

THE NOTRE DAME SCHOLASTIC.

DISCE · QUASI · SEMPER · VICTURUS ·

· VIVE · QUASI · CRAS · MORITURUS ·

VOL. XXVI.

NOTRE DAME, INDIANA, AUGUST 25, 1892.

No. I.

A Hero's Life.

A saintly priest, chief of a gallant band
Whose thirst for souls the French soil did not slake,
Erst braved the stormy deep to undertake
New labors 'midst the prairie's desert sand.
No hardship could his ardent zeal withstand,
His trust in God no gaunt privation shake.
To crown his work he built for Mary's sake
Fair Notre Dame, the pride of all the land.

May you, dear Founder, long among us dwell,
Preserve your children with a Father's eye,
And guide them safely to their Home above!
When from the belfry tolls your dismal knell,
And you enthronéd sit in Heav'n on high,
Our thoughts to you will soar on wings of love.

J.

Columbus, the Christ-Bearer.

BY MAURICE FRANCIS EGAN, LL. D.

Although many men of our time are delighted when the epithet "broad-minded" is applied to them, yet few realize that it is impossible to deserve it unless they have attained the precious quality of sympathy. Broad-mindedness in historical matters cannot exist without sympathy, and sympathy must depend on knowledge; and without that knowledge, the highest form of broad-mindedness is merely a suspension of judgment. A great historian, Mr. Gardiner, is accused of want of perspective, because he is charitable alike to the just and the unjust. He sees even the personal character of James I., of England, without an attempt at making the veriest fool in Europe utterly odious. The rarity of this quality in a historian ought to be applauded as a new reason for popularity.

Mr. Gardiner knows enough to be sympathetic—to judge a man according to his surroundings and the influences of his time. And that great man who sailed "for the back door of Asia and landed at the front door of America" deserves from us this sympathetic treatment more than any other genius who made an epoch. Voltaire fatally weakened the character of French patriotism when he, shrieking epileptically, pelted Joan of Arc with mud; and we should beware how we encourage that national levity which is rapidly making our wit and humor irreverent or blasphemous by dragging into light the defects of our heroes.

Our judicious writers have treated the life of George Washington with discretion. Surely Christopher Columbus deserves at least equal respect. But when we remember that he not only gave a new world to Castile and Leon, but that this new world was given purely for the honor and glory of the God of the Christians, the indecency of attacks on the character of Columbus seem all the more shocking. One is almost willing to accept Edmund Burke's denunciation of the new order of things, in which a queen is but a woman, and a woman an inferior animal, when one sees that the boast of the broad-minded among us is that the feet of all heroes are clay. Columbus is, then, a mere scientist with an avarice as consuming as that of Dante's she-wolf, and of so vile and hypocritical a character that he devotes himself to an illicit love while he utters the highest Christian sentiments.

English historians have themselves taught us how to value their history. They have shown themselves incapable of projecting their minds beyond the gulf made by the Reformation, and this has biased them fatally. When they try to be sympathetic, they are merely patronizing.

They really believe Schopenhauer when he says, in his compliment to the "scarlet woman," that the Church condoned concubinage until the Reformation made her moral. This insular notion is at the bottom of the attacks on the morality of Columbus. This is the reason why certain writers so persistently cry out that the feet of the prophet, the discoverer, the hero, the Christ-bearer, are of the vilest clay, and that he, tyrant and miser, deserves a place in the boiling blood of Dante's "Inferno." Let us be frank; their darts are aimed at the power that inspired and encouraged Columbus, not at the man himself. It is as if I, or some other Catholic, should strive to show how deleterious Elizabethan Protestantism was by tacking every filthy rag we could find to the spotless escutcheon of Sir Philip Sidney. Short-sighted men will deny this; they are not conscious of it; they do not realize how completely three centuries of Protestantized English literature has cut them off from the sympathetic consideration of what went before. Again, to appreciate the motives of Columbus, one must divest one's self of that feeling for nationalism which has developed only of late. Neither Dante nor Columbus would have hesitated to bring a foreign king into their own country, if the unity of Christendom or the development of the Christian ideal were threatened. Even with Dante—intensest of patriots—Christendom was first, Italy second. Columbus feared only one enemy: and this enemy was not so much a national enemy as an anti-Christian enemy. The Saracens threatened Spain and all Europe; the Turks held the Holy Sepulchre; the Spaniards fought both for Christ and Spain; Columbus, who was not a Spaniard, and who, doubtless, looked on the campaigns of Ferdinand and Isabella with the impatience of a man seeing small things impede the view of a great one, burned devoutly for the salvation of an unknown world of souls and for the treasure of unknown lands, that a new crusade might be undertaken. Spain was interesting to him—only so far as it helped his great project. Portugal had deceived him; he had nothing to expect from Italy; Spain saved from the Moors, would listen with comprehension to his plan for the recovery of the Holy Sepulchre; he appealed to Castile and Aragon. He desired, above all, to add a new world to Christendom, not to the dominion of Isabella.

We must remember—and all veritable history helps us to do this—that Columbus believed that Christ is God more devoutly than he believed in his own existence; the Blessed Virgin, the base on which the mystery of the Incarna-

tion rests, was to him more real than any earthly queen. To save the souls of strange human beings, to make them heirs of the kingdom of heaven by baptism, to have them partake of the Body and Blood of Christ under the form of bread, and to be mystically united with Him, was the chief object Columbus desired. In our time, when faith is as "water unto wine," we give every missionary the benefit of his zeal, and why should we deny it to this man who so often asserts it at a time when the childlike belief of St. Francis d'Assisi was the rule? Did the Madonna appear in a dream to crush one in affliction? It was but natural; had she not suffered, and was she not the Mother? Why should the Lord Jesus cause His statue to come down from the Mother's carved arms and play with other children? If the little children wanted Him badly enough, why should He refuse? He had been a child not so long ago.

"See," cried the Italian woman, pointing to the curling hair of Dante, "there is he who has come through Purgatory; his locks are crisped by the fire!" It was an age of faith, and of reason, too. See how well Columbus reasoned, and how Isabella, one of the most religious women of her time, understood his reasons. But with them both faith was above reason.

Columbus appealed to the Scriptures to support his claim that there was a vast world beyond that mysterious and fearful Atlantic ocean, which the vulgar imagination had so monstrously peopled. His mission was prophesied in Isaias; and not only he, but learned and devout ecclesiastics believed with him. His best friends were the priests; Don Diego de Deza, the Dominican, was the truest of all; without them his case would have been hopeless. Ferdinand was skeptical and prudent; it is hardly possible that he doubted the proofs of the existence of the New World; accumulated so laboriously while the hair of the seer whitened and his heart sickened, they would have made any reasonable man believe; but he counted the cost too closely; he lacked faith; and then came that splendid scene when the queen, Portia-like, with a woman's finer instincts getting the better of her, cried out that she would pawn her jewels. It was not the prudent king, but the chivalrous Santangel who prevented this. Ferdinand was not thinking of glory or of the fate of unknown souls, or of the recovery of the Holy Sepulchre; he was probably calculating that, if his wife's funds ran low in this undertaking, commendable only in rich princes who could afford to think of souls, she might want to borrow of him.

Columbus believed in God and in himself. He offered to share in the expenses of the expedition; he demanded, as well, to be well paid, if he succeeded. He asked much, as he who was sure of himself had a right to do. He would be Admiral of the Ocean and Viceroy of the Indies; he declared that his descendants, on whom the task of regaining the Holy Land might fall, must be equipped to sustain the charge. They should not be beggars, while Spain, strong in the fruits of his work, went on without them to save Palestine. These descendants, of whom he thought with such love and pride, were Don Diego, whose mother had been Doña Philippina Muñiz Perestrello, and Don Fernando, son of his second wife, the calumniated Beatrix Enriquez de Drana. Don Diego left the world for the cloister; Don Fernando wrote an untrustworthy life of his father, and became his heir; they were both pages, through the kindness of Isabella, to the Infante Don Juan.

Columbus had been so far a Herakles, but a patient Herakles; the Fathers of the Council of Salamanca had listened to him and hurled the testimony of David and St. Augustine and many other great authorities at him to show that the world must be flat. He met them, devoutly and simply, with counter-texts. He had a better temper and less pride than Galileo, who certainly must have exasperated his wise friend, Cardinal Bellarmine. There was a moment when it seemed as if the Inquisition—not by any means murderous to men of science—might be obliged to give Columbus pause in his work of interpreting Scripture: but his arguments were too strong, and he was left to follow up his advantage with the court. He had labored twenty-one years to get his world to recognize his idea. It possessed him; it inflamed him; not because he was of that species of scientist, who after having devoted himself for a lifetime to the study of the eye of the beetle, dies regretting that he had not given all his years to the examination of the throat of the humming-bird. Columbus no more labored for the love of science than Shakspeare wrote in order to produce the finest blank verse ever written. Science with this great man was a handmaid of religion. Nor are we to believe that the Dominicans and the Franciscans, at least men like Fra Diego Deza and Fra Juan Perez, supported Columbus because they were anxious to prove that the earth was spherical. It made very little difference to the queen and her confessors. "And they shall come and see My glory," and "I will send them that shall be

saved to the Gentiles into the sea; . . . to the islands afar off, to them that have not heard of Me, and have not seen My glory." These texts were more to them than the proving of any scientific theory; for the words of Christ were living and real. There was only one man among them all whose scientific motive almost equalled his zeal for the faith. This was the learned astronomer, Fra Antonio de la Marchena—a different man from Fra Juan Perez de la Marchena, Columbus's later friend—who was the only man who had always been as Queen Isabella said, of his "way of thinking."

The caravels equipped at Palos were so unseaworthy, judged by the dangers of the Atlantic, that no crew in our time would have trusted in them. The people of Palos disliked this foreigner, Columbus. No man of Palos, except the Pinzons, ancient mariners, sympathized with him in his hopes. The populace overrated the risks of the voyage; the court, fortunately for Columbus, underrated them. The Admiral's own ships and his crew were not such as to inspire confidence. His friends, the friars, had somewhat calmed the popular feeling against the expedition; but ungrateful Palos never approved of it until it made her famous.

—It was faith that saved Columbus. It was faith that made him true to his purpose during those long waiting years—not mere human faith in the things of sight, in those concrete evidences of the strange, unknown world which the billows of the sea had brought, but a stronger belief that God, and His Mother, for whom the *Santa Maria* was named, and St. Michael, who had conquered the demon, and St. George who had vanquished worse monsters than those of the Atlantic, were with him for the salvation of souls and the recovery of the Holy Sepulchre. He was a man in a million—an apostle, a prophet, a seer; like Dante, a Christian giant overtopping the world. To understand him we must revise Prescott and Irving with Roselly de Lorgnes and Tarducci. We must divest ourselves of the modern way of looking at things. To the world in which Columbus lived—and there were not too many even then at that spiritual altitude—life was the vestibule of a more glorious life. He raised his hand and touched the wounded hand of Christ; for his Lord was not vague or far from him. To get near to Columbus one must understand something of the mysticism of St. Francis d'Assisi, of St. Teresa, of Dante. Failing this our modern literary embroiderers strive to add romance to the life of a man who needs no such illegiti-

mate additions by misinterpreting facts and pretending that the gravest and serenest, the purest and most religious man of his time openly proclaimed that the mother of his son, Don Fernando, was not his wife. He wanted gold, it is true; and he got it—for Spain. If he had foreseen that this gold was not to make Palestine Christian, but to change the chivalrous Don Quixote to an arrogant and avaricious hidalgo, his caravels would never have set sail from Palos, nor would the most valiant woman of her time have been moved to offer her jewels for the redemption of men and the glory of Castile.—*N. Y. Independent.*

O Why?

[From the German of Franz Albert Muth.]

The rose in fairness bloweth
When all things quiet lie;
Though, as it sweetly gloweth,
It asks, mayhap, "O why?"

Long mute in some dark valley
The nightingale doth sigh;
But soon its sweet notes rally—
It asks not long "O why?"

And when our hearts, warm-glowing,
In happy muteness lie,
With joy and song o'er-flowing,
Who asks "O why? O why?"

A. B.

The Development of the Novel.

The process of differentiation is as marked in literature as it is in the kingdom of nature. When the climate of a region is changed by an upheaval or sinking of the earth's crust, the plants of that region differentiate cells which are adapted to the change of climate. The cells in a root are unlike those in a stem, because they perform different functions. So as the tastes, opinions and customs of a nation change, forms of literary works are differentiated to suit the demands of the people.

The increase of the reading public, the development in man's individuality, and the attempt to depart from dramatic limitations have developed the modern novel out of the Elizabethan drama. Fiction has long existed; but the novel is of recent birth. It is the freest and most elastic form of literature. One can well say, with Emerson, that "the novel is a frolic of the imagination." "The imagination infuses a certain volatility and intoxication" into it. The

drama suggests character, while the novel describes a man. Both develop a story, not through plot alone, but through character. Neither are they written merely for amusement, but both are products of art. The novel narrates events and also depicts character, and in this it differs from ordinary narrative fiction. The early romances dealt only with persons of high birth, and with the supernatural. The modern novel portrays characters of humble birth as well as princes.

The classic English novel began with Richardson in 1740. It has been pointed out as a remarkable coincidence that Sir Isaac Newton, the first great modern scientist; Bach, the first modern musician, and Richardson, the first novelist, were all born within fifty years of one another.

Smollett, Sterne, Fielding and Goldsmith closely followed Richardson as novelists. No field of literature furnishes more numerous or various ways for a writer to display his ability. The pages of the great novelists sting with satire, cut with sarcasm, sparkle with good-natured humor, stimulate with profound philosophy, astonish the suggestion of scientific phenomena, or please by interweaving historical events into the plot of the story. These qualities, together with their fidelity to nature, and a pure style, give to many novels a perpetual charm. Some novels possessing these different qualifications are "The Vicar of Wakefield," "Ivanhoe," "David Copperfield," "The Newcomes," and "Eugene Aram."

There are two classes of novelists: the realists and the idealists. Idealism is the interpretation of nature by the mind. Realism is nature interpreted by the senses. William Dean Howells, the most popular American realist, has given to all his works a moral sentiment. Modern French realists are exceedingly immoral and sensual.

After reading a work of fiction, if one remembers the characters, the work is a novel; but if the incidents are remembered, the work belongs to some other class of fiction. The novel is a good one when the characters produce in the mind the effect of real human beings. If the characters do not appear human, the work is not successful as a novel.

At the present time the novel is the most popular form of literature. This popularity can be well accounted for when we remember that the novel has passed through the masterly hands of Goldsmith, Scott, Thackeray, Dickens, Bulwer and George Eliot. The minds of all, in every rank and condition of society, are

familiar with this form of literature. The standard novel is a good educator; but there is no more fatal pest to the human mind than the low, sensual dime novel, which is not only immoral, but is almost invariably written in a wretched style.

Unfortunately, vice as well as virtue makes use of the novel, so that the moral influences produced by such men as Thackeray and Dickens are counteracted by those works whose chief characteristic is that of immorality.

C. B. DECHANT.

Electricity.

A great speaker has said that electricity will revolutionize the commercial world. In saying this, he but echoed the remarks of thousands, who, while knowing very little of the subject, still are conscious of its great power. When steam was employed to drive locomotives and ships, every one thought that the climax had been reached and that nothing more could be desired. To what uses will not electricity be put? Ambitious novelists find a new field open to their view when they gaze upon the power and great uses of the coming force. They need not puzzle their minds for inspirations when they can allow their imagination to run rampant in the unexplored prairies of electricity.

Although great advances have been made in the study of electricity within the past twenty years, it is now practically in its infancy. What great results will repay its investigators are matters of conjecture.

In dealing with a subject like this, the magnitude of which fairly appals us, we are but too painfully conscious of our own weakness. But we will endeavor to treat, as briefly as possible, the force which is sure to perform wonders. Many different views have been entertained regarding the nature of electricity, but notwithstanding the multiplicity of electrical inventions and discoveries and their numerous practical applications, the problem of the real nature of electricity remains unsolved. Recent experiments, however, have shown quite conclusively that electricity, like light, heat and sound, is a phenomenon of wave motion.

Laws governing the various manifestations have been discovered, so that, knowing the conditions of its production and use, results can be determined with certainty. Most physicists agree in dividing the subject of electricity

into three kinds: Magnetism, Frictional and Dynamical.

To develop these three kinds individually, would probably necessitate volumes, and consequently it is intended merely to treat of the last kind, namely, Dynamical, since the other kinds of electricity are concerned for the most part about theory, while the latter puts these theories into practice; and it is then with the application only that we are concerned. Without doubt, the most important application of the electrical force to mechanical arts and commerce is that of the telegraph.

Many forms have been invented and improved upon, but four things are essentially necessary for the telegraph: (1) a voltaic battery for generating a current; (2) a circuit composed of insulated metal connecting the two places; (3) a key which is used for communicating purposes; (4) a receiver at the other end. Since the first form, many others have been invented with real or fancied improvements. Among them all, Morse's Telegraph, which records dispatches by printing them on paper, is very popular. To mention all the instruments and accompanying parts to a telegraph machine would be a useless task. We intend to speak only of a few important machines by means of which the science of electricity and electrical engineering has become what it now is. Next in importance to the telegraph is the telephone, the function of which is too well known to everyone to require description. Many improvements have been added of late years, and in the commercial world, especially, it is invaluable.

There are a number of restraints for inducing electricity and changing low potential into high potential, such as the induction coil, and Ruhmkorff's coil.

We have so far spoken of electricity merely as a force used in communication between places far distant. It has three other important uses, namely, as a motor, as a means of heating and lighting. It is the general opinion that an electrical motor is an expensive affair and decidedly complicated. Doubtless, some of them are so; but a motor can be made with very little trouble and expense. The electrical motor has at present almost driven the steam engine out of use. It is far less bothersome, and requires not half so much attention. It is more economical, both as to fuel and time, for the fuel amounts to almost nothing, and the time used in firing up an engine is saved.

We come now to speak of the dynamo, which has practically succeeded the old gas apparatus

used for lighting purposes. This is probably the best known of electrical machines, for its universal application in all business and residence houses has won for it its well-deserved popularity. Any electrical catalogue will show the number of lamps heated by the dynamos of various sizes. Broadly speaking, there are but two systems of electrical illumination—the arc and the incandescent.

The arc system had for its discoverer Sir Humphrey Davy who, in the year 1809, discovered that when two carbon points, joined to the terminals of a powerful battery, were brought in contact and separated a short distance, a flame was produced between the two points, and the ends of the carbons became incandescent, emitting an intense white light. The arc light is used more especially in street lighting or in large open areas.

Although the incandescent system was studied thoroughly, Mr. Thomas Edison was the first to produce a system really practical and commercially successful for lighting. This system has met with approval in business houses, theatres and drawing-rooms.

It sometimes becomes necessary to have electric light on some moving machine, such as railway cars or small steamboats. In this case the dynamo method cannot be used, and there we find a system that will satisfy our case in all details, both for lighting and motor uses. This is the Storage Battery System.

By this system one can avail himself of the reserve of electrical energy, and there is no dependence on machines of any sort. Finally electricity is used for heating purposes; connected with this, it is used for welding purposes. Furthermore we find it used in electrotyping and Lantern projection. In electrotyping it has achieved an importance scarcely creditable for so short a time. Lastly, we find that most scientists—I might as well say all—rate electricity one of the indispensables of a physical or chemical laboratory. It is, without doubt, the force and study of the future.

D. E. CARTIER.

Density.

A proper treatment of the subject of density requires a separate consideration of its two divisions, namely, absolute and relative. Absolute density, to which the general name density is usually given, is defined to be the quantity of mass in a unit of volume of a substance. Consequently its value is expressed by the ratio of the mass to its volume. From this we see

that the process of determining absolute density is reduced to a mode of finding mass and dimensions, thence volume. This deduction is well illustrated in the case of the heavenly bodies, whose dimensions are obtained by means of observations made with the heliometer, micrometer, etc., the distances being either known or computed, and whose masses are found by taking into account the perturbations they produce, or by making use of the period and distance of a satellite from the primary, when the latter has such an attendant.

Relative density, commonly known as specific gravity, on the other hand, is quite different, its value being dependent not only upon the mass of the body itself, but also upon the mass of an equal volume of air or water, taken as the standard, or removing the common divisor, that is the acceleration of gravity. The specific gravity of a substance is equivalent to the ratio existing between a given quantity of that substance and the weight of an equal volume of air or water. Naturally this class embraces three subdivisions, in accordance with the form or condition of the body, whether solid, liquid or gaseous, water being taken as the standard for the two former, and air for the latter.

Probably there is no subject in experimental physics so essentially simple which has undergone greater modifications, so far as regards the means of determination, than has specific gravity. It is also a singular fact that while it is possible, with the delicately constructed instruments of modern times, by exercising extreme caution, and proceeding methodically, to ascertain within a very small fraction the relative density of solids and liquids, particularly rough weighings—instruments principally remarkable for age and simplicity are made to furnish results differing from these by less than one half. For example, Mohr's balance, one of the most perfect of recent instruments, gave in one instance as a result eleven and nine-tenths for the specific gravity of lead, while Archimedes' balance, sufficiently described by stating that it is nothing more than an ordinary pair of small scales, furnished a value of eleven and six-tenths. The correct result, according to Stewart's and Gee's physics, is a quantity varying between eleven and seven hundredths and eleven and four-tenths. Hence from this single experiment our conclusion must favor the simpler balance as compared with the more complicated one. But when we consider that the modern medium has every advantage which the ancient one can offer, together with many appliances designed not only for convenience but also for greater preciseness, we judge that our conclusion, while justified in this particular case, must be a source of error. This much, however, is certain that the process is in itself essentially simple, and that refined accuracy only demands improvements tending to remove the slight, well-nigh imperceptible defects.

Hydrometers and specific gravity bottles, together with the balances already mentioned, are the means commonly used for the verification of specific gravity of solids and liquids. "Hydrometers are of two classes: (1) those of constant volume, (2) those of constant weight." As an example of the first class we may describe Nicholson's hydrometer. It consists of a hollow cylinder, to one end of which is attached a basket, while the other supports a scale pan. If the body to be experimented upon is a liquid, the hydrometer is placed in a vessel containing this liquid, and sunk until a certain mark made upon the rod supporting the scale pan reaches the surface of the water. The sinking is effected by means of weights placed upon the scale pan. The apparatus is then transferred to a vessel of water and the operation is repeated, the weights here being greater or less than in the former case, according as the density of the liquid is less or greater than that of water. The ratio of the first weight, plus that of the hydrometer to the second, plus the hydrometer, equals the specific gravity. The second class of hydrometers enables us to obtain the result by a single immersion, for the relative density is read off immediately by noting the height to which the mercury ascends in the glass tube, which is graduated harmonically. So much for the specific gravity of liquids by means of hydrometers. Let us now consider the application of these instruments to solids. Evidently only the first class are here used and the operation is not a difficult one. First, it is required to find what weight will sink the hydrometer to the same depth as in the case of liquids, then the solid to be examined is placed upon the scale pan, and the difference between the weight, which must now be added, and the constant weight first found gives the weight of the body in air. The body is next placed in the basket, which is, of course, under water, and the difference between the weight on the scale pan needed to sink the cylinder and the constant weight equals the weight of the body in water. The formula being applied, the result is obtained.

The specific gravity bottle is merely an ordinary flask, to which a glass stopper is attached variable in size and form. The weight of the flask is first ascertained, then its weights when filled with water and the liquid experimented upon are noted. These weighings furnish all the data requisite for calculation, and it is only necessary to see that the bottle is clean and dry, and the water and liquid are of the same temperature. In fact, temperature plays an important part in density investigations where extreme accuracy is desired. For results must then be reduced to a standard temperature, namely, thirty-two degrees F., except for water, whose standard is thirty-nine and two-tenths F., according to French physicists. Pressure also affects results in a greater or less degree, and it is customary in

France to remodel observations for a standard pressure of twenty-nine and nine hundred and twenty-two thousandth inches, while in our own country thirty inches or the height of the barometer at sea-level is the criterion. In the great majority of cases, however, temperature and pressure can be entirely disregarded without materially affecting the result. And where close approximations only are desired it is usual to adopt those means least influenced by variations in temperatures and pressure, so that the labor of correction may be avoided.

As introduction to the subject of gases we may state that their determination is by no means easy. There are six recognized methods for finding the density of gases. First and simplest, direct relative weighings of equal volumes of air and gas; second, "the method of Dumas; third, the method of Gay Lussac; fourth, the method of Hofmann; fifth, the methods of Victor and Carl Meyer; sixth, Regnault's methods."

Space will not permit a lengthy description of each of these methods, hence only a brief outline of one or two will be attempted. As we have stated, the first way is the simplest since it is without the modifications of the others. However, it, at best, is approximate, as subsequent details will show. Two globes of equal size and weight, having air-tight coverings fitted with stop cocks, are selected and are exhausted of air by means of an air pump. They are then weighed and should exactly balance each other. One is filled with dry, pure air, and the other with the gas, and the weight of each globe is taken. The difference in the weight of the globe when filled with air and when exhausted is just equal to the weight of the air, while the difference between the weights of the globe when filled with gas and when exhausted, equals the weight of the gas. The ratio of the weight of the gas to the weight of the equal volume of air expresses the relative density of the gas in question. In theory such an experiment appears easy and direct; in practice, though, many difficulties present themselves. In the first place it is impossible, with the instruments now known, to thoroughly exhaust the globes; then in filling extreme care is requisite in order that the proper quantity of gas may be introduced into the globe and that none shall thereafter escape. Also the weights are necessarily comparatively small, consequently slight errors in the experiment will be magnified in the result. Temperature and pressure are here more important. Regnault's method is essentially the same as the one described, it is, in fact, but a more perfect form of the above.

We are enabled to conclude from the foregoing brief and imperfect observations that specific gravity is a subject highly interesting to the student of physics, and one which admits of development; for though, since Archimede's time, great progress has been made, perfection is not yet reached.

C. A. MURPHY.

NOTRE DAME SCHOLASTIC.

Notre Dame, August 25, 1892.

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

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

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

—The opening of the classes will take place on September 6. The authorities expect that all the students will be present on that day.

—It is never too late to rectify a mistake. A few weeks ago attention was called to a clerical error, in consequence of which, Mr. F. Neef was deprived of a class distinction and the same conferred upon another. As soon as discovered, all due reparation for the error was made.

—Many an enlightened American will fondly hope that Hon. Andrew D. White, ex-President of Cornell University, will take with him to Russia the rest of his "Chapters on the Warfare Between Religion and Science." Such an act would be a relief to his fellow-citizens, and possibly the czar might prefer to have the first peep at what is left.

—Very Rev. Father General Sorin has been very ill during the last few days. The fatigue incidental to presiding over the deliberations of the General Chapter of the Congregation no doubt led to his weak condition; but, thanks to the best of care and attention, he is now happily out of danger, and may soon again be on the way to recovery.

—With this number we begin the twenty-sixth volume of the SCHOLASTIC. The present issue is sent to all our former subscribers with the hope that they will continue the kind patronage which has tended to secure such a successful career for our college paper. We shall be gratified, indeed, to receive due notification from these old friends that they are still, so to speak, with us, and make the acquaintance of many a new supporter of the SCHOLASTIC.

—The school children throughout the United States will observe with fitting exercises Columbus' Day on Oct. 21. It is proposed to decorate them on the occasion with appropriate badges, the design of which has been already approved by the executive committee. As far as the patriotic character of the badge is concerned no question can be raised. It forms an American flag surmounted by an eagle. But the central picture, representing the landing of Columbus, is essentially defective, inasmuch as the planting of the cross, with which the great discoverer signalized his landing upon the shores of the new world is completely ignored. The designer might have profited by the following extract from the sketch of Columbus in the *August Century* (italics ours):

"Columbus donned his richest apparel, flung upon his shoulders a cloak of rosy purple, grasped in one hand the sword of combat, *in the other the Redeemer's cross*, and, standing beneath the sovereign banner, spread like a canopy above his head, and gold-embroidered with the royal initials and the Castilian crown, he assembled all the chief comrades of his voyage about him as in a peerless court pageant. Then, disembarking, he knelt upon the land, raised his eyes heavenward, and, with uplifted arms, joined with his followers in a *Te Deum*."

—The General Chapter of the Congregation of the Holy Cross assembled at Notre Dame on the 15th inst., and held its sessions during the week. The deliberations were presided over by the Very Rev. Father Sorin, Superior-General of the Congregation. The members were as follows: Very Rev. A. Granger, First

Assistant-General, Superior at Notre Dame; Rev. T. E. Walsh, Second Assistant-General, President of Notre Dame University; Very Rev. P. Franciscus, Procurator-General, residing at Santa Brigitta, Rome; Very Rev. Wm. Corby, Provincial of the Congregation in the United States; Very Rev. P. Beaudet, Provincial of the Congregation in Canada; Rev. M. Lemarié, representing the Provincial in France; Rev. G. Français, Superior of the College of Sainte-Croix, Neuilly, near Paris; Rev. A. Dion, Superior of the College of St. Laurent, Montreal; Rev. P. W. Condon, Watertown, Wis.; Rev. D. E. Hudson, Notre Dame; and Rev. A. Roy, Canada, elected members: Bro. Edward, General Steward and Treasurer; and Bro. John Chrysostom, Assistant-General, Notre Dame: Bros. Ernest and Leontien, Delegates from France; Brothers Marcellinus, Marcellus and Gabriel, Notre Dame; Brothers Godfroi and Evaristus, Canada. The provinces in India could not be represented by delegates, but the Rt. Rev. Mgr. Louage, C.S.C., sent an elaborate report enlightening the Chapter on the state of the Indian missions.

The Feast of the Assumption.

Last Monday, August 15, was a day of unusual festivity at Notre Dame. Ever since the time when the Very Rev. Father General Sorin founded his far-famed University the Feast of Our Lady's Assumption is, each recurring year, celebrated here in a manner befitting such a great holyday. But the magnificence of this year's solemnity was second only to the celebration of the venerable Founder's Golden Jubilee. At 5 o'clock a. m., the Rev. Master of Novices, at the oratory of the Novitiate, invested five Seminarians—Messrs. J. Ready, T. Crumley, M. Lauth, J. O'Rourke, and A. Kehoe—with the cassock; whilst four other postulants received the habit of the Brothers of Holy Cross at his hands. The following are the names which the new Brothers bear in religion: Mr. James Murphy, Bro. Vincent; Mr. Cynthius Beggs, Bro. Osmund; Mr. Michael Faber, Bro. Florence; Mr. Patrick Holland, Bro. Edwin.

Towards 10.30 a. m. the pilgrims from Kalamazoo, Jackson, Dowagiac and Battle Creek arrived in grand procession to the number of two thousand, and Solemn High Mass was then sung. The artistic rendition by the choir of Kalamazoo, of the many pieces which made up the programme, added greatly to the splendor of the occasion. The church, though of immense

size, did not hold all who wished to attend at the Divine Sacrifice. The nave, the aisles, the side-chapels—every corner of the extensive structure—were crowded, and hundreds could not be accommodated with seats. The Rev. S. Fitte delivered an eloquent sermon appropriate to the feast, in which he dwelt on the glories of the Blessed Virgin, and proclaimed her praises in most enthusiastic terms.

In the afternoon a procession in honor of the Mother of God took place. Thousands of devoted children of Mary followed in the train of their Queen, chanting hymns and reciting fervent prayers. The procession was headed by the Cross, the emblem of salvation; then came successively the acolytes, the students of the seminary, the novices, the Professed Brothers, four salvatorists bearing a richly ornamented statue of the Blessed Virgin, the choir, the clergy, the Sisters of Holy Cross, and a large throng of pilgrims and parishioners. Numerous triumphal arches had been previously erected, the roads were strewn with pretty flowers of white and blue, and banners of all sorts were flying in the air. As the magnificent *cortège* wound its slow length along the picturesque banks of St. Joseph's Lake it presented a sight truly sublime. When the procession approached the novitiate, the eyes of all were riveted upon a particularly elaborate arch and a repository whose beauty beggars description. Charming flowers of every kind were grouped on and around this lovely altar, upon which stood enthroned a pretty statue of the Queen of virgins. The decorations of the arch as well as of the repository were the work of Bros. Julian and Osmund, whose good taste in such things is well known to all at Notre Dame. After the procession had re-entered the church, Benediction of the Most Holy Sacrament was given, a fitting close to the solemnities of the day. When the services were over, the Rev. Dean O'Brien, the esteemed pastor of Kalamazoo, presented to Notre Dame a beautiful silk flag of the United States, and in a few well-chosen words gave utterance to the sentiments which had prompted his flock to bestow this mark of affection on the place of their annual pilgrimage. At the close of this address the Rev. President Walsh arose and, in a few well-chosen words, thanked the generous donors, and, in accepting their gift, spoke in glowing words of the long and warm friendship between Kalamazoo and Notre Dame, a friendship dating back to the first years of Notre Dame when the venerable Father Sorin, whilst laying the foundation and directing the progress of a great

seat of religion and education, did not spare himself in attending to the spiritual wants of the people for miles around in Indiana and Michigan, and amongst those who received his ministrations were the people of the parishes represented in the present pilgrimage. Father Walsh complimented them upon the beautiful form their gift had taken, typifying, as it did, the union that should ever exist between religion and patriotism, and showing that they were imbued with the true Catholic spirit; that next to the love of God the love of country should beat high in the heart of every citizen.

As soon as he had finished, the organ pealed forth in mighty strains, and from the lips of every worshipper came the joyful notes of the *Te Deum*. Then the multitude scattered, and as night closed on, Notre Dame, the scene of so much solemnity during the day, was wrapped in the mournful shroud of a dead silence. But the occasion will long be remembered by all who witnessed it, and the recollection of it will ever bring up cheerful images before their minds.

The Spirit of Freedom.

In the wide range of philosophy and history there is nothing more pleasing, nothing more instructive, than to trace the progress and influence of the spirit of freedom. In every land that ever rose to greatness, in every land that ever took a place among the nations, there lived the spirit of freedom. Speak of Greece—the Greece of old,—speak of Marathon and Thermopylæ; speak of Miltiades and his noble ten thousand; speak of Leonidas and the brave three hundred who died like heroes for their country—speak of these, I say, and tell me what made them sacrifice their lives in defence of a noble cause if not the spirit of freedom?

Talk of Rome—the Rome of old—and can you forget the valor and the bravery of the Horatii and of Scævola? Speak of these, and say was not the fire that burned within them the spirit of freedom?

Then go to France—brave, gallant France—and say why does she still maintain her place among the nations. Is it not because the spirit of freedom still finds a home on Frankish soil? It may be said that the French disgraced their country by their deeds in the great Revolution. That is true; but the people were driven to madness by misgovernment and demagogues. Despair had ceased to be quiescent; it started up in wildness from its lair and shook its Gor-

gon locks in deadly anger; it ceased to wail; it rushed for vengeance; and freedom, for the time, was crushed by the power of destruction.

Through the telescope of history, watch the spirit of freedom rise as the Feudal System fell. As the one rose and the other fell, a flood of glory and of genius burst upon the world. The high-bred oppression of chivalry lost half its strength, and its high-souled courtesy remained. In literature the romantic battled with the classic; philosophy poured forth the accumulated wisdom of ages; learning leaped from its couch of death, and poetry broke upon the enraptured ear like the music of the spheres; fiction raised the heart of man to ecstasy by its enchantment; religion was still the ruling power of the human heart. Men began to know their rights, and gather courage to maintain them. Rulers were no longer gods, and people were fast becoming men. With the swell of a mighty ocean, commerce enlarged her boundaries; capital increased its enterprise, and independence kept on a level with the rising civilization. What caused this silent revolution in the history of the world, if not the spirit of freedom?

The spirit of freedom dwells in every land and rules the destinies of every people. What, may I ask, raised the sword of Wallace on the heathered hills of Scotland? What buoyed up the heart of the Maid of Orleans to lead the serried columns of her countrymen to battle and to victory? What makes the names of Hampden, Russell and Algernon Sidney the watchwords for all Englishmen who love liberty? What nerved the three hundred martyrs of the Belgian Revolution to march with undaunted valor into the jaws of death that their lives might be a holocaust for the liberty of their country? What raised the sword of William Tell to cut to pieces the White Eagle of Vienna and throw it bleeding on the rocks of Uri? What made the Tyrolese march beneath the banner of Andreas Hofer to die as martyrs for their country at the walls of Mantua? What has been the spark that set on fire the souls of the patriots who have lived and died for the cause of Ireland? What has been the power that drove the Irish on against a mighty foe in that battle of more than seven centuries? What made our own gigantic nation start from the waters of the blue Atlantic? What made her rise from the attitude of a dependent colony to the dignity of a great republic, now the admiration of mankind? What, I say, has made any man or any nation great, but that God-like gift—the spirit of freedom.

HUGH O'NEILL.

Obituary.

—Rev. James French, C.S.C., was summoned to St. Joseph, Missouri, a few weeks ago, to attend the last moments of his mother, whose Christian death was his consolation, as her life had been the edification of all her friends and relatives. May she rest in peace!

—One day last month the sad news reached Notre Dame of the untimely death of WILLIAM GILPIN—the son of ex-Governor Gilpin, of Denver, Colorado. He met his end through a terrible fall from a height in the Platte Cañon. His was a most lovable character, and during his stay at Notre Dame he was the favorite with students and Professors. At the funeral services in Denver, Father O’Ryan delivered a masterly discourse called forth by the grand example of youthful virtue constantly portrayed by the deceased. And the thought of this must ever be a consolation to the bereaved parents, to whom friends at Notre Dame extend their sympathy in this hour of trial.

Personals.

—Mr. Joseph Grever, '86, of Cincinnati, is now enjoying a tour through Germany and Switzerland.

—Rev. M. Lauth, C. S. C., has returned from Austin, Texas, to engage in missionary work at Notre Dame.

—Rev. Dean M. Keating, Ottawa, Ill., and Rev. D. Crowe, Utica, Ill., were welcome visitors during the vacation.

—Rev. James French will continue his successful direction of Holy Cross Seminary, as all his present and future subjects will be glad to know.

—Very Rev. Father General, accompanied by Rev. J. Zahm and Bro. Columba, returned on the 12th inst., after a few weeks' sojourn at Nantucket, Mass.

—We were pleased to meet, during the past week, the Rev. Dean Condon, C. S. C., Rev. J. O’Keefe, C. S. C., Watertown, Wis.; Rev. J. M. Toohey, C. S. C., Academy, Ind.

—Bro. Marcellinus, C. S. C., for a number of years the genial Dean of the Commercial Department at Notre Dame, has been appointed Superior of St. Columbkille’s School, Chicago.

—Rev. J. Coleman, C. S. C., has been transferred from the Assistant Pastorate of St. Bernard’s, Watertown, to the same position at St. Mary’s Church, Austin, Texas. He is succeeded at Watertown by the Rev. J. Malloy, C. S. C.

—Rev. A. Morrissey has for the past month taken charge of St. Patrick’s Church, Fort Wayne, in the absence of the Pastor, the Rev.

J. F. Delaney. Father Morrissey will return in a few days and, as the boys will be glad to know, will resume business at the old stand in the office of the Director of Studies.

—Very Rev. Provincial Corby was elected First Assistant-General by the General Chapter of the Order of Holy Cross, held recently at Notre Dame. Father Corby, however, still retains his former position, and will, it is hoped, continue for many years his successful administration of the Community in the United States.

—Among the visitors whom we had the pleasure to welcome at Notre Dame during the past week was Mr. John M. Schenden, of Milwaukee, Wis. Mr. Schenden has the happy faculty of making friends wherever he goes; and his stay with us proved to be a continual source of pleasure to all who made his acquaintance.

—Father Zahm, C. S. C., has done a good service in defending, in the *American Ecclesiastical Review*, the character of Bishop Zumarrago, the first prelate of the City of Mexico, from the calumnies that have been so often printed by non-Catholic Mexican tourists of his administration. Father Zahm proves conclusively that the statements that this prelate destroyed many of the old Aztec monuments are entirely baseless.—*Boston Republic*.

—Rev. S. Fitte, C. S. C., has resigned his office of Master of Novices at Notre Dame to assume the chair of Latin literature, in addition to his classes of Philosophy in the University. This action, needless to say, is deeply regretted by all who were privileged during the past two years to be directed by him in the School of Religion beyond the lake. But the advanced students of the University will rejoice at the prospect of a more extended enjoyment of the attainments of Father Fitte’s gifted mind. He will be succeeded in the Novitiate, by the Rev. William Connor, C. S. C., who during the past year so ably fulfilled the duties of Assistant-Prefect of Religion in the University.

—The first session of the Catholic Summer School in New London closes this week in a satisfactory way. The course of instruction has been excellent; the themes of study had been well chosen: the large staff of professors have striven faithfully in the school’s service, and we cannot doubt that the whole body of students have been benefited by the instruction given to them in philosophy, science, and literature. We may suggest that it would be worth while to publish in book form the various courses of lectures that have been delivered at New London, and we are sure that the volume would be useful to a large number of people. We are confident that everyone of the lecturers will agree with us when we say that there could be no more choice chapters in such a volume than those giving the lectures upon Shakspeare and his plays by Dr. Maurice Francis Egan of Notre Dame University, in Indiana. Dr. Egan

not only charmed his hearers at the Summer School, but he propounded ideas about the plays and their author that would surely be found instructive by every Shakspearean scholar.
—*N. Y. Sun.*

Local Items.

- Vol. XXVI.
- Here we are.
- Paper is scarce.
- Get onto the silk hats.
- The Count killed a "leettle beastie."
- All the campuses look very inviting.
- St. Edward's Park is at its best at present.
- Now, you boy, yer! Well now! Let it hop!
- That's like shooting fish in the pan-handle.
- Is—there—any—coffee—out—there—says Tim.
- B. F., of the "job" office, is a promising youth.
- Say, Cass, what about that skull of "Pokee huntas"?
- "*Fam multibus vicibus locutus sum de istibus creaturibus.*"
- For information about Barnum's Circus apply to B. H.
- The "Parson" is still dispensing literature at the old stand.
- The fiery, untamed steeds of the mail man took a trip by themselves.
- The Prof. of Horticulture reports a very pleasant time in Chicago.
- M. J. C. looks like a Chinese mandarin with his new-sprouting mustache.
- B. J., who tends the *Ave Maria* mail has a very tired expression lately.
- The battle-scarred hero is still explaining how he fought with Clive in India.
- The portly shadow of the proprietor of the trunk-room is among us once more.
- B. A., of the *Ave Maria* Office, is posing as candidate for canvasser to Ireland.
- Diggy is a full-fledged professor. He is private tutor to "The Pony Express."
- Professors Ewing and Neil were welcome visitors to the University during the week.
- The "princes" are trying to outdo Barnum, and have a clown who is a howling success.
- The fishing smack belonging to B. J. has a cable large enough for an Atlantic liner.
- By the aid of numerous flags the caution "keep off the grass" was seen and obeyed.
- Bro. Fabian, the "boss" canvasser, is sojourning with his aunt in Walkerton, Ind.
- The "princes" declare they have a stalwart warrior in B. D. He is such a *strapping* fellow.
- The ghost of 'amlet is very musical since it invested in a hand organ, *alias*, a music box.
- The man with the big heart but small body

is just as agreeable in his new as in his old job.

—Rome howled when the heirs apparent to the thrones of Carroll Hall got left on ice-cream.

—It is rumored that a sign bearing the ancient legend "Move on" will be hung over the Junior pantry.

—Joe, the tenor soloist, has made arrangements to sing in Cincinnati during the coming season.

—Lost, stray, or stolen—one cat attached to a can. Finder will please return to Senior refectory.

—The boy in the blue jeans that haunts the front lawn is very industrious. He has lazy-boriorous duties.

—The genial Secretary of the *Ave Maria* Bro. Jacob, has started on a well-earned four weeks' vacation.

—Our portly weather-prophet still roameth about the lake, telling people that the sun will shine *if it doesn't rain*.

—That typo and denizen picnic has not been brought to a glorious end as yet; but hope it will in the near future.

—The old armor in the library was very interesting to the pilgrims. Wonder if they didn't hear some queer things.

—Why should there be a lock on that fishing craft? It ought to be safe, as it draws fourteen feet of water at anchor.

—Danny showed up for every meal; but as they did not come more than three times a day, he left us—poor Danny!

—The "Old Vet" and "The Pony Express" had a duel with broom handles. The Vet was slightly injured in his dignity.

—Mr. P. A. Tree will devote all his energies to the difficult task of civilizing the savage South during the ensuing year.

—The walks round the buildings have been greatly improved and enlarged during the last few weeks; *so keep off the grass!*

—On inquiring of the genial Moik, of local fame, how the world treated him, he said, with that cute accent: "The dag's ded."

—B. H., the Juniors' Prefect, showed that he appreciated a joke by the way he laughed at the cat. Good B. B. didn't see him.

—Shades of Baron Munchausen listen to this: The boys in Malta dive 300 feet and stay under half an hour! Tell us another.

—B. M. will spend the ensuing year in the World's Fair City and of his old First Grammar "He wot not, neither do he reck."

—Bro. Hilarion, of the Brownsons, says the "Carrolls will not defeat the Brownsons this year." Carrollites, "smother them again."

—For the first time in the history of the boat-house the second story will be occupied this winter by that mammoth fishing craft.

—Several members of the Faculty have returned from vacation and appear to have greatly recruited their health.

—The carpenters engaged on the church say, the most tedious part being over, the observer will be able to *see* what will be added in future.

—According to all indications there will be an increased attendance in the various departments of the University during the coming year.

—B. H. and A. were not altogether unsuccessful in their hunting expedition this vacation; they captured, all told, one snipe and two bullfinches.

—Freak fell out of bed the other evening, and would have fallen into an assassin's hands, had not his stentorian voice summoned assistance.

—Owing to a misunderstanding, the advertising pages of this issue were printed last week; hence the difference in the dates of publication.

—B. F., late of the *Ave Maria* Office, will devote the coming year to the grand work of instilling knowledge into the youth of Ottawa—somewhere.

—During the present week the priests of the diocese are engaged in the exercises of their biennial retreat. The sermons are preached by the Rev. F. Schwartz, C. SS. R.

—Bro. Lawrence has received a large invoice of base-ball and other athletic uniforms. He is thus enabled to uniform eleven nines instead of four as formerly. Wonderful developments are expected.

—Notre Dame to Neuilly, greeting: Fathers Français, Lemarié, Bros. Leontien and Ernest do not wish to go back. Père Turmel, et vous autres bons confrères que le pauvre Rédacteur a été privilégié de rencontrer, prenez garde!

—It may be of interest to some local admirers of Dame Fashion to know that the latest fad in the line of foot-gear has lately made its appearance hereabouts. Anyone desirous of learning particulars should apply to Jeochina Czeski, who is willing to give full information about the matter.

—Much of the elegance of the Catalogue of the University is due to the care which the superintendent of the *Tribune* office composition rooms has expended on it. Mr. Perkins' work is always conscientious. His efforts, as shown by their results in the Catalogue for '92-'93, are specially worthy of the praise they have received from all quarters.

—The managers of the Catholic Summer School, recently held at New London, have publicly expressed their thanks to the Superiors of the Sisters of the Holy Cross for having released Prof. M. F. Egan from his summer series of lectures at St. Mary's. The managers insist on attributing much of the unqualified success of the school to the sacrifice of these kind religious.

—A letter was received recently from the secretary of the foreign stamp association in Paris. Mme. Leon acknowledges the receipt of the 190,000 stamps collected by the students of Notre Dame University. She most cordially thanks Bros. Valerian, Hilarion, Hugh and the teachers of the Minim department, and all those who in any way contributed to "the most important box of stamps received from America."

—August 2 and its eve brought countless throngs to our college church at Notre Dame, all eager to profit by the special privilege of the great Indulgence of the Portiuncula attached to the sacred edifice. The priceless spiritual favors that may be obtained by visits to the church on the occasion referred to need no mention here. The occurrence of the festival was celebrated with all due solemnity. From an early hour up to ten o'clock in the morning Masses were said every half hour and attended by great numbers of communicants. During the previous evening and all through the night and through the succeeding day until sun-down the indulgenced visits were made, not only by religious, but by the numerous pilgrims that came to Notre Dame from adjacent cities and villages. It was not indeed a novelty to a resident here in our great Western seat of religion and science; but to all, even the ordinary visitor, the spectacle presented must have given the impression of a grand outpouring of that faith which ultimately, when permitted to diffuse itself and exert its influence, will renew the face of the earth.

—The conferences, given by the Brothers who teach in parish schools throughout the different states, begun last year and continued this vacation, have been pronounced a success; incalculable good will most certainly flow from them. We regret that force of circumstances prevents us from giving more than the names and subjects treated. Suffice it to say that the learning and research displayed, and the zeal with which they were enunciated, proved beyond doubt or cavil that it would be a difficult task to make a better selection. The following is a partial list of the speakers and the subjects treated. Bro. Boniface, C. S. C., "School Discipline"; Bro. Lucian, "Societies"; Bro. Cyprian, "Grammar and Composition"; Bro. Theogene, "Examinations"; Bro. Oswald, "Emulation"; Bro. Engelbert, "Tardiness and Truancy"; Bro. Philip Neri, "Penmanship"; Bro. Benjamin, "Christian Doctrine"; Bro. Daniel, "How to Teach"; Bro. Marcellinus, "Book-Keeping and Commercial Law"; B. Severin, "Drawing."

—We had once occasion, in our last volume, to pass some laudatory remarks on the admirably well-trained voice of our friend John; the effect of which article was a magnanimous protest on the part of the young gentleman in concern. Our correspondent stated also in his report that John was a virtuoso on the piano.

In that respect, however, he had been misinformed, and the consequences of this mistake proved fatal to John. A certain person, whose veracity cannot be doubted, told us the other day how it all came about. John has many, many friends; and he, like other artists celebrated for musical acquirements, was one day invited to dinner by some ladies who—praiseworthy characteristic!—read the SCHOLASTIC. He says they were old maids, but that is not quite the truth. After each one had done justice to the bounteous spread, one of the ladies, with a most bewitching smile, begged John to have the goodness to favor them with a little piece on the piano. John excused himself, stating that he was sorry to disappoint them, but that, indeed, he is not the *maestro* that people think he is. But excuses availed him naught. He must play or he will offend his fair tormentors. In this dilemma he boldly stepped up to the sound-box, pounded with all his might on as many keys as he could lay hold of, and made such an unearthly racket that his hostesses besought him to desist, which request he, of course, willingly complied with. He then sang a selection from Mozart, in his usual happy style, and convinced his hearers that, although he does not perform on the piano, he, nevertheless, holds his own among singers of renown.

Catholic Educational Exhibit.

It is well known throughout the United States that at the meeting of the archbishops in St. Louis, on the occasion of the golden jubilee of Archbishop Kenrick, the Right Rev. Bishop Spalding, of Peoria, was requested to act as president of the Catholic educational exhibit at the World's Columbian Exposition, Chicago, 1893. Bishop Spalding has thus spoken concerning it:

"An international exposition is universally recognized as a potent factor in diffusing knowledge and in promoting and stimulating all that relates to the arts and sciences, commerce and manufactures, and, in fact, to all interests which affect the well-being of the human race. Recognizing the fact that the World's Columbian Exposition in Chicago in 1893 will be the opportunity of a century to exhibit the results of the best systems of education, and to enable educators from all parts of the country to make a thorough and intelligent study of all that relates to their noble profession, the most reverend archbishops extended an invitation to all dioceses, religious teaching orders of men and women, and to all Catholic institutions of learning, to unite in a national Catholic educational exhibit.

"From the information already received by Brother Maurelian, the secretary and manager—we may expect about twenty diocesan exhibits,

Several bishops have the matter under advisement with their clergy or diocesan boards and expect to report at an early day; while a number of prelates, who for causes satisfactory to themselves cannot easily decide upon diocesan exhibits, have recommended the schools in their dioceses to unite with the collective exhibits of religious teaching orders or other classes of exhibits. Sixteen of the leading religious teaching orders of men and women have signified their intention of preparing for collective exhibits, and several orders have convened meetings of the superiors of their colleges and schools, and have promised to report in the near future. Many of the institutions in charge of the secular clergy and laics will likewise exhibit at the World's Fair, and it is refreshing to find that among the institutions, male and female, that are to take part in the different classes of exhibits, there are some of the highest in grade and most notable Catholic institutions in the United States. The exhibits from high grade institutions will prove intensely interesting to educators and highly educated persons, inasmuch as it is no trifling matter to present the work of the mind in the superior grades of institutions, requiring, as it does, great ingenuity and intelligence."

The following is a translation of a letter recently addressed by His Holiness the Pope to the Rt. Rev. Bishop Spalding of Peoria:

"Venerable Brother, health and Apostolic Benediction. We recognize with pleasure from your letter, dated the 20th of May, that a not insignificant part of the vast collection of all kinds of things which will be exhibited in Chicago the coming year, will consist of the resources which Catholics will bring together; and by which the exhibition will be the richer; we also recognize the fact that the heads of all Catholic institutions devoted to the instruction of the young have been urged to do their share by the exhortation of our Venerable Brothers the Archbishops of the United States.

"Although there is the united voice of the authority of the forementioned Archbishops, and that so far it is evident to us that all to whom this exhortation is directed will carry out their desire, nevertheless, we are unwilling that our commendation should be wanting to this noble idea and undertaking. In short, we rightly understand that the affair tends to this: that the efforts of those who devote themselves to the education of the young may be increased, and that greater aids and appliances may be at their service, so that they may acquit themselves of their duty in the best possible manner.

"Moreover, this undertaking will tend to show that the Catholic Church is not to be satisfied with a lack of culture or with the obscurity of ignorance; but that, mindful of its being built by the Divine Wisdom, it bestows care everywhere in general, and prefers especially what is most perfect in those things which relate to the proper communication of knowledge. Wherefore, for you, Venerable Brother, who have chiefly undertaken the care of this project, and likewise for those by whose aid you may be strengthened to attain more fully the proposed end, we, in a special manner, invoke the most abundant helps of the Divine favor.

"Finally, we most lovingly implore for you the guidance of the Divine Goodness, and impart to all zealous co-operators the Apostolic Benediction.

"Given at Rome at St. Peters, the 20th day of July, in the year 1892, of our Pontificate the Fifteenth.

"LEO P.P. XIII.

St. Mary's Academy.

One Mile West of Notre Dame University.

—"Advancement" seems to be the watchword at the Academy, and the young ladies on their return will find many improvements, ranging from new pianos to cement walks.

—St. Mary's is to have a regular paper of its own, hereafter, to take the place of the manuscript papers issued in past years by the pupils. It will be published monthly under the title *St. Mary's Chimes*, and will be the work of the graduates, First and Second Seniors. Essays, criticisms, poems, notes of class work, items of general interest from the musical and art departments and the "Roll of Honor" will, it is hoped, make an interesting little paper.

—Many of the letters received during vacation were sad indeed, bearing, as they did, tidings of bereavement to old pupils of St. Mary's. Miss M. Wagner, Lafayette, Ind., was called upon to mourn the loss of a beloved mother, and Mrs. H. Washbourne, *née* Miss A. M. Clarke, Chicago, and Miss C. Sena, Santa Fé, each asks prayers for the repose of the soul of a cherished father. Expressions of heartfelt sympathy are most respectfully tendered the bereaved families.

—The event of the month was the return of Very Rev. Father General from Nantucket, where he spent several weeks. His absence was much felt; but the knowledge that his health was improving while there rendered it possible to "make a virtue of necessity." His first visit to the Academy after his return was on Saturday, when he held an impromptu reception on the porch of the presbytery. Heartfelt were the greetings offered by all, and sincere the prayerful hopes that the coming year may find him renewed in strength.

—The young ladies who remained at the Academy during the summer months were privileged to receive from Very Rev. Father Corby a cordial invitation to visit the University. Needless to say, the invitation was accepted; and on Saturday, August 13, they had the pleasure of seeing the beautiful paintings, the valuable library, and the various attractions at Notre Dame. Many thanks are extended Very Rev. Father Corby, Rev. Fathers French and O'Neill for the kindness shown the young ladies. On the way to the Academy the party called on Rev. Father L'Etourneau, who added to the pleasure of the morning by his gracious hospitality.

—In the waning light on the evening of August 15, the Sisters gathered under the trees in front of the convent to await the pleasure of a visit from Very Rev. Father General, whose coming was the signal for exclamations of welcome. A few words of hearty welcome

were then addressed to Father, and a song rich in tender associations of by-gone years followed. His dear, familiar voice was then heard in expressions of old-time interest in one and all, and Rev. Father Zahm was invited to make a few remarks, which he did in his usual kindly manner. Father then re-entered his carriage, and was driven off amid a shower of good wishes.

The Feast of the Assumption.

An impressive ceremony took place at St. Mary's on the morning of August 15, when thirty novices made their final vows and received the insignia of profession at the hands of the Very Rev. Provincial Corby. The day was a beautiful one, and St. Mary's grounds, the flower-bordered paths, shaded avenues, and softly plashing fountains, made a fitting background for the moving picture, as the members of the Community, the acolytes and Rev. clergy passed in solemn procession from the convent to the chapel, which was richly decorated for the occasion. Arriving at the church, the *Veni Creator* was sung, after which the Rev. D. E. Hudson delivered a sermon in keeping with the spirit of the celebration of one of Our Lady's festivals, and appropriate to the ceremony of consecration to God's service. Very Rev. Father General's presence was the source of grateful emotions, and many a fervent prayer for his complete restoration to health was placed at Mary's shrine. There were present also Very Rev. T. Baudet, Rev. Fathers Français, Lemarier, Roy, Dion, L'Etourneau, Toohey, Zahm, Scherer, and O'Neill. The following Sisters read and signed the Act of Profession in presence of the Blessed Sacrament: Sister Mary Madeleine (Mary Leahy), Sr. M. Laurence (Grace McCloskey), Sr. M. Petro (Mary Vernier), Sr. M. Matthew (Mary Abernethy), Sr. M. Lorentine (Mary Kelly), Sr. M. Holy Cross (Margaret Gannon), Sr. M. Edward (Catherine Fitzgerald), Sr. M. Thecla (Ellen Cullinan), Sr. M. Tarasia (Catherine Aubr y), Sr. M. Firmina (Mary Koch), Sr. M. Mildred (Bridget Ledwige), Sr. M. Laurent (Mary O'Hara), Sr. M. Lucide (Ellen Hayes), Sr. M. Assumpta (Alice O'Connor), Sr. M. Gonzaga (Delia Rivard), Sr. M. Jacobi (Catherine Coughlin), Sr. M. Eustelle (Mary Dempsey), Sr. M. Allette (Alice Dempsey), Sr. M. Wina (Mary Coleman), Sr. M. Brendan (Mary O'Connor), Sr. M. Eliza (Mary Quinn), Sr. M. Wendelin (Catherine Sutter), Sr. M. Bettina (Mary Reale), Sr. M. Charitina (Margaret Finn), Sr. M. Primitiva (Ellen O'Farrell), Sr. M. Euthalia (Ellen Cahill), Sr. M. Eileen (Annie Tobin), Sr. M. Asteria (Catherine Gannon), Sr. M. Reparata (Anastasia Gannon), Sr. M. Evaritta (Julia O'Brien).

The reception of Novices, usually held on the 15th of August, took place this year at the

close of the annual retreat, July 9. The order of proceedings at the ceremony was admirably arranged and carried out, and was witnessed by a number of visitors. Among the Rev. clergy who honored the occasion by their presence were Rev. Fathers Scherer, L'Etourneau, Regan, Morrissey, Klein, French, Connor and O'Neill. Very Rev. Father Corby officiated, and the sermon was given by Rev. Father Schwartz, C. SS. R. The names of those who received the white veil were: Miss Nora Kelly (Sister Mary Urbana), Sarah Baden (Sr. M. Galasia), Christine Just (Sr. M. Vida), Annie Bennett (Sr. M. Dunstan), Mary Dumphy (Sr. M. Patrice), Catherine Walsh (Sr. M. Claver), Ellen Ryan (Sr. M. Charity), Bridget Ryan, (Sr. M. Esperance), Johanna Ryan (Sr. M. Fides), Annie Quinn (Sr. M. Mello), Annie Carroll (Sr. M. Hieronyme), Ellen Bergin (Sr. M. Emma), Margaret Morrissey (Sr. M. Canice), Mary Duggan (Sr. M. Prudence), Mary Hogan (Sr. M. Breaacke), Hanora McCarthy (Sr. M. Victorina), Mary Bruchner (Sr. M. Liliosa), Mary Habiger (Sr. M. Verian), Ellen Hannah (Sr. M. Cassia), Elizabeth Norris (Sr. M. Rosarie), Alice Hayes (Sr. M. Edith).

Self-Reliance.

Next to a reverential study of the Creator, the noblest branch of learning is that which gives man a knowledge of himself, his relations to God and to his neighbor. This truth has ever been recognized, and as early as the days when the promise of Christianity cast a pale light over even the darkness of pagan philosophy, was it embodied in the well-known axiom, "Know thyself."

Gibbon says: "Every person has two educations—one which he receives from others, and one, more important, which he gives himself"; but in order to educate himself, two things are necessary: first, he must have some ideal, some standard, which shall serve as a guide in the work of culture; and, second, he must know in what relation he stands as regards this criterion. This part of the work requires introspection, from which follows a true appreciation of his strength and his weakness, his capabilities and his deficiencies. As to the standard of judgment, there are certain qualities held in universal esteem, and these it must be his aim to cultivate, bearing in mind that each walk in life has its own difficulties, to cope with which special traits of character must be called into action. But whatever his station, be his duties light or onerous, there is one element without which all other factors are robbed of half their usefulness; and this essential is self-reliance, the characteristic of "nature's noblemen."

Self-knowledge discloses to us capabilities for usefulness, and powers of advancement in broad fields of action, at whose portal timidity

stands hesitating, while self-reliance, pronouncing the words, "I can, and I will," passes on to high achievements. It is, of course, impossible that every artist should become a Raphael, every writer a Shakspeare, and every statesman a Gladstone; but each heart contains a germ of greatness which, if developed, must influence a large circle, and upon self-reliance does the growth of this seed often depend.

Some there are who hold that man is the creature of circumstances; and, imbued with this idea, they stand "Micawber-like," waiting for something to "turn up"; whereas, did they but take to heart the lessons taught by example in all ages, they would rouse themselves to action, and make circumstances the stepping-stones to success. Environments, undoubtedly, exert a powerful influence over life; but the records of the past show plainly that high motives and persevering efforts, joined to self-reliance, may convert a man of ordinary ability into a moral or mental Hercules. The surroundings of Copernicus were the implements of a baker's shop, while Kepler passed his early years amid the distractions of a public inn; and yet such disadvantages did not keep these great astronomers from studying the map of the heavens. Giotto herded sheep on the hill-sides of Italy; but every tint of the skies, every swaying leaf and flower, served to impress his artist soul; and when once he knew his powers, a single stroke he might well offer as a sign of his skill. Had self-reliance not animated these men the generations since their era would have lost much in the realms of science and of art.

It sometimes happens that the fire of energy enkindled by self-confidence is suddenly extinguished by an unexpected failure; but in a disappointment there often lies the germ of success which would never have developed without the influence of such an experience. Thus Keats, finding that his first poetic gems were condemned when held to the light of public opinion, plunged fearlessly again into the sea of poesy and drew from its jewelled depths the pearl "Endymion."

Well may it be said that the noblest flowers of human action are not gathered from the conservatory of dependence, but from the Alpine heights where adversity has developed the strength and beauty of self-reliance.

We must not only know our own powers, but we must believe in them; for we are invested with a certain dignity by right of our gifts from the King of kings; and want of confidence in our powers is, in a measure, a want of trust in Him who watcheth the fall of a sparrow.

Let us, then, be our place among the leaders or in the ranks, gird ourselves with the shield of justice, and, armed with the weapons of truth, stand firm in life's battles, keeping our heavenly escutcheon bright and stainless, realizing that the heart must sustain the arm, and that self-reliance makes the heart strong and noble.

LOUISE NICKEL, '92.