The Coral.

Down in the depths of the lonely sea
I work at my mystic masonry.
Ages behold my ceaseless toil,
When the sea is calm or the waters boil;
The kraken glides from my prickly home,
And there the tribes of the deep ne'er come;
Oh! who can fashion a work like me,
The mason of God in the boundless sea?

I've crusted the plants of the deep with stone,
And given them coloring not their own;
And now on the ocean fields they spread
Their fan-like branches of white and red:
And oh! when the tempests wildly rave,
Above the mariner's corse they wave
Like bending palms o'er the Indian's tomb.
Where trees in eternal summer bloom.

I build in silence my circling wall,
And pierce the waves with its turrets tall;
But when the sun from his path on high
Looks down with his broad and burning eye,
I sink to sleep in the ocean's gloom,
And find in the giant wall my tomb.

The wild wave breaks on the lonely shore,
And sings my dirge with ceaseless roar.
The atom thrown from the boiling deep,
The palm tree torn from its distant steep,
The grain by the wandering wild bird sown,
The seeds of flowers by the tempest strown,
The long kelp forced from its rocky bed,
And the cocoa-nut on the waters shed,
They gather around my rocky lee,
And form the isle of the lonely sea.

Turrets of stone, though huge and gray,
Have crumbled and past in dust away;
Cities that sank in the sea of yore,
Have turned to slime by the seaf'd shore;
But when shall crumble the coral wall,
That parts the billows so bright and tall?
Ho! who can fashion a work like me,
The mason of God in the boundless sea?

J. E. D.

Microbian Pathology.

II.

We will not attempt to give an exhaustive description of the characters of all microbes, but shall limit ourselves to those forms which are related to the causation of disease.

Microbes Found in the Mouth of a Healthy Person.—Of late the microscopical examination of saliva has thrown much light upon the question of microbes. Germs of the most varied forms are found on the walls of the mouth, on the surface of the tongue, on and in the teeth; in short, they may be found in all parts of the digestive canal. As a rule, they are harmless, provided there are no wounds on the mucous membranes which would serve as an entrance for microbes to the blood vessels. As we have said there is a diffusion of microbes in the air, it is obvious why they should be found in the healthy mouth. There is no better abode for these germs than the human mouth, in which microbes are provided with the necessary heat, moisture and nourishment for their existence. There are some species which are never absent from the surface of the tongue and between the teeth, even though the person frequently uses the tooth-brush. Under certain conditions, with which we are as yet imperfectly acquainted, microbes become virulent, and the slightest wound is sufficient to introduce them into the circulation of the blood, often causing the most serious diseases. As long as the mouth and digestive canal are healthy, there is no danger, as only liquids are absorbed into the system. If the number admitted into the body is few, they soon perish; but if their number is considerable, the person attacked often succumbs to their voracity, and death follows.

For a long time, sugar or sweetmeats were supposed to be the cause of the decay of the teeth; but at present we are able to explain the cause in another way. Cold air or cold water, when taken into the mouth—which is warm—suffices to crack the enamel which will consequently admit microbes into the dentine tubules. Acids have a corrosive action on the enamel and will destroy this prosi-
tion for the body of the teeth, and will also serve to introduce these germs. It is not contradicted that sugar or candies do not assist in the decay of teeth, but only as a secondary cause, in so far as they supply often appropriate food to the ravaging microbes of the teeth which slowly but surely undermine the crown of the tooth, which afterwards breaks in, like any other undermined structure.

The Konuna-mia'obes (\o

The Konuna-bacillus^ is a curved rod, which he called "which times fogs float over marshy lands. It is probable that this disease has a complex nature requiring for its development more than one microbe. The bacillus of typhoid fever develops readily on gelatine and potatoes. The disease appears to be communicated by the agency of water. River-water, especially a little distance below cities, and well-water taken from places too near the sewers or privies, have always been found to be the cause of the spreading or outbreak of this disease, and such waters used for domestic purposes are always to be regarded as dangerous.

Eruptive Fevers.—Small-pox, scarlet fever and measles are diseases which are characterized by fever, and the formation on the body of pustules in which are found numerous microbes. The microbe of small-pox is a micrococcus found in the eruptions on the skin; it is also found in the
blood, larynx and liver. The disease is communicated by contact of its virus. It is probable that vaccine as obtained from cow-pox in cows contains the same microbe as small-pox. However this may be, we find that the microbe of one bears a close resemblance to the other. The question of vaccination will be treated in another place.

Scarlet Fever.—The microbe of this infectious malady is found in the loose, scaly epidermic cells of the skin; they are also found in the blood. Their relative size is somewhat less than that of the microbes of small-pox. The microbe of measles is notably larger than that of scarlet fever, and is found in the scurf and blood. They are all capable of artificial cultivation.

Erysipelas.—The micrococcus of erysipelas is very minute, considerably smaller than that of small-pox. The disease manifests itself by inflammation of the skin. On examination, the lymphatics of the skin are found to be filled with this particular microbe. Successive artificial cultivations have been carried on by different investigators, and they were found to flourish well in such media as serum and meat-extract. Rabbits have been inoculated from cultures, obtained from human subjects and were found to take the disease with its characteristic symptoms in about 48 hours after inoculation.

Consumption.—The microbe of pulmonary tuberculosis is an anaerobe, i.e., requiring air for its existence. It assumes the form of a slender rod, and is very minute. The microbe appears in large numbers in the sputum and all parts of the respiratory organs of consumptive patients. By inoculation of human tuberculous matter, monkeys, cats, dogs, rabbits, guinea-pigs and rats, became affected with the disease, which manifested itself by the usual character. The microbe does not live in the blood, but in the cellular tissue of the lungs. The germs develop slowly, and no movements are exhibited by them when examined under the microscope. The disease can be transmitted by the exhaled air of the patients whose breath is always charged with these germs, but frequently is transmitted by heredity. The organism was first observed by Koch to whom we are indebted for his splendid researches; he also cultivated the microbes served by Koch to whom we are indebted for his researches in the cellular tissue of the lungs. The disease manifests itself by inflammation of the lungs, or pneumonia, belongs to a group called microccoci. The germs appear in the lungs, and sputum of pneumonic patients, and is encysted in the lymphatic cells of the lungs; it has also been found in the blood. The microbe may be cultivated on boiled potato and meat broth, and when inoculated into the tissue of the lung or injected into the subcutaneous tissue of rabbits it produces pneumonia. Before science had shown the parasitic nature of the disease, pneumonia was ascribed to accidental causes, as a sudden chill or some similar cause. It is, however, quite possible that these supposed causes favor the disease, and in so far they may be regarded as having some connection with pneumonia.

Diphtheria and Whooping Cough.—The germs of infection of diphtheria are found in large numbers in the membranes of the throat pharynx and in the blood. The microbe is slightly oval micrococcus, perhaps a bacterium. As to whooping-cough short, rod-like microbes were found in the sputum of the subjects; but on closer examination they are found to resemble the figure 8.

Leprosy.—As we are not troubled with this frightful disease in this country, it is sufficient to mention that the microbe encysts itself in the dermic cells, and is also found in the internal organs. The germ is a bacillus greatly resembling that of consumption.

We have now seen the characters of most microbes, but the question still presents itself as to their mode of action in disease. Microbes, like any other form of life, require nourishment which they abstract from whatever medium they are placed in; so it is with the human body with which they are in constant contact. They nourish themselves at the expense of the system by depriving the body of the elements which it requires. But in such cases as cholera in which the death is so rapid, the microbe has not had sufficient time to produce its fatal effect by its growth, there consequently must be some other cause which hastens the death of the subject. In all putrid fermentations of organic matter a poisonous substance is developed which partakes of the nature of vegetable alkaloids and snake-venom. This substance is termed ptomain. The product of putrefaction results in the elimination of ptomaines which are actually made in large quantities by microbes. Experiments show that the action of ptomaines, from which every microbe has been removed, if injected into the blood, produces fever, vomiting, diarrhoea, spasms, torpor, and even death if a sufficient quantity has been introduced. Our conclusion as to the action of microbes on the body in diseases may by summed up as follows: (1) the living microbes are nourished at the expense of the elements of the system, and (2) they form noxious substances (ptomaines) which act as a poison on the system.

A Great Missionary.

[The following is a portion of the address to Rev. Arnold Damen, S. J., delivered by the Hon. William J. Onahan, LL. D., '76, on the occasion of his "golden jubilee," at Chicago, Nov. 20, 1887.]

REV. AND VENERATED FATHER DAME:—On this interesting and happy occasion, the fiftieth anniversary of your admission into the Society of Jesus, the preparation for and forerunner to the solemn consecration of your life to the sacred and elevated duties and responsibilities of the holy priesthood—on this your auspicious "golden jubilee," the members of the parish and congregation of the Holy Family have assembled in this sacred edifice to testify their love, gratitude and veneration for you, their old-time pastor, friend and benefactor. They
come to congratulate you in their own name, in
declared to be a priest! We seek
to pay a just trib-
demonstrate.

to the service of God in the Societj'
bring to an end.

either the cause of charity, to soci-

and finally, to thank God that you have been

became your watchword from that

grace, you gave up home, family, friends, associa-
cut to your priestly character and office; to

adherence to your priestly character and office; to

and public testimony of their appreciation of your memorable

services to religion, to the cause of charity, to soci-

in which we live.

It seems a long space in the activities of modern

bigatory and charity. What a crusade of

exampled energies and resources were brought

stained with piety, such as, happily, is still to

in Catholic countries, amongst peoples

ial, and humble shanties—the homes of the working

mission to which you were assigned, and the work

missionary labors, will acknowledge that even in a

materials sense the city is under enduring obliga-

of the population in this part of the cit}- prior to

other homes and the families from whence these

ardent young apostles came forth must surely have

these homes and the families from whence these

ardent young apostles came forth must surely have

have to carry forward the parish, institutions,

aat and perseverance, of general "go ahead," which

and the moral as well

pastoral and missionary labors; to your charitable

and benefited by your labors.

They rejoice to see again your well-known fig-

figure within this holy sanctuary, and to listen once

They come together to do you honor, to express their gratitude

for your past labors in their midst, to bear public

for your past labors in their midst, to bear public

rity in which we live.

Fifty years ago, in obedience to the call of divine

of grace, you gave up home, family, friends, associa-

tions, ambition, to devote your life, your labors and

your talents to the service of God in the Society

Fifty years ago, in obedience to the call of divine

phrase of "Ad Majorem Dei Gloriam," became your watchword from that

moment. How faithful you have been to it, the

record of your subsequent career will abundantly

demonstrate.

Fifty years is not a great space in history; but,

it seems a long space in the activities of modern

life. Few of the world's famous warriors were

allotted half that period for their campaigns and

conquests; but you have been enabled, under the

favor of Divine Providence, to carry on your cam-

paigns and conquests well-nigh fifty years—cam-

paigns in the interests of religion and charity—

conquests for God and virtue!

This is no time or occasion for merely personal

panegyric; this holy place, the solemn religious

environments, your sacred office—a priest of God's

Church—forbid that we should employ in this

dress any language of extravagant eulogy. This

address is to a priest! We seek to pay a just trib-

ute to your priestly character and office; to your

pastoral and missionary labors; to your charitable

works and monuments in the presence of a people

to whom all the facts of your life are known, as in

the pages of an open book; amongst whom you

lived and labored so long, and who would be quick

to discern, as they would be sure to condemn, any

inaccuracy of statement and any exaggeration of

compliment. The bare and unvarnished facts of

your life and labors will be your fitting and ample

eulogy.

Thirty years ago (1857) you came to Chicago

with companions of your Society to establish a

parish and to undertake the religious work which

was destined to be so beneficent to the people

and to the city, and leave monuments so glorious

and enduring.

Other more inviting localities were offered or

suggested; the entire field, I may say, lay open to

your choice and selection. This southwestern part

of the city was then for the most part a prairie;
dotted here and there by unpretentious cottages

and humble shanties—the homes of the working

classes. Putting aside the advantages and attrac-
tions of more favored and inviting localities, you

decided to cast your lot and begin your work here

—among the poor and lowly.

You came to Chicago, not to seek riches or

pleasant surroundings; not to find ease and com-

fort; not for the sake of the smiles and rewards

of the wealthy, or the favor and applause of the

public. No: your mission was to do good, to save

souls; and wisely in this regard did you choose

your foundation. You were then—permit me to

recall the fact—in the prime and vigor of manhoof;

full of zeal, indomitable in resolution, irresistible

in energy. Already your reputation as pastor,

organizer and administrator had been well estab-

lished in St. Louis; your success and renown as a

missionary and pulpit-orator were widely recog-

nized throughout the country. These qualifications,

with an abiding confidence in Providence and in

Chicago, were your resources and capital for the

mission to which you were assigned, and the work

which you were to undertake. I need not trace

detail the growth of this parish under your ad-

ministration; its churches, its schools, its institu-

tions of learning and charity. What a crusade of

religious zeal; what unceasing activities; what un-

exampled energies and resources were brought

to bear to carry forward the parish, institutions,

church, schools, college. Energetic and untiring

as the people of Chicago were in those days—a

characteristic which they seem no way likely to

surrender—you, sir, gave them an example of push

and perseverance, of general "go ahead," which

was at the time the marvel and admiration of all.

Those of our citizens who recall the conditions

of the population in this part of the city prior to

your advent here, and the condition to which in a

short time you elevated the people by your mis-

sionary labors, will acknowledge that even in a

material sense the city is under enduring obliga-

tions to you. Facts are sometimes unwelcome

truths, but this is a fact which requires to be told;

and the moral as well as the material improvement
in the habits, conditions and prospects of the early settlers in this part of the city, the consequence of your labor and teaching, is a fact too well known to ignore or pass in silence.

The influences that effect to make men good Christians, as surely will make them good citizens as well. But the limits of a parish and the routine of parochial labors were not sufficient to satisfy your ardent zeal and untiring energies. The work of the missions in which you had already been engaged with so much success, could not be neglected. In the great centres of human life and activities, men needed to be moved and stirred to a realizing sense of fear and duty. Piety was to be re-enkindled in torpid and sluggish hearts, religious fervor stirred into life, the depth of Catholic faith sounded.

From every part of this wide country, from New York to New Orleans, as well as from the cities of Canada, came appeals for "missions" and "missionsaries." With a chosen band of Fathers of the Society you went forth on these religious crusades; your voice was heard in every city preaching to assembled multitudes, exhorting, instructing, championing the principles and doctrines of our holy religion, and engaging with your associates in all the arduous duties and labors of the missions. Others may have been more eloquent and learned, but your power as a pulpit orator and effective conversationalist was everywhere recognized and universally acknowledged.

When we recall the gigantic labors necessitated by the countless missions which you carried on all these years, the physical toil and strain to which you were subjected, travelling in all seasons, under all sorts of conditions, in all kinds of weather, and when we consider, moreover, the never-ceasing routine, and the exhausting work of the mission itself, well known to Catholics, the marvel is that human endurance should have been equal to so constant and so tremendous a strain. Who can estimate the results of these missions—all these years? Who can enumerate the souls that were rescued from spiritual death; the lives that were reformed; the charitable works alone survive the tomb for good or evil. You, sir, have "built beyond the grave." Your memory cannot perish; your monument shall endure in the hearts and affections of a grateful people.

This church, the monument and testimony of your zeal, will perpetuate it; the schools of the parish, which you first created, will recall it from memory and fame of the dead, beyond the circle of the curious few who now and again seek food for meditation in graveyard philosophy. No; man's works alone survive the tomb for good or evil. You, sir, have "built beyond the grave." Your memory cannot perish; your monument shall endure in the hearts and affections of a grateful people.

Fifty years of labor, and upwards of seventy years of time have made the mark and laid their heavy impress on your vigorous frame—your step is not so alert, your voice no more so ringing and powerful as of old. The penalties of time and toil are visible in your stooped form and venerable gray hairs; but, notwithstanding the growing infirmities...
of age, you are still persevering in the generous crusade of religion and charity.

Long may you be spared to this congenial and beneficent mission! Long may you continue to spread the light and blessings of Christian faith, the sweet fruits and favors of charity and brotherly love throughout this land, for which you will be more, and more entitled to the gratitude of mankind, and the assured favor and blessing of God!

Infallibility in the Teaching of Divine Truth.*

God, in His Providence, never left the world without a teaching guide for the children of men. He has established a Church which is an infallible guide. Take away that Church, and there is no security; man, left to himself, becomes a prey to "every wind of doctrine." He has eyes and sees not, ears and hears not, neither does he understand.

"I know, O Lord, that the way of man is not his: neither is a man to walk and direct his steps." (Jer., x. 23.) We have only to look over the history of the human family to see this at a glance. From his primitive knowledge of God, man fell into darkness of intellect and lost sight of God—in many cases so completely, that nothing was left for him but paganism, idolatry and superstition. The Jews, God's chosen people, preserved the light of Divine Revelation which they received from Him. They believed in the promised Redeemer. This nation was favored and protected in a most extraordinary way, and still it fell many times—so low at one time as to adore a molten calf made by its own hands. Saved from this degradation by the mercy of God, the Jews made great efforts to serve one true, living Deity. Moreover, the various heresies, schisms and errors of every description which broke out in every age of the Christian Era, furnished additional proofs that man is wholly incapable of guiding himself in matters of religion. Knowing this, God never left the world so utterly without a divinely-appointed guide; and, apart from His direct instructions, He invariably used the instrumentality of men. In other words, He left on earth living teachers who were either inspired or divinely directed in their great office of teaching the Divine Law. Hence the Prophets were not only inspired men, but they also had the power of working miracles by which God proved to the world that these men were sent by Him, and that, consequently, what they taught was by Divine authority, and in every way worthy of its faith and confidence. Witness the power of the Prophet Elias, for example, who by his prayer seals the heavens so that no rain fell for the space of three years and six months. The Prophet appears before Ahaz, king of Israel, charges him with his sins, and especially with his sin of worshiping Baal, in company with the four hundred and fifty false prophets of this same false divinity. He demands that all the false prophets be gathered with the people of Israel on the top of Mount Carmel, there he cries out to all: "How long do you halt between two sides? If the Lord be God, follow Him; but if Baal, then follow him." He tells them: "I only remain a prophet of the Lord." Now, to prove that the four hundred and fifty prophets of Baal were false and leading the people into error, he made the following proposition which pleased Israel as being right and just: "Let two bullocks be given us for sacrifice; let one be given to these false prophets and the other to me; and being placed on separate altars, with no fire under them, let them call on their gods, and I will call on my Lord, and the god who will send down fire to consume the sacrifice, let him be God. The four hundred and fifty false prophets, having arranged their bullock, cut in pieces on the wooden altar, called on Baal to send fire, but no fire came. They cried until noon, still no fire. Elias jested at them: "Cry with a louder voice, for he is a god; and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep and must be awakened." And they continued to cry and cut themselves, so that their altars were covered with blood, still no fire. Now, after mid-day was passed, the time for Elias to offer sacrifice was at hand, so he told the people to come over to his altar which he arranged with the bullock cut in pieces on it. Then he ordered twelve buckets of water to be poured on top to show there was no deception. Then the Prophet Elias called on the Lord to send down fire and proved that he—Elias—was His prophet. He had scarcely finished his prayer when fire came visibly from heaven and consumed his sacrifice, licking up even the water that filled the trenches that were around his altar. And when all the people saw this, they fell on their faces, and said: "The Lord he is God, the Lord he is God." (Kings, iii, xviii.)

Then all the false prophets were put to death, and the scandal of their idolatry was removed from the kingdom of Israel. After such an intervention of God, how could men doubt what to do? What had they to do but believe every word told them by the Lord to send down fire to consume the sacrifice, let him be God. The four hundred and fifty prophets of Baal were false and leading the people into error, he made

* Extract from the sermon delivered by the Very Rev. W. Corby, Provincial, C. S. C. on the occasion of the celebration of the Papal Jubilee at Notre Dame.
We have not only in it an infallible guide, but what does this mean? I will build My Church; and the gates of hell shall not prevail against it. This remarkable sentence coming from the sacred lips of Jesus: Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. What does this mean? It means what it says: namely, that His Church will.

It means what it says: namely, that His Church will...
NOTRE DAME SCHOLASTIC.

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Staff:


--We extend to all the readers of our little paper our best wishes for
A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

The Pontifical Jubilee Celebration.

"Leo, Papa, Rex!" were the significant words which first met the eye of the reader of the tasty little programmes for the exercises in Washington Hall on Saturday evening last. Although, indeed, considering the few brief days which elapsed between the assignment of the various rôles and the date of the celebration, considering also the great number and variety of the characters, as well as the immense amount of time and labor needed in the preparation of the stage apparatus, the entertainment might not unjustly be called an impromptu one, nevertheless, everyone at Notre Dame was led to expect great things on the evening of Saturday last, and this for various reasons. First of all, the Thespian Society, under whose auspices the celebration was gotten up, was the oldest of the College organizations, and not only that, but it has ever been and is still regarded as the Society of the House. Then, most of those who took part had been at Notre Dame for a number of years, and were known to have frequently appeared with applause before the foot-lights of Washington Hall. Moreover, the entertainment was under the super-

vision of our worthy Vice-President, Father Morrisey, whose name in connection with the stage at Notre Dame has become a synonym for success. And, finally, the celebration was in honor of our Holy Father's Jubilee—a thought that could not but clothe with inspiration the eager willingness of those on whose earnest application the success of the drama chiefly hinged.

These, doubtless, were the motives which were pictured on the upturned, eager faces of the numerous yet select gathering that greeted the Grand Entrance March by the Band. It need scarcely be said that the musical portion of the entertainment was—I was going to say, up to its usual high standard, but in resting here, I feel that I would be doing violence not only to my own high appreciation of their successful efforts, but would also commit an act of injustice in regard to the manifest delight of the audience. Indeed, the orchestra and hand showed that they were, in reference to perfection, far beyond the mile-post of excellence their predecessors of last year had attained at this period of the year. In short, Professor Krugg has every reason to feel proud of the results his skillful and persevering efforts have produced.

Next on the programme came the song, "The Maid of the Mill," by F. Jewett. Mr. Jewett's excellent tenor voice was exhibited to the best advantage in this beautiful and touching little song. Then came orations on Pope Leo as a Statesman and as a littérateur by Messrs. C. P. Neill and P. Brownson respectively. The interim between the orations was filled by a charming song from Mr. D. Orr—"Leaving yet Loving." Mr. Orr has more than once delighted a Notre Dame audience by the refined qualities of his deep base voice, but in our opinion, he never did himself better justice than on this occasion. As to the orations, as they were both published in the Jubilee number of the SCHOLASTIC, we leave the criticism of them to the reader himself.

The drama chosen for the occasion was peculiarly appropriate. It was entitled "St. Peter, the First Pope," and was translated especially for the occasion from the French by our Rev. President, assisted by Mr. P. Brownson, of the Class of '88. The play abounds in thrilling scenes and incidents, and indeed, in some places almost the consummate skill and dexterity of the professional tragedian is required to make its expression what it should be. Of course in the amateur representation of a drama requiring so many and such various characters and demanding such artful and dexterous handling of the plebeians, some slight incongruities and mistakes in the relative positions of these minor characters, and sometimes also, perchance little breaches in the connection of the more important rôles, may be evident to the practised eye; but if such did occur here, they were so minute and inconsequential that they detracted nothing from the general success of the play. "St. Peter" was personated by J. A. Burns, in a happy manner, while the rôles of "Nero" and his two counsellors, "Simon" and "Tigellinus," were taken respectively by P. Brownson, S. Craft, and C. Stubbs. Mr. Brownson was
fully up to the spirit of the cruel tyrant throughout the whole play, but nowhere did he shine more brilliantly than in the palace scene with St. Peter, in which the hypocrisy, fear, hate, and remorse of the crowned monster were displayed on his countenance no less than in his action, in a manner which bespoke admirable tact. Mr. Stubbs, as "Simon," fully upheld and even eclipsed his high renown in our college world as a tragedian. The way in which he sustained his most difficult rôle in the second act, and, in particular, during the attempted assassination of the Pontiff, would have reflected credit upon a professional. Mr. S. Craft, his fellow-counsellor, as "Tigellinus," was scarcely less happy in personating the vindictive and blood-thirsty yet cringing minister of Nero. The part of the apostate and hypocrite "Achimnas" was allotted to Mr. P. Burke, who showed, especially in the assassination scene, that he was possessed of no inconsiderable dramatic ability. "Cornelius," the magnanimous senator and afterward convert to the Christian Faith was faithfully represented by Mr. A. P. Gibbs. The acting of James McIntosh and C. Mooney, as "Nicetas," son of "Nerva," and "Marcus," son of the Emperor, respectively, formed one of the best features of the entertainment. M. Mulckern, G. Houck, as "Narbas," and "Sulpicius," Christians, and T. O'Regan, H. Luhn, J. Heinemann, as respectively "Othon," "Afer," and "Antius," senators, executed their parts with dignity and grace.

Rev. President Walsh, in his closing remarks, congratulated the young men who had taken part in the exercises, and did not hesitate to pronounce the exhibition as one of the most successful ever presented at Notre Dame. He confessed that, on witnessing the rehearsal on the evening previous, grave apprehensions for the success of the play had entered his mind. The brilliant presentation he had just witnessed, therefore, reflected all the more credit on the Thespians, as giving signal proof of their gallant efforts during the intervening time no less than of their inherent abilities for the elocutionary and the dramatic art.

On Sunday,

Solemn High Mass was celebrated at 10 a.m., with Rev. President Walsh as celebrant, Father Morrissey as deacon, and Rev. Mr. Coleman as sub-deacon. An eloquent sermon, remarkable for its depth of thought and forcibleness of expression, was preached by Very Rev. Father Corby on the Infallibility and continuity of the supreme pastoral power conferred on the Roman Pontiffs in the person of St. Peter. A report will be found in another part of this paper.

After the banquet betitting the occasion had been carefully reviewed by everybody, the Band, inspired by the festal character of the occasion, gathered its scattered self together, made its way to the college porch, and there for the better part of an hour discoursed sweet, soul-cheering melodies to the already corporally blest multitude assembled around them.

After Solemn Vespers and Benediction, a full "dress parade" of Company "A," Hoyne's Light Guards, took place on the Senior's campus. This company has been, under the martial yet judicious sway of Captain Cusack, steadily increasing in membership as well as becoming more perfect in military tactics, and on this occasion they presented a truly beautiful sight in their neat and well-fitting uniforms, and snow-white gloves; and with their manly forms, serious faces and well-executed manoeuvres were well calculated to excite feelings of pride and admiration in the breasts of their fellow-students.

In the evening, after supper, the Sorin Cadets, under the command of Captain Craig, also gave an exhibition drill in their gymnasium. Thus ended the public celebration at Notre Dame of the Golden Sacerdotal Jubilee of our Sovereign Pontiff. But no one who noted the enthusiasm on the eager faces of those who assisted at these external ceremonies can doubt that a greater and more holy celebration of our Sovereign Pontiff's Jubilee took place in the hearts of all his beloved children at Notre Dame,—that many a grateful thanksgiving was offered, and that many an ardent prayer for the preservation of his health, life, and success uprose from souls brimful with love, and ascended in a cloud of incense to the throne of the Eternal Father. 

Vivat Leo, Papa, Rex!

The Catholic University of Louvain.

The brief by which his Holiness Pope Leo XIII gives his solemn approbation to the establishment of the Catholic University of America, breathes throughout the Holy Father's desire that its educational advantages should be shared in by all classes, by clergy and laity alike. He propsees as our models "the universities which, in the Middle Ages and in the centuries following, enriched Church and State with multitudes of men of learning." He tells us that his own efforts for the improvement of philosophical studies were prompted by his conviction that, under the guidance of sound philosophy, "the study even of letters and of the other branches of human learning, joined with regard for religion, would redound greatly to the advantage of civil society." He "most gladly welcomes and heartily approves the project of the bishops of America for the erection of a university," because of their being moved thereto "by a desire to promote the welfare of all and the interests of their illustrious Republic." And so he cheers and spurs them on to the work, and declares: "Let not any one of you be deterred by any difficulty or labor, but let all take courage from the assured hope that they will receive an abundant return for their cares and solicitudes, having laid the foundations of an institute destined to provide the Church with worthy ministers for the salvation of souls and the propagation of religion, and to give to the Republic her best citizens," He entirely approved our laying
the foundations of the university in the faculty of Divinity and our giving its first-fruits to the holy ministry; but his great heart, whose sympathies are as wide as humanity, has unmistakably manifested its wish that the laity should, with as little delay as possible, be made sharers in the same blessings.

On all sides we find abundant evidence that such is likewise the ardent hope of all our Catholic people. They rejoice that the throne of sacred science should be erected first, and that the aspirants to the ministry of the divine word should first be provided for; but they are not less solicitous for the highest welfare of their other sons, to whom Providence does not grant a vocation to the ecclesiastical state, but whom they are anxious to fit for the best and noblest usefulness in their future career, whatever it may be, by the deepest and broadest and purest learning that can be bestowed upon them. Very many parents are now asking whether the university will not be ready for their boys when they are sufficiently advanced to be fit for it; and from our hearts we answer that we hope it may be.

It is most interesting to read the series of pastoral letters issued by the bishops of Belgium during the following year. They tell of the enthusiasm with which all classes pressed forward to the great undertaking; how every bishop and priest in the country voluntarily pledged himself to a certain annual contribution; how the generosity of the Belgian people vied with that of the people of God in olden times, bringing all their precious possessions and adornments for the furnishing of the tabernacle of the Lord, or working with devoted zeal for the rebuilding of the walls of Jerusalem. Success, both full and speedy, was the inevitable result of such energy and unanimity. The university was reopened—we may say re-established—in November, 1834. It began with the faculty of Divinity. To this was added, in the very first year, the faculty of Philosophy and Letters, which was meant to give a finished education to non-professional students, and to lay a broad and noble foundation for the professional training of those who aspired to law and medicine. These latter faculties were added in the second year of the university's existence. Since then each faculty has gone on, adding chair after chair, and perfecting its methods, as the advance of science and the increase of means made it practicable. It is one of the happiest memories of Leo XIII that when he was Nuncio at Brussels he did all in his power to help on the University of Louvain in its steady advance towards its perfect development.

And so this grand old university goes steadily on, in the freshness of its renewed life, the boast and the glory of the Catholics of Belgium, every year adding to the number of its students and to the excellence of its educational methods, unceasingly sending forth bands of thoroughly formed young ecclesiastics, whose breadth of learning and elevation of character make them an honor to the Church of God, and placing in every rank of society hundreds of splendidly-educated laymen, well fitted to be the intellectual leaders of a people who are equally distinguished by love of religion and love of liberty. From this rich and prosperous experience let us now gather a few lessons for our own guidance.

In the first place, then, it is a striking fact that, both in its medieval origin and in its recent restoration, this famous seat of learning was, from the very commencement of its work, distinctively organized as a university, and equipped for the superior education which a university imports. In this it differed widely from many other schools of renown, and that because of the widely different circumstances in which they had their birth. It is the common law of normal growth that the germ must be suited to its environment. In the tenth or eleventh century learning was in so rudimentary a condition, and educational facilities so limited that any school, no matter what might be its aspiration or its destiny, was forced to begin in very rudimentary shape, and from simplest elements develop as more favorable circumstances might allow. But in the fifteenth century elementary schools existed in abundance and intermediate schools were not uncommon; hence the new institution could presuppose them, and start at once on the higher level for which it was destined. Still more, when reorganized in the nineteenth century, it took at once the shape neither of school, nor of college, nor of seminary, but of university; because institutions of those lower grades already existed in sufficient number, and so the university was free to simply supplement their work and confine itself to the higher learning which alone it was meant to impart.

Here we find a practical answer, of the very highest authority, to the question or the objection so often raised in reference to our undertaking: "Why do you aspire so high? Why not begin, as other universities have begun, in the simplest form, and develop by degrees?" Plainly because the simpler forms already exist in abundance, and an addition to their number is not called for; may rather, the establishment of another institution in college or seminary form would be rightly considered an unwelcome intrusion on older institutions, already quite sufficiently and honorably occupying the field. Very recently, President Gilman has found it necessary to impress upon the public mind again and again that the Johns Hopkins University, which he is so ably organizing, was not meant to be an addition to the number of colleges or technical schools, for these are both numerous and excellent enough; that young men were to enter the university after having received a college education, or its equivalent, in order to find there that higher learning which the fullest intellectual development calls for, and which colleges and technical schools are inadequate to bestow.

The same may be said with at least equal force in regard to our Catholic University. In decreeing its establishment, neither the bishops of the United States nor our Holy Father the Pope had any thought of opening to the youth of our country another college or another seminary like to those with which it is already so abundantly blessed.
Nor did they ever imagine that, in order to start upward on its career, it must first begin by imparting that same order of learning which is already so sufficiently imparted by institutions in different parts of the country. This would suppose a want of considerateness and of practical sense of which the authors of the project would have been incapable. They have done full justice to these excellent institutions, by presupposing their sufficiency for their own work and their own sphere, and by at once providing facilities for that higher and deeper and broader education which a young man, when graduating from college or seminary, has become fit to appreciate and perhaps to aspire after, but which he is yet far from having attained to. On any lower level there is no need of it, and it would have no right to exist. How limited soever therefore may be, at first, the compass of its curriculum, and how few soever its professorial chairs, its curriculum must be, from the very beginning, distinctively of a university character, and its chairs must all stand on a university level. It is only in this sense that it can be truly said that the university ought to be content with small beginnings and to develop by degrees. And this is precisely what the Catholic University of America hopes to do, to start only with the faculty of Divinity, and only with the most important chairs in that faculty, and then gradually to develop that faculty to its perfection, and to add on the other faculties just as the blessing of God and our people's generous and intelligent appreciation of the work will make it possible.

The faculty of Philosophy and Letters is indeed, then, a universal training-ground, where all eager aspirants after learning, be they ecclesiastics or be they seculars, can mingle in the noble strife for intellectual excel'ence, spurred by generous rivalry to highest achievements, and finding in the contact a closer fraternal linking, a better mutual understanding, and a fuller comprehension of many-sided truth than can be attained to in any other way. No wonder that we see it, in Louvain and elsewhere, either the first to be organized or the first to be added to the faculty of Divinity. No wonder that from this latter it branches out as it were instinctively and naturally. No wonder, then, that we should fondly cherish the hope that, very soon after the formation of our faculty of Divinity, we should realize the desire of our Holy Father and of the parents of America, by the establishment of our faculty of Philosophy and Letters. But on this we may not dwell longer at present, but must leave further consideration of this interesting theme for another article.

Letter from Very Rev. Father General.

The following letter has been received from Very Rev. Father General. It was written on the eve of his departure for the Holy Land:

BRINDISI, NOV. 20, 1887.

TO OUR PRINCES.

MY DEAR YOUNG FRIENDS:—We are going to embark for the Holy Land, which we expect to reach within a week or nine days. But before leaving for the East, I feel I should once more recommend our pious pilgrimage to the best prayers of Notre Dame and St. Mary's. For a number of years I have chiefly rested in all my wants upon the irresistible supplications of the innocent and angelical hearts of the beloved inmates of the Palace. My boundless confidence in their intercessions is the result of a long personal experience, as well as on a divine assurance. Hence my preference, after the example and declarations of our Blessed Lord, for the young-t souls of the dear Family. Hence my addressing these last parting words to the youngest in the bright little flock. I was once myself a happy youth. My earliest recollections reveal to me, even to this day, that true happiness belongs incomparably to tender years, when permeated with the elements and practices of our Holy Faith, so lamentably ignored nowadays in society.

When I return home, I want our princes to sing on Sundays, from their own gallery, 230 feet from the great organ, especially after the Elevation at Mass and at the Benediction of the Blessed Sacrament at Vespers. Such an angelic chorus, passing over the central altar, cannot fail to be heard in the body and transepts of the church with perfect delight. Let the training of all, at least fifty, of the best voices, princely voices I mean, be commenced at once. The steamer is coming, adieu. Kindest regards, cordial love to all around you.

Dear Young Friends,

E. SORRY, C.S.C.

Personal.

—Mr. P. P. Maloney, '78, will visit at Notre Dame during the vacation.

—We take pleasure in reprinting in this number the address of the Hon. W. J. O'Nahon, LL. D., '76, of Chicago. His many friends hope for him many long years of health and strength to continue his noble services for the good of religion and society.

—Rev. J. E. Hogan, of '75, is the zealous and efficient Rector of St. Patrick's Church, Lemont, Ill. He is doing a noble work in the cause of education, and has succeeded in establishing one of the finest parochial schools in the Archdiocese of Chicago.

—Rev. Hugh Mallon, a student of the University in '55 and '56, recently completed a magnificent church at Wallingford, Conn. It is one of the most imposing sacred edifices in the State, and was dedicated with the solemn ceremonies of the Pontifical and a large attendance of the Rt. Rev. and Rev. clergy.

—Bro. Maurus, C.S.C., of the Cathedral School, Ft. Wayne, was at Notre Dame on Friday and Saturday of last week to attend the funeral of a relative, a religieuse of Holy Cross, whose sad death occurred recently. The sympathy of many friends was extended to him, with the consoling thought that the merits of the departed were an assurance of a better life.

—in a recent audience with Pope Leo XIII, the Rev. D. J. O'Connell, Rector of the American College, Rome, presented to his Holiness an offering from the author, a magnificent copy of "Christian Symbols and Stories of the Saints," by Mrs. Clara E. Clement; edited by Katherine E. Conway. This copy, bound in white calf and watered silk, and stamped and lettered in gold, was
prepared expressly for presentation to his Holiness, by the publishers, Messrs. Ticknor & Co., of Boston. The Holy Father accepted the volume with great pleasure, and sent his blessing to the author and editor, "inquiring very kindly," writes Father O'Connell, "in many points about them." In looking over the volume, the first engraving his eyes rested on was the one referring to his own patron, St. Joachim.

Among the visitors during the week were: Rev. S. Weinsinger, New Straitsville, Ohio; Mrs. F. Goodlm, Dodge City, Kansas; Mrs. R. J. Tremper, Albion, Mich.; Mrs. S. Ramsey, Crawfordsville, Ind.; Mrs. Thos. Nester and daughter, Detroit, Mich.; H. M. Taya ma, Tokie, Japan; L. Minzer, Lead City, D. T.; Fred Pelham, New York city; Mrs. H. C. Garrabrant, Omaha, Neb.; Mrs. A. Grant, Mrs. H. Bigelow, N. D. Perry, Mrs. J. M. Ayer, J. D. Jenning, C. E. Coleman, W. Anlar, D. Wiktowski, A. Adams, Chicago, Ill.; E. Connell, Miss M. Cullinan, Pelavan, Ill.; Miss A. Winters, Elkhart, Ind.; Miss A. Smith, Miss S. Smith, Miss K. Graham, Mishawaka, Ind.; Miss C. Walsh, Cincinnati, Ohio; Miss H. Brennan, Centralia, Ill.; Judge P. B. Ewing and daughters, Lancaster, Ohio; W. Hart, Janesville, Wis.; Miss W. Young, Allegheny, Penn.; Miss E. Steele, Little Falls, N. Y.; Mr. and Mrs. Starr, Pawlin, N. Y.; Mr. A. Walker and daughter, Mrs. Beeson, Mrs. Stevens, Niles, Mich.; Mrs. A. Doss, Kansas City, Mo.

The many friends of the Very Rev. Michael M. Hallinan, D. D., have been pained to learn the sad news of his death, at Little Rock, Ark., on the 14th inst. For upwards of six years he had been a member of the Faculty at Notre Dame, teaching, with marked ability and success, the classes of Dogmatic Theology and Moral Philosophy in the University. He was educated at the Seminary of St. Sulpice, Paris, France, beginning his studies there at an early age. There he was ordained for the diocese of Cincinnati, to which he came immediately after his ordination. Shortly after his arrival he was made rector of the diocesan seminary by the late Archbishop Purcell. In the Spring of 1863 he joined the Faculty of the University, and remained here until August 1869, when he became assistant-rector of St. Mary's Church, at Lafayette, Ind., and subsequently was given charge of the congregation at Wabash. He was one of Rt. Rev. Bishop-Fitzgerald's earliest friends, and about six years ago he went to Little Rock. During the years since he had been the acting rector of the Cathedral, and Vicar-General of the diocese. He was born near Mallow, County Cork, Ireland; and at the time of his death, he was about sixty years old. For far more than half that period his life has been devoted to the service of God and the Church. Of quiet and retiring disposition, with good gifts of mind well trained, of exemplary piety and prudent zeal, his life has been effective of good to all with whom his various duties brought him in contact. May he rest in peace!

The students of '86-'87, will be pained to learn of the death of Mr. C. Sherman Kendall, a student of the Senior department last year. Mr. Kendall had been ill for many months, and his long sickness resulted in his death, at Galveston, Texas, Thursday, Dec. 1. The funeral services were held in the Church of the Annunciation in that city, Friday afternoon, Dec. 2. The deceased was in his twentieth year, and was esteemed by all who knew him for his rare ability and genial qualities. He bore his trying illness with unflinching fortitude and Christian resignation, and had the happiness of being blessed in his last moments with all the consoling rites of holy religion. His bereaved parents have our sympathy in their affliction, for Sherman was their only son. May he rest in peace!

Local Items.

—A MERRY CHRISTMAS AND A HAPPY NEW YEAR!

—"Strike!"
—"Be good, boys.
—"Be back on time."
—"On, Romans, on!"
—"Schucks still lives."
—"Curse the flogged rabble!"
—The play was a great success.
—The fire scenes were immense.
—"Who speaks in so bold a tone?"
—"Rest thy wearied limbs, little one."
—The last issue of the Scholastic was a daisy.
—A minstrel show has been promised for the near future.
—Our weather prophet has met with many disappointments.
—The addition to the Professed House will soon be ready for occupancy.
—Company "A," Hoyne's Light Guards, made an imposing appearance on the 18th.
—Part of the Faculty attended the entertainment at St. Mary's Academy last week.
—We hope none will mar their holiday pleasure by the thought of the approaching examinations.
—Simon says he fears we will have no winter at all this year. He expects some snow for Christmas.
—Appearances would indicate that Bro. Leo pond's venture as a book-seller has not been successful.
—The boys are bound to master the Rugby game, in spite of the sprains and bruises sustained in every contest.
—The "children" provided themselves with a good supply of soothing syrup before departing for the holidays.
—The scaffolding has been removed from the Washington Hall tower, and the new spire stands forth in all its beauty.
The Lemonnier Boat Club held a meeting on the 18th, and a committee of three was appointed to secure estimates for the new boats and boat house. About one-half of the boys have gone to their homes to spend the holidays. May one and all enjoy to the full the pleasures of the happy season.

The Scholastic Annual for 1888—13th year—is just out. It is brimful of good things and more interesting than any of its excellent predecessors. Representations, even of the "Grads" who well in those upper realms of much-envied seclusion, descend to show their comely shapes and garner the applause of the spectators.

The musical fever has become epidemic on the third floor. Jimmie is taking lessons on the hand organ, and Simon has purchased a "Kazoo." The rest of the inhabitants are fleeing for refuge to the fourth floor.

The Scholastic Annual for 1888—13th year—is just out. It is brimful of good things and more interesting than any of its excellent predecessors. There will be a full notice in our next, but one and all should secure a copy before the holidays are over.

One of the happiest after-dinner speeches ever made at Notre Dame was delivered by Prof. Hoynes of the Law Department.

Professor Edward S. Heller, of South Bend, for several additions to the Cabinet of Curios. We noticed in particular a full-rigged sailing vessel made by a one-armed soldier; a collection of pipes, among them one over a hundred and fifty years old, made of briar wood root, and several painted with designs to illustrate the costumes worn at various periods by the soldiers of Germany; mineral specimens from Heidelberg; a stuffed monkey, and several albums containing views of German cities. Mr. Heller has also contributed a large number of medals and coins to the numismatic collection.

The case which came up for trial in the University Court last Saturday evening was that of Dickson vs. James. M. Srs. Brewer and Akin argued the case for the complainant, and Messrs. Hammer and Roenfeld appointed for the defence. The attorneys on both sides exhibited much legal knowledge, and presented their respective sides of the case in a creditable manner. Although the attorneys for the complainant were not lacking in earnestness and force of argument, they were clearly on the wrong side. The Court, in rendering the decision, spoke at some length concerning the merits of the argument, but he said that the law was on the side of the defendant, and the case was so decided.

The 9th regular meeting of the Columbian Literary and Debating Society was held Saturday evening, December 3. The minutes of the last meeting were read, and after the insertion of an amendment relative to the election of a Corresponding Secretary, adopted. It was decided that, owing to the lateness of the year, the office should continue to be filled by the 2nd Vice-President. The exercises began with Mr. Garrity's criticism which was an alleviation from the set rule for such, and therefore welcome. An impromptu debate was attempted, but, on account of the limited time at hand, not fin-
ished. The decision of the judges on the last debate was opened and read, they unanimously awarding it to the negative. Mr. Keohc was appointed critic of the evening.

—The football teams, true to their purpose, and energetic in their determination to master the popular sport, played a second practice game recently. The athletic players on each side girded themselves for the struggle. Captain Houck won the toss, choosing the goal favored by the wind, and the blue colors. The contest was equally sustained for the first quarter of an hour, when the superiority of the Blue Rush-line became evident. Here, E. Coady made an excellent play and saved goal. Then, by skilful manouvuring, the “Blues” kept the ball in play, and by a bold dash, P. Prudhomme passed the red line and secured a touch down, scoring again for the “Blues.” Campbell, by a well directed place kick, sent the ball over the goal and scored two more. Aligning again, each bent on victory, they vacillated from East to West until the team work of the “Blues” finally gained the opposite ground and secured another touch down. The first half being finished, the second half began; however with more encouragement to the “Reds.” They played well, indeed, and all together, and tallied a “touch,” but soon they showed fatigue and began to waver; still they held the central field until near the finish, when White made a pretty play passing beyond the goal and making another four. This ended the second game with a hard earned score “Blues” 14, “Reds” 4. It proved more fully than before the capability of our boys to become famous, even champions, in handling the Rugby Egg.

RUGBY.

—The Director of the Bishops’ Memorial Hall acknowledges, with gratitude, the following accessions: Life-size portrait in oil of His Holiness Pope Pius VII, founder of the American Hierarchy; life-size painting in oil of Pope Pius VII, the second Pontiff who appointed Bishops for the United States; gold embroidered mitre owned by the late Most Rev. Archbishop Leray, of New Orleans; red silk pontifical gloves, presented by Rev. Father Chassd, purple silk beretta; mozetta of violet moire silk; sandals worked with gold; white silk pontifical size pointing in oil of Pope Pius VII, the second Pius VI, founder of the American Hierarchy; life-size portrait in oil of His Holiness Pope Pius VII; original daguerreotype, the only picture ever taken of Rt. Rev.Mgr. Tyler, first Bishop of Hartford, Archbishop Blanc, presented by Rev. Father Chassd. Original daguerreotype, the only picture ever taken of Rt. Rev. Mgr. Tyler, first Bishop of Hartford, presented by his sister, Sister M. de Sales. Complete file of The Catholic Register edited by Rev. J. A. Schneller, presented by F. H. Ordo used by Bishop Bullet, in 1810; Ordo used by Bishop Whitfield, in 1826; Ordo used by Archbishop Carroll, in 1814; first Synod held in St. Mary’s Church, Philadelphia;

“Address to the Public,” by Rev. J. W. Fairclough, Catholic priest of Alexandria, 1828; rules of the Male Confraternity of the Blessed Virgin Mary, established in Baltimore, 1812, with the approbation of Archbishop Carroll, presented by Sister Mary Ligoury. Lock of Bishop Reynolds’s hair, presented by Sister M. Gertrude. Letter written by Bishop Timon, presented by Dr. O’Hanah.

ROLL OF HONOR.

[The following list includes the names of those students whose conduct during the past week has given entire satisfaction to the Faculty.]

SÉNIOR DEPARTMENT.


JUNIOR DEPARTMENT.


MINIM DEPARTMENT.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—The Chimes, edited by the Third Seniors, was read by the Misses K. Hurley and T. Balch at the Academic meeting of Sunday last.

—At the last German Competition, those who excelled were the Misses M. Smith, N. Quill, M. Neff, L. Leonard, M. Davis and M. Thompson.

—Sincere sympathy from teachers and school-mates is extended Miss Helen Studebaker in this the first great sorrow of her life—the loss of her father, whose death occurred in Chicago, Dec. 17.

—Four beautiful engravings of Colorado scenery, handsomely framed, were received last week. They are to be placed in the Library. Warm thanks are tendered the generous donor—Mr. A. S. Hughes, of Denver, Col.

—On Saturday last the regular monthly lecture on music was given in the study-hall. As usual, it contained a wealth of information for those interested in the early history of music, and was listened to with marked attention.

—During the month of December, the theoretical music classes gave proof of improvement, as the semi-annual points will show. Only those whose answers were prompt and whose exercises on the power of his imagination by the delight he took in the ballads and legends of his native land.

—From his earliest years, Scott gave evidence of the power of his imagination by the delight he took in improvising, for the amusement of wondering com-

President of the University to make a few remarks, which he did in his usual happy style. He complimented all the participants, and said the highest praise he could give them was that they fully sustained the reputation of St. Mary’s. Professor Hoynes also expressed himself as pleased with what he had seen and heard, adding that though he had never been in Paris, he felt sure the Parisians did not have a better accent than the French pupils of St. Mary’s. All considered the music, both instrumental and vocal, as exceptionally fine. The following was the Programme:

**PROGRAMME:**

Entrance—"Andelusienne"—Misses Rend and Van Horn
Chorus from "Lucrezia Borgia"—Donizetti Vocal Class.
"Ave Maria" from "Otello"—Verdi Miss K. Gavan.
"Tannhauser" Fantasia—Listet Miss E. Horn.

"LE MOULIN DES OISEAUX."

**Opéra Cinque en un Acte.**

(En l’honneur du Rev. Père A. E. Saulnier, C. S. C.)

Personnages.

La Comtesse d’Hermontal—Mary F. Murphy
Catherine Durand (Moneire)—Kathleen Gavan
Rosette —ses petites filles—Litty Van Horn
Petit Pierre (tambour du canton)—Thele Balch
Lissette —Cora Prudhomme
Anelidique —Grace Regan
Loull-eute —Paysannes.
Céleste—Blanche Hellmann
Marlette—Céleste—Kron
Nanette—Nellie Barth
Jeunes filles pour les rounds.

"Lo! Hear the Merry Lark"—Bishop Miss H. Guise.
"Celebrated Staccato Etude"—Rubenstein Miss H. Guise.
"Deh Torna a Mio bene"—Air and Variation—Proch Miss M. Murphy.
Quartet from "Semiramide"—Rossini Misses Murphy, Guise, Gavan, Moran.
"Marche Militaire"—F. Schubert Misses O’Brien and Flannery.

Sir Walter Scott.

In the bright galaxy of imaginative writers in which the nineteenth century abounds, we find one who shines a star of the first magnitude. This bright luminary of poesy is Sir Walter Scott, who is equally eminent in another field of literature; for the popularity which the novel now possesses may be attributed to the power exerted in its favor by his series of romantic fictions.

His works have been compared to the dramas of Shakspeare whom he resembles in the versatility of his subjects, and in his power of delineating character. Scottish themes, and events in Scottish history, are his favorite subjects, and he spent many years and much assiduous research in collecting the ballads and legends of his native land.

From his earliest years, Scott gave evidence of the power of his imagination by the delight he took in improvising, for the amusement of wondering com-
companions, wild and mysterious adventures. His memory was also very remarkable. It is said that Campbell's “Lochiel's Warning” he heard once, read once, and then recited. In consequence of its great retentive powers, his mind thus became a vast storehouse from whose treasures he was to draw wealth and fame.

The first result of his poetic genius was “The Minstrelsy of the Scottish Border” which partakes of the character of the German ballads in being embellished with much of the supernatural. This was probably due to the favor with which some of the literary circles of Edinburgh regarded the German poets.

Three years later appeared the “Lay of the Last Minstrel,” a tale of chivalric adventure abounding in many vivid and beautiful descriptions. The poem was intended to illustrate the customs and manners of the Border Country. One of the many beautiful scenes therein portrayed is that of Melrose Abbey at Moonlight, the lights and shadows being compared with fine effect to ivory and ebony—

“Where the broken arches are black in night,
And each shafted o. iel glimmers white.”

His “Marmion” appeared shortly after the publication of the “Lay;” and, like it, the chief merit of the poem lies in the descriptions. It was written at the time when Napoleon was meditating an invasion of Great Britain. The martial spirit of the Scots, which had so long remained dormant, was aroused, and Sir Walter was afforded an opportunity of beholding revived in his countrymen, the spirit of his ancestors, the decline of which he had much deplored. The materials for the description of the Battle of Flodden Field with which “Marmion” closes were obtained at this time.

The decided favor with which the “Lady of the Lake” was received has diminished but little after the lapse of half a century. In such a length of time tastes are apt to change, and new schools of poets to become popular. But this still maintains its place in literature, thus proving its undoubted merit. Although in perusing the pages of “Marmion,” the Catholic reader meets with frequent cause for offense, in the cropping out of prejudice and i-tu-tice, we would fain wish a stranger to Scott; yet, in “The Lady of the Lake,” the “Hymn to the Virgin,” which he makes Ellen sing on the eve of the battle, seems to prove that this disposition proceeds from early education rather than malice; for such beautiful and touching lines as these must spring from the heart:

“Ave Maria! maiden mild!
Like to a maiden’s prayer:
Thou canst hear though from the wild,
Thou canst save amid despair.
Safe may we sleep beneath thy care,
Though banished, outcast, and reviled—
Maiden! hear a maiden’s prayer;
Mothers, hear a suppliant child.
Ave Maria!”

“Ave Maria! stainless styled!
Foul demons of the earth and air,
From this their wonted haunts exiled,
Shall flee before thy presence fair.

We bow us to our lot of care,
Beneath thy guidance reconciled;
Hear for a maid a maiden’s prayer!
And for a father hear a child!
Ave Maria!”

The fierce spirit of Roderick Dhu was calmed by the pathetic strain; the better nature of that warrior being touched, perhaps, not more by the sweet words of the hymn, than by the musical voice of the fair singer. By withholding the true name of Fitz James until the close, the interest of the reader is kept alive; for it is not until the conclusion that the denouement is made, and we learn with Ellen that her brave and noble knight, the avenger of the poornessed Blanche, is Scotland’s king from whom she is seeking to crave pardon for her father. The scene is graphically depicted in the following lines:

“Then turned bewildered and amazed,
For all stood bare; and in the room,
Fitz James alone wore cap and plume.
To him each lady’s look was bent;
On him each courtier’s eye was bent;
‘Mid-t furs, and silks, and jewels’ sheen
He stood, in simple Lincoln green
The centre of the glittering ring—
And Snowden’s knight is Scotland’s king!”

The story is very gracefully ended by the release of the Green:

“His chain of gold the King unstrung,
The links o’er Malcolm’s neck he flung;
That gently drew the glittering hand,
A d laid the clasp on Ellen’s hand.”

Scott is by no means a polished writer, and his diction is proverbially careless; but the prolific richness of his fancy, and the power he possesses of bringing clearly before the mind of the reader different situations, characters, and scenes, amply compensate for this deficiency. To the new school of invention which Scott founded, he contributed nearly thirty volumes of the most animated and original composition that has appeared since the time of Shakespeare. This series of novels, which commenced with “Waverley,” possesses a decided superiority over anything of the kind in our literature, and at once led captive the popular heart. The narrative is lively and captivating, the great charm of the works consisting undoubtedly in the character and description. He is indeed true to nature, and copies from actual existences rather than embodies the suggestions of his imagination. The many historical facts which he has interwoven so beautifully in these works, serve to impress the former more forcibly upon our minds. Scott’s career, as an author, terminated with his “History of Scotland” and his “Life of Napoleon” neither of which added materially to his already brilliant reputation.

His literary productions are not the only claim he has on our admiration. His many virtues as a man elicit our highest praise. Unlike so many others who have immortalized their name in verse, he did not disregard the virtues he extolled in song, but demonstrated by his noble life that the greatest genius is not incompatible with exalted virtue.

**BELLE SNOWHOOK (Class ’68).**