

THE NOTRE DAME SCHOLASTIC.

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A Peaceful Life.

"Odi profanum vulgus."—*Horace.*

The pomp and pride, the circumstance of kings,
The imperial pageant of heraldic show
But gild and gloss the cup of human woe.
And what though Pleasure spread her gaudy wings
And soar resplendent! Every twilight brings
Surcease of Sorrow's gloom and Passion's glow.
Avaunt! thou wild, tumultuous ebb and flow
Of thronging mortals. Lo! when Hesper sings
Fair Tempe answers. What delights are thine!
Where sky and stream and fragrance-breathing
flowers
Harmonious woo with softest melody
Sweet ecstasy of peace. Here I'll recline
And quaff the cool Pierian, while the hours,
E'er changing, melt into eternity.

FRANCIS J. SULLIVAN.

Gabriel Lalemant.

BY FRED. EMIL NEEF, '93.

"Plures efficimur, quoties metimur a vobis;
semen est sanguis Christianorum."—*Tertullian.*

I.

Three centuries ago God's army battled to free the Indian from the fetters of infidelity. The self-sacrificing missionaries labored everywhere with untiring zeal and unending devotion; and now from all the villages and cities of America the cross-crowned turrets and spires—eternal monuments of the missionary's love—point heavenward to teach man that there is

"—something after death,—
The undiscovered country, from whose bourn
No traveller returns."

Who is not grateful to those men who sacrificed their lives that a pagan wilderness might be changed into a Christian country? And who can read the history of America's missionaries without pausing to shed a tear for Father Lalemant, the gentlest of her martyrs?

Gabriel Lalemant was born in Paris on the last day of October in 1610. His boyhood was spent in innocent amusement. Being naturally delicate, his good parents did not over-burden him with labor. His comrades loved him; he was kind-hearted, gentle and devoted to their interests. Always true to those around him, he was likewise true to his religion. In prayer he found a celestial sweetness which softened the bitterness of sorrow, and an infinite calm which rested on the aching heart and cooled its burning wounds.

Twenty years had circled away with their momentary pleasures and cares,—

"—childhood shows the man
As morning shows the day."

Gabriel's life is indeed a confirmation of those words. The virtues which had been implanted in his soul in childhood blossomed in his manhood. He was now standing at that point in the way of life where the road branches off in many directions. He did not hesitate in choosing his path, for he knew the longings of his heart, and he hearkened to the voice that spoke from his conscience—Gabriel Lalemant became a member of the Society of Jesus.

Having taken the vows of religion, he was admitted to the class of Scholastics, and for several years he was employed in teaching. He had seen many a Jesuit leave Europe to become an apostle to the American Indians; now the obligations of that sacred duty devolved on him. Accompanied by his uncles and several of his school-fellows, he went to Canada. After having remained at Quebec for nearly two years he entered the country of the Hurons in the fall of 1648.

Here, under the guidance of his heroic superior, John de Brebœuf, he went from wigwam to wigwam teaching the warlike Huron a lan-

guage and a faith, ministering to the wants of the sick and baptising the dying. Wherever the Catholic mission had been established there was peace and contentment. Thus was it also in the village of St. Louis, where Father Lalemant taught the children of the forest.

We know from history that the Iroquois, the fiercest warriors of the five tribes of New York, were at deadly enmity with the Hurons at the time when the French Jesuits landed on our shores. The French, showing themselves friendly to the latter tribe, drew upon themselves the hatred of its opponents.

So it happened that one morning the village of St. Louis was aroused by three half-naked braves who had narrowly escaped from the Iroquois' massacre in the neighboring town of St. Ignatius. The Huron women were sent to the next village with their children, while the men prepared to defend their homes against the nearing band. All, however, was useless. It was too late. The Hurons were overwhelmed by their numerous enemy. Father Lalemant and Father Brebœuf were there. During the bloody slaughter they hurried from place to place administering to the dying Hurons that last consolation of religion which none else could give.

But now they were dragged away as captives by the victorious enemy, while they saw behind them the once happy town of St. Louis enveloped in flames. A party of Iroquois had encamped near the ruined town of St. Ignatius. Thither the two evangelists were taken. Where once the mission-cross had marked the birth of the village a stake was erected; where once these priests had served at the altar of God they were now to be martyred.

Three hours had passed. Father Brebœuf, after having suffered most horrible tortures, expired. Lalemant saw him die, and he prayed, for he knew that soon his own blood was to dampen the earth which had been hallowed by the martyrdom of his noble companion.

II.

The sun is setting. The beautiful evening sky recalls to Gabriel's mind the days of his youth in sunny France, his happy home, his mother, his—O God! as if awakening from a dream he recollects where he is; his heart is stricken with pain; he can hardly realize the change; then, as though he had been suddenly relieved, he clasps his hands and prays anew.

But the cries of the Indians arouse him from his prayerful reverie. They rush wildly upon him. He is gentle as a child. They drag him

roughly away. They bind him to the stake. At his feet is the burned and mangled body of Father Brebœuf. In the dim moonlight Gabriel sees his eyeless countenance and his pale, marred lips; while the shadows of the red-men seem to move around him like the restless souls of those who are cursed.

At length a fire is kindled near Gabriel, and the season of suffering begins. They bore his tender flesh with glowing awls. Father Lalemant, unable to bear the pain, raises his quivering hands heavenward invoking aid; but a fiery brand is thrust into his mouth until his throat, burned and swollen, refuses its office. His flesh is slashed off piece after piece; he sees how eagerly they devour it.* . . .

The day begins to break. A silver mist hangs round the distant hill-tops, but the mild light has left the martyr's eyes—his morning dawns in heaven.

Gabriel Lalemant, thy task is done. Thou hast lived to love and to labor; thou hast suffered and died to prove thy devotion. Great, in truth, is the victory which thou hast won for the Church; Christ crucified was thy sword; the black robe thy armor, and the soul of the Indian thy conquest. Now thy mission on earth is over. Far away from home, thou hast no friend to shed tears over thy unburied bones; thy dirge is yet unsung save, perhaps, by the moaning night winds; but the spirit of one who has suffered for his children ascends, like music, to God!

Bridge Building.

Like many other subjects of history, the bridge building of antiquity seems to have no positive record of its origin or progress until we reach somewhere between the fourth and fifth centuries B. C. Its origin, no doubt, is as old as man himself; but we have left to us no manuscripts to illustrate the different stages of development from the trunk of a tree—the natural bridge of nature accidentally fallen across a brook—to the more scientific and elaborate structures of modern times. It is quite reasonable to believe that the first method of effecting a passage over a stream was simply in the form of a plank or slab of stone reaching wholly from brink to brink; and, as a consequence, where the stream became too broad there were piers erected of stone or piles at the requisite intervals in the stream to give the necessary support to the plank or the material used in the pathway.

* Dr. John Gilmary Shea.

But then cases occurred where the piers obstructed the waterway, making it deeper and also with a swifter current, which in turn would react on the piers, making it necessary to have them more durable and firm than in the ordinary stream. The inconvenience arising from those difficulties may in some cases be partially overcome by having the span longer, necessitating the more complicated trusses, suspensions and tubular forms of the present day.

Although there are many beautiful ruins of bridges at the present day in the East whose time of erection certainly dates far back beyond the beginning of the Christian Era, it is highly probable that the bridge of Samaris is the oldest on record. It seems that the earlier forms were but the arch and suspension, the truss not having been introduced until the art of carpentry had been efficiently established. While it is known that the Greeks were well advanced in their knowledge of the arch at a very early date, it appears that they applied it only in the erection of buildings; nor did they use it in the construction of a bridge until as late as the Emperor Adrian who erected one over the river Cephissus which crosses the highway between Athens and Eleusis. Along with the Greeks the Chinese also lay claim to authentic knowledge of the arch which they used principally in bridge construction both in the common form, and also using stone five or six feet in length in the form of an arch so combined with a wooden truss as to hold the stones in their proper places.

The suspension form, unlike that of the arch using flexible material, like rope and wire to suspend its roadway, was used in very early times in many countries; even the rudest tribes of the forests of South America—using the bark of trees with other ligneous materials—erected some of those bridges very high in the air across broad streams, which were in keeping with the wildness of those countries. While speaking of suspension-bridges in early times I mean only that they were used for foot passengers and the like, nor were they in a condition for heavier traffic until near the beginning of the present century when iron took the place of the more friable materials.

As we draw near to the modern period we may note that the Romans had many splendid bridges which did credit to their skill, possessing all the requisites of the present time inasmuch as they had abutments, piers, arches, carriage-ways and footpaths separated by railings, and in some cases covered to shelter passengers from the weather.

And now, while looking at bridges of the

present time, we find that, as in other arts and sciences, we are forced to recognize the vast amount of improvement, that has been made; for we have not only arches and suspension forms of olden times, but also various forms of the truss, the tubular and the several forms of the arch and suspension on a strictly scientific basis.

It is probable that nothing has advanced bridge construction, or allowed it to be carried so far, more than the introduction of iron; for it may be stated with comparative correctness that a century ago there were no iron bridges, and the credit for erecting the first undoubtedly belongs to Great Britain, although more accurate writers say it belongs to the Chinese. Iron, while it may be used in place of any other bridge material—as wood, stone, cordage, etc.—may be used also in places where other material would not meet the requirements, as, for instance, in the longer suspension and tubular forms.

The tubular form—wherein wrought and cast iron are combined in a manner to give the best results, the general form of cross section being rectangular, the top and bottom of which are composed of smaller tubes also of rectangular cross section, while the sides are of thick sheet iron—seems to have been suggested first by Robert Stephenson before whom no one had even entertained such an idea, as wrought iron had always been looked upon as insufficient for such constructions. The chief elements in the suspension-bridge are the piers from which the suspension chains are hung, of abutments used as fastenings for the suspension chains, of main chains from which the roadway is suspended, of suspension chains which connect the roadway with the main chains and the roadway which usually has a slight rise toward the centre.

Among the truss forms we may give as an example the cantilever which consists of a solid framework erected over a pier alike on both sides, having the roadway supported about midway between the top of the pier and the top of the framework, and tapering alike from the top and bottom to where the roadway enters and leaves.

In early times, it is a fact that the bridges erected were many times stronger than is deemed necessary at the present day, using a greater amount of material and, consequently, much more labor than was necessary, while at the present time economy is as closely calculated as any other element in the erection of a structure.

The advanced state of mathematics is indeed a very important aid, for it is now possible to

determine accurately any element in a bridge structure, the most desirable form, the strain on each part, the theoretical form for each member and everything connected with the structure before it is commenced; and while we do not arrive at the best practical results with mathematics, we have to perform but few material experiments with the results obtained from mathematics to reach the ideal form.

Among the more celebrated modern bridges may be mentioned the Illinois and St. Louis. This noted structure might properly be called a steel arch consisting of three spans, the central one of which is five hundred and fifteen feet, and each of the end ones four hundred and ninety-seven feet. There are eight arches in each span arranged in sets of two and two, one arch being directly above the other in each set fastened together by link bars. Each arch is composed of steel tubes which are made of steel staves. This bridge is one of the most remarkable structures of its kind in the world, establishing as it does some of the most important principles in iron structures. Among others we may note the East River bridge, a suspension connecting the two great cities of New York and Brooklyn with a length of 589 feet, the central span of which crosses the river without impeding navigation with a length of 1595 feet 6 inches, the whole structure having a weight of about 5,000 tons. This grand structure was devised and works superintended till his death by the late John A. Roebling, being afterwards engineered by his son, Col. W. A. Roebling.

And still the latest and most magnificent structure is the Forth Bridge of Scotland, cantilever in form, and having a span longer than the East River bridge, which has been opened to traffic within the last month.

Such is the state in which we leave bridges to-day just in the state of advancement to reach those ideal forms which are the product of the most scientific labors attainable by man.

H. P. BRANNIC.

Imaginary Conversations.*

I.

DANTON, MARAT AND ROBESPIERRE.

Persons Represented.

DANTON—a man gifted with sight in the darkness of the revolutionary night.

ROBESPIERRE—the mildest-mannered man that ever stabbed an enemy or guillotined a friend.

MARAT—a Mr. Hyde who never changed to a Dr. Jekyll.

SCENE—Café Valois, once loyal, but now changed as

all things are in Paris. A table with a few plain dishes, at the order of which the waiter casts a look of scorn upon the three men, who occupy themselves with the evening papers. These men are Danton, Robespierre, Marat. *Time*—evening. After a stormy session of the Convention, during which a bill has been introduced to increase the numbers and power of the Committee of Public Safety, which is, in reality, a committee whose business consists in procuring victims for "La Guillotine."

ROB.—(*Throwing his paper on the floor, resting his elbows on the table, leaning forward and speaking in a shrill, rasping voice.*) "Messieurs, let us come to an understanding with each other."

DAN.—"Willingly, if you will but point out the way."

MAR.—"Aye, that's the point. But *can* you show us the way?"

ROB.—"I think that I can do; I can at least make the attempt. Now, we three are the leaders of the people; together we are invincible; divided we will but weaken each other instead of our common enemies. Hence it is for our own and our country's welfare that we remain, or rather become, united.

First, let us hear your opinions on the bill which was introduced at the close of to-day's session. As for myself, being one of its framers, it is needless for me to declare my approval of its passage. But you, Danton, what think you? Are you for or against?"

DAN.—"I am sorry, Robespierre, to learn that you are one of the originators of such a bill. If you wish my opinion, I shall be compelled to say that I will oppose it to the end."

MAR.—"And I will do the same."

ROB.—"What! you, Marat! I had expected to meet with some opposition, but not from you."

MAR.—"And why not from me? I don't like your lukewarm ways. The Republic is in danger, and yet you take your time. He is but half a patriot who hesitates in such an hour."

ROB.—"What would you have me do? Surely the guillotine will have work enough now with cutting off traitors' necks."

MAR.—"Ay; but with Pitt's gold in our enemies' pockets; with Brunswick preparing to force the Argonne; with an Austrian army in the north and a Spanish in the south; with all Europe leagued against us, your way is too slow."

ROB.—"We'll hear yours, then."

MAR.—"It is this: Give every patriot a sword, a bayonet, a pike—any weapon,—and then bid them exterminate the friends of Royalty who are only too well known to them as their old oppressors. There are thirty thousand of these smoldering firebrands among us, ready at the slightest breeze to set the city in a blaze. Would you sprinkle them with a watering-pot when you might deluge them with an ocean?"

* Written by members of the Class in English Literature.

ROB. (*Whose pale face has grown even paler.*)—"Your plan is not without merit, but still—"

DAN.—"Stop! Would you let your reasons be strangled by your passions and your fears for France? And why do you feel for her? As for our foes; to conquer them, to hurl them back, what do we require? Only this is necessary—to dare, and again to dare, and without end to dare. Europe shall feel the fangs of the lion which she has awakened. But is it good that we stain this glory by the perpetration of another Bartholomew? We call this the Age of Reason; let us not compel others to call it the Age of Blood."

MAR.—"Fine talk; but in a time of need actions are what we want, not words."

DAN.—"Actions! yes, but noble ones."

MAR.—"The people cry for bread; we have none. They cry for blood; we must satisfy them if we wish to rule them."

DAN.—"And do you think to tame the lion by feasting him on blood? You will find that when you can no longer provide him with spoil you yourself will fall a prey to the appetite which you have pampered. I have had enough of it. I have waded into this constantly deepening sea of blood, step by step, scarce thinking of the consequences. At last I see things as they are; my eyes, bloodshot from reflection, have cleared and shown me what I shudder at."

ROB.—"You would not desert us?"

MAR.—"He cannot if he would. It is easy to enter the whirlpool, but impossible to return. Come, let us go. A good night's rest will change his mind, disordered by the day's work."

ROB.—"I come; but one word, Danton. Remember, he who is not for the rights of the people is a traitor, and shall meet a traitor's death."

Exeunt ROB. and MARAT.

(*Curtain.*)

JOSLYN.

Catholic Citizenship.

II.

The members of the Catholic Church in the United States constitute a great and steadily increasing part of the body politic, now variously estimated at from ten millions to fifteen millions of souls. In those qualities and characteristics that touch the interests and affect the permanent welfare of the country, I venture to declare, as my honest conviction, that the Catholic population stand on the right side. They will ever be found defenders of the Constitution and the laws. They stand for order against anarchy; for the rights of property against confiscation. They will support authority in maintaining the public

peace against the schemes and plotting of dreamers and conspirators. They stand for the marriage tie and the sanctity of home against the scandal and abomination of divorce and the disruption of the family, to which divorce surely leads. They stand for liberty as against license; and whenever the issue shall be fairly presented, I am persuaded they will also be found on the side of temperance and temperance reforms, as well as against the evil and curse of the drink plague!

The Catholic citizen who loves God and faithfully follows the teaching of the Church must love his country, and cannot be otherwise than loyal to that country's best interests. We know no allegiance that can affect our loyalty and fidelity to the Constitution and laws of the United States, no matter what bigots and fanatics may assert to the contrary. And this brings me face to face with the immediate subject I have briefly undertaken to discuss this evening, namely, "The rights and duties of Catholics as citizens."

As a preliminary let me say I adopt without reserve or qualification the language of the Baltimore Catholic Congress: "We rejoice at the marvellous development of our country, and regard with just pride the part taken by Catholics in such development." In the words of the pastoral issued by the Archbishops of the United States, assembled in the Third Plenary Council of Baltimore, we claim to be acquainted both with the laws, institutions and spirit of our country; and we emphatically declare that there is no antagonism between them. We repudiate with equal earnestness the assertion that we need to lay aside any of our devotedness to our Church to be true Americans, and the insinuations that we need to abate any of our love for our country's principles to be faithful Catholics. We believe that our country's heroes were the instruments of the God of Nations in establishing this home of freedom; to both the Almighty and to His instruments in the work we look with grateful reverence; and to maintain the inheritance of freedom which they have left us—should it ever, which God forbid, be imperilled—our Catholic citizens will be bound to stand forward as one man ready to pledge anew their lives, their fortunes and their sacred honor.

Before turning to the question of the "Rights and Duties," let me first define what I understand by the term "Catholic Citizen." An American citizen, whether by birth or adoption, who, having had the grace of Christian baptism, believes and practises the teachings of the Catholic Church; in other words, a practical Catholic. Now we come to the question of "Rights and Duties." What are our rights as citizens? No more nor less, precisely, than those possessed by any other American citizen. What are the rights we in common have with others? In general terms we have the "right" of enjoying and defending life and liberty; of acquiring, possessing and protecting property and reputation, and

of pursuing our own happiness. We hold, in the language of the Constitution of Illinois, that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences, that no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience. We have a right to be protected in our persons and property; we cannot be deprived of either without due process of law; the right of free elections, to trial by jury, to equality before law. I need not enter into detail of the "Bill of Rights," which specifies the catalogue of a freeman's inheritance. The highest and most precious right, however, is that of religious freedom, liberty to worship God without let or hindrance and free from religious disabilities of any kind. Next to their own rights as free men, to exercise it as shall best promote the welfare of the city, state and nation.

Catholics, then, are entitled to absolute equality before the law, and this is according to the letter and spirit of the Constitution of the United States, as well as of the several states now, I believe, without exception. There is, nevertheless, an unwritten law which operates as a practical discrimination against Catholics in public life as effectually as though it were so expressed in the Constitution. It is the law of public opinion deriving its force and effect from popular prejudice. It is a well-known fact that neither of the great political parties would dare to nominate a Catholic for the Presidency; and the same is true as to the office of Governor in the different states. In the chief positions under the Government also, as the Cabinet, for example; when has a Catholic been nominated to any Cabinet position?

Surely, it would not be claimed that no American Catholic could be found qualified by position and ability for any of these high offices. Eternal vigilance, it has been said, is the price of liberty. Probably if Catholics were alert in asserting their rights—in just and lawful, as well as in a reasonable manner—there would be less disposition shown to infringe upon those rights, and to ignore their claim to representation. Again, the Government, whether National or State, has no just claim or authority to deny the rights of conscience to Catholics, whether they be employed in the service of the Nation, in the army or naval forces, in penal or reformatory institutions, in asylums or elsewhere. The State may lawfully and justly deprive a man of his liberty and place him behind prison bars; it has no right to compel him while there to attend a form of religious worship in which he does not believe; it should not deny or hamper the attendance and ministrations of priest or elder whose services are sought by the prisoner or states-ward. Justice and sound policy alike demonstrate the wisdom of invoking the ser-

vices of the Catholic missionary for Catholics, whether in jail or asylum or on the frontier. General Grant testified that Father De Smet's presence amongst the Indians was of greater value to the Government than a regiment of cavalry; and recent events on our Northern borders intensify the force of this conclusion. The Catholic missionary is always a peacemaker. Catholics ask nothing in the way of "privileges."

We have no claim to privileges. We ask only what we willingly concede to others—equality and fair play. If others are content to minimize their religious principles, or to abdicate them entirely, we must be excused if we insist on holding fast to ours. We are on firm ground in that respect; we do not care to follow others into the "slough of despond." We are persuaded that every vexed question occupying and disturbing the public attention, dividing and distracting the people, can be amicably adjusted, provided the wise men of the nation and the states will take these questions out of the hands of fanatics and bigots, who are only too eager and anxious to inaugurate a reign of discord and religious strife.

Catholics, be assured, will have no part in this warfare, beyond protecting and defending their rights—God-given and Constitutional rights. They would be unworthy of American citizenship were they to be content with less.

We come now to the question of the "Duties of Catholics as Citizens." Let it be understood that in undertaking to answer this, as well as the previous question under consideration, I speak for myself only as a Catholic layman. I express my own thoughts and convictions unservedly. What are the "duties" referred to? First, and primarily, I should say to be American—in all that the term broadly implies. How do I define the term American? It stands in my mind—for liberty, order, education and opportunities. It is the duty of the Catholic citizen to love liberty for its own sake, order for the general good, and to illustrate the highest type and model of civic virtue. It is a duty to foster and nourish the purity of home life and the domestic virtues, eagerly to promote education and to make every necessary sacrifice for it, and see to it that Catholic children shall have the benefit of a sound Christian education. Catholics should avail themselves of the material opportunities and advantages offered in this wonderful age and country, and strive to be in the front ranks in the march of progress. The field is wide and inviting; the race is open to all. The privileges of American citizenship should be regarded as precious and priceless. Because so easily acquired, perhaps, it is not sufficiently estimated at its true value and worth. Think what American citizenship confers; see what it assures: equal part and membership in this mighty empire; the equal advantage in its unsurpassed opportunities; the unqualified privileges of its unequalled freedom. No standing armies here to be moved at a monarch's caprice,

weighing down and oppressing the Nation's energies, draining it of its life blood, sapping its vitality, and, worst evil of all, menacing the peace of the world. No armed "constabulary" to terrorize over a peasant population and enforce the heartless edict of brutal landlords. No hereditary or favored classes. No obstacle to the unfettered enjoyments of those rights, which we possess from God in the natural law, and are guaranteed to us in the Constitution and laws of the land—the right to life, liberty and the pursuit of happiness.

What a future opens before us! what possibilities for ourselves and for our children! Justly are the American people jealous of this inheritance. It must be guarded with vigilant care, lest unworthy hands and evil guidance should put it in peril. American liberty, the opportunities of American life, are too precious to the human family to permit the one and the other to be wrecked or endangered. I rejoice in every indication of patriotic public spirit, whether shown in devotion and respect for the country's flag, or in reverence and admiration for the Nation's heroes. We need all these demonstrations to keep alive in this material age the ardor and purity of true patriotism. True American patriotism is the inheritance and monopoly of no one class or condition. Its title is not derived from accident of birth or color, is not to be determined by locality. Montgomery, Pulaski, Steuben, DeKalb, Rochambeau, the Moylans and Sullivans fought for American Liberty in the Revolutionary days with an ardor and a fidelity at least equal to that displayed by those "native and to the manor born." Jackson was none the less a typical American because of the accident of his father's foreign birth, or, as is sometimes intimated, of his own. And who shall question the patriotic devotion of General Shields—honorably identified with the early history of your own State,—of Meagher, of Mulligan, of Sheridan, of Meade and countless others I might name, whose religious belief is sometimes held up as a menace and a cause of alarm to American institutions? We may well look with suspicion and distrust on the societies and organizations that claim to possess a monopoly of American patriotism. These suggest very strongly and forcibly, in their methods and principles, their kinship to the "Know-nothing" organization of former years—which ran a brief and an inglorious career of violence and disorder. I do not believe the American people will consent to rehabilitate that offensive and mischievous party. Its principles—so far as it had any—were based on bigotry and hate. It was mean and narrow. It was un-American. To be truly American, as I have already said, is to be broad-minded, liberal, tolerant, unsectional—recognizing equal rights for all, equal opportunities for all. This country was not discovered for the benefit of the Pilgrim Fathers only and their descendants!

(CONCLUSION NEXT WEEK.)

College Gossip.

—Since the establishment in 1802 of West Point Military Academy 3,384 men have received diplomas from that institution.

—Miss Kingsley, daughter of Charles Kingsley, has been awarded the decoration of the French academic palms, with the grade of "officer of the academy," for her valuable writings upon French art.

—A professor in a well-known university says that the use of liquor and tobacco is decreasing among young men students, and even the use of tea and coffee. He believes the fact to be due to the sense of pride in a fine physical condition, which affects by far the larger part of the students.—*Ex.*

—Rev. J. Havens Richards, S. J., President of Georgetown University, is a member of the advisory committee for the patent celebration which will commemorate the beginning of the second centenary of the American patent system. The celebration will be held in the city of Washington, April 8, 9 and 10, 1891.

—The *St. Xavier's Monthly* is the title of a new academic journal published at St. Xavier's Academy, Beatty, Pa. The first number comes to us replete with well-written and instructive essays, attractive descriptions and matter of local and personal interest to the numerous friends of the institution, thus giving the brightest augury of the future success which we cordially wish the *Monthly*.

—Graduates of Yale and Harvard have subscribed \$500 for the purchase of a handsome cup to be known as the University Track Athletic Cup. The object of this is for the encouragement of track athletics, and to foster a friendly rivalry between the students of the two universities in track field athletics. A track athletic contest between the students of the two universities is to be held each year, between May 1 and July 1, from the present year to 1899, provided the contract under which the trophy is accepted is annually renewed to the mutual satisfaction of the universities. The cup shall finally be the property of that university whose students win the most of the nine contests.

Victors.

Not to the brave upon the battlefield
Alone the palms of victory belong;
Nor only to the great of earth the song
Of praise and pæan should the singer yield.
Greater the souls that, single-handed, wield
The battle-ax against the hosts of wrong;
Unknown, unnoted in life's reckless throng,
And only in God's day to stand revealed.
How many such, in patient, humble guise,
Beside us walk their brief appointed way,
Nobly enduring; worthiest to shine
As fixed stars in Fame's eternal skies!
For these, for this, I reverently lay
On their dear dust this little leaf of mine.

—*Overland Monthly.*

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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;

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Literary Narrowness.

A badly informed and impertinent writer in *The Independent* informs the public that in all Catholic colleges the word literature has to be looked up in the lexicon. Tennyson, he says, is a forbidden name; the works of James Russell Lowell and Oliver Wendell Holmes are unknown. *The Independent* is generally so fair that we are surprised to find this statement in its columns. Let us take our own University, for instance; there is not a man in the advanced literary course that has not studied Tennyson, matter and manner, very thoroughly. We could speak of the work of several students that has been remarkable in this department of literature. There is no college in this country where the literary feeling of the faculty is more comprehensive. If our men study Newman's "Dream of Gerontius" and Aubrey de Vere's "Alexander the Great" and Coventry Patmore's verse and prose, it is because they are less narrow in their tastes than those collegians whom the frivolous impertinent of *The Independent* holds up for imitation.

There is no narrowness about Notre Dame or any other Catholic college. We can refer *The Independent* to our Catholic college exchanges, and we are quite willing, with Professor Egan's permission, to furnish proof to *The Independent* that there is no "narrowness or bigotry" in our literary course.

The Columbian Association.

Glancing over the files of the SCHOLASTIC we find that the Columbian Literary and Dramatic Club was founded March 25, 1873, by the Rev. Augustus Lemonnier, fourth President of the University. Professor J. A. Lyons was elected first President of the association. He was followed in that position first by Professor Stace and then by Professor Edwards. Regularly each week meetings were held to discuss questions of state and matters of historic interest. December 22, 1873, during Professor Stace's administration, the Columbians made their first appearance on the stage in a grand spectacular drama, entitled "The Enchanted Hostlery." During Professor Edwards' presidency, the boys gave, with marked success, a series of dramas never before presented at Notre Dame. Two of the exhibitions were pronounced among the very best ever given at the University. On those occasions were presented "The Corsican Brothers" and "Robert Emmett."

Father Lemonnier took the initiative step in one of the most important movements that marked his connection with the College. It was the bringing out of plays of a suitable character for boys. To promote the healthful amusement of the students, he made the dramatic societies the subject of his especial and conscientious interest. He wrote, and caused to be written, a number of dramas adapted to young men. It was his ambition to elevate the standard of exhibitions above the level of the farce and comedy, which, though good in their place, if vulgarity be excluded, when forming the principal amusement of young men must detract from that dignity and earnestness which are inseparable from true manhood, and must, consequently, in the end degrade and vitiate the intellect, if not the heart.

The cultivation of the histrionic art is far from being a matter of indifference to the student, especially of such as look forward to a professional or public career, as that of the lawyer, statesman, clergyman, and to whom the power of swaying the mind, to whom a knowledge of human nature and its personation, are so often indispensable to success. Father Lemonnier was persuaded that to depend entirely on the puritanic and straight-laced method of declamation and essay-reading for collegiate exhibitions will never satisfy the spiritual and art-loving youth of our American institutions. At school, in their amusements, they wish to make the rehearsal of life, so to speak. The hero becomes the hero

first in his imagination. The beau-ideal of youth is the model of manhood. Let the student, then, familiarize himself with magnanimity; let him adopt as his own, although but for a time, the character of greatness, purity and truth, as represented by his part in a drama, he will naturally strive to assimilate his own mind to the standard he holds up to the admiration of others. Thus forgetting himself in his *rôle* must exert a greater or lesser influence upon his future career. He will rejoice in the success of virtue in real as in mimic life. Thus we see rectitude of principle may be cultivated with his pastimes which are too frequently made the ministers of evil, amusement alone being the object in view. "The Prodigal Law Student" was the first play written especially for the students. Its initial performance was pronounced by everyone a grand success.

The Poetry of Provence.

Provence was one of the oldest provinces of France, in which was included all the country situated between the Rhone and the Von, besides Languedoc, Gascony, Auvergne and Burgundy. These countries were united in the beginning of the twelfth century under Raymond Berengarius IV., previously Count of Barcelona and by marriage Count of Provence. Afterwards Arragon and a considerable part of Spain was annexed to the country. The inhabitants were called Provençaux, and were separated from the less polished French by the river Loire.

Southern France received at an early period considerable refinement by colonization from Greece and by its vicinity to the Romans; besides, favored with a milder climate and a freer government, it was, until the eleventh century, far in advance of the north in civilization. It possessed a language composed of Roman and Teutonic words, and distinguished for clearness, tenderness, sweetness and copiousness.

The cultivation of the nobles and their intercourse with the East, imaginations highly awakened and minds enlarged by adventure and travel, together with the wealth accumulated by commerce, contributed to foster genius and awaken the spirit of poetry. The poet took for his themes war and adventure, religion and love, receiving encouragement and applause from all, but more particularly from the ladies whom they celebrated in their verses.

The taste and love for poetry being once awakened became general among the nobles and men of education in Provence, the princes

of the country particularly favoring the poetic art. The courts of Raymond Berengarius IV. and V. became one of the most refined in Europe, and in them it became customary to assemble poets of noble birth. At every feast, poetry and song, accompanied by the lute or harp, were demanded and furnished. To accommodate the frequent demands for song, many poets wandered from place to place to enliven the festivals, and the word Provençal became synonymous with that of poet. Their songs, which were in rhyme, and which proceeded less from inspiration than from a spirit of imitation, were divided into three principal classes: (1) The *causo*, or chivalric love song, in which they celebrated the beauty or virtue of their ladies, or gave expression to chivalric passion. In numbers as well as importance, poems of this kind far exceeded those of all others, as the *causo* was considered superior to all other kinds of amatory poetry. (2) The *sirvents*, or satires, were all poems in which love was not treated seriously, or in which the troubadour assailed the vices of the age and the brutality of feudal lords. (3) The *tensores*, or poetic combats, in which two or more interlocutors are represented as supporting opposite ideas on some point of the philosophy of chivalric love. This, though a favorite, was necessarily the most didactic and least poetical form in which their productions were written. There were other classes of poetical composition among them, but these three are the most important, and to them all others may be reduced.

These poems of the Provençaux are not, as a whole, much to our taste; yet they occasionally contain fine passages; and if they, as a rule, have little poetic merit, and consist rather of fantastic concerts and hackneyed rhymes, we cannot dispute the fact that they were of great advantage in their age, forming the mind as they did, enriching the language, exciting men to action and women to virtue. The Provençal language was called the *Romana* because it was principally derived from the Latin, and the poets were called Romans and also troubadours.

The oldest troubadour poet whose name and poems have come down to us is William, Count of Poitiers and Guienne. He was born A. D. 1071, and sang the adventures of his Crusade. There must have been other singers before him, for Raymond discovered a Provençal poem written in the year 1000, but by whom is not known. The period during which this school was most flourishing extends from the year 1090 to 1290, while its popularity was at its highest about the year 1140, and at the time when Berengarius III. received from the Emperor

Frederick I. the investiture of Provence. The nobles and ladies all partook of the enthusiasm in its favor, and many foreign princes, and notably Richard the Lionhearted, became charmed with it. It is stated by a writer that "the charms of the Provençal poetry and language were first fully felt in Italy (where Folchetto was the first known poet of this school), and in Spain (the country of the Limousin Provençal poets) where many princes were poets, and later in Sicily. The history of Romeo de Villenove, who was minister of the tenth Count of Provence, Raymond Berengarius, and who is praised by Dante, deals in the marvellous, and was considered by Baudier as a romancer. Provençal poetry began to decline in the fourteenth century, for the understanding had taken the place of fancy in the compositions, the nobility had lost their splendor, chivalry ceased to exist, and the French line of kings who succeeded the princes of Provence favored the French language instead of Provençal which came to be almost forgotten.

A Visit to Notre Dame.

The Rev. J. M. Buckley, D. D., editor of the *Christian Advocate* (New York), gives an interesting description in his paper of March 5 of the visit which he paid last month to the University. He writes as follows:

"The ride from Chicago to South Bend took three or four hours. Here Schuyler Colfax lived for many years; here his widow and family reside, and his memory is honored by men of all parties and creeds. That evening, through the kindness of my host, I met at dinner many of the most distinguished citizens, including gentlemen of the press, clergy of different denominations, merchants and manufacturers, and Rev. Father Walsh, President of the University of Notre Dame, the famous Catholic Institution of the West, established by the Order of the Holy Cross—an order of Priests and Brothers devoted primarily to teach. Receiving a courteous invitation from the President to visit the Institution the next day, and finding that Mr. Studebaker would be able to accompany me, I accepted it, and Father Walsh expressed a hope that we would come to dinner and sit with the boys, as he expressed it, at 'commons.'

"The approach to the University is grand; the golden dome being visible for many miles, glistening in the sunlight like the dome of the Greek churches in Moscow. The buildings are numerous and imposing. The walls of the reception room are covered by portraits of the former presidents of the Institution and other dignitaries.

"It was an interesting spectacle to see the boys

at dinner. There are five hundred students, a very vigorous class physically and in excellent discipline. I was interested in Father Walsh, before knowing that I should meet him, by a standing advertisement in the South Bend papers running thus:

'I hereby give notice that I will prosecute to the utmost extent of the law, regardless of cost, all persons guilty of selling or giving liquor to the students of this Institution, or furnishing it to them in any way.

'THOMAS E. WALSH, President.'

"The Institution was founded in 1842 by Father Sorin. The founder is still living, 78 years of age, and is General of the Order of the Holy Cross throughout the world. He is patriarchal in appearance, wearing a long white beard and mustache, having a dispensation from the Pope allowing it. To him I was introduced; he blended with the dignity of his office the fine manner of a cultivated Frenchman. The Order of the Holy Cross consists of Priests and lay Brothers, generally, though not exclusively, devoted to teaching. The church is one of the most magnificent in this country, being capable of seating one thousand two hundred. The stained glass is beautiful, of a high order, brought from Europe. The altar, which stood for three hundred years in Rome, was purchased and imported in a complete state to this church. I do not think there is anything superior to it, excepting the cathedral in New York. All the buildings are large, light and airy.

"I was introduced to Father Zahm, who has the museum in charge, a wide traveller and a very conversable man. Happening to mention to him the subject of sound with reference to vibrations upon the earth's surface, he took me into one of the rooms, and taking a tuning-fork of very large size, vibrating when struck 512 times per second; he placed another of exactly the same size at the remote end of the hall, then drawing a bow across the first he caused it to vibrate. He placed his arm upon it, immediately stopping the vibrations, but the other fork in the other part of the room continued to vibrate loud and long. It was the power of the sympathetic note. No effect would have been produced unless the fork struck had been the exact size of the other or a multiple of the number of that fork. The same fork would cause a machine to revolve when making a sound, but forks of different vibration would have no effect.

"In the University is a Manual Training School, where machinery and many other manufactured articles are made. This Institution does not possess one dollar of endowment, but is supported by the amount paid in for tuition and board, which is about \$300 per year. Everything about it is very pleasant and wholesome. The Infirmary is the best and neatest I have seen.

"Perhaps some one may say: Here is another example of the ingratiating effect upon the most decided Protestants of the skilful courte-

sies of Roman Catholics. Not at all; they were simply gentlemen; they recognized fully my Protestantism; I report simply what I saw. If there had been anything to criticise it would have been criticised, as anyone knows by my letters from abroad. Protestants are admitted to the Institution, but in all cases are required to remain at the services, of which rule they make no secret. It is a Catholic Institution to train Catholic young men, and the spirit of the Institution cannot be relaxed. Their consistency in this matter I admire."

Books and Periodicals.

AN ORDER OF DIVINE PRAISE AND PRAYER for Congregational use in Churches. The "Catholic World" Office: New York.

We learn that this cheap and handy little manual, prepared by Father Young at the request of several bishops and priests, is arranged somewhat according to the order of the congregational services which have been conducted in the Paulist Church in New York with so much success. It is well printed, of 50 pages, and contains, besides the appointed prayers, the music and words of fourteen hymns specially chosen for ordinary use. The subject of "Divine Praise"—which Father Young has been constantly urging in his several articles on congregational singing in the *Catholic World*—is strongly accentuated both in the prayers and hymns. Of the latter, as well as of hymns in honor of the Blessed Sacrament, there are several new and very beautiful ones. Now that the Sacred Congregation of Rites has permitted the use of English prayers and hymns in presence of the Blessed Sacrament exposed, an excellent occasion is given for stimulating the devotion of the faithful, and offering as well an opportunity for the assembled people to lift up their voices in congregational prayer and song. We have no doubt this little manual will be welcome to many of the clergy who have been desirous of introducing congregational singing, and its use will enable the hierarchy to judge of it as suggestive of a duly authorized form for such services, should the practical results make it appear advisable to give to them more than the individual sanction they now receive.

—From "The Catholic Truth Society" of St. Paul, Minn., we have received the following recently issued, instructive pamphlets:

"Address of Most Rev. Archbishop Ireland at the First Annual Meeting of the Catholic Truth Society at St. Paul, March 10, 1891."

"Sacrificial Worship Essential to Religion." A lecture by Rev. P. R. Heffron, D. D.

"The Catholic Church and the American Republic: Historically, Analytically and Prophetically Considered." A lecture by Wm. F. Markoe, Esq.

—*Scribner's Magazine* for April marks the

beginning of the richly illustrated series on "Ocean Steamships" which, it is believed, will be as successful as the "Railway" and "Electric" series. The most competent authorities have been chosen to write of "Ocean Passenger Travel," "The Ship's Company," "Safety at Sea," "Speed," and the "Lines of the World." Original drawings by skilful artists—who have been granted special privileges for study by the various steamship companies—will illustrate each paper. Articles of travel and adventure are represented in this issue by Mr. Jephson's second paper on his perilous journey to relieve Captain Nelson at Starvation Camp; Robert Gordon Butler's account of the cruise of the United States steamer *Thetis* to the Arctic regions; and Birge Harrison's description of a kangaroo hunt—a kind of sport which is now almost as rare in Australia as a buffalo hunt on the Plains. The recent Sioux Indian outbreak and the causes which produced it are clearly and dispassionately set forth by Herbert Welsh; and the Rev. William Parsons, its founder, tells the story of the Fresh Air Fund which is entering upon its fifteenth year. Other articles on Practical Charity are promised. The first of living Spanish poets is the subject of another article (with a portrait), and "What is Right-Handedness?" is discussed by Professor Thomas Dwight, of the Harvard Medical School.

Local Items.

—Alleluia!

—Easter is come.

—Ham and eggs!

—Spring's delights are—

—March goes out like a lion.

—They have powerful imaginations.

—Indications point to an unusually large Law class next year.

—The Harvard Concert Co. in Washington Hall next Monday evening.

—The choir, under the direction of Prof. Liscombe, will sing a new Mass to-morrow.

—Mr. P. sometimes enjoys a winter afternoon's dream when he thinks the Professor is prosy.

—Professor Egan objects to all kinds of pessimism. "The kicker," in Prof. Egan's estimation, is a pessimist.

—PERSONAL:—Will the gentleman who took Vol. XXII. of the SCHOLASTIC from our sanctum kindly return the same?

—The Sorin Cadets have been drilling up during the week for the dress parade to be given to-morrow (Easter). They also intend to win the pennant from Co. "C."

—Our readers should not fail to read what promises to be one of the best of Prof. Egan's stories, "The Success of Patrick Desmond," now running in the *Ave Maria*.

—WHERE THE LAUGH COMES IN.—“Smiler is a hearty laugher.” “Have you been telling him a funny story?” “Oh, no! I have been listening to him tell one.”

—The Philopatrians are actively engaged in making preparations for a grand literary, musical and dramatic entertainment to be given in the near future.

—Next week we shall begin the publication of the names of the members of the various military companies. The “roster” of each company will be given week by week until all the names are published.

—We are pleased to announce that the Rev. A. B. O'Neill, C. S. C., will lecture before the literary societies of the University during the course of the coming month. The subject will be “John Boyle O'Reilly.”

—The medal for the competitive drill, in Co. “B,” is sported by Mr. Payne this week. By mistake, Mr. G. Gilbert's name was not printed in our local columns last week. The latter young man wore the medal last week.

—Col. Elmer Otis, 8th Cav., who has many warm friends at Notre Dame, having been found by an Army Retiring Board incapacitated for active service on account of disability incident to the service, has been, by direction of the President, retired from active service.

—Of all the mean, contemptible wretches that ever disgraced humanity, the worst is the anonymous letter-writer, who seeks to vent his spleen and fault-finding propensities, and dare not make himself known. He must even despise himself, and often wonder what purpose he can possibly fulfil in living with human beings.

—Doctor William J. Onahan, of Chicago, has the gratitude of the Director of the Historical Department for a life-size portrait in oil of Sitting Bull lately killed. The picture was painted by Louis Betts, and is pronounced an excellent likeness by Rt. Rev. Bishop Shanley and a distinguished army officer well acquainted with the late chief.

—We understand that the Athletic Association will give their annual banquet on April 9. We voice the sentiments of all the Brownsons and Sorins in welcoming the news. We know it will be a grand success, for B. Paul is directing the arrangements; and when he directs the result is an assured success. Get ready, boys, for it is to be the banquet of the year.

—The Director of the Historical Department has received from Mrs. Anna Hanson Dorsey, the famous Catholic writer, a fac-simile of the warrant to execute Mary Queen of Scots; a fac-simile of the seal of Queen Elizabeth and a fac-simile of the warrant to execute King Charles the First, to which is attached fifty-nine seals in red of the persons who signed the original document.

—The Orchestra, under the direction of Prof. Paul, has become one of the leading musical

organizations of the University. Its playing at the last entertainment attracted general attention and gave unalloyed pleasure. Its *répertoire* is extensive and embraces the most classical selections. The successful issue of their labors should be an encouragement to the members and an incentive to continue their good work.

—It ought to please Rev. Father Walsh, President of Notre Dame University, says the *Michigan Catholic*, to learn that among his auditors in the Detroit Cathedral on St. Patrick's Day was a Baptist minister, who was so charmed by his eloquence that he spoke of it to his congregation in his sermon last Sunday evening, and told them “it was one of the finest efforts in the English language he had ever listened to.”

—The imposing ceremonies of Holy Week were carried out with all due solemnity at Notre Dame. On Sunday last, the palms were blessed and distributed by the celebrant, Rev. President Walsh. During the Mass, the “Passion” was solemnly chanted by the Rev. Fathers L'Etourneau, Fitte and Mohun. On Wednesday, Thursday and Friday evenings the services of the *Tenebræ* were conducted. The choirs were well trained and made the services very effective. On Holy Thursday and Good Friday mornings, Very Rev. Provincial Corby officiated. This (Holy Saturday) morning Rev. Father L'Etourneau was the celebrant at the offices of the church and the solemn High Mass.

—The students of Brownson Hall had the pleasure of playing a game of base-ball on their campus on Monday, Messrs. C. Gillon acting as captain for the *Reds* and L. Gillon for the *Blues*. The score is as follows:

BLUES.	A.B.	R.	B.H.	B.B.	S.B.	P.O.	A.	E.
Combe, c.....	4	2	1	0	1	8	4	2
Smith, p.....	4	1	2	0	0	1	9	1
Krembs, 1st b and 2d b....	2	1	0	2	3	4	0	1
L. Gillon, 3d b.....	4	0	2	0	2	2	1	0
Johnson, r. f.....	3	0	0	0	0	0	0	0
Bell, 2d b and 1st b.....	3	0	2	0	0	2	1	2
Wheatland, c. f.....	3	0	0	0	1	0	0	1
Soran, l. f.....	2	1	0	1	0	0	0	0
Flannigan, s. s.....	3	2	1	0	1	1	1	0
<i>Total</i>	28	7	8	3	8	18	16	7
REDS.	A.B.	R.	B.H.	B.B.	S.B.	P.O.	A.	E.
McCabe, 2d b.....	3	1	1	1	0	2	0	0
Keenan, 3d b and s. s.....	4	0	0	0	0	1	2	1
C. Gillon, s. s. and c.....	2	2	0	1	0	8	0	1
J. Murphy, p.....	2	0	1	1	0	2	11	0
Lindeke, c. and 3d b.....	0	3	0	2	2	0	1	1
Scholfield, l. f.....	2	1	0	1	1	0	0	0
O'Brien, c. f.....	3	0	1	0	0	1	2	0
Allen, 1st b.....	1	1	0	2	1	6	1	1
P. Murphy, r. f.....	2	1	0	1	0	1	1	1
<i>Total</i>	18	9	3	9	4	21	18	5

Earned Runs: None. *Sacrifice Hits*: Combe, O'Brien. *Two Base Hits*: Smith, L. Gillon, Bell, McCabe. *Struck Out*: Combe, Smith, Johnson (2), Soran, McCabe, Keenan (3), C. Gillon. *Double Plays*: O'Brien to Allen, O'Brien to J. Murphy, to Keenan. *Hit by p. ball*: C. Gillon, Lindeke. *Passed Balls*: Lindeke, Combe (3). *Wild Pitches*: Smith (3). Time of Game: 1.15 hours. Umpire, Mr. O'Kane. Scorer, Messrs. Covert and Gruber.

SCORE BY INNINGS:—1 2 3 4 5 6 7
 BLUES:—1 0 0 0 3 0 3=7
 * REDS:—0 1 5 0 3 0 3=9

—PUBLIC DEBATE:—The Law Debating Society gave a public entertainment in Washington Hall, Saturday evening, March 21. The program was as follows:

Quartette—E. Berry, F. Sullivan, E. Schaack, W. Hackett
Flute Solo—"Serenade".....Paganini

G. Benz, C. Bachrach.

Debate....."The Federal Election Bill"

Chairman—William Hoynes, A.M., LL.D.

Affirmative—L. P. Chute, W. C. Blackman.

Negative—J. S. Hummer, L. J. Herman.

Chorus—"Lost Chord".....Liscombe's Glee Club

The chairman stated the nature of the question, and said that the subject to be discussed was given out last October, when it was of vital and living importance; but on account of his absence it was considered advisable to postpone the debate until the present time. After a few very appropriate remarks, he introduced the speakers.

L. Chute opened on the affirmative. He dwelt on the importance of elections, the evil effects of ballot corruption, and gave a general outline of the bill. He held that the leading feature of the bill is publicity, and that public opinion governs in the last resort; that the bill is national in character, and that it would revolutionize the present defective system of balloting. His arguments were strong, his diction copious and fluent; and his manner of address easy and graceful.

J. S. Hummer began on the negative. He argued that the bill is a partisan measure; that it gives the supervisors a chance secretly to corrupt voters; that it would be humiliating to the states, in so far as it is a usurpation of their rights; that it would be expensive; that it would place the supervisors above responsibility to the people; that it would sink the courts into the mire of politics; that it would be a formal declaration of the incapacity of the people for self-government. His arguments were clothed in choice language, in a pleasing and graceful style peculiarly his own.

L. J. Herman followed on the negative. He held that the bill is unconstitutional; at variance with American principles and theories of government; antagonistic to the conviction that free elections are an inherent right upon which the life of the Nation depends. He showed that control over congressional election was given originally to the states, and a permissive power only was given to Congress. He proved that even Alex. Hamilton never suggested such a desecration of the rights of states as is involved in the present bill. He argued that no occasion had arisen for the proposed change. He made an exhaustive and powerful plea on behalf of his contention.

Mr. Blackman closed on the affirmative. He is a strong Republican, and his speech burned with zeal on behalf of his party. He held that government is established among men by the consent of the governed; that our Government recognizes in each citizen the sovereign right of the people; that the majesty of the law should be invoked to protect the ballot, especially in

electing members of Congress who are to assist in making the laws for all the states; that it would remedy the evils prevalent in the South. He is a very enthusiastic speaker, and his remarks were received with many plaudits.

The debate was a great success, and reflects honor on the Law Department. It is considered by many the best debate ever given at Notre Dame. The Dean of the Law Department, Col. Hoynes, is so well pleased with the entertainment that he will ask some of the members of the Law Society to appear before the public before the close of this session. It should be remarked here that the singing on the occasion was exceptionally good. The Quartette, Messrs. Benz and Bachrach and Liscombe's Glee Club responded to imperative *encores*, and did justice to their talents by the rendition of appropriate selections.

Roll of Honor.

SORIN HALL.

Messrs. Ahlrichs, Allen, Burger, Blackman, Bachrach, Brady, Brelsford, Cavanagh, Chute, F. Chute, Du Brul, Fitzgibbon, Hummer, Hoover, Murphy, Neef, O'Neill, O'Brien, Paquette, Rothert, O. Sullivan, Schaack, C. Scherer, N. Sinnott, R. Sinnott, E. Scherer, J. B. Sullivan.

BROWNSON HALL.

Messrs. Aarons, Ahlrichs, Bundy, Blameuser, Benz, Brown, Cassidy, Castenado, Correll, Combe, T. Coady, P. Coady, Corrigan, J. Crawley, P. Crawley, Chilcote, Conroy, Dechant, Devanny, Frizzelle, Franks, L. Gillon, Green, Gaffey, Heard, Hauskee, Houlihan, Hubbard, Hagan, Jacobs, O. Johnson, Kearns, J. King, Karasynski, Keenan, Krembs, M. Kelly, T. King, Lesner, Layton, Langan, G. Lancaster, Manly, Mitchell, Monarch, Maurus, Magnus, McAuliff, H. Murphy, McDonnell, F. McKee, J. McKee, McConlogue, McErlain, F. Murphy, J. Murphy, McCallan, F. McCabe, Newman, Olde, O'Shea, Powers, Phillips, Richardson, Rudd, Robinson, Ragan, J. F. Sullivan, Scholfield, Sanford, Spalding, Soran, Tracey, Vurpillat, Vital, Wood, Weakland, Yenn, Zeitler, Hennessy.*

CARROLL HALL.

Messrs. Anson, Bergland, Burns, Ball, E. Bates, Brady, Bachrach, Boyd, Brown, Beaud, Bower, Casey, Chassaing, Cole, Carney, Coe, Connolly, Collins, Cummings, Corry, Cahn, Cheney, Clark, Du Bois, Drumm, Davidson, Delany, Dempsey, Dierkes, Foley, Fitzgerald, Falk, Fleming, Gibert, G. Gilbert, Gerlach, J. Greene, A. Greene, Grund, Garennes des, Hagus, Hahn, Hack, Hake, Jackson, Kearney, Kennedy, Kick, Keith, Langevin, Leonard, La Moure, H. Mitchell, E. Mitchell, Mattox, Morrison, Monarch, Miller, Murphy, Minor, McCartney, W. McDonnell, A. McPhillips, J. McPhillips, Nichols, Neef, O'Neill, O'Rourke, O'Meara, Orton, Pope, Quinlan, Renesch, Roper, W. Regan, Rice, Shimp, Slevin, Scallen, E. Smith, Sullivan, Treff, Tong, Thorn, Teeter, Thornton, Taylor, Wellington, Weinman, Wolff, Welch, Yingst, Zinn.

ST. EDWARD'S HALL.—(Minims.)

Masters Allen, Ayers, F. Brown, O. Brown, Bixby, Blumenthal, Burns, Blake, A. Crawford, W. Crawford, Cornell, Coon, Curry, Crandall, Chapaton, Croke, Cross, Crepeaw, Christ, Corry, A. Coquillard, J. Coquillard, Drant, L. Donnell, S. Donnell, Durand, Ezekiel, Everest, C. Furthmann, Fuller, Fossick, Funke, W. Finnerty, Freeman, Girardin, Girsch, Griesheimer, Gavin, Hoffman, Hamilton, Higginson, Howell, Jonquet, Jones, King, Kinney, Krollman, Kuehl, Kern, Keeler, Loomis, Lonergan, Levi, G. Lowrey, T. Lowrey, Langevin, Lee, Langley, W. LaMoure, E. LaMoure, Lawrence, Mater-

* Omitted by mistake last week.

nes, McCarthy, McIntyre, McPhillips, H. Mestling, E. Mestling, McLeod, Nichols, Oatman, O'Neill, O'Connor, Otero, Pieser, Pellenz, Paul, Platts, Patterson, Ronning, Roesing, Rose, Russell, Stephens, G. Scheerer, Steele, W. Scheerer, Trujillo, Vorhang, Wolf, Wilcox, White, Washburne, Windmuller, Young, Zoehrlaut.

Class Honors.

COLLEGIATE COURSE.

Messrs. Dechant, I. Mitchell, O'Neill, F. Neef, Maurus, O'Shea, V. Vurpillat, P. Murphy, McAuliff, Correll, Berry, J. King, Dacey, McConlogue, Sanford, H. Murphy, Joslyn, Combe, F. Prichard, Davis, J. Flannigan, Fitzgibbon, Paquette, Hummer, Carroll, O. Sullivan, Cavanagh, Burger, Heard, F. Vurpillat, J. McKee, E. Ahlrichs, A. Ahlrichs, H. Wood, Brelsford, Rothert, F. Chute, N. Sinnott, J. B. Sullivan, R. Sinnott, Hoover, Tivnen, L. Chute, Du Brul, Fitzgerald, Kearney, Wolff, Jewett, Boyd, Blackman, J. Brady, Quinlan, Carney.

List of Excellence.

COLLEGIATE COURSE.

Moral Philosophy—Messrs. Cavanagh, Burger; *Logic*—J. Fitzgibbon; *Latin*—Messrs. Ahlrichs, Crumley, T. Hennessy, Miskiewitz, Maurus, Yenn; *Civil Engineering*—(*Theory and Execution*), C. Paquette; *Astronomy*—Messrs. C. Burger, Hummer; *Analytical Mechanics*—Messrs. Hoover, F. Prichard; *Calculus*—Messrs. G. Gilon, P. Murphy, O. Sullivan; *Analytical Geometry*—E. Maurus; *Surveying*—Messrs. Dechant, Joslyn; *Trigonometry*—T. Hennessy; *Geometry*—Messrs. Blameuser, Devanny, Heard; *Algebra*—Messrs. Dechant, C. Fleming, Kearney; *Literary Criticism*—Messrs. Berry, Paquette, F. Sullivan; *English Literature*—Messrs. Fitzgerald, Maurus, Leo; *English Composition*—Messrs. Anson, Frizelle, Murray; *English History*—Messrs. Donahue, Fitzgerald, J. McKee, McAuliff, Weakland; *Modern History*—Messrs. T. Hennessy, Leo; *Ancient History*—Messrs. Blameuser, Gallagher, Kearns, Yenn, Phillips; *Geology*—Messrs. Gallagher, Hummer; *Physics*—Messrs. A. Ahlrichs, O. Sullivan, P. Murphy, Hummer; *Botany*—Messrs. E. Maurus, A. Ahlrichs, Boyd; *Zoology*—Messrs. Palmer, Blameuser, Rothert; *General Biology*—J. Combe; *Cytology*—J. Combe.

Letters from the Archives of Bishops' Memorial Hall, Notre Dame, Ind.

IV.

[Extract of a letter written by Daniel Carroll, of Rock Creek, to Mr. James Carroll, of Ireland. Presented to the Archives by Miss J. Carroll:]

"UPPER MARLBORO, MARYLAND, Dec. 20, 1762.

"As you express a particular desire of having a particular account of your relations in this part of the world, the following may be agreeable to you.

"My father died in the year 1751 and left six children,—myself, Ann, John, E. W., Mary and Betsey. He left me land amounting in value between £4000 and £5000. Some time after I married a lady of our name E. W. Carroll to whom I was contracted before my father's death. Her fortune was three thousand pounds in money. I had been returned two years from Flanders where my father had sent me for my education, and had been there for six years. I have a son named Daniel about ten years old and a daughter named Mary about eight years old. The lady I married is a daughter of Daniel Carroll, son of Charles Carroll, Esquire, of Littertone who came from Ireland and settled in this country. His abilities and prudent conduct procured him some of the best offices under this Government, for then Roman Catholics were entitled to hold place in this province. By this means—

his knowledge of the law and by taking up large tracts of land which have since increased in value some hundred per cent.—he made a very large fortune; two of his sons only survived out of a great many children—Charles and Daniel—the latter, my wife's father, who died in the year 1734 and left three children—Charles, E. W. (my wife), and Mary. Charles inherits about £600 *per annum*, will not probably marry, and Mary is married to one Mr. Ignatius Digges. Charles Carroll, Esq., eldest brother to his wife's father, is living and is worth about £100,000 and second richest man in our province; he has one son named Charles who had a very liberal education, and is now finishing his studies in London. In case of his death that estate is left to my son Daniel by Charles Carroll, Esq. My eldest sister Ann is well married to one Mr. Robert Brent, in Virginia, a province to the northward of this, divided by the River Potomac; he lives about sixty miles from us. They have one child named George. My brother John was sent abroad for his education on my return, and is now a Jesuit at Liege teaching philosophy and eminent in his profession. E. W., my second sister, is married likewise very well to one Mr. William Brent in Virginia, near my eldest sister. She has three boys and one girl. My sisters Mary and Betsey are unmarried and live chiefly with my mother who is very well. This account of your friends will, I hope, be satisfactory to you."

V.

[The following document was presented by the late Miss Emily Carroll Brent:]

"The Deposition of Elizabeth Carroll, aged sixty-five years, taken at the City of Washington on the sixteenth day of March, in the year of Our Lord one thousand eight hundred and ten, before Robert Brent Esquire, Mayor of the City of Washington aforesaid; and the said Elizabeth Carroll being first duly cautioned and sworn upon the holy Evangelists of Almighty God by the said Mayor did then and there upon her oath aforesaid testify and depose as follows, namely:

"That she is the daughter of Daniel Carroll of Upper Marlboro in the State of Maryland and Eleanor his wife; that she recollects her said father who died, as she believes and always has understood, in the year of Our Lord seventeen hundred and fifty; that the said Daniel Carroll, as she has likewise always understood and believed, was the son of Keane Carroll, of Ireland, and that, as she also understood and believed, he emigrated to this country from Ireland some time before he married her mother whose maiden name was Darnall; that the said Daniel Carroll and Eleanor had several children all of whom are dead, except this deponent and her brother, the Right Rev. Dr. John Carroll, Bishop of Baltimore, and Mrs. Mary Young, her sister; that Henry, the oldest son, as she has heard, was drowned some time before her birth, when he was a boy at school and many years before the death of his father; that Daniel, the second son, departed this life on the sixth day of May, in the year of Our Lord one thousand seven hundred and ninety-six, in the sixtieth year, as she believes, of his age; that the said Daniel Carroll intermarried with Eleanor Carroll, the sister of the present Mrs. Mary Digges, and had from this marriage two children whose names were Daniel and Mary, and none others than those two; that both these two died before their said father several years; but this deponent doth not recollect the precise period of the death of either of them; that Daniel, the son of the brother just mentioned, intermarried with Elizabeth Digges, of Warburton, in the year of Our Lord seventeen hundred and seventy-six, this deponent being present at the marriage, and that he had issue from this marriage several children, of whom William Carroll is the oldest surviving son; that the surviving children are all single and unmarried, and that no one of them, either of those who are dead or of those who survive has ever been married; that the said William was born, as she perfectly recollects, in the year of Our Lord one thousand seven hundred and eighty-two; and that she has always heard and believes neither of the three Daniels mentioned and particularly referred to by this deponent, was ever married a second time."

St. Mary's Academy.

One Mile West of Notre Dame University.

—Thanks are returned to Mr. P. Reiser-for a gift of choice mineral specimens.

—To Mr. W. Smith, Kokomo, Ind., are warm thanks offered for a beautiful and substantial gift to the pupils' Infirmary.

—Miss M. F. Murphy, '88, Miss M. Clifford, '89, Miss D. Fitzpatrick and the Misses M. and H. Schermerhorn were welcome visitors last week.

—A review of the work accomplished, during the past month by the First Seniors, in the History of England, took the form of an interesting competition last Thursday.

—Miss K. Morse read an appropriate poetical selection in French at the academic meeting held on Palm Sunday; she was followed by Miss Hurff who gave "The Legend of the Rose."

—Heartfelt expressions of sympathy are extended the bereaved family of Mr. F. Fehr, of Louisville, Ky., who died this month. The classmates of Miss Lizzie, his daughter, wish to offer especial condolence to her.

—The classes in Phonography are making commendable progress as is evident from their note-books. The Misses Kirley, M. Murphy, Bunbury, Butler, Donehue, Johnson, Moynahan, Root, Kiernan, D. Johnson and Ripley give promise of becoming adepts in the near future.

—After the distribution of "points" on Sunday last, Very Rev. Father General addressed a few words of kind counsel to the young ladies, and invited Rev. Father Zahm to "make a speech." The Rev. Vice-President of the University spoke of the influence exerted by a St. Catherine of Sienna and a St. Hilda; he also referred to the wonderful influence exercised by Herr Windthorst, making application of his remarks by exhorting all to make good use of every talent and opportunity.

—"A prophet is not without honor but in his country" finds frequent application in daily life; but with regard to Prof. M. F. Egan such is far from being the case, as is evident from the appreciation with which his lectures are received at St. Mary's. The topics chosen for this scholastic year have been especially interesting, and none more so than the one dwelt upon at the last lecture, March 23d. Shakspeare's characters, Ophelia, Desdemona and Perdita, were analyzed, comparisons were instituted and conclusions drawn which made the lecture instructive in the various branches of literary criticism. The knowledge gained will be a valuable aid in all further study of Shakspeare's works.

—Last week was one of special devotions; first came St. Patrick's Day with its incentives to prayer for all, and its heart-memories to

many; then St. Joseph's festival, on which the universal Church does honor to the foster-father of the world's Redeemer, and on Friday the Feast of Our Blessed Mother's Dolors. In addition to the religious celebration of the first two festivals, some hours of extra recreation marked the days. The Feast of Our Lady of Sorrows is solemnized by the Church in September, and as it is under this title that the Blessed Virgin is honored as the Patroness of the Congregation of the Holy Cross, the day which celebrates her Compassion is one of especial devotion at St. Mary's.

Easter.

The Passion's long and dreary night now fades
In crimson gold of Resurrection's morn;
The heavy shadows of the gloom are shorn
Of dread by glory that the world upbraids.
As ages past, throughout the densest shades;
The light first pulsed in gladness newly born,
So now, the sceptre from death's hand is torn,
And Easter gleams rule earth's remotest glades.

Sweet Alleluias float unto the throne,
For Easter morn has triumphed o'er the grave;
And earth in gladness rings in sweetest tone
To Him who dwelt on earth to free the slave.
Before Emmanuel low our hearts we bow;
The Head once crowned with thorns wears glory now.

GERTRUDE E. CLARKE.

Easter-Tide.

Joyously the Easter bells are ringing; far and wide are sounds of rejoicing pulsating over earth and sea; from vast cathedrals, humble village churches, sombre cloister chapels, and from loving hearts are alleluias rising to join the glad chorus sung by angelic hosts.

On the first glorious Easter morn, the Resurrection brought holiest joy, and all the sorrows of the centuries since have not diminished earth's gladness. When Christ rose from the tomb the faithful rejoiced, not only because the powers of evil had been overcome, that the Scriptures had been fulfilled, and the divinity had been manifested, but there was a special joy in having Him once more in their midst; Him who held sway more than regal from the throne of the Cross as well as from Bethlehem's manger. And oh, how much the Resurrection means to us! It was as the seal of Friday's infinite Sacrifice, and marked the beginning of a new era in the history of Christianity. The last chains of slavery were unshackled, and earth rejoiced. Salvation was purchased; eternal darkness was dispelled; "the Light of the world" shone forth, and every heart echoed

the words of the psalmist: "This is the day which the Lord hath made; let us be glad and rejoice therein!" What rapture must not the Apostles have felt, when in their midst they beheld Jesus, and upon their troubled hearts fell the consoling words: "Peace be to you"! Surely naught but peace could be theirs when He who gives "that peace which the world cannot give" stood before them.

From the beginning have the teachers of the Church proclaimed the importance of the Resurrection as a fundamental doctrine, and the words of St. Paul—"If Christ be not risen again then is our preaching vain"—have but served to confirm the belief of the faithful in the mystery which has robbed death of its victory and its sting.

Who has not with many a tender thought dwelt upon the picture of the garden wherein, on the morning of the Resurrection she, in whom much was forgiven because she had loved much, fell at our risen Saviour's feet and cried: "Rabboni!" At the sound of His voice, when He uttered the one word "Mary," the desolation of her soul vanished, and the dewy dawn was not as bright as the radiant joy which filled her heart. We who have loved less faithfully find in the gentle love of Jesus for Magdalen a solace and a source of hope. Life has its days of cross-bearing, and to some these days are many; but it has its Easter days of joy when the shades of sorrow pass from the heart, and it stands in the God-given sunshine of happiness. The way may be long and our shoulders and hearts may grow weary under the weight of the crosses which come to us from an all-merciful Father; but with the example of Our Blessed Lord and the wounded Heart of Mary, our Mother, as a refuge, surely we will persevere; and the day will come when the Easter bells of heaven will sound upon our ears, and joy will be ours for eternity.

ROSE VAN MOURICK (*Class '91*).

Roll of Honor.

SENIOR DEPARTMENT.

Misses Adelsperger, Allen, Balch, Buck, Bassett, Bero, Brady, Bunbury, E. Burns, R. Butler, A. Butler, M. Byrnes, Bogart, Clarke, Coleman, Charles, E. Churchill, Clayton, Cohoon, Cowan, Crilly, Call, Carpenter, Crane, Calderwood, Dority, Dennison, B. Du Bois, L. Du Bois, D. Davis, Dempsey, Margaret Donehue, M. Donehue, Daley, Evoy, Fitzpatrick, Farwell, Fitzsimmons, Griffith, Gibbons, Galvin, Good, Grauman, Hamilton, C. Hurley, K. Hurley, Horner, Hurff, Hughes, Haitz, Howe, Maude Hess, Mollie Hess, Minnie Hess, Hutchinson, Hopkins, Hunt, Haight, D. Johnson, G. Johnson, Kirley, Kieffer, Kingsbaker, Kasper, Kinney, Kiernan, Lynch, Lauth, Lewis, Ludwig, Leahy, F. Moore, McFarland, K. Morse, N. Morse, M. Moynahan, A. Moynahan, M. Murphy, M.

Moore, McCormack, McCune, N. Moore, S. McGuire, McPhillips, E. Murphy, Nacey, Nester, Nickel, Norris, Niemann, Naughton, O. O'Brien, C. O'Brien, O'Leary, Quinlan, Quinn, A. Ryan, C. Ryan, G. Roberts, M. Roberts, Root, Rizer, Rose, Robbins, Ryder, Ripley, Robinson, Spurgeon, M. Smyth, Sanford, Sena, E. Seeley, Singler, Thirds, Tipton, Tod, M. Tormey, R. Van Mourick, H. Van Mourick, Wile, Witkowsky, G. Winstandley, B. Winstandley, Wagner, Whitmore, Wolffe, Young, Zahm.

JUNIOR DEPARTMENT.

Misses Augustin, M. H. Bachrach, Boos, Bartholomew, M. Burns, Coady, Cowan, Clifford, M. Davis, Dreyer, A. E. Dennison, Fossick, Gilmore, B. Germain, Hickey, L. Holmes, Hammond, C. Kasper, Kelly, Meskill, Mestling, O'Mara, Roesing, E. Shaffer, Scherrer, L. Schaefer, A. Seeley, N. Smyth, Van Liew, Wurzburg, E. Wagner, G. White, Young.

MINIM DEPARTMENT.

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

SCHOOL OF ART AND DESIGN.

HONORABLY MENTIONED.

ELEMENTARY PERSPECTIVE.

2D CLASS—Misses Fitzpatrick, Dempsey, Crane, Kimmell, Bassett, K. Ryan.

3D CLASS—Misses S. Hamilton, E. Dennison, Clifford, Charles, Neimann, E. Wagner, L. Du Bois, Evoy, M. Burns, Tod, Girsch, Hanson, Robbins, M. Scherrer, L. Schaefer, Kinney, L. Kasper, Palmer, K. Hamilton, Mestling, M. Witkowsky, Roesing, E. Murphy, M. Tormey, Fossick, A. McPhillips, Maude Hess.

WORKING IN CRAYON.

1ST CLASS—Miss K. Hurley.

3D CLASS—Miss A. Mullaney.

PAINTING IN WATER COLORS.

1ST CLASS—Miss M. Hurff.

2D CLASS—Miss I. Horner.

OIL PAINTING.

2D CLASS—Miss M. Murphy.

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

GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses E. Dennison, Kimmell, Tipton, Charles, Cohoon, E. Churchill, Adelsperger, Tod, Quinlan, G. Cowan, H. Van Mourick, Black, Galvin, Rizer, Wolff, M. Coleman, Kingsbaker, M. Roberts, Kirley, A. Moynahan, B. Winstandley, Grauman, M. Wagner, Whitmore, K. O'Brien, Hunt, Pengeman, McGuire, McCune, M. Donehue, Fitzsimmons, Margaret Donehue, Cooper, McCormack, Hopkins, A. McPhillips, Sanford, N. Moore, Brady, Kinney, Butler, Crilly, M. Byrnes, McCarthy, Seely, G. Bogart, Robbins, Leahy, Calderwood.

JUNIOR DEPARTMENT.

Misses Clifford, Wagner, B. Davis, M. Davis, Dennison, N. Wurzburg, Holmes, Girsch, Quealy, A. Cowan, Adelsperger, Schaefer, M. Bachrach, Hamilton, Meskill, M. Hickey, Fossick, B. Germain, Seeley, Bartholomew, S. Smyth, N. Smyth, Crandall, Gilmore, M. Cooper, Coady, Augustin, M. Scherrer, Mills, Kasper, McLoughlin, C. Roesing, C. Young.

LOVE of others is the source of all good art. It was love which built our great churches and painted our great pictures and composed our best music. We try to do it by contract now, and fail. The loveliest art is the truest interpretation of the best life, its highest hopes, its noblest ambitions and its deepest adoration. Learn your art with ungrudging patience, teach it with unselfish love, enjoy it with Christian moderation, and practise it for the service of mankind.—*Anon.*