

THE NOTRE DAME SCHOLASTIC.

DISCE · QUASI · SEMPER · VICTURUS ·

VIVE · QUASI · CRAS · MORITURUS ·

VOL. XXVII.

NOTRE DAME, INDIANA, JANUARY 20, 1894.

No. 17.

Unwritten Still.

ET no man write my epitaph," said one,
Making his last request
A boon denied his sorrow-weighted people
What time they are oppressed.
He loved them, but he swelled their funeral song,
Adding one signal grief
When in his love he frowned the chisel-tribute
That fain might give relief.

The scaffold claimed the man and stopped the flow
Of language with a breath;
And yet that hero, though he now lies shrouded,
Was subject not to death.
He spoke, and to his tombstone gave a tongue,
When snatched from mortal ken;
Such parting words are watchwords living, written
Upon the hearts of men.

Still uninscribed that patriot's tomb may be,
Though wreathed with love-strewn flowers;
The monument itself hath not been voiceless
Through hope's long-shadowed hours;
Nor voiceless will it be, if after dawn,
Now breaking through the gloom,
Men write no epitaph, transcribing only
His own words on his tomb.

M. A.

Cardinal Manning and the Labor Problem.



It has been well said that there never was a poet in man's history who loved the beauty and the truth of nature, who did not also love and sing the praises of that nature's God; and it is equally true that there never was a statesman who did not fully know the value of religion in the government of men. But the poet sees the works of God at a distance, as it were; he

soars, he idealizes, he lifts himself from the earth, and tries to see the wonders of creation at a glance, while the statesman lives the life of his fellows and strives to better them in a more practical manner. It is the politician's task to see in religion a great moral power directing and shaping the prosperity or ruin of a people, according as the belief of that people is true or false. And never has this fact been so evident; never has this picture of prosperity under the true religion, and moral retrogression under the false, presented such a striking example as that given us by the condition of England before and after the Reformation. That people abandoned the Church whose principles raise the standard of a nation's greatness, and in her place they set up a religion of their own which has slowly but surely brought them to the verge of materialism. And this state of things has naturally affected society. The aristocracy being imbued with these principles, have become selfish and unmindful of the poverty and ignorance that surround them. The middle classes are indifferent alike to the haughtiness of the noble and the miseries of the lowly. The dawning of the nineteenth century brought no change. The poorer classes were sunk in the most abject poverty. Their cup of bitterness was filled, and, turning from the neglect of the noble and the contempt of the rich, they sought relief in their religion.

If a revolution were necessary to remedy the evils of unhappy France, what a giant among reformers was wanted, then, to settle the great English problem. The long-expected Messiah of the Jewish people came when the deplorable condition of the civilized world, in accents strong and loud, called for a Redeemer. He came to raise them from their social degrada-

tion, and to guide them in the way of salvation. Thirteen centuries later the Italian people, plunged in the depths of misery and distress, cried aloud for relief. Relief came in the person of St. Francis d'Assisi, who followed the example of his Master, and brought joy to his people. When the beginning of our century beheld the dark cloud of social discontent hovering over the shores of England, when all earthly happiness seemed to have forsaken the populace of London, there entered upon the scene a man destined by God to break down the barriers of prejudice and selfish indifference, to overthrow and destroy those principles which result in so much misery, and to make the laborer forever a recognized factor in the state, the great Archbishop of Westminster, Henry Edward Cardinal Manning.

In the solution of every social problem of the day, Cardinal Manning was looked upon as a leading factor. He was a philosopher; but his philosophy was for his people; it sought an answer to the social and economical questions of the time, and, thank God, he found it, too! That his influence with the masses was almost unlimited is well-known; the secret of this great power was to be found in his love for the toilers, and his field of labor embraced the world.

For many years the great question of capital and labor had been constantly before the public. With many who attempt its solution, it is but an abstract theorem to be worked out by settled rules and principles. But with the great Archbishop of Westminster it was more. It was one grand, deep problem to which he directed all his energies, and his answer showed the presence of a master-mind. None knew better than he that the great "question which agitates the world to-day is not a question of political forms, but a social question. If it be the struggle of those who have nothing with those who have too much, if it be the violent shock of opulence and poverty which is making the ground tremble under our feet, our duty, as Christians, is to throw ourselves between those irreconcilable enemies, and to induce one side to give, in order to fulfil the law, and the other to receive, as a benefit; to make one side to cease to exact, and the other to refuse; to render equality as general as it is possible amongst men; to make charity accomplish what justice and law alone can never do." That he was true to those noble principles, his life-work is a sufficient proof. The autumn of the year 1889 saw the beginning of a tremen-

dous struggle between the dock-laborers of London and their employers. On the one side were the employers with an immense capital, conscious of their strength and power, but denying to labor its just recompense; on the other, a million of faces whitened by hunger and poverty, demanding what was their due from capital. A conflict which would have shaken England to her very centre was about to begin; many felt that the crisis had come in which this much mooted problem of Labor and Capital was about to be settled by force. Words of peace seemed but in vain; yet there was one power in England still untried—one to whom both contending factions looked with feelings of respect, obedience and admiration—a chief

"Who feared no human rage, nor human guile;
Upon his cheeks the twilight of a smile,
But in that smile the starlight of a grief;
Deep, gentle eyes, with drooping lids that tell
They are the homes where tears of sorrow dwell;
A low voice—strangely sweet—whose very tone
Tells how these lips speak of it with God alone."

This one hope to which both employe and employer appealed was Cardinal Manning. This venerable old man weighed down by years and labors consented to act as arbitrator. The hatred and rancor existing between these two bodies, the fierce determination which they exhibited towards each other, boded ill to any one who sought to still the discontent without the use of force. But Manning persuaded one side to give, and the other to receive; he pleaded, he argued—he convinced; both sides accepted his compromise, and the dreaded conflict which was about to begin was averted, and Cardinal Manning had won.

The sentiments of Cardinal Manning on this problem, were akin to those of the aged Pontiff of Rome—Leo XIII., who has made known in his great Encyclical on labor, that fundamental principle, that "there is a dictate of nature more imperious and more ancient than any bargain between man and man; that the remuneration of the wage-earner must be enough to support him in reasonable and frugal comfort." In lecture and in public print Cardinal Manning taught the dignity and nobility of labor; taught that if capital has rights, so has labor; and that the rights of labor are equal, if not superior, to those of capital.

Amidst the arduous duties of his high office, and his labors among the poor and the working classes, he also found time to attend debates in the House of Commons. There he lifted up his voice and protested with indignation against

the abolition of the Oaths bill, and against the repeal of such other measures which had for their object the preservation and purity of society. There also, as a member of the Royal Commission on labor, he raised his voice in favor of measures that had for their object the bettering of the condition of the masses in London.

Social gatherings were also graced with his presence, and he was a frequent guest at banquets which he never tasted; for he lived as his flock lived, simple and frugal. Daily through his door might be seen prince and beggar entering side by side, to find advice and sympathy from a father.

But the great love and the noble deeds of Cardinal Manning were not confined by the white cliffs of England. He saw across the Channel a brave and noble people, whose only crimes were love of God and country. As her sufferings became clearer to him, his noble heart throbbed with sympathy for that race. He knew that the great land-question is the basis on which the Irish problem rests. None understood it better than the Cardinal. He taught that the right of the people to live by the fruits of the soil is a natural and divine right. That the foundation upon which it rests is older and more sacred than any which could come from man. That the rights of the people and of society are far superior to those that are created, and that the latter must always be subject to, and be governed by the former.

But the great lifework of Cardinal Manning was nearing completion. On Jan. 14 1892, a deep and solemn gloom spread over the city of London as this aged prince of the Church, and champion of the unfortunate and outcast, after a life spent in the cause of God and his fellowmen, yielded up his soul to his Creator. England bewails his loss as a national calamity; all, rich and poor, lord and commoner, united in one great outburst of sorrow, for the loss of their councillor, their leader, and their friend.

After half a century of ceaseless activity, while still in the accomplishment of all that was good, he ceased from his labors to receive his reward. Yes, like the ebbing tide as it goes back slowly into the bosom of the sea, and is lost forever, so passed away, peacefully, to his eternal reward, one of the greatest prelates England had ever seen. It was for this priest that all London, all England, aye, all the world, mourned; for, when great souls have passed to their reward,

"Men gather in awe and kiss their shroud,
And in love they kneel around their clay."

He needs no marble shaft or gilded monument to mark his resting-place; he needs no words of ours to speak his goodness and his glory. His deeds are of the heart, and in the heart their memory shall ever live. Deck his grave with flowers if you will; laud his name unto the nations; sing his praises in your poems; think of him as a hero; but treasure up his works of charity in your heart of hearts, and "love him for the love he bore."

PATRICK J. HOULIHAN.

The Mysticism of Number.

II.

NUMBERS FORMED WITH ADMIXTURE OF DUALITY.

I.—DUALITY AND THE NUMBERS TEN AND FIVE.



WE have shown how numbers, both odd and even, may be evolved directly from unity, and possess the nature of unity, which is truth. We have now to show dual-

ity, which is falsehood entering into numbers, and vitiating them, some wholly, others in part.

The number two, we have shown in our first article, cannot stand. But it is continually endeavoring to do so. It is delusion and perversity. Duplicity is but another name for lying.

These are dualities: good and evil; truth and falsehood; beauty and deformity; light and darkness; heat and cold; harmony and discord; sweetness and bitterness; blessing and cursing; happiness and misery.

Of which the second term raises itself up and militates against the first, and in the end destroys itself by its own rage, spending itself in its efforts against that which is immutable. For of itself it is mere nothing. The first term is affirmative, which the second endeavors to deny. Duality is negative.

So what we said of the number four is explained. If it be regarded as duality doubled it is still affirmative and good. For duality doubled is the negative denied, which is affirm-

ative according to all philosophy. Every even number, therefore, is not to be considered as vitiated by the factor *two*.

The number ten denotes humanity, for it is that by which men reckon, being provided with ten fingers to count with.

Set four points equidistantly in a row, and three points above them, forming the apices of equilateral triangles, whose bases would be lines joining each consecutive pair of the first four. Two points above the three, and one above the two, according to the same law.

The number of points will be ten. The figure will be that of an equilateral triangle, having four points at each base. It is the image of *three* on a basis of *four*.

So ten is formed symmetrically of one, two, three, and four.

One denotes man's origin, his individuality, and his end.

Two is very observable in humanity. In the two sides of the body, each having its own set of organs, whence result two eyes, two ears, two nostrils, two arms, etc. But this is an apparent—not a real duality, for the two sides were made to act in unison. When they do not—as when the left hand usurps the office of the right—then duality takes the place of unity, and we use the word “sinister” to mark our sense of the evil. Duality is still more evident in the human mind, in which the opposite forces of virtue and vice are ever contending. So persevering in this struggle, and so apparently equal are the opposed forces, that some have imagined the existence of a substantial and eternal principle of evil. But this is blasphemous, for even this duality is rather apparent than real. The human will, aided by divine grace, is able to reign supreme over the passions and inferior faculties, and then the whole soul acts in unison.

Three is necessary in both soul and body, as was observed in speaking of that number, and because man is made in the image of his Creator.

Four, being the number assigned to creation, is proper to man as a creature, and the king of the visible creation.

Ten, thus formed, denotes the natural man, and ten commandments are given for his guidance.

Out of ten cast the factor of prevarication, *two*, and the quotient is *five*. This number will take symmetrically the form of a cross. It is the number of the Sacred Wounds that plead our cause in heaven, and of the

names of J-E-S-U-S, M-A-R-I-A, J-O-S-E-PH; for *ph* is but one letter—the Greek ϕ , and expresses a simple sound. Five denotes redemption.

2.—SIX AND OTHER NUMBERS.

Six bears the same relation to seven that two does to three. It falls short of being manifest truth, and therefore is manifest falsehood. We see it in the number of sins against the Holy Ghost; and in the “number of the beast,” which is six hundred and sixty and six.

Nine being the number of the angelic choirs, may stand for the angelic nature, as ten stands for human nature.

We have now sufficient numbers determined as guides to the signification of the rest. Let us recapitulate:

One: truth.

Two: falsehood.

Three: mystery.

Four: creation.

Five: redemption.

Six: manifest evil.

Seven: manifest good.

Nine: angelic nature.

Ten: human nature.

Twelve: triumph and final bliss.

The first number wanting in the natural series is eight. Now this is 4×2 , and, according to its factors, should show some good made out of evil, or some evil ruining something already established for good. In the Eight Beatitudes we have the first of these cases, where things accounted evil in this life are made the sources of eternal good.

Eleven and thirteen not having factors, we find in them the mere redundancy and deficiency of twelve—a number so perfect that it can hardly be maintained amid the imperfections of earth. So the Sacred College of the Apostles originally numbered twelve; but by the defection of one, eleven only were left. When the number was again made up by the election of St. Matthias, it soon became redundant by the divine vocation of St. Paul. Yet we always speak of the twelve apostles.

Fourteen being 7×2 , should show falsehood oppressing truth, or truth victorious over falsehood. Both,—the first visibly, the second secretly,—may be observed in the fourteen stations of the Cross.

Fifteen, 5×3 , the mysteries of redemption, which are the fifteen mysteries of the Rosary.

Such numbers as can be factored in different ways, may have different significations, thus:

forty as 5×8 is for penance, as the forty days of Lent; but as 4×10 is for humanity confirmed against evil. See in the "Lives" of Alban Butler how the Forty Martyrs prayed that "this holy number might not be broken."

Forty-two as 7×6 shows the most active numbers for good and evil combined. A terrible strife must be the result. This is the number of months assigned in the Apocalypse as the time of persecution of the Church. It was, in fact, the usual duration of a persecution under the Roman emperors. And it is about the same as "a time, and times, and half a time"—three years and a half.

That this is an approximate, not an absolute, period of time, is shown by the expression 1,260 days used as an equivalent (Apoc. xii, 6); because 1,260 days make forty-two months of thirty days each; whereas, three years and a half contain forty-two calendar months.

Thus we might go on and show the significance of other derived numbers. There is no harm in this form of Pythagoreanism, since we do not deify the numbers themselves, or make a superstitious use of them as "lucky" or "unlucky." We seek merely the order of Providence in this, and worship the wisdom of His laws, by which all things are meted out in harmony, rhythm, and number. S.

[From the *Galena (Ill.) Gazette*.]

A War Incident.

[Very Rev. William Corby, C. S. C., at present Provincial of the Congregation of Holy Cross, Notre Dame, Ind., served as chaplain of a New York regiment during the late war. In that awful moment before Gettysburg, he assembled the men around him, requesting them to kneel down and make a sincere act of contrition, after which he solemnly pronounced a general absolution. Thirty minutes later the ground was strewn with the dead.]

All day, up Round Top's crested crown,
Two armor'd hosts are led;
Two banners wave, as night goes down,
Each over its soldier dead.
For far away, o'er ridge and slope,
The lone Palmetto tree
Still cheers those rebel lines to hope,
Their leader, gallant Lee.

Old Gettysburg to-day must stand,
Or with the flag go down!
Thus vow'd our boys of Northern land,
To save that loyal town.
Our fathers' flag—to heroes given—

To-day shall wave *their* deed;
Shall wave each fold in sight of heaven!
Thus spoke our dauntless Mead.

Fall in! the thundering guns sing loud,
Thro' morning's peaceful air;
Fall in! a soldier needs no shroud,
No time for soldier pray'r.
A moment Nugent's men may rest,
To jest or laugh the while,
Each folds upon a loyal breast
The Green of his loved Isle.

A moment—'neath yon shelving stone—
Within that awful field—
Those heroes bend in deep atone,
While Death's dark shadows yield;
A soldier-priest, with hands extend
Absolves their sins! Forgiven—
Short shrift was theirs, Faith makes amend
Beneath approving heaven.

Forward! Thro' bristling lines of steel
Their gory work soon done,
The shattered columns backward reel
Our field to-day is won:
To-night the moon's pale rays shall rest—
Each in his narrow bed—
To-morrow flowers with perfume prest
We garland round our dead!

Old Gettysburg yet lives to tell
When night each star bends down,
How rebel hail of shot and shell,
Plow'd thro' that loyal town.
And well hath Gettysburg relied
On soldier boys' brave deed
While little Round Top points with pride
To Corby's loyal creed.

JAMES J. CRESWELL.

The Colonel's Story.



FEW evenings ago Colonel Morse, the distinguished foreign correspondent of the *World*, happened to drop into the "Travellers' Club." And the members at once pressed him to tell one of his famous stories. Yielding to their request, he said:

"One morning, nearly twenty years ago, a certain Doctor Fitz-Mayne and myself were seated at breakfast in the snug little dining room of St. Martin's Inn, a famous hostelry on the Brussel's Road, four miles from Paris. Our coffee had just been served, when three strangers entered. After scrutinizing us closely, they ordered breakfast at a table near by. My curiosity became aroused, as one carried a small surgical case, and the man beside him a peculiar little black box. The third, a tall,

handsome fellow, whose face showed signs of early dissipation, had a somewhat novel embellishment over his left eye.

"My companion, carefully studying the newcomers, informed me that the third person was Captain de Moreau, a well-known French duellist, and, with his peculiar wink, remarked: 'There is going to be some fun here this morning, or my name is not Fitz-Mayne.'

"In a few moments another stranger appeared. He seemed to be either an Englishman or an American—probably the latter. Bowing politely, he took a vacant seat at our table. After a few moments, in a very friendly manner, he inquired if we were not Americans. Fitz answered we were, and from New Orleans. This seemed a good recommendation, as he immediately introduced himself as Charles Ceverton of Charleston. He certainly considered himself very fortunate to fall in with two countrymen, as he would undoubtedly need their services. The Doctor now paid more than good attention, and responded that we would certainly do anything for Mr. Ceverton, and ingeniously inquired as to what the favor might be. The latter quickly answered: 'Yesterday I had some trouble with a Captain de Moreau, and in consequence I came out here this morning to settle the affair. I have given up all hope of my friend appearing; I am now obliged to ask you to act as my seconds.' This was indeed a most peculiar state of affairs that this man should come out alone to fight a duel. We then inquired as to the whole trouble and the arrangements that had been made. He said:

"My sister and I have been travelling in Europe for the past year. Two months ago, while at Baden, we met this Captain; it was only a passing acquaintance; but he thought it different, and began paying incessant attentions to my sister. This was greatly disliked by both of us; he was one of those persons that haunt our foreign cities, and having a certain social position are able to prey upon society. I had been warned against him as a dangerous man, who had caused the lustre to fall from many a fair name. Finally he had the audacity to ask me permission to pay his attentions to my sister with the prospect of marriage. This I refused in language short, sharp and decisive. De Moreau smarted under the retort and muttered: 'I will, have the pleasure of meeting M. Ceverton again.' Yesterday, while taking dinner in one of the large restaurants, De Moreau for the first time made his appearance, took a table near us and began his

meal. My sister wanted to leave the place. This I refused. We were very near finished when De Moreau carefully wrote a note and handed it to a waiter with instructions. The latter placed it before my sister. She handed it to me. I read it; the contents were most insulting and offensive. Rising from my chair, I slapped him in the face.

"'Good, good, my boy!' exclaimed Fitz-Mayne, 'you did exactly right, and I'll hear more of Captain de Moreau!'

"'Last evening a M. Longueville called upon me to name some friend for him to go to. I am a perfect stranger in Paris, but I had a slight acquaintance with a German captain, whom, with great reluctance, I persuaded to act for me. He really did not want to do it; for when I told him I had never handled a foil in my life, and, as to a pistol had, never used one, he wanted to throw the whole affair up, saying; 'It is only murder for me to allow you to fight De Moreau; he is one of the greatest duellists. It is only four months ago since he killed Lord Hamilton.' At last he made the arrangements, informing me it was to take place here, and to be with pistols. But last evening he sent word he had been taken sick suddenly, and perhaps could not appear with me in the morning. I determined to come any way and trust to good fortune, which indeed has been kind to me.'

"M. Longueville now came over to see us; he regretted that Captain Mueller did not come, and very politely informed us that it was now twenty minutes to seven, and time for the affair to be over. The 'ground' was only a five minutes' walk from the inn. Both parties immediately set out for the place. Ceverton was greatly excited, and with evident emotion said to me: 'To-morrow we intended to return home. I am certain that my affairs here will terminate to-day. Last night I cabled for my uncle to come and take my sister home; I am afraid this De Moreau will cause her trouble.'

"Arriving on the ground, the principals laid aside their coats and vests. Longueville, who seemed to be a good-hearted fellow, requested that Fitz-Mayne should fix the distance; and as he understood that M. Ceverton was but a novice, any distance would be acceptable to him, he suggested forty paces. De Moreau glared at Longueville. Fitz, in his characteristic manner, exclaimed: 'This is strictly my business; we are not asking any favors; the distance will be ten paces; we did not come here to fight a duel with snowballs!' De Moreau remonstrated; but my gentle friend rejoined that

if he did not accept the terms he was a coward, and should be lashed like a hound. The latter gave an angry glance at Fitz-Mayne, and whispered something to Longueville.

"Ceverton was amazed at the actions of the Doctor, but plainly saw he had an equal chance with his antagonist. Both men now took their positions. De Moreau, from his long experience in similar affairs, was cool and self-possessed; nevertheless, there was something about him which made me think him a coward at heart. Ceverton was nervous and excited, but there was nerve in his arm. Fitz-Mayne, taking and carefully loading one of the pistols, handed it to Ceverton with the final instructions: 'Look De Moreau in the eye; catch the signal; aim low.' Longueville instructed the men as to the signal. Stepping back a few paces he called, in a clear and distinct voice: 'Ready! Fire!' There was only one report. Ceverton's pistol arm fell limp by his side. Running up to him, I found one of the small bones of the hands was completely shattered by De Moreau's bullet. De Moreau had certainly taken advantage of Ceverton and shot before the signal. Fitz was white with rage, and accused the Frenchman of this; the latter indignantly denied and passed a rather uncomplimentary remark. The Doctor demanded an immediate apology or satisfaction. De Moreau laughed and told his second to reload his pistol. Fitz-Mayne ordered me to measure off thirty paces and see to his pistol; both now took their positions. Fitz-Mayne, with his lips closely compressed, never took his flashing eyes off De Moreau; the latter was as self-confident as before. Longueville was to give the word. I informed De Moreau in case he shot before the signal this time I would shoot him without warning. Giving instructions as before, Longueville called 'Ready! Fire!' There were two reports, and De Moreau fell shot through the right lung. The Doctor, leaving his place, remarked: 'That gentleman will not write any more notes.'"

J. M. FLANNIGAN.

The Character of Isabella.

[The following admirable address on "Isabella the Catholic" was delivered recently by Francis J. Kenny, a student of St. Laurent's College, Montreal—an institution conducted by the Congregation of the Holy Cross:]

THE Columbian celebrations of the past year have, no doubt, vividly recalled to mind the many remarkable incidents connected with

the discovery of America. Perhaps you have been surprised at the almost supernatural patience and fortitude of Columbus in so bravely bearing all the taunts of sneering monarchs; perhaps you have wondered at his incredible boldness in sailing forth into those seas whose virginal crest was as yet unploughed by a Christian keel. Perchance you have marvelled how he dared to set out on an expedition from which he had repeatedly been told that he would never return; perhaps you have wondered that there could be found a monarch willing to incur the scorn and ridicule of the whole world and aid this suppliant mariner, mocked and jeered at by the crowd, spurned and despised by kings, and condemned by the world in general as a crazy adventurer. Still, in the midst of the universal distrust there was a monarch—and for the sake of humanity I rejoice to say it—but only one to whom it was given to recognize the abilities of Columbus; one only who, as if divinely inspired, perceived in the Genoese no ordinary adventurer, but rather an instrument of God's holy will. And this monarch was a woman—a woman of whom her native land is justly proud; to whom the whole Catholic world can point with pride and admiration; a queen who ruled over one of the most powerful kingdoms then in Europe—the generous, the prudent, the pious Isabella, called the Catholic Queen of Arragon. And this noble lady, the sponsor of America's great discoverer, shall be my theme to-night. Would that I could do justice to my subject! But the pen has yet to be fashioned, the voice has yet to be raised, that shall be able to describe in fitting terms that beautiful, that entrancing, that unique figure of History.

In paying humble tribute to America's co-discoverer, I wish to speak of her as a woman, as a queen, and finally of that which made her a noble woman and a good queen, as a good Catholic.

This celebrated princess was born in 1451. In 1474 she succeeded her brother, Henry IV., to the throne of Castile. In 1479 she married Ferdinand, and thus the kingdom of Castile and Arragon was firmly joined. After a most prosperous reign, in 1504, she was called to the bosom of our Lord to join in singing His praises for all eternity.

To her royal and Christian education the most assiduous attention was devoted by Isabella's parents. For they realized that in the exalted position which she was destined to occupy she would especially need the grace of God to

overcome the myriads of temptations that beset a diadem. For this reason she was carefully instructed in the true faith; in her pure heart was early implanted the seed of charity, which afterward sprang forth and produced an abundant harvest. In her very infancy, therefore, Isabella was imbued with those qualities which afterwards prompted her soul, naturally noble and generous, to aid in the discovery of America. And it was doubtless owing to the holiness of her life that she was chosen by God to draw aside the veil of obscurity which till then had enveloped America, and caused the New World to burst forth in its virginal splendor on the astonished gaze of the human race, dazzling and blinding with its wealth of wonders, and paralyzing human calculations by the stupendous possibilities which it opened to speculation.

Though a queen, Isabella was also a model of Christian womanhood. She knew how pleasing to God is the virtue of purity; and so zealously did she seek to attain it in all its perfection that it seemed as if the golden chain of purity entwined its sacred links around her heart and drew her close to her heavenly Father. So perfectly did she guard the purity of her soul that not even a breath ever tarnished the lustre of her reputation. As her guide, she took the mirror of true womanhood, the Queen of queens, the Blessed Virgin.

Her charity was boundless. The haunts of poverty and of pestilence knew her gentle presence. Ever was her heart open to the appeals of the needy, the unfortunate, the wronged. Witness her efforts to win by her gentleness and love the poor natives of New Spain. Even the great discoverer himself was not free from rebuke in his reported ill-treatment of her dusky subjects.

As a wife, always devoted and obedient to her husband, she was the model of a true Christian matron. When the sun of her life was setting she expressed a desire to be buried in a certain spot; commanding, however, that if her husband wished otherwise, his order should be obeyed. Thus she showed that even in death she would be subject to the will of her husband. As a true mother, the spiritual training of her children was to her a subject of tender regard. Knowing that the perishable riches of this world are nothing to the inexhaustible treasures of eternal bliss, she carefully watched over their youth, guiding their trembling footsteps in the paths of virtue until they reached the goal of manhood.

As a queen, all history bears witness of her wisdom. An unanimous voice pays glowing tribute to her memory. Among the foremost of her admirers is Irving—a Protestant, who styles her the purest spirit that ever ruled over a nation. The first great quality of a ruler, generosity, is exemplified in her treatment of Columbus. 'Tis true that she kept him for a long time in suspense; but meanwhile she furnished him with the means of living in opulence, and when a favorable opportunity presented itself she proved herself worthy of his trust, and gave him the means to put his plans into execution. Isabella ever showed a tender regard for the welfare of her subjects, and was always happiest when alleviating the wants of the poor. When she heard of Columbus' project she at once saw that if his designs were put into execution it would bring glory and renown not only to herself but also to her crown. Animated by the desire of converting new nations to the faith, she called Columbus to her court.

After having heard his plans she pronounced those memorable words which have stamped her the patroness of America: "I undertake," said she, "this enterprise for my crown of Castile, and will pledge my jewels to raise the necessary funds." Such were the sentiments of this truly noble queen, who was willing to sacrifice all that is dear to the heart of a queen, the very insignia of her rank.

Isabella ruled her kingdom as carefully as she regulated her private affairs. The comforts of her regal palace were often exchanged for the hardships and perils of military life. She often accompanied her husband to the field of battle, and by her presence there inspired the soldiers to extraordinary acts of valor. To Isabella was due the conquest of Granada. For the Spaniards met with so much resistance from the foe, and suffered so much damage from the fearful storms of the season, that they were on the point of abandoning the siege.

When Isabella, however, heard of the state of affairs, she immediately solicited loans, raised troops, and gathered immense supplies, and thus revived the hopes of her starved troops. Nor was this all; for she also remained in camp, erected hospitals for the sick, and did everything in her power to aid the needy soldiers.

Concerning the moral and intellectual training of her subjects, Isabella was specially solicitous. We behold her seated on the throne enveloping her subjects in the gorgeous mantle

of purity. The arts and sciences likewise found in her a patron. She assembled around her men most skilled in every branch of learning. Men of science were induced, by means of splendid offers, to take up their abode in Spain. She strove to excite in her people the desire of knowledge, and to this end offered rewards to be gained in friendly rivalry.

The art of printing was the object of her particular solicitude. Printers, many of whom came from Germany and other countries, were exempted from taxes, and also received many other favors from Isabella. Her efforts in this direction were crowned with the greatest success; and according to Washington Irving, the number of books printed under Isabella's patronage was, if we consider the imperfect state of the art at that time, simply marvellous.

While thus anxious to add glory and lustre to her crown, Isabella never forgot justice and mercy. She strove to distribute justice equally to all her subjects. She carefully looked after magistrates, and severely punished the offender in all cases where injustice was done. She had such a horror of shedding blood that she would not suffer human life to be taken except in cases where it was actually necessary for the preservation of authority.

And now I wish to speak of this illustrious queen as the co-partner of Columbus in the discovery of America. If Isabella had not favored the plan of Columbus, America might never have been discovered. As we have already seen, his plan was ridiculed by all the other rulers of Europe; and were it not for the noble generosity of Isabella, the pages of history and the map of the world might have been incomplete, and America would never have revealed the inexhaustible treasures of nature with which it abounds.

As to the motives that prompted her to aid in the discovery of America, there can be no doubt that they were purely religious. To come to this conclusion we have only to turn to the pages of history. History relates that the scientists of Spain, after a most rigid examination, had rejected the plan of Columbus. Now since Isabella favored this enterprise, she must have done so purely from a religious motive. In speaking about the motive which prompted her, Irving says: "Isabella had noble inducements. She was filled with pious zeal at the idea of effecting such a great work of salvation."

The whole world owes an enormous debt of gratitude to Isabella. The Europeans are indebted to her for the rich territory which

they acquired and from which for a long time they received an enormous revenue. The exports of America are gladly welcomed in every part of the world. Many of the beautiful ornaments that adorn the luxurious dwellings of Europeans are productions of American workmen. Many of the complicated machines which facilitate manufacturing are the fruit of American genius. The invention of telegraphy, the discovery of electricity, and many other things which have tended to advance the state of civilization, may be ascribed to the sons of America. These are a few of the many things for which Europeans are indebted to the New World, and for which, therefore, they are indebted to Isabella.

We Americans are indebted to Isabella for this land of freedom in which we now dwell, and also for many of the blessings which God has showered upon us. The world in general is indebted to her for many scientific truths which before had eluded the feeble grasp of man.

The obligations of Europe and America to Isabella, together, are as nothing compared with the obligations of the Catholic Church. Look at the number of converts who have been received into the fold of the Church; think how precious each one of these souls is to our Divine Saviour, and then we can begin to form some slight idea of how much honor and glory should be rendered to this virtuous queen.

And in the now dim future, when the New World shall have attained the zenith of its glory; when from Alaska to Patagonia, from Maine's rock-bound coast to California's golden gate shall dwell the mightiest race in the history of the globe; when valleys now silent shall be stirred by the hum of industry, and the now deserted plains shall be alive with cities and towns, then shall the name of Isabella ring out. In thunder tones the Atlantic shall roar her name; in mighty echo shall the Pacific repeat it; the Rockies shall resound with it; Niagara's mighty cataract, with stupendous voice, shall announce it. And in the glorious firmament of the benefactors of humanity, amid the refulgent planets of Columbus, of Cortez, of Cabot, of Cartier, of Washington, of Lincoln; there, serene and steady, its calm majesty shall shine the fair orb of the noble woman, the peerless queen, the spotless Christian, Isabella, Queen of Castile and Arragon.



NOTRE DAME SCHOLASTIC.

Notre Dame, January 20, 1894.

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

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

The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has entered upon the TWENTY-SEVENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

Students should take it; parents should take it; and above all,

OLD STUDENTS SHOULD TAKE IT.

Terms, \$1.50 per Annum. Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,
'Notre Dame, Ind

Staff.

JAMES J. FITZGERALD, '93;
ERNEST F. DU BRUL, '92; THOMAS D. MOTT, '94;
HUGH A. O'DONNELL, '94; FROST THORNE, '94;
JAMES A. MCKEE, '93;
FRANK A. BOLTON, '94; JOHN M. FLANNIGAN, '94;
DANIEL V. CASEY, '95;
FRANCIS L. CARNEY, '94; JOSEPH M. KEARNEY, '94;
J. JOSEPH COOKE, '94;
FRANK MCKEE, '94; M. J. MCGARRY, '94.

—The *Colorado Catholic* of Denver, Colo., has printed one half million copies of the Encyclical of His Holiness Leo XIII., on the study of Sacred Scripture, which it will send gratis to all who will forward postage for the same at the rate of five two-cent stamps for every twenty-five copies.

—We are pleased to announce that the Rev. Dr. Stafford, of Washington, D. C., will address the students on Monday next on "Shakspeare's Hamlet." Doctor Stafford is at present the distinguished lecturer on elocution at the Catholic University and enjoys a wide reputation as an orator. All who attend may be assured of an entertaining and instructive evening in his company on Monday.

—The following is taken from an article which appeared in a recent issue of the *Valley Visitor*, of Newburyport, Mass. It is worthy of perusal as a non-Catholic tribute to the soundness of the teachings of the Church and the justice of its course in regard to the necessity

of religious training in the education of the young. Says the *Visitor*:

"But there is one Church that dates from St. Peter, and not Horace Mann, which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to infants at the breast, in their lullaby songs; and whose brotherhoods and priests, sisterhoods and nuns, imprint their religion on souls as indelibly as the diamond marks the hardened glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parochial schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong; if our Puritan fathers were wise, then we are foolish. Looking upon it as a mere speculative question, with their policy, they will increase; with ours we will decrease. Macaulay predicted the endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from an arch of London Bridge. We are no prophet; but it does seem to us that Catholics, retaining their religious teaching, and we our heathen schools, will gaze upon cathedral crosses all over New England, when the meeting-houses will be turned into barns. Let them go on teaching their religion to the children, and we go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grape-vines on the unknown graves of Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that 'whatsoever a man soweth, that shall he also reap.'"

—Sympathetic and affectionate tributes to the memory of our departed Founder have been received during the week from far-distant countries. Among others the Most Rev. Archbishop Osouf, of Tokio, Japan, has sent a particularly touching expression of his sorrow for the death of the lamented Superior. Dr. M. Klein, the distinguished physician of Mondorf, Luxemburg, expresses his deep appreciation of the worth of Very Rev. Father Sorin and the magnitude of the loss to religion and education occasioned by his death. A letter from the Most Rev. Archbishop Mgr. Jacobini, now Apostolic Nuncio, at Lisbon, Portugal, and soon to be elevated to the Cardinalate, we give herewith, in its concise but intensely sympathetic expressions:

"LISBON, Dec. 28, 1893.

"MY DEAR FATHER:

"I have learned from your communications the sad news of the death of my dear friend, the Very Rev. Edward Sorin, Superior-General of the Congregation of the Holy Cross. He was for his Congregation and for the Institution of Notre Dame an angel sent by God. Superior of the one, founder of the other, he has left on

both the deep impress of an extraordinary activity and culture. The examples of his virtue and zeal are his testament to his beloved community, *et erit in pace memoria ejus*. I remembered his soul at the sacred altar. I shall never forget his goodness and his worth and the joys of the intimate friendship formed at the Propaganda. I am, my dear Father,

"Your humble servant,

"✠ D., ARCHBISHOP OF TYRE,
"Apostolic Nuncio at Lisbon."

We may add the following from the *Bombay (India) Catholic Examiner*:

"One of the most remarkable figures in the history of the Catholic Church in America during the last half century was the late Very Rev. Father Sorin, the founder of the famous University of Notre Dame, Indiana. This patriarchal priest who, *gravis annis et honoribus*, passed away on the eve of All Saints, in the midst of the great religious family which had gathered round him, was a genuine modern apostle. French by birth and American by adoption, he united in himself the best qualities of both peoples, blending the fervor of the former with the practical grasp and 'go' of the latter. He accomplished a magnificent work for the spread of Catholicity in the United States."

The Hawaiian Question.

BY M. J. M'GARRY, '94.

A QUESTION that has been disturbing the even tenor of legislative affairs and arousing party feeling is the advisability of annexing Hawaii.

The Hawaiian Islands have ever been a bone of contention. As far back as 1839 we find a spirit of unrest. At that time the poor, harassed King Kamehemaha III., the then reigning monarch, was forced to yield certain privileges to the French, and compelled to pay a guarantee of \$20,000. For five long years the Hawaiians were subjected to the repeated intrigues and extortions of the French. In 1843 England, the robber nation of the world, decided that she would take a hand. A plan was laid for the seizure of the islands; but the same fatality attended the attempt as has always attended her intrigues when she attempted to domineer over matters in which America had a voice. An American war ship suddenly put into port. The captain was informed of the state of affairs;

he ordered his guns double-shotted and every man to his post. The English reconsidered their action, and once more the gallant American sailor upheld the glory of his flag. Since that period the history of the island has been one of constant turmoil. The insecurity of government, the encroachment of foreign powers, the dictatorial position assumed by them—all have tended to make the island the scene of confusion and revolution.

Within the past two years the smouldering volcano of civil strife has burst forth; the powers that ruled the destinies of the Hawaiian Islands have been superseded by a provisional government.

It is unnecessary for me to trace in detail the causes which led to such a state of affairs. Suffice it to say that the storm has been gathering for years, and has at last reached the tension point.

The reasons why Hawaii should be annexed are as manifold as they are conclusive. The circumstances which attended the annexation of Texas is analogous to that of the present occasion; and much the same hue and cry was raised that such a step would sound the death knell of the Republic. It was on this issue the party lines were drawn, and it was on this issue that Polk was elected.

The same narrow-minded views were expressed; the same culmination of ills was predicted when Louisiana and Florida came under the protecting wings of the American Eagle. The same divergence of opinion exists to-day in respect to Hawaii.

But it is an accepted truism that nations, as well as individuals, have their opportunities and duties, and that the neglect of them, through indolence or cowardice, surely brings retribution in one form or another.

The Pacific side of the American Republic, stretching from Northern Alaska to Southern California—a coast line of 4000 miles—is to have a development of agriculture, lumber, fisheries and mineral riches out of which will flow such streams of commerce as neither imagination nor cold figures can well cover at the present time.

In the front of these vast Pacific states extends the immense ocean of the Pacific. Across this vast ocean must be for all time the water roads along which will move the commerce of many millions of people. Anchored firmly between two great oceans, America divides with Europe the commerce of the Atlantic. But on the great western ocean

America can easily take the lead and hold it securely against all competitors. To do this she must improve her opportunities.

In this immense area of water between America and Asia are innumerable islands needful to the future of commerce between two great continents. Most of these islands are now possessed by England, France and Spain. Owing to the patriotic fidelity of American statesmen, from Daniel Webster to those of the present time, the Hawaiian Islands have not yet passed under European sway. Greedy, grasping and often insulting as have been our rivals as to American interests in these islands, they are not yet lost to us, and the business necessities and the sympathies of their citizens are still with their American neighbor. By no premeditated contrivance of our own, but by the co-operation of a series of events, the United States finds herself compelled to make a decision not unlike and not less momentous than that required of the Roman Senate when the Mamartine garrison invited it to occupy Messina and so abandon the hitherto traditional policy which had confined the expansion of Rome to the Italian Peninsula.

In our infancy we bordered on the Atlantic; our youth carried us to the Gulf of Mexico; to-day our maturity sees us upon the Pacific. Have we no right or no call to progress further in any direction? Are there for us beyond the horizon none of those essential interests, none of those evident dangers, which impose a policy and confer rights? These are questions which have long been looming up on the brow of a future now rapidly passing into the present.

The Hawaiian incident may be only a small part of it; yet it bears to the whole a relation so vital that a wrong decision now involves not only in principle, but in fact, rescission along the line.

We have come in contact with the progress of another great people, and the steady pressure of British national instinct for territorial growth is so great that statesmen of every school, willing or unwilling, have been carried along by the irresistible torrent of public opinion.

The prescient genius of Napoleon fully measured the results when he said that he would rather see the English on the heights of Montmartre than in Malta; but even his energy could not check nor modify the growth of England's territory. The France of to-day as bitterly resents England's presence in Egypt, and for our warning be it added her annoyance

is increased by the bitter sense of opportunity neglected.

And now England finds herself holding in British Columbia and Australia, the two extremities between which she must inevitably desire the intermediate links; nor is there any good reason why she should not have them, except the superior, more urgent, more vital interest of another people, and that our own.

Among these links the Hawaiian group possesses unique value. Hawaii, although much farther from the California coast than is Cuba from the Florida Peninsula, holds in the Western sea much the same position as Cuba in the Atlantic. It is the key to the maritime dominion of the Pacific states, as Cuba is the key to the Gulf trade.

What international law forbids an independent nation annexing itself to another willing power? Had not Scotland a perfect right to unite with England, Norway with Sweden, Hungary with Austria, or the Lone Star Republic of Texas with the United States? It is sometimes urged as an argument that England is opposed to our possession of these islands. That one fact ought to prove to us how essential their possession is. We can lay it down as a rule, that when England would prevent the United States from acquiring territory she does not do it in the spirit of love and affection! She consults her own selfish aggrandizement.

Of all nations on the face of the earth England would be the most inconsistent and self-stultified if she opposed the annexation. How did she acquire South Africa? By driving out the Dutch. How did she acquire a large strip of Eastern Africa? By simply seizing it. What is her title to Canada? It is founded on conquest, and the French inhabitants only recognize her rule to-day because they are not strong enough to shake it off.

The islands naturally belong to the United States; 90 per cent. of their exports find a market in this country, and 75 per cent. of their property belongs to Americans. The heathen, idolatrous natives were civilized by American missionaries. All their property is derived from Americans, and all their interests are bound up in this country.

The Monroe doctrine is often urged as an argument against annexation. The Monroe doctrine told European governments that they must not introduce their systems on this continent. The doctrine has never been laid down that the United States cannot add to its territory except on this continent. The Monroe

doctrine would be violated if the United States endeavored to seize Cuba or Jamaica. This country is false to no traditions when it goes out into the Pacific and annexes, with the consent of its acknowledged government, islands over which no European nation has any right.

When Monroe wrote his Message the United States had only disputed and uncertain rights on the Pacific coast. It was still facing eastward. Since then it has come to face westward as well. It now looks towards Asia as well as towards Europe.

If Washington and Monroe were alive to-day they would say that the Hawaiian Islands are a part of that hemisphere in which American and not European systems must dominate.

It is a well-established maxim that in time of peace we should prepare for war. Self-preservation is the fundamental law of nature. Great Britain has been suffered to entrench herself at the Gulf of Mexico, at the Bermudas and at Halifax. Her possessions on the Pacific are guarded by the fortifications of Esquimaux. She now wants to complete her circumvallation by getting control of Hawaii, thus enabling her to control the commerce of the Pacific, so that when the Nicaragua Canal is completed England may reap where another has sown.

"With control of the Nicaragua Canal, with Hawaii annexed, and with a coaling station on the Island of San Domingo," said Mr. Blaine, "America would be absolute mistress of the seas, and of the waters thereabouts. With this done there is no scheme of conquest we could not work to success." Viewed from a military and naval point of view the arguments in favor of annexation are paramount. Shut out from the Sandwich Islands, as a coal base, our enemy is thrown back for supplies of fuel to distances of four thousand miles—about eight thousand miles going and coming—an impediment to sustained maritime operations wellnigh prohibitive.

With Hawaii in the hands of any hostile power, the only coaling station from Nicaragua to Hong Kong, from San Francisco to Somoa, would be closed to American cruisers, and made a centre from which descents could be made on the Pacific coast and commerce destroyed. But the intrinsic value of Hawaii, great though it be, is of less importance than the grand principle at stake. The annexation of Hawaii would be the first token that the nation had aroused itself to the necessity of conveying its life beyond the borders that have hitherto sufficed for its activities.

Personals.

—Rev. John Grogan, '69, has been appointed Rector of St. Peter's Church, Laporte, Ind.

—Rev. J. A. Stephan, the well-known zealous and efficient Director of the Catholic Indian Bureau at Washington, D. C., was a very welcome visitor to the University on Tuesday last.

—The many friends of the Rev. John Bleckman, '67, the worthy Rector of St. Mary's Church, Michigan City, Ind., are rejoiced to hear of his happy recovery from his recent severe illness.

—Mr. H. Lamar Monarch, '93, for a number of years an efficient member of the SCHOLASTIC STAFF, returned to his home in Owensboro, Ky., on Tuesday. His numerous friends extend their best wishes for a long-continued successful career through life.

—We learn from the Cincinnati *Commercial Gazette* of recent date that Mortimer O'Kane and Eugene Grever, both of '85, won great distinction at a public entertainment for the benefit of the Cincinnati Cavalry Club. Their many friends here are pleased to hear of the success attending them in their professions.

—Rev. D. J. Spillard, C. S. C., Local Superior at Notre Dame, left on Monday to visit the establishments of the Congregation in the South. He formed one of the party of clergy accompanying the Right Rev. Bishop Dunne from Chicago to Dallas, Texas, and will assist at the installation of the Bishop in his new see.

Local Items.

—Hello, Gabby!

—"Mineral Water."

—Down to work again.

—Change in the weather.

—Those new plays are excellent.

—Grand revival in the skate trade.

—Don't write on both sides of the sheet.

—The new calendar is a thing of beauty.

—One of the Lambs is still absent from the flock.

—The "awkward squad" is remarkably small this year.

—A large crowd turned out to see the Carrolls win.

—All who wish to go in the sleighing party to-morrow should apply to M. D. Kirby.

—The students are now all back, and all report having spent a very pleasant vacation.

—Messrs. Chas. F. Roby and W. Barton will have charge of the reading-room this session.

—The Carroll specials are the champions, having won three out of five games of football.

—It is several days since Richard drew up a petition. It does not meet with general approval.

—Freddy has been very melancholy since he returned. He is evidently thinking of some one far (?) away.

—Thursday's game proves beyond doubt especially, the second half, that tobacco and good team work are impossible.

—Mr. Frank Hennessy has returned from a very pleasant vacation spent in Jackson, Mich. He was accompanied by Mr. W. Rice.

—The Carrollites claim the best hand ball court on the grounds. They are waiting for cold weather and snow to start their association.

—Spike refused the contract of carrying the bills of the Hennessy-Kirby combination to the small boys, much to their great disappointment.

—The following cases, although not in any of the reporters, are very interesting and peculiar: "Martin *vs.* Cleo, Hestjen *vs.* Cleo, and C. Foster *vs.* Cleo, *et al.*"

—Those who had tin-types of their handsome physiognomies taken are distributing them with a lavish hand. Ask "Tex." how he disposed of his photographs.

—Tom positively denies the rumor that he used blacking on his football suit, and says the inventors do not know the difference between it and Chicago mud.

—The Law class has added to its roll of membership this session the following: F. Murphy, James J. Reilly, James L. Tong and Wm. Conway. There are now 40 in the class.

—"The Approaching Vision; or, the Flight Over the Bridge" is the title of Tommy's latest. It abounds in thrilling situations and hair-breadth escapes—particularly the latter.

—The Carroll specials are trying to decide how to punish a player who puts shoe-blackening on his new football suit to make his friends believe that he played during the holidays.

—Our deservedly popular — club should take warning and not trifle with the patience of a long-suffering public. *The balls will be after them*, verdicts of justifiable homicide rendered, and—*verbum sap.*

—Rev. Father Kirsch, has been giving very interesting lectures on "Toxicology" to the Law Class during past week. This is a branch of Medical Jurisprudence, and is of great utility in the detection of crime.

—A certain member of Sorin Hall, on his return from his Christmas vacation found that his room had been converted into that kind of an establishment which is usually represented by three gilded balls. He is not saying anything, only waiting.

—The "Never-Sweats" have reason to congratulate themselves, as their phenom, from whom they had been expecting much, but who had announced his intention of never coming,

has returned. He says he will go into training immediately.

—There is a rumor to the effect that not long since, in a Hall where wisdom is supposed to reign triumphant, our corpulent football player proceeded to make himself felt in a very forcible way, and put to rout his tormentors. Now they are sorry they spoke.

—When one will wait on a bridge for two long hours expecting to meet some one else, it is quite plain that there is some great attraction; and when that some one does not show up, it is equally obvious that there has been great deception, and he will not go there again.

—On the 14th inst. a game of football was played between the Carrollites and ex-Carrollites, resulting in a score of 8 to 6 in favor of the Ex's. As the score shows, it was very close, and as such quite exciting. There is some talk of another game between the two teams in the near future.

—There was quite a ripple of excitement Monday, when it was noised around that our own Tim had become lost, strayed or stolen. In fact, no traces of him could be found. Lord Tom and Curb discovered a clew, and following this up, it led them to the infirmary, where, to their intense joy, they found the missing youth alive, and, with the exception of a mere indisposition, quite well. But it was an awful scare. Don't do it again, Tim.

—The University of Notre Dame, Indiana, has our thanks for a beautiful calendar, illuminated with an illustration of the magnificent buildings and grounds of that noted seat of learning. Notre Dame University has a reputation as wide as the earth, and richly merits all the good things that can be said of it. Its President, the Very Rev. Andrew Morrissey, is a man of noble character and most profound acquirements.—*Grass Lake (Mich.) News.*

—On Saturday evening, the 13th inst., the Class of '94 met in the Sorin Hall reading room to effect a permanent organization. Mr. Carney called the meeting to order, and Mr. Correll acted as temporary secretary. After a short discussion of the object of the society the following officers were elected: President, E. H. Jewett; Vice-President, F. L. Carney; Secretary, Joseph M. Kearney; Treasurer, Frost Thorn; Poet, Hugh O'Donnell; Prophet, Frank Bolton; Historian, Francis Powers. Messrs. J. Flannigan, C. Fitzgerald and E. Jewett were selected as a committee to transact all business connected with the society. Meetings will be held the first Saturday of each month.

—At the reading of the weekly notes in St. Edward's Hall, the Rev. President Morrissey addressed the Minims some words of advice and encouragement. Among other things he said: "I am glad to see you all looking so bright and happy after the vacation, and to

find from the notes that you have commenced the new year so well. Notre Dame has always had cause to feel proud of the Minims; and, judging from the bright, promising boys before me, I feel certain that the Minims of 1894 will keep up the record of the department. That is right! Continue as you have begun. Go to work in earnest at your studies. The next five months will pass quickly; Commencement day will come, and you will have the happiness of taking home with you to your parents your well-merited rewards."

—The Law Debating Society met last Saturday evening for the purpose of electing officers for the second term. The meeting was presided over by Col. William Hoynes. The following officers were elected by the society: President, Col. Wm. Hoynes; 1st Vice-President, John T. Cullen; 2d Vice-President, Edward M. Roby; Recording Secretary, J. Joseph Cooke; Corresponding Secretary, F. E. Duffield; Treasurer, M. D. Kirby; Critic, J. J. Feeney; Sergeants-at-Arms, Jas. Kelly, and L. H. Mithen. The chairman proposed as subject for debate at the next meeting the following: "Resolved, That the Civil Service Law is inconsistent with our form of Government and should be repealed." The following gentlemen were appointed as disputants on the question: Messrs. Mott, Kennedy, McKee and Fitzgerald. Mr. Cuneo then made a motion to the effect that a committee be appointed to draft by-laws and rules for the government of the society. The motion carried, and the following were appointed by the chair to serve on the committee: Messrs. T. Mott, M. McFadden, D. Murphy, J. Cullen, and J. Cooke. There being no further business to attend to, the meeting was adjourned.

—FOOTBALL.—Thursday afternoon the Carroll Hall eleven and an eleven selected from the ex-Carrollites met on the gridiron field to battle for supremacy. These two teams are very evenly matched, as each has won two games from the other. While there seems to be good playing qualities in the ex-Carroll men, it is equally evident that the Carrollites play with more dash and vim. Thursday they put up a fine game, and defeated the ex's quite easily by a score of 10 to 4. Brennan made the only touch-down that the Brownsonites could secure. Even the strategetic efforts of Cavanaugh failed to stem the tide that was sweeping the Carroll man on to victory. Tommy will have to get his men down to better form before he can hope to defeat the cohorts of Capt. Klees.

Another evidence of the fact that the race is not always to the swift: The first eleven of the Minims, captained by J. Corry, defeated an eleven from Carroll Hall last Thursday by a score of 6 to 0. The sturdy Minims fought like young giants, and not once did their opponents cross the goal, or get within speaking distance of it. The Minims defeated the same

team a few days before by a score of 12 to 6.

There is some talk of arranging a game between Brownson and Sorin Halls. Such a game would no doubt be very exciting and interesting.

—MOOT-COURT.—The case before the Moot-Court this week—and which is attracting unusual attention—is that of the State of Indiana *vs.* Henry Davis. The defendant is charged with the murder of his uncle, Thomas Davis, on the night of January 9, 1892, by smothering with a horse blanket. The State is ably represented by Prosecuting Attorney Du Brul, who appears at his best in criminal cases. He is assisted by Mr. McGarry. Both handle their case in a masterly manner and show evidence of deep research and preparation. The attorneys for defendant are Messrs. Kirby and Cook.

After an hour or more spent in selecting the jury, Attorney Du Brul opened with a graphic outline of his case and stated cleverly the grounds of the prosecution. In the trial of the case two items of circumstantial evidence were developed. The first revealed the motive of the crime, as stated by the prosecution. The nephew was the only living inheritant of the murdered man's estate. A peculiarly marked \$10,000 bill was also found on the prisoner's person which was identified by the household as the property of the uncle. The second point was the peculiarly shaped marks made in the snow where the crime occurred, which were proven to correspond with the form and print of the defendant's shoe. This, together with the hasty departure of the defendant, strengthens the case for the prosecution. The prosecution rested their case, and owing to the lateness of the hour the court adjourned. The defense will open the case on next court day and endeavor to prove an *alibi*. The jury are Messrs. Bates, Feeney, Connelly, Kelly, Onzon and Reilly.

—The first regular meeting of the St. Aloysius' Philodemic Association was held Wednesday evening, Dec. 13, 1893, with the Director, Rev. J. Cavanaugh in the chair. The work of reorganization was begun by the election of officers for the ensuing session, the result of which was as follows: Honorary Director, Rev. A. Morrissey; Director, Rev. J. Cavanaugh; Literary Critic, Prof. Charles P. Neil; President, Ernest F. Du Brul; Vice-President, James A. McKee; Recording Secretary, James J. Fitzgerald; Corresponding Secretary, Daniel V. Casey; Critic, Hugh A. O'Donnell; Treasurer, Arthur Funke; Sergeant-at-Arms, Thomas D. Mott. After the election of officers President Du Brul took the chair and delivered an encouraging and brilliant address, prophesying an exceedingly bright future for the society. He appointed the programme committee, consisting of Messrs. Murphy, Sinnott and O'Donnell.

The second regular meeting was held on Wednesday evening, January 17, with President

DuBrul in the chair. After the miscellaneous business before the society had been disposed of Mr. Hugh O'Donnell gave a humorous reading—one of John Kendrick Bang's delightful skits—"Jim Haggard's Patent Legs," which convulsed the audience with laughter. Then followed an impromptu debate—"Resolved, That a European war would be a benefit to society." Mr. James Fitzgerald opened for the affirmative, and after giving a short resumé of the condition of Europe to-day, he advanced many plausible arguments in support of his opinions. He was heartily applauded, but it was evident that his views did not coincide with those of the other members. Almost to a man they united in condemning anything but peace in Europe. But the most telling speeches for the negative were made by Messrs. D. Murphy, T. Mott, and J. McKee. The debate was wholly informal, no judges being appointed. Altogether, the evening was a most enjoyable one, and if every meeting is as interesting as was this one, the Philodemics of '94, have a particularly bright future before them.

Roll of Honor:

SORIN HALL.

Messrs. Ahlrichs, Corry, Crawley, Devanney, Eyanson, J. Fitzgerald, Hudson, Kuhnert, Murphy, Mott, McCarrick, McGarry, Ryan, Schopp, Walker.

BROWNSON HALL.

Messrs. Arce, Amberg, J. B. Barrett, W. Bates, Byrne, Blanchard, Burns, Barton, Baldwin, B. Bates, Browne, Brinker, Cullinan, Campbell, Corry, Crane, Callaghan, Cavanagh, Cooke, Chassaing, Cuneo, Chirhart, Conway, C. Clark, F. Dillon, A. Dillon, Dorsey, Dougan, Delaney, Esgan, Edwards, Fagan, T. Falvey, Foley, F. Falvey, Golden, Grady, Gordon, Gilmartin, L. Gibson, N. Gibson, Henneberry, Halligan, Hinde, Herman, Hesse, Hodge, Harding, Johnson, Kinsella, Kerndt, Kennedy, Karasynski, Kirby, Krembs, Kelly, Ludwig, Lawlor, Major, Manchester, Maynes, Maguire, Maloney, Mott, Murray, McHugh, Marmon, Mithen, Markum, Murphy, Moxley, Montague, Ney, W. O'Neill, F. O'Brien, H. O'Neill, O'Malley, G. Pulskamp, F. Pulskamp, Palmer, Piquette, Perkins, Quinlan, Rumely, J. Ryan, J. J. Ryan, J. Reilly, Stack, Schwartz, Smith, Spalding, Sullivan, Slevin, Stace, Schmidt, Smoger, Streicher, Tong, Tinnin, White Welty, Weaver, Wilkin, Wagoner, Wiss, Zeitler.

CARROLL HALL.

Messrs. Alber, Austin, Bloomfield, Burns, Bacon, Banholzer, Barry, Black, Benz, Clarke, Connor, Cornell, Cooledge, Clendenin, Coyne, Chauvet, C. Cullen, Chase, T. Cullen, Carney, J. Ducey, A. Ducey, Dannemiller, Dalton, Dutt, Druecker, Dixon, Davezac, Davis, Edwards J. Foley, Fennessy, Farley, Fox, Forbing, Franke, Gavin, Gonzales, J. Goldstein, T. Goldstein, Gausepohl, Howell, Hutchinson, Healy, Hoban, Howard, Harding, Hatfield, Jack, H. Jones, Krollman, Kegler, Kasper, Klees, Lanagan, Ludwig, Lantry, LaMoure, Lohner, Lee, Leonard, Lansdowne, Lowrey, Lippman, Maurer, Munzesheimer, E. Murphy, T. Murphy, Maternes, Monahan, Miers, F. Morris, W. Morris, Massey, J. Miller, L. Miller, Martin, J. McPhillips, A. McPhillips, McShane, McCarrick, Ortiz, O'Mara, O'Brien, Patier, Pendleton, Phillips, Pim, Romero, Rockey, Reber, Reinhard, Shillington, Swift, Sparks, Strong, Steinman, Sullivan, Swigart, L. Trankle, F. Trankle, Taylor, Teresa, Temple, Thome, Tuohy, J. Treber, W. Treber, Wilcox, Wensinger, Whitehead, H. Wilson, R. Wilson, O. Wright, D. Wright,

Wachtler, Wagner, Weitzel, Wigg, Ward, A. Yglesia, L. Yglesia, York, Zoehrlaut,

ST. EDWARD'S HALL.

Masters G. Abrahams, L. Abrahams, Allyn, Bump, Brinckerhoff, Byrne, Bullene, Breslin, R. Clarke, L. Clarke, B. Clarke, Catchpole, Corry, Cressy, J. Coquilard, Corcoran, Clune, Coolidge, J. Dawson, C. Dawson, Davidson, Devine, Dugas, Durand, Dalton, Englehardt, Elliott, Everest, Feltenstein, Flynn, Freeman, Finnerty, Fortune, M. Garrity, L. Garrity, Goff, Healy, Ralph Higgins, Roy Higgins, J. Higgins, B. Hesse, F. Hess, R. Hess, Ives, Jonquet, A. King, K. King, Kilgallen, Kelly, Lysle, Lawton, McElroy, McIntyre, Eugene McCarthy, Emmett McCarthy, Gerald McCarthy, Justin McCarthy, Roy McCarthy, Moxley, Noonan, B. Nye, C. Nye, Otero, O'Neill, Ortey, Perea, H. Pollitz, W. Pollitz, Romero, H. Rasche, L. Rasche, Ryan, Rohrback, Robb, Roesing, Shipp, Shillington, Swan, Simm, Steele, Schneider, Terhune, U. Thompson, Taylor, Wells, Wagner, York.

The Linguistic Sub-Editor.

There once was a young sub-editor,
And he had the strangest craze:
'Twas to lug into every paragraph
Some Continental phrase.

His apropos, éclat, de trop,
A l'abandon, bonhomie,
His coup d'état, qui vive, sang froid,
Set the typesetters on a spree.

A respectable cit was un bourgeois;
Bookland, l'empire des lettres;
A "divorce" he headed—

HONI SOIT QUI MAL—!

UNTER DEN LINDEN HE MET HER!

His soi-disant, au fait, ci-devant,
Patois, tout au contraire.
His couleur de rose, c'est une autre chose
Made his readers tear their hair.

And those readers at last, in a mighty rage,
Sent up a round-robin to pray
That at least they might read in the English
tongue

Say every alternate day.
His savoir faire, à tort et à travers,
Mélange, faux pas, garçon,
His vis-à-vis, de mal en pis
Were too much to suffer long.

The young sub-editor took it to heart,
For he found his crib getting hot;
So he drowned himself one fine afternoon
In the stereo melting-pot!
With his ruse de guerre, laissez-nous faire,
His chacun à son gout,
His l'homme propose et Dieu dispose,
His little soul rose to the blue.

Now, I'd like to warn young newspaper men
That "the safest way is the best."
"You can't be too careful;" "creep ere ye gang;"
And if for a phrase you're pressed,
Just stick like wax to the Anglo-Saxon tongue
that your mother spoke,
And keep a day's trot from the melting-pot—
The grave of that sweet young bloke!

—Pilot.