and respectful hearing. In undertaking the task of making Catholic truth more widely known and of defending and vindicating Catholic teachings and principles, whenever and wherever these shall be unfairly assailed or challenged, the society acquits itself of a plain duty incumbent on Catholic laymen. I am aware that the Catholic Truth Society has no mission or authority to teach the Gospel. There is an appointed order in the Church for that apostolate—the Hierarchy and clergy; but Catholic laymen, assuredly, may give testimony of their faith, nay, are bound to do so, when necessity requires or occasion justifies.

This must always be done in a temperate manner, never in an offensive or aggressive spirit; but we certainly have a right on proper occasions to defend it against slander and calumny. We are the children of the Church. Shall we not stand forth to champion our mother when her honor and good name are assailed? But why should there be any necessity or occasion in this land of religious liberty and equal rights to defend our religion from assault? Why should it be assailed here in the United States—a country discovered by Catholic navigators, explored by Catholic missionaries, defended on the sea and on the land by Catholic valor, supported and sustained in part by Catholic loyalty and devotion? I need not employ names justly renowned in American annals, nor appeal to the shining proofs from the pages of history, which attest the unqualified

fidelity of the American Catholic to the constitution and laws of the land. That task has been happily performed by my predecessor in the course of lectures given under your auspices in this hall. Is it not anomalous that in this nineteenth century in the light of our boasted knowledge there should prevail so much popular ignorance in regard to the Catholic Church?

The average American or Englishman who pretends to even a modest degree or standard of education, can generally discuss with intelligence and fairness the conditions of Grecian civilization, the domestic and social life and customs, the religious belief and the political principles that prevailed in Athens in the days of Pericles and Demosthenes, or in the Rome of the Cæsars, and could give an intelligent epitome of the rites and mysteries which obtained in Egypt in the period of the Ptolemies; on any one or all of these subjects, the average student can talk cleverly, even learnedly: but when it comes to dealing with the greatest fact and factor in history, the most commanding as well as the most interesting figure in the world to-day, the Catholic Church; how lamentable his ignorance on the simplest and most readily acquired facts as to her history and teaching! It is strange, and yet at the same time it is a fact easily accounted for. How many there are who view the Catholic Church only through the red glare of passion and bigotry!

How few who see her in her true colors! I sometimes do not wonder at this. The popular judgment of the Church was early poisoned by teaching and text-books, which instilled into young minds distrust and "fear of a religion" "fit only for the uneducated and uncivilized." They too often read its history in pages distorted by prejudice, often inflamed by deliberate hatred and malice. They heard it characterized from pulpit and rostrum in language of bitter invective and furious vituperation; its doctrines and teachings derided; its sacred rites and ceremonies scoffed at as a mockery and imposture; its priests and nuns and religious orders held up to public scorn in terms of hateful contumely. And this, not alone in past centuries and in other lands—not alone in periods of religious or political persecutions, or during the wrath of the war, but here in the present day and in this peaceful land dedicated to freedom, above all to religious freedom! That these unhappy prejudices are founded in ignorance or malice, we know too well. We feel now the force and effect of that monopoly of falsehood which, during three centuries, the Evil One has employed with diabolical art against the Church.

Up to a comparatively recent period almost all English literature, and especially English history, in whatsoever related to the Catholic Church was a conspiracy against the truth. Facts were distorted; motives misjudged and misinterpreted, and language perverted from its true meaning and purpose in order to tell

against the Church. When we know how all the various sources of knowledge and avenues of information—the pulpit, the press, parliament, history, poetry, fiction, philosophy, were all enlisted, as it were, in a general crusade against the Catholic Church—what chance was there for a fair and impartial hearing or judgment? Some of these conditions—though happily in less degree—prevail now. Let me not be misunderstood nor misinterpreted. I am not here to-night for the purpose of provoking or seeking to perpetuate religious dissensions; I should be unworthy of your respect, and would forfeit my title to speak in your behalf and presence, were I to depart so widely from principles and convictions dear to us all. No. Speaking in your name, as in my own, I insist that I am here to plead for truth and good-will towards all, for all. I plead for fair play and equal rights; I despise bigotry and condemn persecution for opinion's sake, whatever form it may assume, wherever and whenever exercised and practised; and I may confidently pledge the assurance that I will be sustained in this declaration by every Catholic citizen lay or cleric, in the United States. I am confident none will stand forward in the critical hour more eagerly or more loyally in defense of that principle than will my co-religionists in every state of the Union. Surely we may hope that this fact will be recognized, and that the time is not distant when the unworthy prejudices and suspicions to which I have alluded will be dispelled and shall disappear altogether; when with a fuller knowledge and a juster appreciation of the truth—too long hidden from their view—the non-Catholic public will attain to a more reasonable estimate of the Church and of Catholics! If our non-Catholic brethren cannot in that day accept as fully demonstrated truth the divinity of its origin and the holiness of its doctrines, they will, they must acknowledge, its wonderful unity and world-wide influence, the majesty of its ritual and ceremonies, the beneficent influence on human society of its religious teachings.

They cannot fail to be moved by the zeal and devotion of its heroic missionaries, and the holiness and exalted self-sacrifice of its innumerable communities of holy nuns to be met with in every land, whether civilized or barbarous, consecrated to the most heroic works of mercy and charity, an example and an inspiration to angels and to men. Ah! if only these people could be brought to know and to judge without prejudice the Catholic Church as that Church really is, and not according to the distorted light in which they now see it—if they could realize the harmony and benevolent influence of her teaching; the number of souls redeemed through her efforts and graces from despair and sin; the wounded hearts solaced by her balm; the extent of human misery she has removed or mitigated! Let them but think how that Church has consecrated the marriage tie, sanctified the home, shielded the unfortunate,

lifted up the lowly and sorrow stricken, staying the arm of the oppressor, pleading for the rights of the poor against the power of the tyrant and the greed of capital. Witness the asylums and the refuges the Catholic Church has established all over the world for every condition of human infirmity and suffering: for the orphans, the foundlings, the sick, the aged, the wayward and the fallen. See the admirable sisterhood, to which no parallel can be found on earth—the Sisters of Charity and Mercy, the Sisters of Holy Cross, the Poor Handmaids of Jesus Christ, Sisters of St. Joseph, Sisters of the Good Shepherd, Little Sisters of the Poor, and countless others, varying in the admirable diversity of their charitable labors. Watch these Sisters at their appointed duties in the hospitals and asylums, in the hovels of the poor, by the bed-side of the dying, aye, in pest houses and small-pox hospitals, as well as on the battlefield, ministering to the dying soldier—all bent on doing God's work for God's sake. Assuredly these facts, these daily examples here before our eyes, within reach of our feet in daily walk, assuredly these ought to serve towards dispelling the false glare of prejudice.

And the student cannot be blind to the services of the Church in past centuries and in other lands when, as a writer in the *North American Review* testifies: "She was the life of Europe, the refuge of the distressed, the friend of the slave, the help of the injured, the only hope of learning. To her chivalry owed its noble inspirations; to her art and agriculture looked for improvements; the ruler learned from her some rude justice; the ruled learned faith and obedience. Through the Middle Ages she was the only friend and advocate of the "Rights of Man." In the face of these facts we may well ask, is it fair, is it reasonable, is it decent, to seek to hold up to public scorn and distrust the Church and the teachings that produced these fruits? Who can have patience with the narrow-minded bigots who seem to be aiming to foment a religious war? They insult the public intelligence by their ignorant and blustering appeals to the spirit of religious hate. And yet there are persons, claiming to be ministers of the Gospel of Peace, who are constantly employed in this unworthy warfare! Surely the world is wide enough for all of us; and in America especially there should be liberty and fair play for all!

(TO BE CONTINUED.)

No pleasure or success in life quite meets the capacity of our hearts. We take in our good things with enthusiasm, and think ourselves happy and satisfied; but afterward, when the froth and foam have subsided, we discover that the goblet is not more than half filled with the golden liquid that was poured into it.—*Louise Imogen Guiney.*

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Notre Dame, March 21, 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.

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The Lætare Medal.

We take pleasure in publishing the following courteous letter received in acknowledgment of the receipt of the Lætare Medal of the University:

"EQUITABLE BUILDING, NEW YORK CITY,
"March 12, '91.

"VERY REVEREND AND DEAR FATHER WALSH:

"My grateful thanks are tendered you and the Faculty of the University of Notre Dame for the distinguished honor conferred on me in the presentation of the Lætare Medal. However unworthy I may be of this exalted distinction, you may be assured no recipient could feel more profoundly grateful and treasure it with greater pride. It will adorn my home as long as I live, and be precious preserved as an heirloom by my children and children's children.

"Kindly present to each gentleman of the Faculty, and accept for yourself, the heartfelt thanks of

"Your friend,

"DANIEL DOUGHERTY.

St. Patrick's Day at Notre Dame.

The patriotic feasts and celebrations which are dispersed throughout the year are nowhere celebrated with more sincerity and *éclat* than at Notre Dame, whether it be in honor of the Stars and Stripes or the emerald banner of the Western Isle. Patriotic sons of old Erin are found as true and noble within our classic halls

as in the pathways of business life, and such they proved themselves last Tuesday. Solemn High Mass was celebrated at 8 a. m. by Rev. J. A. Zahm with Rev. W. Connor as deacon and J. De Groot, C.S.C., as subdeacon. An eloquent and appropriate sermon was preached by Rev. A. B. O'Neill, C.S.C. The choir rendered Liscombe's Mass in a highly creditable manner. At 1 p. m. Companies "A" and "B," H. L. G., held a dress parade, and were reviewed by Col. Wm. Hoynes. It is with the greatest pleasure that we note the excellent manner in which the companies are drilling; they reflect the greatest credit upon their captains, and the alertness with which they performed the manual and evolutions and various bayonet exercises give us reason to say that Notre Dame has never had a better military organization than this year.

THE COLUMBIANS.

For some years past to the Columbian Literary and Dramatic Society of the University has fallen the privileged task of giving the entertainment on St. Patrick's Day, which, following a long-established custom, is made complimentary to the Rev. Vice-President. This year the Columbians maintained the high standard of excellence which has marked previous efforts of the society. The program will be found entire in our local columns.

A great feature of the day, therefore, was the entertainment given by this prominent association in Washington Hall. At 4 p. m. the stirring notes of the Notre Dame Cornet Band announced that the time had arrived in which the Columbians would add another laurel to their crown, and reflect the greatest credit upon their esteemed President, Professor Gallagher. When the last strains had echoed through the spacious hall, Mr. J. Manly came forward and, in a clear, graceful style, read the address of welcome on behalf of his fellow Columbians. When Mr. Manly had finished, the Glee Club rendered the "Kerry Dance" in a most admirable manner.

The oration of the day was given by Mr. H. O'Neill (Law '91). Mr. O'Neill's oration was one which showed careful preparation, noble sentiments and that the speaker's heart was in his words. The easy grace, the ardent sincerity, the faultless delivery of the speaker caused him to be interrupted quite frequently by rounds of applause. In fine, Mr. O'Neill, while expressing the true feeling of his own true Irish heart, won the hearts of his audience by his masterly oration. It is published entire in another part of this paper.

The music, both vocal and instrumental, surpassed the usual expectations of the audience. The orchestra rendered several numbers between the acts, while the University Quartette charmed the listeners with a beautiful selection entitled "The Tar's Farewell." The Glee Club, during the course of the play, rendered "The Tar's Song" and "Our Starry Flag." The Brownson Quartette rendered a pleasing piece—"The Sailor's Return."

It is with the greatest pleasure that we note the reappearance of the University Quartette, and we cannot but acknowledge that this is one of the finest quartettes we have had for years; and the rendition of "The Tar's Farewell" last Tuesday was above praise. We hope to hear from them often; and in praising them we have to congratulate Prof. Liscombe upon his excellent training and programmes.

The main feature of the evening's entertainment was the rendition of the drama entitled "The Prodigal Law Student"—a drama in four acts written for the students of Notre Dame by the late Father Lemonnier, Fourth President of the University.

Mr. L. Monarch, to whom was assigned the principal rôle of the play, conceived the character with rare intelligence; and, although laboring under the disadvantage of extreme hoarseness, rendered his part in an impressive manner. Those who heard his clear and sympathetic voice to perfection during the rehearsals say that he did not do justice to himself on the night of the public entertainment. Mr. McConlogue, as "Mr. Connors"—Frederick's father—did well, and added to the laurels gained at the exhibition given by the Columbians after Christmas. We were greatly pleased with the unaffected, manly way Mr. Sanford assumed the character of "Alfred." He has a pleasing address and well-modulated voice. "Teddy O'Rourke" as performed by Mr. Manly was the life of the play. He kept the audience in roars of laughter. Master Prichard as little "Desmond Connors" won the sympathy of the spectators by his graceful presence on the stage and clear, distinct enunciation. "Tightfist," a Wall street money broker, was ably represented by Mr. Correll whose resonant voice penetrated to all parts of the hall. Messrs. Dacy and James McKee filled their respective rôles in a most satisfactory manner.

One of the most picturesque features of the play was the Zouave drill most successfully conducted by Capt. Louis Chute. The marching and countermarching was unusually good and elicited round after round of applause from the

delighted audience. Long may the Columbians flourish to entertain their friends and patrons, and may they always keep their banner up to the highest standard!

Throughout, the play was a decided success, and frequent bursts of applause encouraged the young Thespians to do their best. The Columbians were never in a better condition than at present, and to the young men taking part in the drama and to the genial Prof. Gallagher, through whose training, encouragement and success was made possible, congratulations are extended. We trust that the Columbians will favor us with another public entertainment before Commencement.

Ireland as a Nation.*

BY HUGH O'NEILL (*Law*), '91.

To-day we celebrate the feast of Ireland's Apostle. We share in whatever can be a cause of joy to Erin, and feel for all her woes. It is meet we should do so; for not till honor is unknown, not till patriotism is a stigma, not till the shamrock is a sign of shame, and freedom is no more, shall St. Patrick be forgotten and Ireland in her aspirations be despised.

But more directly to my subject. Ireland as a nation! What thoughts these words recall,—thoughts associated with heroic deeds and moral grandeur,—linked with sufferings,—saddened by the martyrdom of millions,—illumined by acts of bravery, and tinged with the gloom that overhangs the Ireland of to-day!

Do we seek the origin of the nation? Long anterior to the dawn of Christianity the Milesians, under their chieftain Gadelius, came through Spain from their Aryan home to the "Isle of Destiny." If we trace the history of the nation back to the time when the Druids sat on Tara—when the monarch with his Brechons administered justice—we will find it noted for its civilization, law and virtue. Before the Teuton, the Norseman, or the Saxon left his woodland home, when Babylon bowed to Cyrus, when the Sphinx first looked down on conquered Egypt, when the Macedonian brought his forces against the commonwealths of Greece, Ireland was rich in knowledge; but the sun-burst of her glory was to come with Christianity. Just before the Northern hordes swept away the Roman power, a young Christian named Patrick was

* Oration delivered at the celebration of St. Patrick's Day, by the Columbian Association, Tuesday evening, March 17.

captured on the shores of Gaul, and brought to tend swine on a mountain in Ulster. He escaped from his master, fled to France, was ordained priest, consecrated bishop, and then returned to be the apostle of the land of his captivity. He found Ireland all pagan, he made her all Christian. She is the only nation in the world converted by a single man; the only one converted without tears and blood and suffering. Lighted by the rays of Christianity, Erin became what Greece and Rome in turn had been—the mistress of learning, the teacher of Europe, and the home of cultured mankind.

The "Island of Saints and Scholars" for three centuries was the ideal home of religion and liberty. Let us see how deeply faith and nationality were rooted in her soil. The maple may flourish on prolific lands beneath benignant skies; the cedar may lift its majestic head upon the mountain top; the bay-tree may bloom on a fertile vale by the banks of a silvery stream; but it is only in the hour of tempest when the storm desolates the landscape, tearing up all weak things in its course, that the tree is tested and its strength is proved. The ship may sail before the breeze and proudly plough the waters of the main; but it is only when the tornado has passed, when the elements have vainly sought to wreck her, that the mariner knows he can trust his vessel to face all dangers of the deep. So it is with a nation. She that braves the storms of adversity and persecution deserves the palm of victory. Ireland has often thus been tried, and Ireland is still a nation.

In the latter part of the eighth century the Northmen came with all the fury of barbarians; they robbed the churches and the schools; they pillaged the palace and the cottage; they set up the dreary worship of Odin, and for three hundred years the Irish fought for their altars and their homes. The storms of persecution raged in other parts of the world. The Mussulman took the East and uprooted Christianity in the very home of the Apostles; Vandalic rage and Pannonian fury laid waste the West; and the Saracen swept from the Afric and Asiatic coasts what the Goth had spared. England fell before the Norseman, and had three Danish kings upon her throne; but Ireland met the invaders and defeated them in twenty-five successive battles, the last and greatest being on the glorious field of Clontarf. Thus after three hundred years of incessant wars the "strangers" fled, and Ireland was still a nation.

Thirty years had hardly passed when another struggle began—a struggle that has cost Ireland so much blood and England so much treasure.

As the treachery of Count Julian let the Moham-
medan into Spain, so that of Dermot opened
the way for the Anglo-Norman into Ireland.
England came with dissimulation, and for seven
hundred years has violated the laws of God and
man in her tyrannous and iniquitous course.
She despoiled the Irish of their property; robbed
them of their schools; sought to affix upon them
the stigma of ignorance and degradation; pre-
vented them from holding all stations of official
honor in their own land; denied them the rights
of Magna Charta; condemned to execution the
patriot on the testimony of the informer and the
felon; struck down and assassinated the minister
of God upon the altar; impaled the children on
spears, and consigned the women to butchery.
This was English rule! Was Ireland to submit
to such indignities without a word of protest?
Was she to crouch at the feet of a merciless foe,
and lick the dust at the bidding of a tyrant?
No! O Freedom, no!

"'Tis sweeter to bleed for an age at thy shrine
Than to sleep for a moment in chains."

In the history of nations, pagan or Christian,
there is not a parallel for England's oppression.
In the time of Henry VIII. and Elizabeth five-
sixths of the people perished in defending their
altars, their hearths and their country. Many
were shipped to the West Indies to die of yel-
low fever. Thousands were carried from the
land of their nativity in the coffin ships of Eng-
land—ships that went down in mid ocean, in-
volving all on board in a common calamity,
burying all in a watery grave. Other thousands
were transported to distant and desert regions,
where hopelessly they lived until they found an
asylum in the tomb, or left their bones to bleach
on a desolate shore. Come with me in spirit
to that suffering land in the penal days. Within
the walls of a once happy home you see the
father reduced by hunger and want to a mere
skeleton, and the mother dead from cruel fam-
ine and multiplied privations. Look here and
there. Throughout the land—a land cursed
and blasted by the tyrannous oppression of a
heartless foe—you will behold scores of dead,
uncoffined and unshrouded, lying by the way-
side, in the fields where they fell, or in uncov-
ered graves in the churchyards. These are the
victims of English laws! This is English civil-
ization! It was the remembrance of this oppres-
sion that raised the war-cry of the Red Hand
at the Yellow Ford and Benburb; that nerved
Sarsfield and his noble ten thousand to face the
English steel on the walls of Ireland's Ther-
mopylæ; that impelled the Irish with the might
of an avalanche against the English masses on

the slopes of Fontenoy—when they charged with that fierce huzza:

“Revenge, remember Limerick! dash down the Sassenach.”

One of the most stirring pages in Irish history is that connected with the Irish soldiers in the armies of Austria, France and Spain; but other Irish soldiers were soon to take part in a noble cause—the cause of an oppressed people—the glorious cause of American Independence! Washington, the father of this great Republic—the man who led the Americans to victory—says, the Irish, and the Irish only, stood by the colonists in all the battles from Lexington to Monmouth ere the flag of the Lilies floated on the breeze by the Star-Spangled Banner.

When America rose from the place of a colony to the dignity of a nation, the joyous cry of liberty crossed the sea, and was echoed and re-echoed by the green vales and lofty hills of Erin. Then arose the Volunteers of 1782 to save their country from invasion and achieve her independence. Grattan, at the head of the Volunteers, demanded and secured an Irish Parliament; and the country's prosperity for eighteen years was wonderful. As often, however, as a cheering ray of commercial advantage gleamed in Ireland's dreary sky the dark cloud of English monopoly overcast it and the hope it engendered. Thus Pitt goaded the people to insurrection in 1798, that he might carry the Act of Union in 1800, and rob the people of their trade and liberties. Can we pass over the sad episode of '98 without stopping to pay a tribute of respect to the memory of the martyrs of country and freedom? Fitzgerald murdered; Wolfe Tone dying in the court; Emmet speaking from the dock words heard by patriots throughout the world—words that, wherever repeated, thrill the heart and fill the soul with love of liberty!

When Burke and Sheridan, Grattan, Curran and Flood had acted their part and left the public stage, it looked as though the Union were the dying scene of nationality; but then appeared a man gifted with a powerful intellect, a great memory, burning eloquence, a generous spirit, a tender heart; the advocate of moral force, the liberator of the Catholics, the champion of universal emancipation, the benefactor of mankind—Daniel O'Connell. Around him gathered such men as Mitchell, Meagher and O'Brien—patriots who in '48 struggled to break their chains, and on the altar erected by despotism to public slavery, sought to raise the image of public liberty. Was the famine of that year an Asiatic plague wafted by the winds from afar to lay waste the land? No. It was

the curse of English misrule in a land of plenty—in a country stamped with the munificent intents of God! The produce of the soil at this time was sufficient to avert the famine if permitted to remain in Ireland; but English misrule exacted the last farthing of rent, and took the food from the people, and made it the subject of barter in English marts of trade. The prisons were filled, the convict ships were crowded, and famine had her victims. England's pity travelled leagues on sea to console the black-man on the coast of Guinea, but heard not the cries of her suffering sister. England fought for freedom on the Danube, and played the tyrant on the Lee.

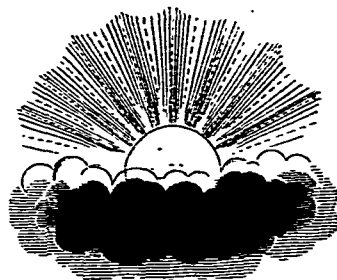
The struggle still continues, and eviction sends her thousands to be buffeted by the winds of heaven. Those emigrants are true to the aspirations of Irish nationality; the sufferings of the dear old land do not abate their zeal or patriotism:

“Her chains as they rankle, her blood as it runs
But make her more painfully dear to her sons.”

The English masses have awakened to a sense of shame; and, led by their greatest statesman, they will cede to Ireland her inalienable right—a native parliament, with power to manage her own affairs, thus giving peace and prosperity to a much-distracted land.

In centuries gone by we see Ireland a beautiful, but sorrowing land. Looking far into the past we behold the sun approaching in the beautiful East, tinging the clouds with a mellow hue; and as his golden beams kiss the distant waves, Erin is bathed by the ocean's stream. Night comes on! The sky is changed; the dome, illumined by suspended worlds, grows dark with the clouds of an imminent storm: the winds howl, the waters in mountains rise, the thunders peal, the lightnings flash athwart the darkened prospect, and ERIN cowers not—she *shall not* cower. The ardor of her sons shall continue undiminished until their aspirations are realized; and Erin takes her place among the nations of the world—honored by all, loved by all: recognized and acknowledged; the home of patriotism, the land of the free—

“First flower of the earth and first gem of the sea.”



Obituary.

Frank Vurpillat, of Sorin Hall, has the sincere sympathy of all his Professors and fellow-students in the affliction that has befallen him through the death of his mother, on the 18th inst. Frank was summoned home by telegram, but was deprived of the consolation of seeing his beloved parent before the end came.

Mr. Frank Fehr, one of the most prominent and influential citizens of Louisville, Ky., died at his residence in that city on the 16th inst. He was the father of Frank Fehr, Jr., '90, and Miss Fehr, of St. Mary's Academy, to whom the Faculty and students extend their heartfelt sympathy in their great affliction.

Local Items.

—Vernal equinox to-day!

—Co. "A" did admirably.

—"I must get another load."

—After Easter Professor Hoynes will deliver a lecture on the Indian situation.

—Several statements of facts for Moot-court trials will be given out next week.

—In April Col. Hoynes will lecture for the military companies on the "Science of War."

—A grand concert by the University Band will be one of the great musical events of the near future. Further particulars will be given later on.

—Common law pleadings and real estate are the subjects of the law lectures at present. At "quiz," contracts and the analysis of cases are receiving attention. After Easter some time will be given weekly to "office work."

—On Thursday afternoon a very interesting public debate under the auspices of the Law Society was given in Washington Hall. The participants were Messrs. Chute, Herman, Hummer and Blackman. We hope to give a complete report of the speeches in our next issue.

—While the members of Co. "A," by their skill, reflected credit upon themselves at the entertainment on Tuesday evening, great praise is due to their able commander, Captain Chute, who by the painstaking care with which he conducted the various drills has proved himself an officer of marked efficiency.

—The Harvard Quartette Concert Co. of Boston will give an entertainment in Washington Hall on Monday, March 30. Those who have heard them here before speak in the highest terms of the pleasing and artistic excellence of the work of the members of this organization, and will be glad to welcome their reappearance. The concert will be one well worth attending.

—To-morrow is Palm Sunday, the beginning

of Holy Week. Services will commence in the college church at 9.30 a. m. On Wednesday, Thursday and Friday evenings the solemn services of the *Tenebræ* will be held. Holy Thursday morning Solemn High Mass will be sung at ten o'clock, and at the same hour there will be solemn services on Good Friday and Holy Saturday.

—At the third regular meeting of the Sorin Literary and Dramatic Association, the proceedings consisted of compositions by Guy Bixby, J. Marre, and C. McPhee on the experiments made by Prof. Zahm at the last meeting; a recitation by F. Cornell and a speech from the chair, in answer to questions on the air, etc., proposed by several of the members. The president announced that the meetings for the rest of the session would be held in Science Hall and St. Edward's Hall alternately. C. and E. Furthmann, E. O'Connor and W. La Moure were admitted to membership.

—The regular bi-weekly meeting of the Notre Dame Chapter of the Agassiz Association was held on Wednesday evening, March 4. Owing to the absence of the officer appointed at the previous meeting, the criticism was not read. Rev. Joseph Kirsch read a very interesting dissertation on the formation of fossils. Several other members read papers on various subjects. The President then made a few remarks and assigned a programme for the next meeting. Messrs. Schaack, Roberts, Priestly and Heard were elected to membership.

—The regular weekly meeting of the Mock Congress was held Sunday evening, March 15, J. B. Sullivan presiding. After the preliminary business was transacted, the advisability of a new apportionment of members was discussed. The house deemed it proper to equalize the republican and democratic parties and give the F. M. B. A. the balance of power. The house next proceeded to legislate in regard to the bill of impeachment. P. Coady and H. P. Brelsford were chosen attorneys to represent the Congress. The trial was set for the 29th inst.

—The Hon. T. E. Howard, '62, of South Bend, for many years Professor of English Literature at the University and now member of the State Senate of Indiana, has displayed in political life that signal ability and nobleness of character which marked his student and professorial career. The *Lafayette Times* says:

"There is good gubernatorial timber in State Senator Timothy E. Howard, of South Bend, if the Democrats, in 1892, intend to put up a first-class ticket. Senator Howard is one of the purest men in Indiana, a ripe scholar, a learned lawyer, and a man who has the esteem of all who know him. He left a professorship in the University of Notre Dame, in April 1861, and entered the army as a private, and a braver soldier never followed the stars and stripes. In the legislature he has exemplified the judicious and conservative qualities of his noble nature."

And the *Indianapolis Sentinel* has the following:

"The passage of Senator Howard's appellate court bill is one of the good acts of the present legislature. If there had been more Timothy Howards elected to the legislature last November the record of the

general assembly would have stood much better than it does at this writing."—*New Albany Ledger*.

"The *Ledger* is right. Senator Howard's record is without a blemish. He is one of the ablest, safest and wisest men in the legislature. He is a broad-gauge Democrat who believes that he serves his party best when he serves his people best. There ought to be more Timothy E. Howards in the legislature."

—The regular meeting of the Law Debating Society, on account of other engagements, was held Saturday evening, March 7, President Hoynes presiding. The subject for debate was: "Resolved, that lawyers are more beneficial to the community than doctors." Manly and Lesner argued for the affirmative, Ragan and Houlihan for the negative. The debate was opened by Mr. Lesner. The manner in which his remarks were delivered reflected great credit on the speaker; they were brief, clear and convincing. Mr. Houlihan next took the floor; by his forcible and weighty argument, he not only succeeded in casting aside many of the points scored by the previous speaker, but put before the minds of his listeners many new points of an indelible character. Mr. Ragan was next in line. He began by endorsing the statements of his colleagues, and with great care set before the members a few remaining merits of the negative. The closing speech was made by Mr. Manly. In his lengthy argument he endeavored to erase the impression produced by his opponents. He gained many points, but the impression had been too deeply made. The decision of the chair was in favor of the negative. Free Coinage was proposed and adopted as the subject for the next meeting.

—The solemnization of St. Joseph's Day at the Novitiate was worthy of the great Saint whose festival it was. The exercises opened by the celebration of the Holy Sacrifice with exposition of the Blessed Sacrament upon the magnificent altar which has just been erected there by Brother Columbkille, C.S.C. The beautiful new candlesticks with their lighted tapers and an abundance of flowers harmonized perfectly with the polished rosewood and gilt trimmings of the altar, and the whole scene was admirably suited to inspire devotion in all who beheld it. At 11 o'clock the Very Rev. Father Provincial Corby, assisted by Fathers Fitte and L'Etourneau, conferred the Holy Habit on Brothers Elmer, Timothy, Aiden, Oliver, Giles and Ivan. At the conclusion of the ceremony, Father Provincial addressed a touching exhortation to the Novices on the dignity of their calling and on the duties that go with it. Dinner was announced betimes, and the devout clients of St. Joseph were gathered into the refectory where a royal spread had been prepared. When ample justice had been done the feast, out-door games were in order, and all were soon busily engaged in contributing to the general enjoyment. Many guests had been invited, and among those whose welcome features graced the festal scene were Very Rev. Father General, Fathers Granger, Corby, L'Etourneau and the genial

host, Father Fitte; Brothers Augustus, Charles, Philip Neri and Marcellinus. The celebration was thoroughly appreciated by all, and not even "the oldest inhabitant" can recall a more enjoyable day.

—At the entertainment on Tuesday evening, given by the Columbian Literary and Dramatic Association, the exercises were conducted according to the following

PROGRAMME:

Overture.....N. D. U. C. B
Address.....J. M. Manly
Kerry Dance.....N. D. U. Glee Club
Oration—"Ireland as a Nation".....H. O'Neill
Quartette—"The Sailor's Return".....J. Newman
W. Roberts, A. Robinson, H. Murphy.
Between the Acts the Orchestra played
"Sounds from Erin".....(*Overture*)
"Forget-Me-Not"—(*Gavotte*).....Giese
"Très Jolie"—(*Waltz*).....Waldteufel
"THE PRODIGAL LAW STUDENT."

A DRAMA IN FOUR ACTS.

Frederick, a Law Student.....L. Monarch
Mr. Connors, his Father.....T. McConlogue
Desmond, his Brother.....M. Prichard
Alfred, his Friend.....L. Sanford
Tightfist, a Wall-street Broker.....W. Correll
Mr. Richards, a Friend to Mr. Connors.....A. Dacy
Gen. Watson, U. S.A.....M. Cassidy
Teddy O'Rourke.....J. Manly
Harry, } Friends of Frederick, { J. McKee
John, } { J. King
Foster, } { P. Lorie
Dr. Fuzby.....W. Murphy
Bob.....T. King
Samuel.....A. Sullivan
Spencer.....F. Powers
N. D. U. Quartette—E. Berry, F. Sullivan, E. Schaack W.
Hackett.

Zouaves, Sailors, Citizens, etc.

March.....N. D. U. C. B

—THE LÆTARE MEDAL:—Each year on Lætare Sunday the University of Notre Dame bestows a medal on some Catholic American specially worthy of the honor. Dr. John Gilmary Shea, General Newton, Wm. J. Onahan, and the late Patrick Valentine Hickey received this tribute. Miss Eliza Allen Starr, whose services to art have been so remarkable, was also presented with it several years ago. The Lætare Medal has become one of our Catholic American institutions. It was a happy idea, suggested by the Lætare gift of the Golden Rose which this year goes from the Holy Father to the Empress of Austria. The choice of Notre Dame for 1891 could not be happier; it has fallen on the Hon. Daniel Dougherty. The medal was taken by Dr. Egan, who has the good fortune to be both an old friend of Mr. Dougherty's and the Professor of English Literature at Notre Dame. It was placed in Archbishop Ryan's hands on Lætare Sunday and presented by that prelate. The medal of this year was designed by Luigi Gregori. It is a wonderful bit of artistic work in gold and enamel. "You," says the Faculty of Notre Dame to Mr. Dougherty, "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."

The Union and Times, congratulating Mr. Dougherty, may be permitted to add that the highest praise that can be given to the recipient of the Lætare Medal is that he has followed the maxim given to him, when a boy, by a loving mother—"Climb with honor!"—*Buffalo Union and Times*.

Roll of Honor.

SORIN HALL.

Messrs. Ahlrichs, Allen, Burger, Berry, Blackman, Brady, Bachrach, Brumford, Cavanagh, Chute, F. Chute, Du Brul, Hackett, Hummer, Hoover, Murphy, McGrath, Neef, O'Neill, Paquette, Rothert, O. Sullivan, Schaack, C. Scheerer, N. Sinnott, E. Scheerer, J. B. Sullivan, F. J. Sullivan, Vurpillat.

BROWNSON HALL.

Messrs. Ahlrichs, Bundy, Blameuser, Bell, Brookfield, Benz, Burch, Brown, Cassidy, Castenado, Correll, Combe, Carroll, T. Coady, P. Coady, Corrigan, J. Crawley, Cahill, P. Crawley, Covert, Chilcote, Conroy, Dechant, Dacy, Devanny, Dunlap, Frizzelle, J. Flannigan, T. Flannigan, Franks, L. Gillon, Green, Grothous, Gaffey, Gorman, Hawthorn, Heard, Hauskee, Houlihan, Hubbard, Hagan, J. Johnson, Jacobs, O. Johnson, Kearns, J. King, Keenan, Karasynski, M. Kelly, Fleming, Curtis, T. King, E. Kelly, Lesner, Layton, Lorie, Langan, Lindeke, G. Lancaster, McGrath, Manly, Mug, Mitchell, Monarch, Maurus, McAuliffe, Magnus, F. Murphy, McDonnell, F. McKee, J. McKee, McConlogue, McGonigle, Mosher, McErlain, C. Murphy, J. Murphy, McCallan, Moshier, Newman, Olde, O'Shea, Otero, Powers, Phillips, Priestly, Richardson, Rebillott, Rudd, Roberts, Robinson, Ragan, Stanton, J. F. Sullivan, Scholfield, Sanford, Spalding, Soran, Vurpillat, Vital, Weakland,* Yenn,* Zeitler,* O'Brien, Walsh.

CARROLL HALL.

Messrs. Anson, Bergland, Burns, Ball, E. Bates, Brady, B. Bates, Boyd, Brown, Beaud, Bower, Chassaing, Cole, Carney, Carter, Coe, Connolly, Collins, Connors, Cummings, Corry, Cahn, Cheney, Clark, Du Bois, Drumm, Dion, Dorsey, Davidson, Delany, Dempsey, Dierkes, Eagan, Ellwanger, Foley, Fitzgerald, Farrell, Flannigan, Falk, Arthur Funke, Alfred Funke, Fleming, Fales, G. Gilbert, H. Gilbert, J. Greene, A. Greene, Grund, Garannes des, Hagus, Hahn, Jackson, Kearney, Kennedy, Kick, Keith, Kaumeyer, Langevin, Leonard, Luther, La Moure, H. Mitchell, E. Mitchell, Mattox, Morrisson, Molitor, Monarch, Marr, Miller, Murphy, McCartney, Minor, W. McDonnell, A. McPhillips, J. McPhillips, W. Nichols, Neef, O'Neill, O'Rourke, O'Meara, Orton, R. Payne, Pfaelzer, Palmer, Prichard, Pope, Quinlan, Russell, Renesch, Roper, Rend, Rice, Shimp, Slevin, Scallen, Smith, Sullivan, Treff, Tong, Teeter, Thornton, Taylor, Todd, Wellington, Weinman, Wolff, Welch, Yingst, Yates, Zinn.

ST. EDWARD'S HALL.—(Minims.)

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

* Omitted by mistake last week.

Letters from the Archives of Bishops' Memorial Hall.

III.

[This interesting letter from the Hon. Henry Clay to his granddaughter was presented to the Bishops' Memorial Hall by Most Rev. Francis Janssens, Archbishop of New Orleans.]

"ASHLAND, 27th Oct., 1849.

"MY DEAR GRANDDAUGHTER:

"I received and read attentively your letter of the 10th inst. My perusal of it touched and affected me very greatly, as it did your grandma. It was full of feelings and sentiments so just, conceived in such a true Christian spirit, and marked by such affectionate attachment to us and to all your relations, that we read it with the deepest interest. Whilst we could not disapprove, we were seriously and sorrowfully concerned by your resolution to adopt the veil and dedicate the rest of your life to the service of God in a convent. We would not disapprove it, because you say that your determination has been deliberately formed, and because you are solemnly convinced that it will be conducive to your present and future happiness. But it is a grave and serious step, resembling, in the separation from your friends and relations which it involves, so much the awful separation which death itself brings about, that we could not but feel intense distress.

"Your happiness, my dear grandchild, has ever been an object of intense anxiety and solicitude with us. If it is to be promoted by the execution of the purpose you have in view, I would not, if I could, dissuade you from it. I have no prejudice against the Catholic religion. On the contrary, I sincerely believe that Catholics, who are truly religious, are as sure of eternal happiness in another world as the most pious Protestants. All that I hope is that you will not act on any sudden impulse or ill-considered and immature resolution, but that you will deliberately and again and again examine your own heart and consult your best judgment before you consummate your intention.

"Your father and step-mother have been to Nashville and are daily expected home. Edward is going to school at Mr. Heches, Nic is at the Woodlands and Henry with his father. Your Uncle James and all his family are gone to Europe, and we have heard of their safe arrival in England on their way to Lisbon. Your Uncle Thomas and his family and all here are well. You forgot that I am to go to the senate this winter. I shall leave home for the Eastward on the 1st of November, and I fear that I shall be kept at Washington until July next.

"Write me at Washington, and in the event of your taking the veil let me know what provision exists for your support and comfort, and whether any and what pecuniary aid may be proper or expedient from your friends.

"Adieu, my dear grandchild, may God enlighten, guide and direct you; and, if we never meet again in this world, may we meet in the regions of eternity, and there join my beloved daughter, your lamented mother. Such also are the prayers of your grandma.

"Your affectionate grandfather,

"H. CLAY.

"MISS LUCRETIA ERWIN."

AS SEEN BY OTHERS.

Tobogganing down on a slippery slide

Is the
blissfullest

kind of

bliss:

But it isn't so funny when you strike a stone

And land

on

your

head

like

this.

—Worcester Gazette.

St. Mary's Academy.

One Mile West of Notre Dame University.

—Miss Clara Roesing wears the politeness badge in the Junior department this week.

—The subject chosen by Very Rev. Father General for his instruction of Monday morning was "Christ Loved His Own even unto Death." He dwelt with touching emphasis on the feelings of gratitude which meditation on the Passion should awaken, and exhorted all to make good use of the remaining days of Lent, the season of innumerable graces.

—Very Rev. Father General presided at the regular Academic reunion on Sunday evening. After the reading of the notes, Miss G. Lauth read a German selection appropriate to the day—Passion Sunday—and Miss Crane read one of Rev. Father Ryan's heart poems. Rev. Father Zahm then made a few remarks instructive and entertaining.

Starlight.

How calm, how still, the sleeping earth
Beneath the star-flecked sky!
The peace that softly fills the air
Seems borne from realms on high.

The joys, the cares, that marked the day,
And shadows o'er us cast
Transfigured seem beneath the stars,
And smile from out the past.

The stars find voice, and speak to us
Of that protecting care
Which guides the tiny sparrow's flight,
And guards each floweret fair.

Our hearts look up as soft they speak,
Those voices in the skies,
And then they change to lights of home
Before our weary eyes.

And tho' the clouds of sorrow hang
In darkness o'er our soul,
The starlight bids us wait the dawn
When we shall reach the goal.

LAURA F. GRIFFITH.

Luxury.

Among the many objects that to-day occupy men's thoughts, the acquisition of wealth stands first; and by the eager throng that join in the mad race for its attainment, what sacrifices are not made, what sufferings are not endured! Many and varied are the means devised to lessen the distance between them and the desired goal. Here are some, lured by the gleam of gold in the dim defiles of Western mountains, disposing of their comfortable homes and exchanging the refinements of life for the hardships of a miner's camp. Now the speculator invests

his all in worthless stocks, and instead of becoming a millionaire awakes from his dream of wealth to find himself a pauper. But why this universal worship of the god—wealth? Everyone knows that the secret lies in its power to procure for mankind unlimited ease and leisure joined to the luxuries of life. And when they are won, how are vast fortunes expended? Instead of the modest dwellings of the past, men build for themselves palatial residences furnished with all the appointments of luxury. In the millionaire's drawing room the velvet carpet echoes to no footsteps; curtains of exquisite design shade the windows; costly paintings and graceful statuary vie with each other to make it an abode of beauty.

Let us enter the modern dining-room made ready for a dinner party. What a sight meets our gaze! Could the fabled feasts of the gods surpass this? The ceiling of the room is panelled in carved oak; the light is admitted through windows of heavy plate glass; the table is covered with the snowiest of linen, and the centre piece is a mirror round which are arranged delicate ferns and gleaming lilies. As night comes on, waxen tapers in roseate tints, supported in branching silver candelabra, shed a soft glow upon surrounding objects. In this mellow light, the silver shines with unwonted lustre, the cut-glass charms the eye and finds itself in the congenial company of rare china. The presiding genius of the culinary department seems to have exhausted all his powers to make the feast a success, and one would think that all lands and seas had been put under tribute to furnish forth this repast so exquisite in every detail.

But how startled would be the Revolutionary fathers and their sedate dames could they catch a glimpse of the array of wine glasses which surround each plate! As the remainder of the mansion is in keeping with the splendor exhibited in the dining-room, we conclude that the magnificence displayed by Solomon in ancient times is equalled, if not surpassed, by the grandeur of to-day. The spirit of invention, prominent in our time, has led to many luxuries, so that we are provided more abundantly than our forefathers. The handsome carriages that grace our boulevards, our beautifully-decorated floating palaces and drawing-room cars, are also striking evidences that luxuries are dear to the American heart.

The use of articles of luxury has certainly a refining effect upon one's character, when indulged in to the proper extent; but the evils attending their immoderate use have passed

into history. The barbarous tribes of past ages knew and feared their weakening effect; so by disdaining to use them they were made capable of great endurance, and thus carried their victorious arms farther than their civilized enemies. The baleful effect above mentioned is seen in the example of many a Roman emperor who disgraced the purple by his excesses, notably, he who, when meditating suicide, prepared silken cords and golden swords with which to make his exit from life; or that foolish one who in truth fared sumptuously, since his daily repasts cost each the modest sum of \$10,000!

When that old Spartan lawgiver Lycurgus undertook to reform his native state his first step was to banish excessive wealth and luxuries. The children were trained in the sternest school of discipline, but the result was a nation of heroes who considered it a privilege to sacrifice life on the altar of patriotism.

Should we then banish all luxuries from our dwellings? Oh, no! for then home would lack many of its charms, would prove indeed a cheerless place, round which no fond associations could gather. Here then is an appropriate place for the exercise of the golden mean. The wise are they who use the good things of life in a moderate way, steering clear on the one hand of the whirlpool of excess, and avoiding with equal care the rock of rigid abstinence.

ALICE RYAN (*Second Senior Class*).

Roll of Honor.

SENIOR DEPARTMENT.

Misses Adelsperger, Allen, Balch, Buck, Bassett, Bunbury, M. Byrnes, Brady, Coleman, E. Churchill, Crilly, Carpenter, Calderwood, Dority, Dennison, L. Du Bois, B. Du Bois, S. Dempsey, Margaret Donehue, Dougherty, Evoy, Fitzpatrick, Farwell, Fehr, Fitzsimmons, Gibbons, Galvin, Good, Grauman, Hamilton, Horner, C. Hurley, Hurff, Hughes, Haitz, Howe, Minnie Hess, Hutchinson, Hunt, Hopkins, Haight, D. Johnson, G. Johnson, Kimmell, Kirley, Kieffer, Kingsbaker, Kinney, Kiernan, Lynch, Lauth, Ludwig, Leahy, F. Moore, McFarland, K. Morse, M. Moynahan, A. Moynahan, M. Murphy, Murison, McCormack, Mullaney, McCune, N. Moore, McGuire, McPhillips, E. Murphy, Nacey, Nester, Nickel, Norris, Niemann, Naughton, O. O'Brien, C. O'Brien, O'Leary, Patier, Quinn, Quinlan, A. Ryan, C. Ryan, G. Roberts, M. Roberts, Root, Rizer, Robbins, Ryder, Ripley, Robinson, Spurgeon, M. Smyth, Sena, E. Seeley, Singler, Thirds, Tipton, Tod, M. Tormey, H. Van Mourick, Witkowsky, Wile, G. Winstandley, M. Wagner, Whitmore, Wolffe, Young, Zahm.

JUNIOR DEPARTMENT.

Misses M. H. Bachrach, Boos, M. G. Bachrach, Bartholomew, Coady, Crandall, Clifford, M. Davis, Fossick, Gilmore, Girsch, B. Germain, Hickey, Holmes, Hammond, Kelly, Meskill, Palmer, Roesing, Soper, E. Shaffer, J. Smyth, L. Schaefer, A. Seeley, N. Smyth, Van Liew, Wurzburg, E. Wagner, White, Young.

MINIM DEPARTMENT.

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

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

GRADUATING CLASS—Misses O. O'Brien, Dority.

UNDER GRADUATING CLASS—Miss C. Gibbons.

1ST CLASS—Miss S. Ludwig.

2D DIV.—Misses Deutsch, C. Hurley, McFarland.

2D CLASS—Misses N. Morse, Nester, Nickel, A. Ryan.

2D DIV.—Miss A. Tormey.

3D CLASS—Misses Coleman, Currier, Dempsey, Quealy, Ryder, M. Tormey, Wurzburg.

2D DIV.—Misses D. Davis, Doble, Haitz, M. Roberts, M. Smyth, Thirds, L. Young.

4TH CLASS—Misses Balch, B. Du Bois, Fehr, Fitzpatrick, E. Murphy.

2D DIV.—Misses Bero, Brady, Kellner, Kiernan, G. Roberts.

5TH CLASS—Misses E. Adelsperger, Bassett, E. Burns, Calderwood, Carpenter, Churchill, Dennison, Mary Donehue, Dougherty, Dreyer, L. Du Bois, Eisenstädt, B. Germain, G. Johnson, E. Kasper, Kimmell, N. Moore, Quinn, Root, K. Ryan, Spurgeon, Van Mourick.

2D DIV.—Misses Allen, Augustin, Boos, M. Burns, M. J. Byrnes, Charles, Clayton, E. Davis, M. Davis, Evoy, Galvin, Graumann, S. Hamilton, Minnie Hess, Mollie Hess, Loreto Holmes, Hunt, Hutchinson, McCune, Niemann, C. O'Brien, O'Mara, Patier, Pengemann, Reeves, Sanford, Sena, G. Winstandley.

6TH CLASS—Misses M. H. Bachrach, Black, A. Cooper, Daley, Margaret Donehue, Fossick, Green, Howe, Kelly, Kinny, Lynch, M. Moore, A. Moynahan, Murison, Norris, O'Leary, Palmer, Quinlan, Roesing, Shaffer, E. Smyth, Soper, Wagner, Witkowski, C. Young, Zahm.

2D DIV.—Misses M. G. Bachrach, R. Butler, Cohoon, M. Cooper, Haight, Hammond, Louisa Holmes, Hopkins, Kieffer, McCormack, Meskill, M. Moynahan, M. Murphy, Robinson, Rose, Tod, L. Van Liew, B. Winstandley.

7TH CLASS Misses Bartholomew, Cowan, Culp, Farwell, Gilmore, Good, K. Hamilton, Hickey, D. Johnson, C. Kasper, Kingsbaker, Kirley, Leahy, F. McCarthy, Naughton, Robinson, Seeley, J. Smyth, H. Van Mourick.

2D DIV.—Misses M. Hamilton, L. McPhillips, Mestling, Schaefer, White, Windsor.

8TH CLASS—Misses L. Adelsperger, Otero.

9TH CLASS—Misses Crandall, Eldred, Finnerty, McKenna.

VIOLIN.

Misses Bogart, B. Du Bois, Hanson, Reeves.

HARP.

1ST CLASS, 2D DIV.—Miss Nester.

3D CLASS—Miss L. Du Bois.

4TH CLASS—Miss Sena.

5TH CLASS—Miss Fitzpatrick.

6TH CLASS—Miss Ripley.

GUITAR.

4TH CLASS—Miss Clifford.

5TH CLASS—CLASS—Miss Butler.

6TH CLASS—Misses Tipton, Minnie Hess.

MANDOLIN.

3D CLASS, 2D DIV.—Misses Deutsch, S. Smyth.

4TH CLASS—Miss Nickel.

5TH CLASS—Misses Doble, G. Roberts.

BANJO.

Miss A. Ryan.

VOCAL DEPARTMENT.

1ST CLASS—Miss I. Horner.

1ST CLASS, 2D DIV.—Misses Balch, Wile.

2D CLASS—Miss R. Bassett.

2D CLASS, 2D DIV.—Misses Eisenstädt, Allen, Howe, E. Murphy.

3D CLASS—Misses McFarland, Buck, D. Johnson.

3D CLASS, 2D DIV.—Misses Hutchinson, Coleman, C. Gibbons, M. Smyth, Haitz.

4TH CLASS—Misses L. Du Bois, B. Du Bois, Quinlan, S. Hamilton, M. Moore, M. Burns, M. Hess, Clayton, F. Carpenter, Ryder, Neimann, L. Young, L. Kasper, Soper, Van Liew, Kieffer, M. Kiernan.

5TH CLASS—Misses B. Winstandley, G. Winstandley, Patier, Boos, Sena, Leahy, C. O'Brien.