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## Vain Regrets.

### I.

Ah! could I but my steps retrace,  
Remembering all I've learned,  
My past would wear a different face,  
And present joys be earned;  
Experience would guide me well  
Each error to evade,  
And each occasion to foretell  
Of which use could be made.

### II.

Thus sadly musing sighs Remorse—  
We all have felt the pain;  
In egotism it finds its source,  
And yields us little gain;  
For calm Reflection answers him:  
Suppose that it were so,  
And Providence should grant your whim,  
How far, then, could you go?

### III.

Experience could teach you, true,  
Your *first* fault to escape,  
But then would break upon your view  
Affairs in different shape.  
Your subsequent career would so  
By this be modified,  
Experience could not with you go  
Nor be your constant guide.

### IV.

Such varied forms does Circumstance—  
No two alike—assume,  
That vainly strives Experience  
The darkness to illumine.  
The glimmering light that she affords  
Is mine—'twas dearly bought;  
Without a brighter light—the Lord's—  
My future will be naught.

S.

## The Medici.

In the galaxy of eminent families of Italy who inherited and transmitted to their posterity their high order of intellect, none have carved a loftier niche in Fame's temple than the Medici. From an early period of the history of Florence, when commerce was the pursuit of princes, the Medici were noted among the merchants of Tuscany for their opulence and liberality, and were also conspicuous in the service of the republic. In 1357 Giovanni de' Medici, at the head of one hundred men, relieved the fortress of Scarperia, by forcing his way through a Milanese army which was then besieging the place. A few years later Silvestro de' Medici effected, as chief magistrate, important reforms by firmly resisting the tyranny of the nobles. His son Veri also held a high rank in the state, and was idolized by the common people. The most successful merchant of them all was a second Giovanni de' Medici, who was chosen Gonfaloniere, or chief magistrate. He died in 1428, leaving an immense estate to his two sons Cosmo and Lorenzo.

By the death of his father, Cosmo, surnamed the Great, became the head of the family, and from him, through a succession of princes, including Pope Leo X., to the last duke of that name, who ruled Florence in 1737, their immortality is engraved on all the cathedrals of Italy, and embalmed in the verse of the poets of their times. The power of Cosmo and of his immediate descendants consisted less in definite authority than a tacit influence cheerfully accepted by the people; in short, he was looked up to as a benign patriarch. Although the government of Tuscany continued to be directed

RELIGIOUS liberty is freedom *in* religion not *from* religion, as civil liberty is freedom in and under law, not from law.—Rev. Dr. O'Gorman.

by a council of ten, and a Gonfalonière was elected every two months, still the Medici generally assumed to themselves these offices; and while paying great deference to popular opinion, nominated their own friends or partisans to them. They controlled the state without any offensive display of power. The first year of Cosmo's patriarchate was disturbed by the Albizzi family; but the rest was passed in prosperity, in promoting letters and the arts and in the management of the foreign affairs of the republic.

The complete gloom that had fallen on Italian literature by the deaths of Dante, Petrarch and Boccaccio was now to be dispelled by the aspiring mind of Cosmo, and the empire of knowledge and taste established in his family. The first link of his brilliant plan was the foundation of the Laurentian Library, and the selection of the most learned in the monastic orders to search Greece and Rome for manuscripts and statues; thus hoping to excite emulation to rival the ancients in the arts and letters. The erudite Pazzio was dispatched to Rome, and there discovered and rescued from inevitable destruction the complete works of Quintillian, several of the grandest orations of Cicero, and five books of the works of Tacitus. To Greece, ravaged by the Turks, proceeded Cosmo's friend and agent, Aurispa; he rescued from the fell grasp of the Turk the complete works of Plato, Lucian and Xenophon; the geography of Strabo, the poems of Pindar and others of inferior renown.

From these materials, Cosmo founded an Academy in which the impressive philosophy of Plato was taught, and public lectures were given to the citizens of Florence to display to them the hitherto sealed beauties of the ancient authors. The remotest sections of the civilized world were explored by his agents, and manuscripts in every language, and on every theme, were gathered and collected for preservation in Florence. When we reflect that these labors preceded the knowledge of the art of printing, we shall be able to form a higher estimate of their value.

Cosmo's mercantile transactions were carried on with the East through Alexandria, where an immensely lucrative trade existed in oriental productions before the Portuguese doubled the Cape of Good Hope. The banking houses of the Medici in all the principal cities of Europe, their extensive and productive farms, their mines of alum, were the sources of their incalculable revenues. The wealth and

influence of Cosmo ranked him with the most powerful princes of Italy; yet he lived in a simple style, content to erect, at his own expense, public buildings in Florence, which still exist, and present models of pure and elaborate architecture.

Cosmo died in August, 1464. By a public decree the title of *Pater Patriæ* was bestowed on him, and inscribed on his tomb. His son Giovanni died before him, and he was succeeded by his son Piero, who suffered much from ill health. Inferior in talent to his father Cosmo, he was, however, a munificent patron of the arts and letters.

Piero left two sons, Guiliano and Lorenzo. "Had Piero had better health," says a noted critic, "he might have done more for the interests of literature; but if he had only been known as the father of Lorenzo de' Medici, it would have been a sufficient title to the gratitude of posterity." On the day after the death of his father Lorenzo was invited by the principal inhabitants of Florence to take upon himself the administration and care of the republic in the same way as his father and grandfather had done.

But when the majestic Cosmo had departed, faction once more raised its proud head, and the family of the Pazzi, the most ambitious of the Italian *noblesse*, determined the overthrow of the Medici by a single blow, and on their ruins to seize the government of Florence. Lorenzo and Guiliano were to be assassinated in the Church of St. Reparata, in Florence, while they were assisting at Mass. At the Elevation of the Sacred Host, the conspirators, as agreed upon, rushed to the youthful victims, and, plunging a stiletto into the heart of Guiliano, left him a bleeding corpse before the altar. But Lorenzo grappled with his assailants and drawing his sword defended himself until the appalled spectators recovered sufficiently to rush to his protection. The populace of Florence were in a blaze of fury at the attempt upon the much-beloved Medici, and rushing upon the palaces of the Pazzi consigned them to the flames, and put all the conspirators within reach to death. Bandini, the murderer of Guiliano, fled to Constantinople; but the Sultan gave him up to the executioners through the respect that, he averred, he entertained for the Medici family.

No sooner had Lorenzo won the confidence of the Florentines than he began his high and honored career that gained for him the title of the "Magnificent." The divine art of painting,

which during the preceding ages had sunk into uninspired mediocrity, was under him elevated to its highest point of excellence. The rich depths of history were sounded to afford themes for the genius of Raphael; and the sanctified retreats of prayer and the sublime ceremonies of the Catholic Church were lighted up with the immortal productions of Cimabue and Sienna. It was no uncommon spectacle in the days of Lorenzo to have a public festival proclaimed and a gorgeous procession, solely for the purpose of transporting the production of some great master from the studio to the church whose walls it was destined to adorn.

Sculpture also saw its palmiest hour under the patronage of Lorenzo. His celebrated gardens at Florence were the nurseries of genius; and when wearied with the cares of state he would retire there, surrounded by Politiano, Pico of Mirandola, Fecino, and a host of the most distinguished philosophers and poets of his age, to commune with them who looked upon his presence as the common centre of intellectual progress and refinement. His munificent spirit led him to foster the germ of intellect in whatever sphere it manifested itself, and all the pathways of genius were lighted up by his countenance and patronage. Here the latent fires of the mind of Angelo were roused into full life by the fascinating incentives which the statues and paintings of those celebrated gardens presented. While quite young, and during his novitiate in the Garden of Art and Science, Angelo played a trick that led him to be one of the most fortunate recipients of Lorenzo's favor. A beautiful painting had been executed by Cimabue, and was placed in a part of the garden in which Lorenzo spent hours examining the productions of various masters. Michael Angelo, on beholding it, seized his brush and painted a fly on the nose of Apollo, one of the persons of the group; Cimabue, when he led his patron to behold the result of his labor, attempted to brush off the winged intruder, but in vain; it adhered to the canvas as firmly as the nose itself. Lorenzo was delighted with the admirable deception, inquired as to the artist, and at once made him independent of the crushing necessities that too often quench the fire of the modern artist.

The efforts of Lorenzo were not confined to the regeneration of the arts; he founded an institution for instruction in the method of engraving on stones and gems—an art which, until its revival under him, was rapidly falling into oblivion; but it then arose, and under

the pontificate of Leo X. attained its highest splendor.

"Lorenzo the Magnificent" may be said to be the soul of the literature of his age. Imitating the example of his ancestor Cosmo, he was daily enriching the Laurentian Library by accessions from the moulding depositories of Greece and Egypt, and before his death had gathered within its walls the finest collection of manuscripts in the world. With that generosity characteristic of a noble mind, he wished the whole world to share in the benefit of his intellectual treasures; and the father of Leo X. invited the learned from all parts to freely enter his libraries and even take copies of what had cost him countless treasures to accumulate. When, in 1492, he departed this life, his great consolation was that the spirit of the Medici would descend to his sons; but the lustre of the family was dimmed in Florence, to ascend with still higher splendor in the court of Rome a few years later. The Florentines saw the portent of the change that was to come over the state in certain sinister events that attended his death. It is said that the dome of St. Reparata—the church in which Guilianno was assassinated—was struck by lightning; the golden balls in the emblazonment of the Medician arms, were struck out, and during three succeeding nights after Lorenzo's death gleams of light were seen ascending from Fiesole, the seat of his intellectual leisure, and hovering over the spire of S. Lorenzo where the bodies of his great ancestors were deposited.

Whether such shadows of the events that followed were seen or not, it is certain that the private character of the great patron of art and literature left much to be desired, and that the death of Lorenzo broke the magic of the name of Medici. Faction in its deadliest form assailed the government of his son and successor, Piero, who sought an alliance with France; but the independent spirit of the Florentines, fostered by his father, would not brook such a barter of their independence. The hereditary enemies of the Medici caused them to be expelled from the city their ancestors had enriched with the priceless treasures of mind, and Piero died an exile. But the star of the Medici again rose in more than its original splendor under the young Giovanni. While employed in building anew the foundation of his family's power in Florence, he was called by the voice of the sacred college, to the head of the Christian Church, and he received the tiara of the papal throne under the title of Leo X.

Under him opened an epoch more brilliant than Europe had yet known. It may justly be termed the reign of letters, science and taste. Rome during his pontificate was the guardian of genius, and her sons shed over that age an effulgence of splendor which no time, ancient or modern, has rivalled. During that age and the next century, the members of the House of Medici bore a ruling influence in nearly every court in Europe, and wherever they appeared, taste, refinement and literature received a quickening impulse. Instead of a pall, which, it is said, Rome threw over the human mind, we shall find its genius a robe of luminous purity and beauty; instead of a ban upon free thought, we shall find it purifying and elevating its deepest researches, and clothing with dignity and honor him who discovered the bright ore of truth and in the mental crucible was separating it from the dross.

E. V. N.

#### The Constitutional Palladium.

MARTIN P. M'FADDEN, '95.

"In other countries, the struggle has been to gain liberty; in England, to preserve it."—ALISON.

#### I.

The term constitutional is an adjectival derivative from the word constitution; the latter being from *constituere*, which means to set up or establish; while the word palladium, which means safeguard, or protection, is derived from Pallas, the name of the mythological Grecian goddess who was identified by the Romans with Minerva.

The appellation, constitution, denoted, in the time of the Roman Empire, a collection of laws or ordinances enacted by the emperor, and had the same significance in the mediæval history of English law, for example, the Constitutions of Clarendon. In its modern acceptation a constitution is a system of law established by the sovereign power of a state for its own guidance, being restricted to those rules which concern the political structure of society.

A constitution in public law is the organic and fundamental law of a nation or state, which may be written or unwritten, establishing the character and conception of its government, laying the principle to which its internal life is to be conformed, organizing the government, and regulating, distributing and limiting the functions of its different departments, and

prescribing the extent and manner of the exercise of sovereign powers. In American law Dr. Cooley defines a constitution to be "the written instrument agreed upon by the people of the Union, or of a particular state, as the absolute rule of action and decision for all departments and officers of the government in respect to all the points covered by it, which must control until it shall be changed by the authority which established it, and in opposition to which any act or ordinance of any such department or officer is null and void."

A country wherein a large portion of the people has a share in the supreme power would be designated as a constitutional country; the United States, Switzerland, England, and most of the Latin-American republics have constitutional governments; while Russia, China, and Turkey might be mentioned as not having constitutional governments.

The impetus to a constitutional form of government in modern times has to a large extent come from England; and it is from English politics that the phrase and its associations have been mainly borrowed. Some erudite historiographers chronicle England as being the one conspicuous example whose political constitutions have undergone a long and continuous development. But in one important respect she differs from the other constitutional countries in that her constitution is to a large extent unwritten, using the latter in the same sense as when we speak of *lex non scripta*. The rules which govern her can be found in no written document, but depend, as so much of English law does, on precedent modified by a constant process of interpretation. Many rules of the English constitution have, in fact, a purely legal history; that is to say, they have been developed by the law courts as part of the general body of common law, whilst others have in a similar wise been gradually developed by the consuetudinal inurement of Parliament.

On the accession of Henry I. to the throne, in A.D. 1100, he granted a charter of liberties by which he bound himself to reform the abuses which his subjects had endured under the reign of his brother, William Rufus. As this charter was the earliest one written worth mentioning, and being a formal guarantee of good government promised by the crown, it is of an epochal importance in the history of English jurisprudence. Its issuance was a virtual admission of the verity, that while a people can exist without a king, no king can exist without a people; and,

withal, this charter established an inceptive precedent for the charters which were to follow and which obtained an ultimate development in the Magna Charta. The rights guaranteed by Henry's charter were: (1) The rights of the Church, which the former monarchs had unremittingly violated. (2) The rights of the nobles and landholders against extortion. (3) The right of all classes to be governed by the old English law along with the juristic improvements made by William I.

The Constitutions of Clarendon were enacted by Henry II. and a council of his chief advisers in 1164. Briefly speaking, they provided: (1) That in future the state or civil courts should be supreme, and that in every instance their judges should decide whether a criminal should be tried by the common law of the land or be handed over to the ecclesiastical tribunals. (2) That the clergy should be held strictly responsible to the crown.

June 19, 1215, was a historic day to Cardinal Langton and the twenty-six barons, who succeeded, after some struggles and conflicts drawing, at Runnymede, from the crafty, tsaric King John, the important concessions which he reluctantly granted in the Magna Charta, or, as it is commonly called by many English writers, "The Great Charter of Liberties." The rights granted were far, however, from being original; for there is hardly any of them of consequential note which may not be traced back, in its principle, if not in its form, to Anglo-Saxon times, and, especially in its basic germ, to the charter of Henry I. which he issued in the first year of his reign.

The purpose of those who sought the great charter was mainly to preserve the rights and privileges appurtenant to their own caste; and the provisions for the security of merchants, and of free men generally, while dictated, perchance, by some desire to secure their demands, was the readiest way to obtain the co-operation of various interests which was necessary to insure success. Suffice it to say, the Magna Charta was mainly conceived and intended for the barons and the landholders of England; but it embraced in its terms all free men. The potency of its force was never lost by desuetude, and its principles were never relegated to innocuous oblivion. It made the Habeas Corpus Act and other constitutional palladia possible, and in this wise it deserves the appellation which Hallam bestows on it—"the keystone of English Liberty."

Of the sixty-three articles embraced in the

charter, the majority of them, owing to the vicissitudes of time, are now obsolete; but three are of inestimable and imperishable value.

The general provisions of the Magna Charta may be stated succinctly as follows: (1) No free man could be imprisoned or proceeded against except by his compeers, or the law of the land. (2) It confirmed the liberties of the Church, and redressed some grievances incidental to feudal tenures. (3) It prohibited unlawful amercedments, distresses or punishments, and restrained the royal prerogative of purveyance and preemption. (4) It regulated the forfeiture of lands, and prevented grant of exclusive fisheries. (5) It established, or at least founded, the right of the owner of personal property to dispose of it by will, and it put the law of dower on the same footing on which it has ever since stood. (6) It protected merchants, required uniformity of weights and measures, and forbade alienation of lands in mortmain. (7) It guarded against delays and denials of justice, and brought the trial of issues within reach of all free men by means of assizes and circuits; the Court of Common Pleas was not to follow the king, but to remain stationary at Westminster. (8) It asserted and confirmed those liberties of the city of London, and all other cities, boroughs, towns, and parts of the kingdom, from which, as from so many centres, political freedom subsequently diffused itself throughout the land. In one concise section (the 46th), in which is expressed the quintessence of sapience and broad humanity, it declares:

"We will sell to no man, we will not deny or delay to any man,—right or justice."

This document, voicing the prepollent ideas of good government, proved of immeasurable value afterwards; being confirmed no less than thirty-seven times by subsequent rulers and parliaments.

The Petition of Right (Statute 3, Charles I., chapter I.) was passed in 1628. It was a parliamentary declaration which reaffirmed some of the chief provisions contained in the Magna Charta, and which had been flagrantly violated by James I. and Charles I. These two kings were exponents of the absolute doctrinairism styled "Divine Right of Kings." This theory, which was strange to the English constitution, enunciated that the king derived his prerogative power and right to rule directly from God, and in no wise from the people; the favorite saying of James I. being, *Deo rex, a rege lex*—"God makes the king, the king makes the law." This doctrine survived, more or less, during the

sovereignty of the unfortunate House of Stuart, ultimately disappearing when the established Hanoverian house made its royal *début*.

The Petition of Right stipulated in particular that no taxes whatever should be levied without the express approval of Parliament, and that no one should be unlawfully imprisoned, as in the case of John Hampden, M. P.

In 1679, the nineteenth year of the reign of Charles II. Parliament enacted the Act of Habeas Corpus ad Subjiciendum ("a writ directed to the person detaining another, and commanding him to produce the body of the prisoner, with the day and cause of his caption and detention, *ad faciendum, subjiciendum, et recipiendum*, to do, submit to, and receive whatsoever the judge or court awarding the writ shall consider in that behalf"). Traces of the existence of the Habeas Corpus are to be found in the year book 48 of Edward III. The writ proved to be very efficacious; for it thus summarily precluded the regal consuetude of arbitrarily incarcerating men in durance vile and allowing them to languish months, and, peradventure, years without conviction of guilt or even form of trial.

The act consisted of divers provisions devised by Lord Shaftesbury with so much consummate skill that it may be asserted as an unquestioned verity that personal liberty will be safe in England, and also in our own country, so long as the potency of this ægis for the innocent and the wrongly accused will not be curtailed. Evasion of it is nigh impossible, and it can be made ineffectual only by a positive and overt violation of its essential provisions.

The second greatest pillar of constitutional safeguards in England is the Bill of Rights, which was passed in 1689, under the reign of William and Mary. It was embodied by Parliament first as the Declaration of Right; but with some minor emendations the title was changed to, "An Act Declaring the Rights and Liberties of the Subject and Settling the Succession to the Crown" which was shortened into Bill of Rights. With its passage the speculative doctrinairism, the Divine Right of Kings, which James I. and the other Stuart rulers had tried so hard to reduce to practice, met its death blow.

The substance of the chief provisions of the bill is: (1) The king should not maintain a standing army in time of peace except by consent of Parliament. (2) No money should be taken from the people save by the approval of Parliament. (3) Every subject has the right

to petition the crown for the redress of any grievance. (4) The election of candidates to Parliament should be free from interference. (5) Parliament should frequently assemble and enjoy entire freedom of debate. (6) The king should be debarred from interfering in any way with the proper execution of the laws. (7) A Roman Catholic, or a person marrying a Roman Catholic, is henceforth proscribed from receiving the crown of England.

The aforesaid provisions, excepting the last one, are apropos; but the seventh is not germane or apposite to grace the statute book; for it has an unhealthy tinge of bigotry pervading it. There is semblance between it and the bigoted intolerance which some sectarian and racial fanatics would fain practise under the flimsy but not impenetrable disguise of the apocryphal pretext of theirs, the furtherance and promotion of patriotic devoirs. The sordid Apaists of our day, unsalubrious successors to the superannuated and moribund Know-nothings of ante-bellum times, dishonor Columbia's majestic shores, her institutions, her immortal Constitution, and her much-respected Declaration of Independence by their unbecoming aberrations.

But not to digress, it may be safely said that the bill introduced no new principle into the English Constitution except the provision which excludes a Catholic from the right of succession. The unjust provision was a prelude to the Act of Settlement passed by Parliament in 1701, which settled on the Hanoverian line of succession to the crown; thus ignoring the rightful claims of James Edward, heir-apparent.

## II.

"Liberty is one of the most valuable blessings that Heaven has bestowed on mankind."—CERVANTES.

Let us now advert to our own glorious country—the "land of the free and home of the brave." The union of our country, being deemed essential for its safety, material prosperity, and welfare, was frequently avowed long before the revolutionary war.

In 1643, the colonies of Massachusetts, Plymouth, Connecticut, and New Haven, anticipating hostilities on the part of the surrounding tribes of Indians, and for protection against the claims and encroachments of their Dutch neighbors, entered into a league, offensive and defensive, which they declared to be firm and perpetual, and to be distinguished by the name, United Colonies of New England. This amalgamation may be considered as the foundation



of a series of efforts for a more extensive and more perfect union of the colonies. The dissolution of this confederacy was occasioned in 1686 when the charters of the New England colonies were in effect vacated by a commission from James II.

In 1754, representatives from seven of the colonies assembled at Albany, N. Y., and there unanimously resolved that a federate union of the colonies was absolutely necessary for their preservation in case of war with France, which then seemed imminent.

At New York, in 1765, a Congress, composed of delegates from nine colonies, was held to take means to show their disapproval of the obnoxious Stamp Act and other iniquitous measures. They formed what may be termed a bill of rights, in which the sole power of taxation was declared to reside in their own colonial legislatures. This was an initiatory prelude to the more general and extensive association of the colonies which occurred in September, 1774, and laid the foundation of our perennial independence and inephemeral glory. At this first Continental Congress the delegates assembled to have an interchange of opinions and views, and to unite in sending representatives to Philadelphia "with authority and direction to meet and consult together for the common welfare."

In May, 1775, the second Continental Congress convened at Philadelphia. The delegates were clothed with many discretionary powers; being instructed "to concert, agree upon, direct, order, and prosecute such measures deemed necessary to take care of the liberties of the country."

Two days before the memorable battle of Bunker Hill the members of this Congress appointed George Washington to be commander-in-chief of the American forces. While this Congress was in session a most remarkable convention was being held in North Carolina.

The torch of the inestimable blessing of liberty was early lighted in the Scotch(?) Irish colony in Mecklenburg Co., North Carolina. A convention was held in Charlotte, the chief centre of the county, in May, 1775, and on the 31st of that month it promulgated the famous Mecklenburg Declaration of Independence. The Declaration, as unanimously adopted, was fearless and vigorous. It bore the significant impress of Irish determination and innate impetuosity to help unshackle the chains of Cæsarism which then encircled their adopted

country, retaining a vivid remembrance of the fetters of helotism which had been so unrelentlessly bound around their unhappy natal isle for nigh six centuries by the same so-called puissant nation.

The Declaration was composed of twenty provisions or resolutions; the most conspicuous being the first three, to wit: Resolved (1), That whosoever directly or indirectly abets, or in any form, or manner, countenances any dangerous invasion of our unchartered rights, as claimed by Great Britain, is an enemy to this country, to America, and to the independent and inalienable rights of mankind.

Resolved (2), That we, the citizens of Mecklenburg County, do hereby dissolve the political bonds which have connected us with the mother country, and do hereby absolve ourselves from all allegiance to the British crown, and abjure all political connection, contract, or association with that nation which has wantonly trampled on our rights and liberties, and inhumanly shed the blood of American patriots at Lexington.

Resolved (3), That we hereby do declare ourselves a free and independent people; are, and of right ought to be, a sovereign and self-governing association, under the control of no power other than that of our God and the general government of the Congress; to the maintenance of which independence we solemnly pledge to each other our mutual cooperation, our lives, our fortunes, and our most sacred honor.

In perceptive ken of the gibbets of Alamance, with a full realization that they would have to toil up a path slippery with blood to the real grandeur of independence, yet the sterling patriotism and courage of the twenty-seven noble signers of this inspired Declaration towered and expanded before the imminent danger. Let each name be consecrated to Freedom, and each find an enshrining sanctuary in every patriot's throbbing heart.

Our country was now undergoing an operose but noble struggle which resembled the Persian war when the indomitable Miltiades led the flower of Athens to the historic plains of Marathon, and a young but vigorous nation revealed its dormant and latent ability to cope successfully with superior numbers and veteran skill.

The Continental Congress of 1776 reassembled on July 1 to reconsider Lee's resolution of independence. On the next day it was voted upon and passed by delegates from

twelve colonies, the New York contingent not voting because of a misconceptive idea of their delegatorial powers anent the momentous question. On July 4, 1776, Jefferson's "Declaration of Reasons for the Adoption of Lee's Resolution of Independence" was voted upon and passed by the members of that deliberative body of statesmen and patriots. With rewards hanging over their heads, the fifty-six soul-stirring lovers of freedom boldly attached their signatures to the precious document, and had liberty's cause failed, most of them would undoubtedly have met the barbaric and ignominious death which befell that young and noble patriot-martyr of Erin, Robert Emmet, some twenty-seven years later.

The immortal Declaration has an imitative semblance to the one promulgated by the United Netherlands under almost similar circumstances. Ours recapitulates the oppressions of the British king and government; asserting it to be the natural and immanent right of every people to withdraw from tyrannical rule, and that "in the name and by the authority of the people" the colonies were absolved from all allegiance to the British crown, and all political affiliation between them and Great Britain was wholly dissolved.

The Articles of Confederation and Perpetual Union between the States were reported to Congress on July 12, 1776. They were debated upon diurnally for nigh two years, and in 1778 were ratified by ten states, and in 1781 by all of them, Maryland being the last to accede.

In its most salient features and others of minor import, the confederation was an unskilful fabric and incapable to fulfil the ends for which it was created. It gave puisne vitality to the central government. Congress could recommend, but not enforce legislation. It could suggest the sum of money needed to carry on the government, but could not collect the taxes for the same. Each state made its own regulations regarding trade; local prejudices were thus engendered, and, in some instances, feeling was so extreme as to threaten internecine strife. The confederation was defective in not giving complete authority to Congress to interfere in the contentions between the states, and to protect each state from internal violence and rebellion. This was a great defect; for the history of the governments of Greece, Germany, Switzerland, and Holland reveal hypochondriacal illustrations of destructive civil warfare, springing from the quarrels and jealousies of the different states or cantons.

But in many respects our confederation was paramount to those of Switzerland, Germany, and Holland; especially is this so in its absolute inhibition to the several states from any interference or concern in foreign or domestic alliances, or from the maintenance of land and naval forces in time of peace. Still, as our first real constitution did not possess the vitalizing potency to make a stable central government, it was doomed to be abrogated by our early, erudite statesmen, and have a firm one supersede it.

Most of the federal consitutions in the world have degenerated in almost a similar manner. The great and incurable defect ensconced in many of the anterior governments, such as the Achæan, Lycian, and Amphictyonic Confederacies in ancient Greece, and the Germanic, Helvetic, Hanseatic, and the Dutch republics in modern times is that sovereignties were placed over sovereigns and legislations were not for individuals, but for communities in their political capacity. The only coercive measure for disobedience was physical force instead of the decree and the pacific arm of the civil magistrate. The logical sequence would be, if one of the states or cantons of such a confederation rebels, either a civil strife or all national authority would be brought to nought.

In 1787, at Philadelphia, there assembled delegates from twelve states. They met "to devise such further provisions as should be proper to render the federal government not a mere phantom, as heretofore, but a real one, adequate to the exigencies of the Union." This was a crisis most solemn and eventful in respect to the vital question whether the then inchoate centralization of government was to continue or not. Happily for our beloved Columbia, and probably as felicitously for the general liberties of mankind, "the convention combined a rare union of the best talents, sapience, experience, information, patriotism, probity and character which our country afforded. It commanded that universal public confidence which such qualifications were calculated to inspire."

After several months of tranquil deliberation the convention agreed upon a plan of stability of central government which now forms the world-renowned Constitution of the United States of America. The members were hardly aware of the grand work they had completed; for the late eminent historiographer Bancroft remarks anent the closing hours of the convention: "The members were awestruck at the result of their councils; the Constitution was a



nobler work than anyone of them believed it possible to devise."

On the 4th of March, 1789, the government was duly organized and put into operation, the Constitution having the signatures of the representatives from eleven of the states attached, and by June, 1790, had secured the unanimous ratification of all the conventions held in the thirteen several states. Thus was our government firmly established by a constitution which is not only pre-eminently the first important written one chronicled in history, but is also the first one which contains principles necessarily incident to the successful confederation of numerous powerful states. It is with undissembled feelings of just pride that many of us thoughtfully reflect on the difficulty of the experiment, the manner in which it was conducted, the felicity of its issue, and the ultimate kismet of similar trials in other nations of the earth. That other nations have recognized the aproposness of our Constitution there is scarcely a scintilla of dubiety; for several of the Latin American republics have adopted constitutions similar, more or less, to ours.

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#### The Brook Farm Movement.

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Brook Farm marked an interesting period in American literature; it created a new department in the literature of the world. Organized as it was at a time when America seemed to appreciate but little the greatness or the genius of such men as Hawthorne, it not only attracted the attention of the literary world, but drew to its support men famous in letters. These gave to the cause their enthusiasm, their resources and their physical and mental strength.

The Farm was a social Utopia, its members advanced thinkers, its object socialistic. The aim of the originators was to so distribute manual labor as to give the members time for intellectual culture. The scheme worked admirably on paper; but it did not suit the taste or the temperament of its founders and supporters.

To Mr. William Ripley and his wife was owing the origin of the project. It was through their enthusiastic and untiring efforts in the interest of the movement that the Farm was established. Both had long cherished the idea of a home where men and women of culture and refinement might live in social intercourse, the formalities of society cast aside, and one and all enjoy the friendship of intellectual men, and profit by the learning and culture daily given and received by every member of the home.

Brook Farm was but a realization of the dream. The Farm was situated in a picturesque and charming spot in eastern Massachusetts, away from the strife and turmoil of the world. The charter members numbered six; but in less

than two years it became an organization of fifty or sixty. On the list of its supporters could be found the names of Hawthorne, Dana, Emerson, Curtis, and many other men who have since become famous in the various departments of life.

The practical working of Mr. Ripley's long-nurtured principles for a time proved successful. The men took to the manual work of the Farm with all the enthusiasm and ambition of youth; for manual labor to the majority of the members of the organization was something of a novelty. They tilled the fields and made the hay one day, and devoted the next to the productions of master-pieces of literary art.

One of the chief features of the Farm, evident from this, was to combine physical and mental labor, and it was this more than any other cause that worked the ruin of the project. No man can combine these two opposite forces of human nature and reach successful results in either. He must devote himself to the one or to the other. The man who achieves greatness physically is incapable of any great mental work. The principle that a poet can follow the plow one day and work on an epic poem the next is absurd. We wonder at the folly of men of such learning and experience. But it was only an attempt at the practical application of a purely theoretical principle. That the movement failed and "Brook Farm" was abandoned excited little surprise. Socialism has ever failed when given a practical test, and the fundamental principles of this movement were socialistic.

It is only in the religious communistic organizations, where God and not mammon is the end, that socialism has been successfully introduced into the daily life of man. Socialism without religion has been attempted again and again, and has always ended disastrously.

Every epoch of history records the rise and fall of attempts at the practical introduction into the laws and lives of men of principles similar to those that gave rise to the Brook Farm movement. Every people has made the experiment; every nation has found it impracticable.

Literature, as a profession among men, was the last to yield to the fascinating, alluring, dangerous theories of socialism. However, when finally conquered, it flew to the support of its idol with all the characteristic ardor and eagerness of America, carrying on the wings of its own blind enthusiasm men of keen foresight, of great mental strength and determination of character; men renowned in letters, in politics and in religion.

And here they blindly worshipped until the very foundations of the principles they seemed to love so well crumbled under a practical test, leaving bare the folly of their course. Only then was it that the Farm was deserted and all returned to the everyday walks of life.

F. L. CARNEY.

# NOTRE DAME SCHOLASTIC.

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—On Friday next, the 13th inst., Notre Dame will celebrate the Patronal Festival of its venerable Founder, the Very Rev. Father General Sorin. It will, in the goodness of God, be a day of joy for all and of heartfelt thanksgiving to a benign Providence for the preservation of one to whom Notre Dame in particular and the religious and educational world in general owe so much. May our Father be spared for years to come to rejoice with his children of the University and the Community on many another St. Edward's Day!

—On Wednesday of this week the Right Rev. Joseph Rademacher, D.D., was solemnly installed in the Cathedral at Fort Wayne as Bishop of this diocese. The ceremony was very impressive and conducted by the Most Rev. Archbishop Elder, of Cincinnati, Metropolitan of the Province, in the presence of the Most Rev. Archbishop Katzer, of Milwaukee, the Rt. Rev. Bishops Foley, of Detroit, Watterson, of Columbus, Horstman, of Cleveland, McCloskey, of Louisville, Richter, of Grand Rapids, Janssens, of Belleville, Maes, of Covington, and an immense concourse of the clergy and laity. The sermon on the occasion was delivered by Bishop Foley. Archbishop Elder also spoke, as did Bishop Rademacher, who feelingly alluded to the fact that the sanctuary, within which he was enthroned as chief Pastor of the Diocese, once witnessed his elevation to the sacerdotal dignity at the hands of the departed Bishop Luers. All in all, the reception accorded Bishop Rademacher was an earnest of the heartfelt welcome and universal joy on the part of the flock now entrusted to his charge. We beg to renew to him the expression of our own best wishes for a long and happy administration of a diocese which holds a prominent and commanding position in the Church in our country.

## True Culture.

The following short remark, clipped from the columns of an exchange, is one which we consider very sensible, and well deserving of the attention of those interested in the advance of mankind and society; presenting, as it does, both a reason and a remedy for that gross defect so sadly perceptible and steadily increasing in the general system of education of our day. It says: "There is just now a great clamor and demand for 'culture,' but it is not so much culture that is needed as discipline;" and the truth of its words is evident to every reasonable and observing thinker. For, in the first place, he recognizes in a course of strict moral discipline by far the most essential element of a truly Christian education. He realizes the fact that this strongly demanded *culture*—which in the common acceptance of the word refers but to the development of the mind, the acquirement of knowledge and the more elegant accomplishments—although in itself highly desirable, is not only useless but pernicious to the youth advancing to the age of manhood, unless preceded in its onward course, step by step, by the thorough development and faithful cultivation of those higher, nobler sentiments of the heart which will insure an ardent love and steadfast following of virtue's course; by the constant tempering of the impetuous passions, which will teach the subject how to submit to legitimate authority, and overcome the impulsive desires of his nature, and by the careful and judicious training of the will which will produce the power of self-control, with habits of order and strict morality. For otherwise he sees that the application of these mental acquirements would be but the carrying out of all the promptings of a vicious and selfish nature.

Now, in the second place, he observes that in the system of education adopted by most of the colleges and schools of our country—by those by far the most popular and the best patronized—the importance of moral discipline is, at least practically, altogether ignored. He sees an entire want of all obligatory regulations tending to improve the life and habits of the student, or rules requiring an account of his time spent outside the class-room. All that is expected of the student is to know his lessons and be on hand to recite them. Apart from this he enjoys in his life a perfect freedom from all the dictates of his superiors. His

entire time may be spent upon the streets, or within the walls of the billiard-room or other places of public resort; his associations are all of his own selection; his conduct and habits may be of the most disorderly and dissipated nature; as the institution which he attends has no control, prescribes no laws. Nay, more: not only does it leave the morality of his life to the freedom of the student, but in the majority of cases directs as obligatory no studies pertaining to religion and the great object of his life, that would at least teach him how to be a good man and true Christian should his better nature so impel him.

Consequently from these two points he draws the conclusion that the genuine education of the masses of children of our nation is defective and improper, and that, as a natural consequence, the morality of our people must be tending to a decline; the correctness of which conclusion is confirmed by the observance of the alarming extent to which the intellectual accomplishments are used at the present time for corrupt and vicious purposes, and the terribly increasing depravity of the lives and habits of our most enlightened, most thoroughly *cultured* and most prominent men.

The trouble is that the majority of students dislike to submit to any disciplinary restraint whatever, and the blame is due to the over-indulgent parents who, having failed, through culpable ignorance, or wanton neglect of their sacred duties, to give to their children a course of *true culture*, by which we mean the education of both heart and mind, a watchful guardianship of the habits, a careful training of the disposition—which would have implanted in his mind a correct idea of what a true man is, and in his heart a strong desire and determination to be a true man, with the necessary disposition to submit to all proper restraints and discipline to attain that noble end—have, on the contrary, engendered in the child a precocious spirit of independence of all authority to which the parent too must yield, and which consents to no control in his actions or desires. The consequence is, if placed for his more advanced instruction in an institution strict in its discipline, he fails to get along, cannot be controlled, and leaves, if not dismissed, to pursue his studies in some house of instruction where true discipline is unknown, and where he will be free to spend the most of his time in the uncurbed pursuit of pleasure, and acquire the most dissipated habits, the foundation of the dissolute life that must follow. B.

### The Poets of Our Day.

Deep buried 'neath the heavy sod in Kensal Green lie sleeping the immortal bards of ages past. The soft wind whispers its sweet music over the green mounds, and the tall pines bow their heads in the breeze as if offering their homage to the immortals over whom they watch. Side by side with the English bards of modern times lie the poets who in the centuries forever past watched the literary nation as she stole forth from the gloom of ignorance into the broad glare of the rising sun.

Chaucer, like the first flower of early spring-time, drooped and faded when the summer came, bringing with it strong, hardy flowers to take his place. He now rests near his faithful followers. Milton, Shakspeare, Dryden, Keats and Shelley have laid down their pens, and dropped Chaucer's mantle on another. They have been laid near their father, and within his sheltering care they sleep in peace with nothing to disturb their slumber.

The spirits of the noble and the just forever hover near, and the mighty of the earth keep green the mounds, and there do offer incense. And there beside the poets of four centuries ago lie the sweet warblers of our own time. They lived to give us a knowledge of the beautiful and good, and only ceased their work when worthy followers, having ascended the ladder made by their own hands, stood waiting ready to toil unceasingly as they had done before them. But will they too receive a crown of immortality? We cannot say; time alone can tell.

The literature of a nation reflects the state of the public feeling of its time. The Elizabethan drama gives us a correct knowledge of the habits and customs of that interesting period, as is also the case with the Queen Ann Era. The latter age brought forth many great poets and prose writers; Pope, Steele, Addison, Swift, Prior, Congreve and Bolingbroke were able men. This was long considered the grandest literary period in English history; but in this age that opinion is not followed or carried out. Elizabethan writings are far superior to any of Queen Ann's time; while the literature of our own age is stronger, more original, and more imaginative than that produced by the "Second Augustan Era." The correct and polished style of the prose writers, and the felicity of the poets in painting the life of the time, is to be admired.

Pope, the greatest poet of the time, gave to us the most correct style ever written; while Addison, Swift and Steele were truly great. We prefer the color and flow of Tennyson to the correctness of Pope; but we tire of the artificiality so plainly present in all their works. We live in a poetical age—a greater age than that of Queen Ann's; but we have in Tennyson Lowell, Longfellow, Holmes, Whittier and Rossetti, poets that any age might well be proud of.

H. C. M.

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The Press.

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Many trivial actions, done by us every day of our lives, do not pass altogether unnoticed; what we ourselves would probably consider below even a passing remark is freely commented upon by our fellowmen; and these apparently trifling things often go far towards forming another's good or bad opinion of us.

Mingling with us every day, though almost always unnoticed, are men who, when one of the trivial actions above mentioned are committed, pull tablets out of their pockets, scribble something on the leaves and return them to their pockets. Why do these men take note of these things? What do they do with the notes? Very soon one reads in the daily paper a notice of something which had been done by him or by one of his friends. From this he can safely pass an opinion that the man with the tablet had an object in taking down his observations. For what, or for whom had he taken the trouble to go around among his friends and make careful survey of their doings? Why, for the press.

One of the most important factors in the life of to-day is the modern newspaper. A man with more than usual strength in his writings can wield the pen with terrible effect and with incredible results. Even the everyday item in the newspaper can chill the affection of warmest friends. He who but a few hours before was looked upon as one of the most prominent men in his vicinity is passed by with scorn and contempt; some even crossing to the other side of the street to avoid meeting him. "What has caused this?" asks the wretched man. "The press." Even so; the press has as many subjects at its command as all the kings of the earth.

The mission of the press is not to cater to its numerous readers, simply for a couple of hours' pleasure-reading, but to give information to the people in one part of the world concern-

ing the actions, state and affairs of people in another. Many cynical articles, it is true, find a place in the columns of the newspaper; yet the real mission of the press should not be judged by the opinions of one editor expressed against another, or by the utterances which have been influenced by a partisan spirit. This style of writing is somewhat frequent; and if a moderate restraint were put upon some of our "bright" editors, the press would be in a more thriving condition than it has yet reached.

A newspaper, to be successful, must have good men, good editors, who know enough of their business to attend to it themselves. Can anyone ask with real seriousness: "Has the press done any good in the world?" If the question were asked in earnest, the questioner would need but to glance back a few years to notice the change that has taken place since the publication of the newspaper. In olden times news was carried from place to place by postmen. But when the press came into use it formed the medium of all information, and its sphere was greatly enlarged by the telegraph. It may be said that the future newspaper will probably be a great improvement on the present, if the matter be given into good hands. I think the newspaper might be called the field of satire. Men enter articles in the lists against each other; these must come in collision, the defeat of one being sometimes as great as the success of the other.

Every style of writing may be found in the newspaper: humorous, ironical, cynical, gay, sad, etc. By this I do not mean that anyone should take the newspaper as a model of good style to be followed in his own writings. Far from it; for although the newspaper has many good things in it, it should not be read for the purpose of acquiring good style. If good style is sought after, read Cardinal Newman, Goldsmith, Thackeray.

FROST THORN.

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Personals.

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—Mr. and Mrs. John A. Kernan, of New York City, were among the welcome visitors during the week.

—The Rev. P. M. Abbelen, of Milwaukee, Wis., paid a short, pleasant visit to the University on Tuesday.

—The Very Revs. T. A. Burke, V. G., and J. E. Duffy, V. F., of Albany, N. Y., passed a few pleasant hours at the University on Monday.

—Rev. John M. Mulcahey, Arlington, Mass., Rev. R. Neagle and Rev. W. J. Millerick, Boston,

Mass., were very welcome visitors to the College on Wednesday.

—Mrs. P. L. Garrity, with her daughter, Miss Grace, of Chicago, and Miss K. Egan, of Columbus, Ohio, paid a very pleasant visit on Thursday. Her son, Leo XIII. was entered among the students of St. Edward's Hall.

—Very Rev. Provincial Corby, Rev. President Morrissey and Rev. D. J. Spillard, C. S. C., represented the Community and the University at the enthronization of the Rt. Rev. Bishop Rademacher at Fort Wayne on Wednesday last.

—Prof. John Ackermann, of Lafayette, Ind., has just completed a life-size portrait of the late Bishop Dwenger for the St. Joseph's Orphan Asylum of that city, and the work is pronounced by connoisseurs as a masterly painting. The distinguished artist is the father of Mr. F. X. Ackermann, Professor of Drawing in the University.

—Mr. George Haldorn, of '64, accompanied by his accomplished wife and interesting little boy Stuart, paid a flying but pleasant visit to his *Alma Mater* on Thursday last. Mr. Haldorn is now a leading lawyer of Butte, Mont., and cherishes the happiest recollections of the old days at Notre Dame. We hope that he will find time in the near future to visit again the old spot, familiar still, despite the wonderful changes wrought in time's rapid course.

—The *Chicago Record* of the 26th inst. says of Frank Ashton (Com'l), '90, one of the prominent business young men of Rockford, Ill., that "he has seventeen gold bars attached to his Century Road club badge—a larger number than are held by any of the other 600 members of the club. Fourteen of these bars were received this season. He is also credited with the quickest authenticated time in a 200-mile trip of any bicyclist in this part of the country."

#### Local Items.

—Vi-cis-si-tude!

—'Rah for the Band!

—Friday next is Founder's Day.

—Have you heard of the new club?

—Are you in training for the field-day events?

—Kindly drop your contributions in our box.

—He wonders if it was his name that was cut out.

—The M. L. S. football eleven will be organized next week.

—Dick has consoled many a sorrowing friend by his return to us.

—Wonder how many 11 secs. "dark horses" will materialize this year?

—The Carrolls will have a swing-jumping match on St. Edward's day.

—How can one be expected to study 'mid cabals and murderous plottings?

—The M. L. S. Baseball club would like to meet the "Lawyers" next Thursday.

—Frederick Murphy and James Brady have charge of Brownson Hall this session.

—Texas says: "It is not the hat that fits the man, but it is the man that fits the hat."

—The salubrity of the strapping "burgomaster" appears to be as fresh as a rose.

—The band gave a delightful serenade in front of the College on Thursday morning.

—Lost—A pin containing four stones. The finder will please leave it in students' office.

—On rainy days the Carroll gym. is the scene of many exciting games of indoor baseball.

—Mrs. Clement Studebaker has kindly sent a choice collection of shrubs for St. Edward's Park.

—The recent heroism of the two athletes from *Nostra Domina* should be highly commended.

—The frequent citations of Wisconsin lead us to believe that it is a state which has plenty of trouble.

—Ruskin, Jr., says that "hedging was quite a fashion; but it was a cold duff that never joined Sweden."

—Curb says it is a poor town that has to be erased from the map on the departure of its last inhabitant.

—Mike does not take the cake exactly; but he generally manages to do away with the greater part of it.

—Although Poverty Flat is scattered to the four winds, Fossie still assumes the title of "Sole Proprietor."

—The social given in the Brownson Hall last Saturday evening, under the supervision of Bro. Paul, was enjoyed by all present.

—Now whets the murderer his deadly steel, and conspiracy flings the torch of ruin into the fane of God-given peace.

—The Carrolls have an indoor baseball nine, who are very anxious for a game. They extend a challenge to any nine in the College.

—Prof. Egan will begin his weekly lectures in the English Literature Class next Saturday, commencing with the "Art of Journalism."

—Alas for the sad fate of Johnnie, whom a sore hand prevents from tying his neckties in accordance with the latest rules of dandyism!

—The St. Boniface German Literary Society held their first meeting Wednesday evening. The election of officers will take place next week.

—A realistic scene of Niagara Falls is frequently presented; a person has to be a spectator at the scene in order to realize its effects.



—Under the careful direction of Prof. Preston the Band is attaining a degree of excellence which will reflect credit both on himself and on the University.

—Mr. Geo. Perkins, of Denver, has returned after enjoying a very pleasant vacation. He reports Mr. M. McCullough in his usual jovial spirits and good health.

—After the class is over,  
One of the Johns in glee  
Runs home to tell the other  
Where his companions be.

—The vocalists in the gym. have, during the last few nights, aided materially in repressing all feelings of homesickness. A little more of this, boys, would be very acceptable.

—At 6.15 a. m. a tintinabulation is heard reverberating through one of the halls that disturbs the boys from their enjoyment of tired nature's sweet restorer—balmy sleep.

—A humming bird flew into the Carroll dining room recently. It is said it was attracted by the flowers painted upon the walls. The artist must have been in touch with nature.

—The Carrolls' fourth nine crossed bats with the Minims the other day and met with an ignominious defeat. The Minims won by a score of 23 to 7. The feature of the game was the playing of Sam Keeler.

—The students of Holy Cross Seminary extend hearty thanks to their genial Prefect, Mr. W. Houlihan, C. S. C., for the beautiful billiard table which he had the kindness to procure for their reading-room.

—The University orchestra, under the direction of Prof. Paul, has begun its rehearsals; there have been added to it this year an E flat bass played by Frank Hennessy and a trombone mastered by John Cullen.

—Last Saturday evening a reception was given by Bro. Paul to the members of the reading-room. During the evening several calisthenic exercises were given. The music was rendered by the Crescent Club Orchestra.

—The Carrolls claim to have a football eleven that can beat the ex-Carrolls of last year. Now is the time for the latter to look to their laurels, and practise for a game, which should take place in the near future. The ex-Carrolls should not permit a remark like this to go unchallenged.

—The competition between Brownson, Carroll and St. Edward's halls in the collection of cancelled stamps has begun. It will be all the more interesting this year as Carroll and Brownson halls at present are tie. It is needless to add the final victory will belong to those who work the hardest.

—The Law Class superb Ball Team for the season of '93-'94 is made up as follows: Schmidt, Catcher; McCarrick, Pitcher and Left Field; Chassaing, Short Stop; Cullen, First Base; Burns, Second Base; Ryan, Third Base; Gib-

son, Left Field and Pitcher; Maloney, Centre Field; Onzon, Right Field.

—A new star that threatens to eclipse all others in brilliancy, has arisen on the horizon of composers of Church music. The concert given by this musician to a select circle of friends some time ago was such an unexpected success that no one can entertain the least doubt as to the genius of the artist.

—On the 2d the Carroll Hall second nine specials played a very interesting game with the second nine of the Manual Labor School on the Carrolls' Campus. The following is the

SCORE BY INNINGS:—I	2	3	4	5	6
MANUAL LABOR:—I	0	0	0	0	2=3
SECOND NINE:—0	1	0	2	2	1=6

—The principal indoor game during the winter being hand-ball, there is always a rivalry between the different halls for the championship. As each hall has a different code of rules, it has always been difficult, on this account, to have satisfactory games. Rules should be adopted that should govern all.

—The Pneu-Ma-Tik Bicycle Association of Carroll Hall was formed Wednesday evening, October 4. The following officers were elected: Director, Bro. Albius, C. S. C.; Promoter, Bro. Paul Hermit, C. S. C.; President, John O'Meara; Vice-President, Alfred Pendleton; Captain, Frank Roesing; Lieutenant, John A. Treber; Recording Secretary, Joseph Sullivan.

—The regular weekly meeting of the St. Joseph's Literary Society was held Wednesday evening. The society now has a membership of thirty-one with the following as officers: Bro. Boniface, C. S. C., Director; J. Barry, President; M. Hart, Vice-President; J. Kelly, Secretary; J. Santer, Treasurer; T. McCaffery and A. Mickles, Critics; J. Cromb, Sergeant-at-Arms.

—The Rev. E. Cusson, Rector of St. Mary's Church, Nebraska City, Neb., made a very pleasant visit of several days to Notre Dame during the week. The reverend gentleman is one of the pioneer missionaries of the great West, and was especially pleased to greet the Very Rev. Father General Sorin whom he had not met since early missionary days away back in the '40's.

—The Orpheus Club has organized with the addition of many new members. Its officers for the session are: Rev. A. Morrissey, Honorary President; Prof. Preston, President and Musical Director; E. V. Chassaing, Vice-President; F. Bolton, Treasurer; Oscar Schmidt, Secretary; F. D. Hennessy, Manager. Its list of instrumentalists and vocalists is first-class, and their entertainments in the future are promising.

—The Stars of St. Joseph's Hall are making a record for themselves. So far they have defeated the Carroll special nine three times by the following scores: 23 to 11, 12 to 1 and 16 to 1. They also defeated the Brownson Hall second



nine special by a score of 20 to 5. The Stars have a strong battery and a good infield, and there is no reason why they should not try the "Lawyers" or the Brownson Hall special nine.

—The Rev. D. J. Spillard has been made the recipient of a beautiful silver crucifix in remembrance of his silver jubilee in the priesthood. It is the gift of a former classmate, Mr. M. A. J. Baasen, '64, of Milwaukee, Wis. The crucifix is about sixteen inches in height, elegantly wrought, and rests upon a base designed like that of a chalice. It forms an appropriate and tasteful souvenir of a happy event in sacerdotal life.

—On the 15th ult. the Carroll Specials donned their new uniforms and started out to conquer the M. L. S. Anti-specials; and if they did, they came back again. Captain Carney's men were confident—alas, *too* confident—of victory, so they put Strausheim in the box. The Carroll aggregation made but one hit and that was a scratch. The features of the game were the home-runs of Strausheim and Carron and the pitching of Santer.

SCORE BY INNINGS:—1 2 3 4 5 6 7  
 MANUAL LABOR:—7 0 4 0 4 1 0=16  
 CARROLL HALL:—0 0 0 1 0 0 0=1

—The Notre Dame Athletic Association held its first regular meeting on Thursday, Oct. 5, Brother Paul presiding. After the reading of the minutes by the Secretary the following were duly nominated and elected: Rev. P. P. Klein, C. S. C., and Brother Paul, C. S. C., Directors; President, Col. Wm. Hoynes; Vice-President, Roger Sinnott; Secretary, Martin P. McFadden; Field Reporter, Francis Duffield; Treasurer, Frank D. Hennessy; Captain of 'Varsity Eleven, Frank Keough; Ass't Captain 'Varsity Eleven Charles F. Roby. A few appropriate remarks were made by the chairman anent the financial status of the association.

—The St. Stanislaus' Philopatrian Association held its first meeting on Wednesday, Oct. 4. The following officers were chosen: Honorary Directors, Rev. Fathers Morrissey and Regan; President, Rev. J. Malony, C. S. C.; Promoter, B. Alexander; Literary Critics, Profs. Edwards and Neil; First Vice-President, Samuel Dixon; Second Vice-President, C. Flemming; Recording Secretary, J. Shillington; Corresponding Secretary, E. Franke; Treasurer, O. Wright; Marshal, Geo. Black; Sergeant-at-Arms, E. Thome; First Censor, Geo. Zoehrlaut. The society, under its present management, will assuredly rank among the first of the University. The following were admitted to membership: Messrs. A. and J. Ducey, G. Black, A. Kaspar, T. Lowrey, Wm. Connor and J. Maternes.

—At the first meeting of the St. Cecilia Philomathean Association, held on Wednesday evening, September 27, the following officers were chosen for the present session: Rev. A. Morrissey, Director; Rev. J. French, President; J. LaMoure, 1st Vice-President; J. Lanagan, 2d

Vice-President; J. O'Neill, Recording Secretary; E. Murphy, Corresponding Secretary; J. Miller, Historian; B. Weitzel, Treasurer; E. F. Jones, 1st Censor; F. Klees, 2d Censor; F. Cornell, Sergeant-at-Arms.

At the second meeting, which was held Oct. 4, Prof. H. Preston was elected Musical Director and Bro. Alexander Promoter. F. Cornell favored the members with a declamation, and J. Murphy with a synopsis of "Ben-Hur." The society promises to be one of the most flourishing in the University.

—The Society of the Guardian Angels of the Sanctuary held its first meeting on September 29, the feast of St. Michael and the nineteenth anniversary of its foundation by Very Rev. Father General. After the object of the society and the obligations imposed by membership had been explained to the little princes who desired to enlist in the Guard of the Most Holy Sacrament, the election of officers took place with the following result: Very Rev. E. Sorin, and Rev. A. Morrissey, C. S. C., Honorary Directors; Rev. D. Spillard, C. S. C., Director; Mr. Joseph Just, C. S. C., President; Bro. Cajetan, C. S. C. Promoter; C. Girsch, First Vice President; C. Monaghan, Second Vice-President; W. Healy, Treasurer; W. Maritzen, Secretary; J. Corry, Corresponding Secretary; F. Lohner, Librarian, and C. Langley, Sergeant-at-Arms. Then some business matters were settled, after which the meeting adjourned.

—The Director of the Library returns thanks to Mr. Oscar Schmidt, of Brownson Hall, for a valuable gift of rare books secured by him from his relative, Mr. James Connor, of Rock Island, Ill. Among the volumes we noticed a set of the First Complete Catholic Bible published in the English language. The severe laws existing in England against Catholics made it necessary to publish the Bible on the Continent. The New Testament was printed at Rheims by John Fogny, 1582, and the Old Testament in two vols. one at Douay by Laurence Kellam, 1710, the other by John Couslurier, 1635. Death was the penalty to be inflicted upon anyone found with a copy of the venerable edition of the Word of God. Mr. Connor's gift also contains "A Chronicle of the Kings of England from the Time of the Roman Government unto the Government of Charles," by Sir R. Baker, London, 1653; "The History of England During the Reigns of King William, Queen Anne and King George I.," 2 vols. folio, London, 1744; "The Mexican Survey," profusely illustrated, 2 vols.

—On Sunday last, the Feast of the Most Holy Rosary, services of unusual solemnity and magnificence were held in the Church of the Sacred Heart. The Solemn High Mass at 8 o'clock was sung by Rev. M. Regan, assisted by Revs. P. Klein and J. Cavanaugh as deacon and subdeacon. An eloquent sermon on the devotion of the Rosary was delivered by the

Rev. J. French, who acquitted himself in his usual happy manner. At 10 o'clock Rev. S. Fitte, assisted by Rev. D. J. Spillard and M. Lauth, sang the Solemn High Mass for the parish. The afternoon services were of such imposing splendor as to elicit admiration from all in attendance. First a grand procession in honor of the Queen of the Most Holy Rosary wound its slow length around the beautiful edifice; while from the choir arose the melodious strains of the *Ave Maris Stella*. It was a memorable sight to see the long file of acolytes and clergy wending their way through the vast Gothic structure, each bearing a lighted taper in his hand. Meanwhile hundreds of candles had been lighted on the main altar and its vicinity, and flowers of every hue vied in brilliancy with the burning tapers. When the procession had reached the sanctuary, the acolytes grouped themselves on the altar steps, thus adding a new feature to the grandeur of the ceremonies. Benediction of the Most Blessed Sacrament then followed, during which the choir rendered several excellent pieces with a correctness of interpretation that speaks volumes for the excellent training the singers are receiving. Notre Dame always celebrates the feasts of her Patroness in a magnificent manner; and this, no doubt, is the cause of the motherly care which the Queen of the Most Holy Rosary takes of all its inmates.

#### LAW NOTES.

—The Law base-ball team challenges the world.

—This year's Junior Law class is the largest for years.

—There are now thirty-six members of the Law class.

—The subject of the morning lecture is "International Law," and that of the afternoon, "Contracts." The quiz embraces illustrative cases on different points, particularly on the "Law of Contracts."

—Col. Wm. Hoynes has given out a leading case on different subjects to each of the students for a careful analysis. This is the method of study adopted at Harvard Law School; and, combined as it is here with other methods, it cannot fail to prove very beneficial to the student.

—Wednesday evening the Debating Society met in regular session. After a few preliminary remarks by the chairman the subject of debate was taken up where it was dropped at the last meeting, Mr. McGarry continuing his address for the affirmative. When he concluded, he was loudly cheered. The debate being closed, a vote was taken, it being left to the members to decide upon the relative merits and demerits of the argument. There was almost a unanimity of opinion in favor of the negative. The chair then extended an invitation to all to express their views on the question, in im-

promptu speeches. Mr. Mott took the floor for a short time and defended the assertions made by him in debate. Mr. DuBrul read a humorous and very interesting account of a young lawyer's first appearance at the bar, which was in a slander case. His graceful style of reading added to the enjoyment of the story, and at the conclusion he was applauded to the echo. There being no further business, the meeting adjourned.

#### Roll of Honor.

##### SORIN HALL.

Messrs. Ahlrichs, Correll, Casey, Crawley, Devanney, Davis, Eyanson, J. Fitzgerald, Funke, Flannery, Hudson, Hervey, Kuhnert, Monarch, Maurus, C. Mitchell, McCarrick, H. Mitchell, Murphy, McGarry, Mott, O'Donnell, Powers, Ryan, Scherrer, Schopp.

##### BROWNSON HALL.

Messrs. Brinker, Baur, Barrett, Beyer, W. E. Bates, Byrne, Blanchard, Brennan, Brady, Burns, Bennett, Barton, Baldwin, B. Bates, Black, Browne, Cullinan, Campbell, Clark, Corry, Crane, Callahan, Cavanagh, Covert, Colby, Cook, Chassaing, Cooledge, A. Dillon, Dorsey, E. Donohoe, F. Donohoe, Duffield, Esge, Fagan, T. Falvey, Foley, Freytag, R. Flynn, Grady, Gordon, Gilmartin, L. Gibson, N. Gibson, Groff, Hilligan, Howard, Hinde, Hermann, Hennessy, Harris, Hartnett, Henneberry, Hagan, Hesse, Hodge, Ilgenfritz, Johnson, Kramer, Kinsella, Kerndt, Kennedy, Kelly, Karasynski, Lawlor, Loser, Maynes, Moore, Maguire, Maloney, Mott, Murray, McHugh, Mithen, O'Neill, O'Rourke, O'Connell, O'Brien, Oliver, Prichard, G. Pulskamp, E. Pulskamp, Palmer, Phillips, Piquette, Perkins, Quinlan, Roper, Rice, Ruppe, Rumely, J. Ryan, J. J. Ryan, Reilly, G. Ryan, Schwartz, Stadler, Smith, Spalding, Slevin, Sweet, Sullivan, Stace, Soku, Schmidt, Turner, Tinnen, Vignos, Welty, Walker, Weaver, Wilkin,\* Yingst.

##### CARROLL HALL.

Messrs. Bloomfield, Black, Bopp, Burns, Clarke, Cooke, Chase, Cornell, Chauvet, Carney, Cooledge, J. Ducey, A. Ducey, Druecker, Doherty, Dutt, Dixon, Dannemiller, Dalton, Edwards, Foley, Fennessey, Fox, Farley, Fitzgibbon, Franke, Gausepohl, Graham, Gavin, Gonzales, Hurley, Harding, Howell, Healy, Howard, Hoban, Jack, Jones, Keeler, Krollman, Kegler, Kasper, Klees, Lanagan, Lansdown, Lowrey, Lantry, LaMoure, Lohner, Lippman, Lee, Maurer, J. Murphy, E. Murphy, Massey, Maternes, Monahan, Miles, Mills, J. Miller, L. Miller, Miers, Masters, McShane, J. J. McPhillips, J. A. McPhillips, McCarrick, Ortiz, O'Neill, O'Mara, O'Brien, Pendleton, Phillips, Pim, Romero, Reinhard, Roesing, Reber, Shillington, Swift, Sullivan, Sparks, Schaack, Swigart, Stearns, Strong, Tinnen, Tuohy, Tempel, L. Trankle, Thome, F. Trankle, W. Treber, Taylor, Walde, Wilcox, H. Wilson, R. Wilson, Wigg, Wagner, Weitzel, Waters, O. Wright, D. Wright, Wymetal, Whitehead, Ward, A. Yglesia, L. Yglesia, York, Zoehrlaut.

##### ST. EDWARD'S HALL.

Masters Allyn, Ayers, Byrne, Brinckerhoff, Bump, Clune, Christ, Cooledge, L. Clarke, A. Clarke, R. Clarke, Corry, A. Coquillard, J. Coquillard, Cressy, Devine, Dalton, Durand, Egan, Everest, Elliott, Fortune, Finerty, Flynn, Freeman, L. Garrity, Leo Garrity, Girsch, Gimble, Greene, Roy Higgins, J. Higgins, Hershey, F. Hesse, R. Hesse, K. King, Kelly, Langley, Morris, C. Monaghan, Minnigerode, Eugene McCarthy, Emil McCarthy, McElroy, W. Maritzen, H. Maritzen, Noonan, Orte, Otero, H. Pollitz, W. Pollitz, Perea, Roesing, Robb, L. Rasche, Romero, G. Scherrer, Swan, Steele, Shillington, Terhune, U. Thompson, Wagner, Lohner.

\* Omitted the last two weeks by mistake.