

THE SCHOLASTIC.

DEVOTED TO THE INTERESTS OF THE STUDENTS.

Disce quasi semper victurus; vive quasi cras moriturus.

Volume VIII.

NOTRE DAME, INDIANA, NOVEMBER 14, 1874.

Number 8

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Volume VIII. NOTRE DAME, INDIANA, NOVEMBER 14, 1874.

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The Blessed Hand.

BY S. TEACKLE WALLIS.

[There is a legend of an English Monk, who died at the Monastery of Aremberg, where he had copied and illuminated many books, hoping to be rewarded in Heaven. Long after his death, his tomb was opened, and nothing could be seen of his remains but the right hand, with which he had done his pious work, and which had been miraculously preserved from decay.]

For you and me, who love the light
Of God's uncloistered day,
It were indeed a dreary lot
To shut ourselves away
From every glad and sunny thing,
And pleasant sight and sound,
And pass from out a silent cell
Into the silent ground.

Not so the good Monk, Anselm, thought,
For, in his cloister's shade,
The cheerful faith that lit his heart,
Its own sweet sunshine made;
And in its glow he prayed and wrote,
From matin-song till even,
And trusted in the Book of Life
To read his name in heaven.

What holy books his gentle art
Filled full of saintly lore!
What pages brightened by his hand
The splendid missals bore!
What blossoms, almost fragrant, twined
Around each blessed name,
And how his Saviour's cross and crown
Shone out from cloud and flame!

But, unto clerk as unto clown,
One summons comes alway,
And Brother Anselm heard the call,
At Vesper-chime one day,
His busy pen was in his hand,
His parchment by his side—
He bent him o'er the half-writ prayer,
Kissed Jesus' name and died.

They laid him where a window's blaze
Flashed o'er the graven stone,
And seemed to touch his simple name
With pencil like his own;
And there he slept, and one by one,
His brothers died the while,
And trooping years went by and trod
His name from off the aisle.

And lifting up the pavement, then,
An Abbot's couch to spread,

They let the jewelled sunlight in
Where once lay Anselm's head.
No crumbling bone was there; no trace
Of human dust that told,
But, all alone, a warm right hand
Lay fresh upon the mould.

It was not stiff, as dead men's are,
But, with a tender clasp,
It seemed to hold an unseen hand
Within its living grasp,
And ere the trembling monks could turn,
To hide their dazzled eyes,
It rose, as with a sound of wings,
Right up into the skies.

—Exchange.

Autumn.

Autumn is the most beautiful time of the whole year. It is that grand season which, clothing the earth in a golden gloom, breathes into the soul a spirit of joy, mingled with sadness. Some persons may prefer the early verdure and joyous song of the Springtime; others may wish for the bright skies and flowery bloom of Summer; and still others may long for the sports and pleasures of the cold Winter; but the majority of people, I think, love far more the tender and beautiful Autumn. For who does not admire the many-tinted Autumn? the season of fruit, of harvest and of vine,—when the earth is covered with her brightest robe, and all Nature seems to have exhausted her beauty on the pictured landscape of mountain and valley.

Yes! lovely Autumn! thou art far the grandest of all the seasons. Nothing can be more beautiful than to see a large forest which has been tinted by the early frosts of Autumn. Every shade of color meets our eye, from the bright yellow to the dusky brown. To the lover of Nature this season of the year presents a view of indescribable beauty. Indeed we must all admit that we have, at some time in our lives, been impressed by its grandeur and beauty.

One of the loveliest sights imaginable is a sunrise or sunset in Autumn. One evening, a few weeks ago, I took a stroll down to St. Joseph's Lake. There a picture met my gaze which in beauty of coloring I never saw surpassed. The shades of evening were just falling, and the western sky was painted with the burnished gold of the setting sun. Not a breeze ruffled the placid waters of the lake. All around were the dark-green banks with their forests of bright-colored trees—the brilliant red of the maples, and the yellow locusts forming a pleasing contrast with the sombre oaks. Away to the west was a line of golden-leaved poplars. While I stood and watched all these beauties, the moon arose from behind the trees on the east bank and enhanced with her silvery light the scene, already

enchanting. With a friend I entered a boat and rowed out into the lake; there we lay on our oars and watched the deepening shadows. All around us was the crystal water. Not a sound was heard but the distant hum of the play-ground and the plaintive murmur of the Vesper prayer as it floated from the Novitiate on the still evening air. I would fain have watched still longer, but the sound of the Prefects' bell warned me that my time had expired. And, yet, around all this beauty there seems to hover a kind of sadness, a feeling of awe and of reverence. The season of Autumn seems to suggest to the mind thoughts of death. We see in the decay and fall of the leaves an image of the close of our lives. As the leaves wither and drop off at the approach of Winter, so do we wither away when the chilling blasts of old age come upon us, and finally drop into the cold and narrow tomb. May the Spring and Summer of our lives be so spent, that when the Autumn shall have arrived we can await with peace and resignation the Winter, which is death. T. F. G.

Humility.

He who would build lastingly, must lay his foundation low. This though a true saying, is one which few are willing to follow. It is opposed to the very nature of man to submit to others, however much it may be to his advantage. Not to revenge, but to forgive; to submit to being called a coward when fighting against our pride; to submit to insult and abuse, while men taunt us, and nature teaches us to revenge ourselves. Still this is a true saying, that you must learn to be humble and lowly if you would succeed. For if a man values himself as little, when he is worthy of respect and esteem, he will be more thought of than he who, worth little, claims respect when it is not his due. The proud man is always a fool, let him have all the perfections and good qualities possible; for in being proud he is a fool. He is proud of what is worth little, and he claims respect for his folly from others, yet never receives it; whereas the meek and humble man, who knows his worth, yet remembering is humble, is loved and respected by all. The proud man is nearly always forgetful of his fellows, and when he does notice them it is with scorn and indifference; he never lends a helping hand to a suffering brother, while the humble man assists and comforts such a one, knowing that he some day may want the same comfort and aid himself. The proud man is hated for his pride and haughtiness by all, while the humble man is loved and respected for his kindness and gentleness, for no one ever lost the respect of a wise man by doing a humble kindness.

We are told to go to the dove for innocence, to the lion for valor, to the serpent for wisdom, but to God for humility. Perfect humility belongs to God alone, and He has given us an example of it in His life. Christ declares for the publican's humility rather than for the Pharisee's boastings; and He says: "Learn of Me, for I am meek and humble of heart;" and, "Blessed are the meek, for they shall possess the land." So we see that both God and man teach that humility is the better course. The proud man is always hated and feared while on this earth, though men may seem to respect and esteem him; and he will be forgotten when he is gone, unless he may be remembered and held up as an example of a proud man, who was hated by all. But the humble

man, during his life, is loved and esteemed by men for his goodness of heart and his gentleness; and the remembrance of him will long be cherished by men; and he will be held up as the model of a truly good and humble man, who was loved by all. So we see that humility leads to virtue, wisdom and respect, while pride leads to dishonor and vice; and the man who follows the first course, and practices humility, will succeed, because he has laid his foundation low. J. G. E.

Considerations on the Origin and Progress of Physical Science.

A LECTURE READ BEFORE THE NOTRE DAME SCIENTIFIC ASSOCIATION.

[CONTINUED.]

With the facts just mentioned before them, inquisitive men would have gone farther. But the philosophers of Greece and Rome were, it seems, satisfied with the knowledge of the existence of these phenomena, and never troubled themselves about inquiring into their nature or causes—or how, by studying them, they might arrive at results of real practical importance,—results which would ultimately conduce to the comfort and convenience of their fellows. Indeed the age in which they lived seems to have been unfavorable for the prosecution of practical science. The philosophers and learned men of the day, who should have profited by the study of phenomena which in modern times have been fruitful in such important consequences, disdained to stoop to anything like physical experiments or chemical manipulation. The common people were incapable of taking advantage of what the philosophers passed over untried and almost unnoticed. Princes, as a rule, were too intently engaged in pursuits of a far different nature to lend a favorable hand to what would not visibly and immediately further their own private interests, flatter their pride, or satisfy their insatiable craving for conquest and supreme dominion. The worth of men of genius can be rightly estimated only by their peers. Many of the ancient kings and princes were as ignorant as the meanest of their subjects. Others, who were really men of learning and ability, adopted the same mode of thinking as the philosophers. Others again were entirely opposed to the study of science, or of a diffusion of scientific knowledge among their subjects. We have an illustration of this in the case of Diocletian, who ordered all the writings of the Egyptians treating on alchemy and chemistry to be burned, thinking that their acquaintance with these sciences enabled them to transmute the baser metals into gold, and thus procure supplies during their rebellions against his government. Another familiar instance of this kind, of a somewhat later date, was the burning of the famous Alexandrian Library by command of the Caliph Omar, A. D. 640.

Moreover the ancients cultivated, as a rule, the pleasing arts, as sculpture, painting, poetry, music, etc., entirely disregarding what would conduce to the convenience and comforts of domestic life. They labored for immortality, and they considered the surer road to this much-coveted goal to be that of literature and art. Perhaps the precariousness of the success in practical scientific investigations, no less than the low esteem in which such pursuits were held, deterred them from trusting their fame to in-

ventions and discoveries possible indeed, but still uncertain.

But if we deem ourselves justified in condemning the speculative tendency given to science by the philosophers of antiquity, we must nevertheless admit that some of their theories were really ingenious, and even correct. As an instance, we may mention the theory of the universe, as propounded by Pythagoras, B. C. 540, and more fully developed by his followers, especially Philolaus, who first declared that the earth had an annual motion around the sun, and Hicetas of Syracuse, Heraclides, and others, who asserted, that besides this, the earth has a diurnal motion on its own axis. We may also here notice their system concerning the ultimate constitution of matter, as it is now pretty well agreed that the real founders of the Atomic Philosophy were the ancient philosophers of the Eleatic school. The first to propose the Atomic theory—more fully enunciated by Dalton at the beginning of the present century, and since that time the means of clearing away many of the difficulties of chemical science—was Lecucippus, a disciple of Zeno. He lived about 500 years before the Christian era, and the chief supporters of his doctrine were two of his disciples, Democritus, commonly known as the laughing philosopher, and Epicurus. Indeed in reading what these philosophers have left us concerning their ideas of the ultimate particles of matter, we are almost led to believe that the modern expounders of this most convenient theory have copied nearly word for word from their predecessors of 2,000 years ago.

But notwithstanding the correctness of the doctrines of the ancient philosophers in particular instances,—as in the two just cited,—the deleterious influence which their various systems exerted on the advancement of science was felt for many ages afterwards. After the mighty geniuses of antiquity had passed away—when the golden ages of Greece and Rome were no more—the study of the physical sciences, as indeed of all science, was almost entirely neglected. But as the last glimmerings of science were fast disappearing from the western horizon, soon to leave all the nations of Europe in comparative darkness, at least as far as the study of physical science was concerned a new light was observed in the east. The Arabs, who had extended their conquests over the fairest provinces of Asia and Africa, revived the last faint sparks of European learning, and soon became the most zealous promoters of science and literature. Haroun Al Raschid assembled about him in his court at Bagdad learned men from all nations, and had them to translate into the Arabic and Syriac languages the books on science and art which they had procured from the Christians. What was done by Haroun Al-Raschid in the East was imitated by Abderame, also a Mussulman prince, in the West. He established schools at Cordova, in Spain, not inferior to those founded by the philomathic Caliphs of the Orient. From these famous seats of learning—the Athens and the Rome of that epoch—was it that the Europeans derived their knowledge of the physical and mathematical sciences, particularly algebra, geometry, chemistry and astronomy.

But why, it may be asked, was the progress of the sciences so backward among the nations of Europe, whilst they were flourishing with such lustre among the Moslems of the Eastern and Western Empires? This is a question which has been often asked and often as answered. Many have said—and strange to say, there are yet found persons

even in our *enlightened* nineteenth century who blush not to repeat this imputation—that the Church was the cause of the retardation of scientific progress, because, say they, she laid restrictions on the investigations of men of science, lest perchance they might discover aught which would conflict with the teachings of revelation. How absurd how unfounded such a charge, is patent to all. To one in the least conversant with ecclesiastical or profane history this is nothing less than a foul calumny fabricated by those who, having little or no regard for truth, would have others as contradictory and inconsistent as themselves. Was the Church so benighted as not to know that truths of revelation and the conclusions of science, when logically deduced, can never disagree? For as Cardinal Wiseman in his learned work on "Science and Revealed Religion," justly observes: "If we are firmly convinced that God is as much the author of our religion as He is of nature, we must also be thoroughly assured that the comparison of His work in both orders must necessarily give a uniform result." "The laws of physical science," says Lord Bacon, "are none other than the voice of God revealed in facts." "*Vox Dei in rebus revelata.*"

The Church, then, they would have us believe was afraid that the law of God immediately revealed, would be found to contravene that which is made known to us only indirectly by the study of natural phenomena, or, more plainly, she was apprehensive of finding God the author of a contradiction! What puerility! *Risum tenetis, amici?* If particular instances are sometimes met with in which the inferences of science seem to be at variance with the facts of Divine revelation, we must attribute this discrepancy to a mistake in the former or a misapprehension of the latter. So the Church has ever acted. When geologists, for instance, declared that the Mosaic cosmogony could not be accepted, because disproved by the facts of geological science, it showed nothing more than that they had misinterpreted the texts of Scripture, upon which they rested their objection, and had, consequently, raised a difficulty which a right understanding of the terms therein employed immediately removes. But, as our modern *savants* would have us believe, the doctors of the Church, composed as they were of the most learned men of their time, were ignorant of this. An age which produced such mighty geniuses as Albertus Magnus, St. Thomas Aquinas and others, and gave birth to the most famous universities now in Europe,—Oxford, Cambridge, Paris, Lyons, Padua, and others, scarce less celebrated,—was not ignorant of a truth comprehensible by every child that has attained the age of reason, viz.: God cannot contradict Himself,—He cannot affirm and deny the same thing. But our adversaries insist. They bring forward particular instances—in vain, however,—to prove their rash assertion viz.: that the Church opposed the diffusion of scientific knowledge, and that the Popes, by restricting its study within certain limits, retarded its progress until the dawn of the sixteenth century, when was ushered into the world an *era of liberty of thought and free investigation*. They all, without exception, recur to the case of Galileo—a particular hobby of theirs, it would seem—to prove their point. But if they peruse attentively any reliable history of Galileo, they will find that all the foundation which their objection has is a mere mass of distorted facts and malicious misrepresentations. Were we to give ear to some of our modern biographers of Galileo, we would be forced to con-

inde he was a "martyr of science," that he was imprisoned, tortured and persecuted even unto death by the unrelenting Inquisition, and that, too, for maintaining the doctrine of the Earth's rotation. But as the real facts of the case have it, Galileo was neither imprisoned, tortured nor persecuted and still more, his system was not condemned. The imprisonment of Galileo was nothing more than three days' detention in the Holy Office during the process of his examination, where, as he himself says, he was treated with the greatest possible kindness and regard. During the rest of his stay in Rome he remained at the palace of the Tuscan ambassador, where the most sumptuous apartments were assigned him, and where he enjoyed the most perfect liberty. The torture so often referred to is nothing but the fabrication of those who have shown themselves either to have had but little regard for the truth, or to have been woefully ignorant of the real state of the case. If Galileo was so tortured as historians generally represent him to have been, why is it that he never says even a word about it in any of the numerous letters which he afterwards wrote to his friends? and how is it that all the original documents of his trial are silent on this subject? Evidently because such a thing never occurred. Again, Galileo was not condemned for defending the system of the Earth's rotation. In the first place this system was not original with him, but was that of Pythagoras, not long before revived by a Polish priest, Copernicus, and developed within the very walls of Rome itself. Indeed the work of Copernicus—"De Revolutionibus"—in which this theory was put forth, was dedicated to no less a personage than the head of the Church, Pope Paul III. Moreover, this was the theory most generally adopted by the greatest scientists of the age. It was taught throughout Italy, France, Spain, Germany, more than three quarters of a century before Galileo was summoned before the tribunal of the Inquisition. Besides, Pope Urban VIII, who at this time occupied the chair of Peter, and all the principal members of his court, as well as the most distinguished among the Cardinals, were adherents of the Copernican system. They could not, then, condemn a system upheld by Galileo, without at the same time condemning that which they themselves maintained.

But then the question arises: Why was Galileo brought before the Inquisition, if not for defending the doctrine of the Earth's rotation? Because he went beyond his sphere. Instead of confining himself within the limits of scientific inquiry, he wished to meddle with Scripture. To interpret Scripture dogmatically is the exclusive right of the Church. Anyone may comment on Scripture, if he wishes, leaving, however, his works subject to the supervision of the proper authorities; but when he presumes to teach those who should be his masters, or advance doctrines contrary to those universally received by the Church, his conduct is at once censured, and his doctrine condemned. Such was the case with Galileo. He was summoned before the Inquisition, not for upholding the doctrine of the Earth's rotation, but on account of the heretical tendency of some of his interpretations of Scripture. Had he hearkened to the oft-repeated advice of Bellarmine, "to confine himself within his mathematical studies, without interfering with the Scripture," he might have continued his scientific pursuits, as did his predecessors Copernicus and many others, without contradiction, at least by ecclesiastical authority, and without molestation.

We have spoken somewhat diffusely of this circumstance

of Galileo's life, but our reasons for so doing were because it is always referred to by anti-Catholic writers to prove that the Popes were the enemies of learning and scientific advancement; and also because in the same manner can be answered all objections of a similar nature. Those who desire to know more fully the particulars of the case will find an able article on the subject in the *Catholic World*, Vol. VIII, Nos. 45 and 46, which will remove all doubt as to the statements, which we have been compelled to embody in the smallest space possible.

A word more, and we shall have finished this portion of our essay. We think our adversaries have been most unfortunate in the choice of a subject to prove their point for in connection with Galileo the student of scientific history will naturally be led to read the story of his great contemporaries, Kepler, Tycho Brahe and Descartes. The former—whose contributions to astronomical and physical science are second only to Newton himself—was compelled by the Protestant theologians of Tübingen to flee from his home and seek an asylum in the Jesuit college at Gnetz. Here, on account of his eminent scientific attainments, he secured a professorship, although an avowed Lutheran. Tycho Brahe also, the celebrated Danish astronomer, after having his property confiscated, was banished by the Lutheran court of Denmark and forced to take refuge in a foreign land. Kepler was exiled for holding the doctrine of the Earth's revolution around the sun; and the only reasons assigned for the shameful treatment of Tycho Brahe were that the treasury was exhausted and his studies useless. The same can be said of Descartes who, on account of his scientific pursuits was forced to undergo the persecutions of the Protestant theologians of Holland. These facts certainly do not accord very well with that liberty of thought and scientific inquiry which our modern anti-Catholic controversialists pretend were granted to the nations of Europe by the Reformers of the 16th century. We think the above-mentioned facts, so well authenticated, conclusively prove, without further comment, that the Church has not been an enemy of progress and scientific research, and consequently that the objections drawn from particular instances are entirely foreign to the question or have no other foundation than a bold misrepresentation of facts or a shameless denial of truth.

(TO BE CONTINUED.)

—Mgr. Deschamps, Archbishop of Malines, has addressed to the clergy of his Diocese an important instruction relating to the performance of ecclesiastical music from which we extract the following:

5. The words which are sung should always agree with the spirit of the Church and the office she is celebrating. They may not be taken from any other source than the Holy Scriptures, the Missal, the Breviary, or other Liturgical books.

Besides this, it is necessary to be careful that the words sung should be perfectly and distinctly heard.

It is forbidden to make use of the vulgar tongue during the Liturgical offices. It is only before and after any office that the vulgar tongue may be employed in singing.

6. The singing of the Introit, the Offertory, and the music which takes place after the Elevation and during the Communion, ought not to be prolonged so as to cause the priest to wait, and interrupt the celebration of the Holy Sacrifice.

The music of the *Gloria* and *Credo* and the motets at

Benediction ought to be so regulated that the Mass, exclusive of the sermon, shall not exceed one hour, and Benediction three-quarters of an hour. Experience proves that a too protracted service is very hurtful to the piety of the faithful.

8. If during processions and other offices *instrumental music be employed without singing*, it is necessary that the pieces executed be grave, worthy of the majesty of God, and of a nature to nourish piety. They must not be of such an immeasurable length as to engender *ennui*.

9. From religious music all that is foreign to the aim which religion proposes must be banished, all that also which only tends to show off the talent of the performers, or to satisfy curiosity and musical sensualism.

10. The organ-loft being primarily and solely destined for the organists, the choir, the musicians and their assistants, all access thereto is strictly forbidden to others, unless the parish priest judge that necessity or just reason require the contrary. Silence must be strictly and constantly preserved there.

11. It is not permitted to women to sing the praises of God or to touch the organ, except in churches and chapels belonging to nuns or congregations of women.

12. The clergy appointed to churches and chapels ought to explain these present statutes to the chapel-master, the choristers, and the musicians. They ought to recommend to all those whom it may concern to bear constantly in mind the end which the Church has in view in admitting singing and music into the Liturgy.

They are bound also to see that the blameless lives of the choristers and the musicians may do honor to the House of God and Holy Church.

—Under the head of "*Musical Education in America*" a writer in *Appleten's Journal* declares that we Americans imagine ourselves making wonderful progress in the culture of music, whereas in reality our growth in musical enthusiasm is but popular belief formed by inadequate observation. He asks what system should we adopt in our hopes for the ultimate advance of musical taste? What plan for the cultivation of an art the pursuit of which develops and calls into play all nature's finer feelings and emotions? Can we hope to transmit to future generations a taste or tendency which, in view of its many elevating influences, could almost be termed a blessing? To this we answer, 'Yes.' What we at first require is an acknowledgment from the educated portion of our community that music has a value beyond the mere charm of an accomplishment; that it should be part of a man's education, as much as Latin or geometry. In all of our schools we should have music taught in a thorough and systematic manner. To many it might be an uninteresting study, but to few a useless one; for, if they did not in after-years continue the actual practice of music, there might still be a possibility of retaining that appreciation of its value which would lead their children to cultivate what they themselves had neglected.

"This might be a slow process by which to raise and to create musical standards, but who could doubt of its being a sure one? We can not suddenly make a musical nation of America by symphony concerts, regimental bands, and national jubilees. At present music is looked upon as such an entirely unnecessary accomplishment that our private schools give it no attention, and allow no extra time to such of their pupils as undertake the study. The con-

sequence is, that parents are unwilling to impose upon their often overtasked boys a study which for some years must necessarily be tiresome, and to most children uninteresting. The frequently adopted plan of waiting to see whether children 'have any taste' or 'show any love' for music is a wrong one. No child would prefer practicing scales to playing ball; and few boys, if the cultivation of their tastes depended upon the whims of their ever-flying fancies, would turn into educated men. First give them the opportunity of forming a taste, and for its development trust to the æsthetic element of their nature. This principle once recognized, as it is to a very great extent on the continent of Europe to-day, would, ere many years, insure to music an important place in the education and estimation of Americans. Then, and not till then, shall we feel in their full power those refining and civilizing influences which music, like all beautiful arts, brings to those who award her the place which her votaries hope and believe she will yet hold in the New World, as she does in the Old."

Oxford.

A writer in the *London Register*, speaking of Oxford, says:

Term has begun; and a certain number of members of the University have indulged themselves, as they do three times a year, in service in "an unknown tongue" at St. Mary's Church. Sermon, Litany and Communion Service are all, for the nonce, in Latin. The preacher gets a handsome fee, and the congregation get, certainly, no spiritual food, and very little aliment of any kind. However, it is a time-honored custom, if few but Time think of honoring it; and, there is no doubt, to many of the auditory a *souper* of that interest attached to stolen waters in listening to a service in a language "not understood of the people."

Latin, your readers will say, ought to be well understood in Oxford; alas! it is not so. Many ludicrous positions have Oxford tutors found themselves in when travelling abroad, and endeavoring to converse with "foreigners" in that language which they have professed to learn and to teach for so many years. Indeed, in Oxford itself the difficulty of speaking in Latin is constantly felt. Formerly all the debates in Convocation were in Latin; that is to say, the debates were confined within the narrowest possible limits, and an altercation was practically impossible. Not many years ago, Mr. Keble and another leader of the High Church party came up to speak against some new "Liberal" measure, and went into the Convocation House with Latin speeches carefully prepared. Few more finished Latin scholars were to be found than Mr. Keble, but his natural diffidence made him tremble for the result. However, as he said, to his great relief, no sooner did the Vice-Chancellor put the question than the Professor of Latin got up and begged leave to speak in English!

I was asked the other day by an eminent German *littérateur* whether his native tongue was taught in Oxford as part of the University curriculum. I was obliged to say that only Latin and Greek were compulsory. Indeed, a German in Oxford who knew no language but his own would find very few people with whom he could converse.

—A few years ago a hungry crowd sat down at the well-spread supper table of a Sound steamer, upon which one of the dishes contained a trout of moderate size. A serious looking individual drew this dish toward him, saying, apologetically, "This is a fast day with me." His next neighbor, an Irish gentleman, immediately inserted his fork into the fish, and transferred it to his own plate, remarking, "Sir, do you suppose nobody has a soul to be saved but yourself?"

The Scholastic.

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Death of Rev. N. H. Gillespie, C. S. C.

This day two weeks ago, with a sorrowful heart, we chronicled the death of Rev. Father Lemonnier. To-day we announce the death of one who has been identified with the history of Notre Dame—an announcement which will cause many a tear to flow.

On Thursday last, at twenty-five minutes past eight, Rev. Father Gillespie breathed his last. He had been ailing for very nearly a year, and in January last he was not expected to live. He however overcame that attack of sickness, and his numerous friends hoped he would be long spared to them. But his disease had not been entirely conquered. He suffered daily from it, until last summer, when he relinquished his duties for a short while, and sought relief among his friends and relations in Lancaster, Ohio. There he had another severe attack and was again brought to death's door, but recovered sufficiently to return to Notre Dame. He then went to Chicago, where he consulted the best medical men of the city, but obtained no relief from them. Returning to Notre Dame, he was associated in the Chaplaincy at St. Mary's. Here his illness continued to increase and though he was attended by the faithful religious there, many of whom were his own relations, little hope of his recovery was entertained.

This was in September last, and every day since his return has been one of most intense suffering. His physician, Dr. Cassidy, of South Bend, was still in hopes of saving his life. An abscess had formed in the groin, and it was supposed that if he would have the strength to bear the lancing of it he would recover. But he was so reduced by his sufferings that on Sunday last when the operation was performed he had scarcely six pounds of flesh upon him. From the time of the lancing he sank gradually until last Thursday morning when he died.

Rev. Neal Henry Gillespie, was born at Brownsville, Pennsylvania, in the year 1832, and was consequently, at the time of his death, in his forty-second year. His early years, so we learn from the *Silver Jubilee*, were passed at Lancaster, Ohio, and without incident beyond the usual catalogue of events common to youth, whose chief occupation is to attend school and prepare themselves for usefulness in after-life. He was among the first students who entered the University of Notre Dame. In this Institution he completed his studies, and in June 1849 he received the degree of A. B., being the first graduate, in course, of the University. In the year 1851 he entered the Novitiate of the Congregation of the Holy Cross, and began his theological studies. After finishing his novitiate, being yet too young to make his profession, he taught a class of mathematics in the College. In the year 1854, having

made in the previous year his religious profession, he was sent by his Superior to Rome, to complete his theological course in the celebrated schools of the Eternal City. This he did in the following years, and was ordained priest on the 24th day of June, 1856.

Having returned to Notre Dame, Father Gillespie was appointed Vice-President and Director of Studies in 1856, which position he occupied with ability and success until 1859, when he was appointed President of the College of St. Mary's of the Lake, Chicago, Ill. In the year 1860 he was recalled to Notre Dame and again filled the post of Vice-President, which he did as before with great energy and success. In the year 1863, the Very Rev. Superior General called Father Gillespie to Paris, where he resided one year. Then being summoned to the Mother-House at Mans, he remained there until 1866, when he returned to Notre Dame. On his return he was appointed Editor of the "*Ave Maria*," and in 1868 was appointed Master of Novices. He filled this position in addition to his duties as Editor, for three years, when at his own request he was relieved in order to devote all his time to the "*Ave Maria*." For eight years he edited the "*Ave Maria*" with distinguished ability, and relinquished his work only when it was impossible for him by reason of his sickness to prosecute it further.

Father Gillespie was a man of great energy and enthusiasm. In his younger days, when a student, he was one of the originators and a most prominent member of the St. Aloysius' Debating Society, and his attachment for this Society remained with him through after life. There was nothing which was in his power that he would not do for the Societies, even in late years, and to him are the members of the Societies indebted for help and counsel.

He was an ardent student of history; and, in order to encourage this study, he founded, while Vice-President of the College, the "Historical Society," which after many years of usefulness was united to the St. Aloysius' Society.

It was to the efforts of Father Gillespie that the semi-monthly publication called the "*Progress*" owed its success. This periodical, which rarely passed beyond the manuscript, and which was read publicly before the students of the College, was, under his direction and management, conducted with great success, and ceased only to make its regular appearance when Father Gillespie's obedience called him to France. On his return from France he found a printing office at Notre Dame, established there by Very Rev. E. Sorin, for the publication of the "*Ave Maria*." Ever zealous for the literary welfare of the students, he easily found means of procuring the issue of another paper from the same office, devoted to the interests of the students, and to which the title of SCHOLASTIC YEAR was given. This was in 1867. The title was afterwards changed to THE SCHOLASTIC, and with the exception of one year, during which time Rev. Father Lemonnier had charge, and of three months during which Rev. Father Brown had control, Father Gillespie has had the management of the paper, and relinquished this charge in September, when his health would not admit of his further work.

Rev. Father Gillespie was the first Director of the St. Cecilia Philomathean Society after its organization by Prof. Lyons in 1859, and to him are the members of the Society indebted for many acts of kindness and encouragement.

He always showed great delight in encouraging and helping the younger students of the College, and by none will he be more regretted than by the old members of ST CECILIA.

To the exertions in 1861 of Father Gillespie is due the formation of the Thespian Association, for it was he who first gave them a regular organization. To his training are many persons now engaged in the professions indebted for their knowledge of elocution.

He was always ready to forward the plans of our musical teachers in arousing the enthusiasm of their pupils and in encouraging the pupils themselves to greater exertions. But while aiding the literary, dramatic and musical societies, he was at the same time no less active in the behalf of the religious. While a student of Notre Dame, he had attached himself to the Archconfraternity of the Blessed Virgin Mary, and to the Nocturnal Adoration Society, and he did not neglect when he entered into office to encourage the students to join them. In 1856 he established for the younger students the Sodality of the Holy Angels. In 1858, this Sodality having ceased to exist, was then again organized by Prof. Lyons, and from them the servers in the sanctuary have been taken.

Father Gillespie was a man of great modesty. There are few men who have done so much work and who, from those outside of the Community, have received less credit for it. It was his own humility which was the cause of this. We doubt whether his name has occurred more than once in the pages of the "*Ave Maria*," although he was connected with it for eight years. Nor has his name appeared over four or five times in the SCHOLASTIC during its whole existence. At the commencement of the year, when his name was mentioned in a short personal, he was not at all pleased. Yielding to the entreaties of his many friends, we noticed his sickness a few weeks ago. Knowing his dislike to having his name in print, we hesitated for a long time to make the announcement; and we will never forget the injured look with which he greeted us after having seen it.

Father Gillespie's piety was thorough and sincere. He was not one of those persons who exhibit their piety and religion to every person; but those who saw the resignation and submission with which he bore his intense sufferings know well the sincerity of his faith and the firmness of his hope. Although his pains were most excruciating, and, in the words of his physician, "enough to have killed four men, months ago," he never allowed a single word of complaint to escape his lips.

The last articles which he wrote for the "*Ave Maria*" were, "Surprising—Is it not?" and the short extract, "Gratitude to the Souls in Purgatory," from Father Mumford's work. His devotion to the Blessed Virgin was ardent and sincere, and his last original piece of writing was in her honor. No doubt but that she will reward him for it in heaven. The last extract which he copied while racked with pain was one on prayers for the dead. Let us follow the instructions of this article, and pray fervently for the repose of his soul.

The Very Rev. Superior General of the Congregation of the Holy Cross, in his circular announcing the death of Rev. Father Gillespie to the Community, says:

"Another death has thinned our ranks. Indeed, of late, I have appeared before the Congregation but as the herald of death;

of such deaths, however, that whatever loss they may seem to bring, they may well be taken, when viewed in a proper light, as decided gains, not only for those whose apparently premature demise we deplore, but also for the Community which prepared them for a better life.

This morning, at 8.20, our Dear Rev. Father N. H. Gillespie expired at St. Mary's, fortified by the Sacraments of our Holy Church and the fervent and unceasing prayers of the Community. For several months he had been subjected to intense and almost uninterrupted pains, which he bore with such heroic patience and such evident marks of piety that we may truly say: where our sorrow abounds, our consolation abounds more, and exceeds all regrets.

For my part, I may state from personal experience, that I never witnessed a more edifying scene, or a death that filled my soul with greater hope and more perfect assurance; and far from seeing in this additional bereavement a reason to doubt the efficacy of our prayers to the Holy Mother of God, I freely confess an increase of confidence in her power and tenderness, as I remain fully convinced she has done more than we asked for towards those whom we wished to recover.

Father Gillespie was in his forty-second year, and his Profession dated from the 15th of August, 1853. We certainly have reason to believe that by such long and painful sufferings, so admirably endured, he satisfied in a great measure even the most rigorous demands of Divine Justice, and qualified himself for a no distant enjoyment of eternal bliss.

While we pray for his precious soul, let us try to secure to ourselves the unspeakable blessing to die the same most consolatory death. *Requiescat in pace.*

His funeral took place this (Saturday) morning, at nine o'clock. A solemn requiem Mass was sung, attended by many priests, his friends through life and his mourners in death. We will give a full account of the obsequies in our next issue.

Our Lists.

As may be seen by the advertisement of THE SCHOLASTIC, its chief object is to keep the parents and friends of the students of Notre Dame and St. Mary's informed on the various subjects of study and discipline, and of the progress made by the students. This is not the only object for which THE SCHOLASTIC is published. It is published to accustom the students to newspaper writing, and to furnish to those who were formerly students of the University and who are now in the busy world outside, with all the College news. But the chief object of our paper is to let parents and guardians know of the progress and standing of their children or wards, etc. Such having been announced as the object of the paper, it is not right for persons to complain of our publishing long lists or rolls of honor.

The mere mention of names is not to be confounded, as some hypercritical people have imagined, with the giving of prizes. We distinguish between a prize and an honorable mention. The first is given to the most proficient in the class; the latter is given to those whose study and progress have been satisfactory to all their teachers.

If, however, this honorable mention is not equal to a prize, it is not for this reason to be treated lightly, and as of little use; nor can any student of the University, or parent interested therein, ignore its importance. The manner in which these mentions are given will be sufficient to satisfy any one of their importance.

The members of the Faculty, and all those who have

aught to do with the students,—some forty in number,—assemble once a week in the faculty-chamber for the purpose of making out their lists of Class Honors, etc. At these meetings the name of each student in the College is read twice: the first time for study, and the second time for discipline. One dissenting voice is sufficient to prevent the name of a student from appearing on either of the lists. Surely that student must be worthy of praise when among some forty professors, tutors and prefects, there is no one found to object to him for conduct or for recitation; and he must be worthy of an honorable mention.

It is true that these lists are sometimes long—much longer than those given in some other colleges; but so likewise is the list of students attending Notre Dame. If we have a large number of students attending class, a large list should be expected. Some colleges have not adopted this system of encouraging emulation among their students, but this may not be the only point of difference between Notre Dame and other colleges. That parents appreciate the value of these lists may be found in the fact that the parents of nearly all the students here subscribe to *THE SCHOLASTIC*; that our other real friends do not complain is evidenced by the fact that every day our subscription list is increased, and that our circulation equals almost one thousand copies weekly.

A Letter from Very Rev. Father General.

NOTRE DAME, NOV. 8th, 1874.

Very Rev. Father Provincial, Notre Dame.

VERY REV. DEAR FATHER:—Were it not contrary to rule, I would certainly reply to the Associations of the Institution to thank them for the touching notices and resolutions which appeared in the *SCHOLASTIC* of yesterday, on Rev. Father Lemonnier's death and burial service.

I cannot, however, let such expressions of sympathy pass unheeded; and I now beg of your Reverence to convey them my heartfelt thanks for the beautiful tokens of affection and esteem with which they have honored the memory of their lamented President. I know for certain that his relatives in France will be very sensibly affected by the same. As to me, I will not say they have reopened the wound, for I only begin to realize my loss; every day since the burial deepens my sorrow and regret. But I wish the honorable Faculty and the Associations of the College to accept my unfeigned thanks for the balm of consolation they have afforded my distressed soul.

I would not have dared, even after his demise, to state his personal merits as they have; and yet I can scarcely refrain from subscribing to their declarations; for I honestly believe he was, or would soon have been, what they represented him. I fully coincide with them when they assert that the Congregation has sustained, in Father Lemonnier's premature death, a sad and serious loss, which shall be felt especially here; for had he lived, he would have very probably brought out Notre Dame to a conspicuous rank among the Institutions of the land. His whole soul was here; his whole heart was set on Notre Dame, its students, its patrons, and friends. During the past two years he never ceased to urge a considerable enlargement in its buildings, a beginning of which had been promised him for next spring. But there is one thing in particular which, as a last request, I feel bound to respect; a dying friend's wish presents itself to the living with a special sacredness, claiming, as it were, imperiously, an undelayed satisfaction. It was on the eve of his death, as your Reverence is already aware, that he intreated me not to refuse the Blessed Virgin the fulfilment of a promise he had made her with your consent and mine, viz.: to erect here, if he should be restored, a Chapel of Our Lady of Lourdes; "For," said he, "although I am not going to be cured, I owe her more for dying as I do, than even for a longer life."

I promised him to see to it; and he seemed to feel much rejoiced. It was the last consolation I could give him.

I now beg of you to communicate the same to the various Committees whose names appear at the bottom of the resolutions, and to form among them a special Board of five members, to help your Reverence in putting up said Chapel. I need not add that it should be in every way the gem of Notre Dame, a real monument, somewhat in keeping with the countless favors already obtained throughout the country by Our Lady of Lourdes, and a fit acknowledgment of the gratitude so universally felt by our Catholic population at large.

Besides the general sympathy of the country, I have reasons to believe that many personal friends of the dear departed will gladly avail themselves of this opportunity to testify their regard for the honor of his memory.

Allow me to subscribe, in the name of his sister in France, \$500 towards the erection of the above votive Chapel of Our Lady of Lourdes. I feel confident of your promptly realizing the necessary funds for the undertaking; for no other name will awake around you more gratitude or better will. Its place is already marked in the plan of the new Church, namely, immediately behind the sanctuary.

Very sincerely, yours, etc.,

E. SORIN, C. S. C.

P. S.—Since inditing the above, I am happy to inform your Reverence of the receipt from Rome of a special Brief conferring on the Establishment of the Confraternity of Our Lady of Lourdes *here*, the same indulgences and privileges as at Lourdes; you will please forward it to Fort Wayne, for the usual Episcopal recognition, before you publish it. E. S.

Personal.

- Geo. Darr, of '72, is still in Cincinnati, Ohio.
- E. B. Gambee, of '72, is in San Francisco, Cal.
- Rev. J. McManus, of '63, is in Columbus, Miss.
- Rev. E. Mears, of '63, is pastor in Belbome, Ohio.
- L. B. Logan, of '70, is practicing law in Cleveland.
- Michael Toohey, of '60, is in business in St. Louis, Mo.
- Jno. Dillon, of '64, is in the P. O. Department, Chicago.
- Rev. P. Reardon, of '57, is pastor of St. James' Church Chicago, Ill.
- Phil Cochrane, of '72, is with H. H. Schufeldt & Co., Chicago, Ill.
- T. D. Flanigen of '73 is in the P. O. Department, Nashville, Tenn.
- Rev. P. Conway, of '57, is pastor of St. Patrick's Church, Chicago, Ill.
- Charley Hutchings, of '72, is in business with his father in Brooklyn, N. Y.
- Jim Noonan, of '72, is in the Engineer Dept. of the L. S. and M. S. R. R., Cleveland.
- Chas. Hibben is with his father in the grocery business Chicago. So also is his brother Louis.
- Rev. W. Elliott is with the Paulists; so also is Rev. L. Rosecrans, both of whom were students of Notre Dame.
- Capt. Ed Streach, of '64, with his cargo, was wrecked on the coast of Ireland. Happily, Ed escaped a watery grave.
- Geo. Mayer, of '64, spent the day with us last Sunday. He reports all well in Fort Wayne. We understand that George intends making a "new departure" in his manner of housekeeping.
- "Charles J. Dodge, son of Gen. Dodge, of Burlington, and Valedictorian of Class '74, of Notre Dame University, Ind., is one of the promising students of this year's Law Class.—*Iowa University Reporter*.
- Rev. Father Byrne, of Toledo, Ohio, and M. T. Carr, of '72, Editor of the *Toledo Review*, spent Wednesday last at the College and St. Mary's. Mr. Carr is succeeding excellently well with his journal, which is a wide-awake weekly.

Local Items.

- Turkey soon.
- "Bounce him."
- Trees are leafless.
- Delicious weather.
- Where are the footballs?
- Subscriptions come in daily.
- Plenty of visitors every day.
- Overcoats are in great demand.
- The Juniors claim the *Best* boy.
- The "lazy list" is not very large.
- Best forts for soldiers—comforts.
- A favorite American letter—An X.
- The chimes are not in running order yet.
- Our "box in the hall" has been ornamented.
- Plenty of experiments in the Chemistry-room.
- The plumbers have been repairing the steam-pipes.
- The hands were put on the church clock on Tuesday.
- Bro. Louis is building an addition to the Post Office.
- The College Library is open every day from 3½ to 4½ P. M.
- When will the new scenery in Washington Hall be finished?
- Carpenter, the hatter, has removed to 105 Michigan street. [o24-1m]
- "Joseph" wants to know how "James" is these times?
- The wash-room at the Manual Labor School has been renovated, etc.
- The Excelsiors hold two meetings regularly on days of rec. to raise funds.
- The workmen have been busy fixing the ventilators in the wash-rooms.
- New goods always on hand at Carpenter's, 105 Michigan street. [o24 1m]
- A memorial chapel to Rev. Father Lemonnier is to be erected just back of the sanctuary of the new church.
- The new organ which is to be placed in the new church will be ready next May. Mr. House, of Erie, Pa., is building it.
- "What can be the matter with my hands?" said one Junior to another, the other day. "They are dirty," was the answer.
- We are happy to learn that a dentist's chair will be put in one of the rooms, for the accommodation of both dentist and students.
- I have spared no pains nor expense to make my store one of the most attractive places in the city. Call and see me. E. C. CARPENTER. [o24 1m]
- "Why do you give so much milk to your pigs?" asked a young hopeful of a staid farmer. "That they may make hogs of themselves," was the reply.
- There will be an exciting debate at the Manual Labor School this evening. The question is "Resolved, That Baseball should be forbidden to all Students in Colleges."
- Please give us the proper credit. We see some articles copied in the Catholic papers with the simple acknowledgment "*Exchange*," when it should have been "*SCHOLASTIC*."
- A new Chapel has been fitted up at the Professed House. It is said to be one of the neatest about Notre Dame. Father Frère has exhibited great taste in its decorations.
- We have run out of Nos. 2 and 6 of this volume of THE SCHOLASTIC. We would like to have eight or ten copies of each for binding. Cannot some of our friends let us have them?
- One of the little Jnniors said that he was recently travelling through Ohio, and that everybody he met called

potatoes "taters," except one young lady who called him a small "pertater."

—All Essays, etc., for THE SCHOLASTIC should be in by Monday afternoon. All persons sending communications should remember to write on one side only of the page and give their name, otherwise the article will be rejected.

—Rev. Father General is having prepared a magnificent large lithograph of the College and Church. It will be an excellent picture for framing. In six weeks, we understand, it will be ready. On the same sheet there will also be some five or six photographs of former officers of the College.

—"How much is yer stick candy?" inquired a boy of a candy dealer, on Tuesday. "Six sticks for five cents." "Six sticks fer five cents, eh? Now lem'me see, six sticks fer five cents, five fer four cents, four fer three cents, three fer two cents, two fer one cent, one fer nothin'." I'll take one," and he walked out, leaving the candy man in a state of bewilderment which lasted three days.

—The worthy and talented young gentlemen who edit the *Philonthean Standard* had quite a grand lunch in the Junior Refectory on Tuesday last. Oysters, turkey, etc., were dished up in the best style and were plentiful. We did our share, as an invited guest, to help put away the many good things which were served. The *Standard* corps are a fine set of young fellows, and we wish them every success in their labors this year.

—Prof. A. J. Stace, is the recipient of a handsome pair of moccasins, made by the squaw of a celebrated Indian chief in Texas. They were forwarded, with a photograph of the two daughters of the squaw, by Mr. Bonifacio Baca, who was a student here last year. Mr. Stace is quite proud of his moccasins, and regrets that they are not large enough for his feet. He will be forced to procure some Junior to wear them out for him. He is greatly pleased with the beautiful bead-work and painting which adorn his present, and is firm in his belief that none of the young ladies at St. Mary's ever made the like ornaments on slippers.

—Rev. Father Colovin is to lecture at St. James' Church, Chicago, on Sunday evening, Dec. 6th. The Committee, writing to us, say:

"The St. Vincent de Paul Society of this parish consider themselves fortunate in having the Rev. P. J. Colovin, the worthy Vice-President of Notre Dame University, accept a pressing invitation to deliver a lecture on the evening of December the 6th, at St. James' Church, for the benefit of the poor.

"Knowing the ability and other sterling qualities of Father Colovin, Notre Dame will find in him an able and an eloquent representative, of whom any University might feel proud."

—Speaking of the illness and death of Fr. Lemonnier the *Register*, of South Bend, says:

At times his condition was so low that reports gained credence that he had passed away, and on one occasion, a few weeks since, a report of his death, considered reliable, was thus announced in the First M. E. Church Sunday School by the Assistant Superintendent:

"It is said that the world mourns when a good man dies. Last night Rev. Father Lemonnier, President of Notre Dame University, died. He was a good and kind man, possessing a sweet spirit and was much beloved by all who knew him, especially by the students, for whom he felt a deep interest. His last words were, 'Be good to the students.'"

—A young man, not a thousand miles away from Notre Dame, has a cordial hatred of cats. He can stand a Scotch bagpipe or a young man taking his first lessons on the violin, or almost anything else that is frightful; but cats—they are to him past endurance. The other day he beheld a poor puss quietly sunning herself in the yard. He determined upon its death, and straightway shouldered his double-barrelled gun and started out intent on a cat murder. Then he took the dreadful weapon from his shoulder and with great care put the charge of powder in; then he poured in the shot and rammed it down. With cautious steps he approached the slumbering cat, took a careful aim and blazed away. To the surprise of our young man, the cat, somewhat blackened, was seen, as the smoke cleared away, climbing over a neighboring fence. Now, he had

heard of a cat having nine lives, and all this-and-that, but that a cat could be so nimble with a handful of buckshot in its body rather stumped him. However, an examination of his gun disclosed the fact that he had put the powder in one barrel and the shot in the other!

—Among the letters received on the death of Rev. Father Lemonnier, was one sent by Will M. Carleton, who writes as follows:

HILLSDALE, NOV. 2, 1874.

MY DEAR FRIEND:—Your letter brought to me again the throb of sorrow with which I had read the Press dispatch of Father Lemonnier's death. Few men ever inspired in me so much interest upon a short acquaintance as did he upon my recent brief visit to your Institution. His plain but elegant hospitality; his brilliant conversation; his attachment and self-sacrifice to his work; but above all, his sweet courtesy and kindness of heart, combined to draw heavily upon my sympathy and regard. I had promised myself the pleasure of sometime renewing the precious acquaintance;—a promise whose fulfilment is now, alas! hidden by the black veil of death.

Accept for yourself and all my pleasant acquaintances at Notre Dame my condolence for the great loss.

Faternally,

WILL M. CARLETON.

P. S.—Will you kindly send me some of the published sketches of his career and death? C.

Scientific Notes.

—An electro-magnetic copying machine has been devised by Hencker, of Munich, which transmits by telegraph, and that, too, without the assistance of an operator; writing maps, plans, portraits, etc. An impression of the object to be copied is taken with a prepared ink, on a sort of silver paper, which is then rolled on a revolving cylinder and the message, whether in writing or in the form of a drawing, is at once forwarded to its destination, a perfect *fac-simile* of the writing or drawing being produced at the other end of the wire.—*Popular Science Monthly*.

—Mr. Richard Proctor, the celebrated English astronomer, says of the United States Signal Office forecasts of the weather, that they are "singularly accurate, the percentage of error being little more than ten or twelve, and constantly diminishing.

—The number of measurable asteroids discovered up to the present time is about 137.

—The apparatus for steering balloons, invented by Mr. Bowdler, and recently tested at Woolwich, England, though a failure in its main purpose, yet serves to demonstrate the fact that by the use of properly constructed pans, air, like water, may be made to act as a resisting medium. The apparatus is described as consisting of fans, like the screw-propeller of a ship, three feet in diameter, and making, when worked by hand, from twelve to fourteen revolutions per second. By this contrivance it was shown that when a balloon was perfectly balanced its vertical direction would be changed, that is, it would be made to rise or fall, but the horizontal pans were found to have no effect whatever in guiding the direction.—*Appleton's Journal*.

—An ingenious apparatus has been invented by M. Gimonsin, of Paris, for the inhalation of oxygen gas by persons suffering from asphyxia, asthma, consumption, dyspepsia, cholera, etc. The inhalation of oxygen has a most beneficial influence on persons enfeebled by age or exhausted by disease, as well as on those suffering from the effects of severe mental labor.

—The examination of Coggia's comet, by Padre Secchi, by means of the spectroscope, proves that its rays consist mainly of light emitted by carbon or an oxide of carbon. G. Abbé Moigno asks: "May not a comet be a gigantic diamond volatilized?"

—Our young astronomers were busily engaged on the night of Oct. 24th taking observations on the eclipse of the moon. Although the sky was nearly covered with dense clouds, thereby rendering it almost impossible to

obtain a good view of the moon for any length of time without interruption, nevertheless our observers were not to be disheartened; therefore they did not retire until they beheld *Luna* arrayed in all her beauty, save that her left limb was as dark as the clouds that "o'er her passed."

—Chateaubriand says: "Genuine philosophy is the innocence of the old age of nations, when they have ceased to possess virtues by instinct, and owe such as they have to reason. This second innocence is less certain than the first, but, when it can be attained, it is more sublime."

—Motion is either essential to matter or communicated to it. If it were essential, the component parts of matter would always be in motion. But there are many bodies in a state of repose: therefore, motion is not essential to matter, but communicated to it by some being out of the material order.

—The Fan Palm, an East India species, has leaves in the form of an umbrella, eighteen feet across.

—According to M. Argo, the effects of the internal heat of the earth have not affected its mean temperature one-tenth of a degree for 2000 years.

Musical Notes.

—We are pleased to see that Rev. Father Frère has reorganized the Arion Quartette Club. We expect to hear some good music from the Club.

—On Wednesday morning the Orchestra rehearsed the overture "Fidelio," by Beethoven. It was passably well rendered.

—The University Cornet Band rehearses regularly twice a week. Several new and choice pieces have been placed on its repertory, so there is ample room for practice. So far their progress has been excellent.

—After the Orchestra rehearsal, the Quartette Club spent an hour enjoyably in rehearsing a new quintette, by Schubert. It was a treat to the performers, who are better able to judge of the merits of such compositions than are the public generally.

—Three new sopranos have been taken into the Choir on trial. The *soprano* should be the most prominent part, instead of which it is now the weakest. Don't be afraid to sing out in church, young men.

—At last Wednesday's rehearsal of the Choir only one of the *bassi* was present, and no *tenors*. As some of them were indulging their voices afterwards in an impromptu duette they were strongly reprimanded by the proper person, which reprimand it is to be hoped will be attended to.

Society Notes.

—The Thespians have their play ready.

—The St. Cecilians will begin their rehearsals shortly.

—The picture of the Thespians of last year will soon be ready.

—The 9th regular meeting of the St. Aloysius Philodemic Society was held on Tuesday, Nov. 10th. The exercises consisted of a criticism on the previous meeting by G. Kelly; a declamation by Jos. McManus; an Essay "On Copy," by T. M. O'Leary, and a debate. The question debated was: "Resolved, That Cremation should be adopted instead of the common manner of Burial." The debaters were, on the affirmative, Messrs. M. Foley and P. Skahil; on the negative, Messrs. Jno. Ney and S. Monahan. The question was well debated by all, but decided in favor of the negative.

—The 10th and 11th regular meetings of the St. Cecilia Philomathean Association were held, respectively, Nov. 3rd and 10th, 1874. At these meetings the debate: Resolved, "That Moral Suasion is more powerful in settling International Difficulties than Physical" took place. The affirmative side was supported by the following: J. F. Began, D. J. O'Connell, J. P. McHugh, E. J. Wood and P. J. Solon; while the negative was defended by Messrs. W. S. Meyer, J. F. Soule, A. K. Schmidt, E. Arnold and

W. N. Lawless. The best speeches were made by Mast. J. F. Beegan on the affirmative, and W. S. Meyer on the negative side. The President summed up the debate and gave his decision, in favor of the affirmative. Masters A. H. Mitchell and Con. A. Quinn applied for admission to the Association, and after fulfilling the necessary conditions, were elected.

—The 3rd 4th and 5th Regular meetings of the Philopatrian Society were held respectively Oct. 16th, 24th, and Nov. 5th. At these meetings the following delivered declamations: J. Delvecchio, H. Quan, C. Welty and J. Kielty. Masters J. Crummey, J. W. Rolle, F. Ewing, E. Grambling and L. Pelliod were admitted to membership after giving specimens of declamations.

—The following Resolutions were adopted by the Archconfraternity of the Blessed Virgin Mary at their meeting held Nov. 8th, 1874.

WHEREAS, It hath pleased Almighty God to remove from our midst the beloved President of Notre Dame and our revered friend, Rev. Augustus Lemonnier, C. S. C., be it therefore

RESOLVED, First, That the Archconfraternity of the Blessed Virgin Mary has lost a devoted friend; one who, for such a long time, by the faithful performance of his priestly functions and religious duties, has shown himself worthy of our imitation.

RESOLVED, Secondly, That while we humbly bow to the decrees of an Allwise Providence who doth all things well, we cannot but feel that in his death we have lost a pious father and zealous patron.

RESOLVED, Thirdly, That we condole with his venerable uncle, Very Rev. E. Sorin, and his sorrowing relatives and friends.

RESOLVED, Fourthly, That a copy of these resolutions be presented to his afflicted uncle, and that they be printed in the SCHOLASTIC.

Requiescat in pace.

T. J. MURPHY,	} Committee.
H. C. CASSIDY,	
E. G. GRAVES,	
J. A. BROWNE,	

Roll of Honor.

SENIOR DEPARTMENT.

V. Baca, F. Brady, J. Berringer, J. Brown, J. Burge, F. Bearss, L. Chamberlain, J. Caren, T. Cicott, J. Crummey, G. Crummey, H. Cassidy, J. Cullen, J. Claffey, W. Dechant, F. Devoto, W. Doherty, B. Evans, M. Foley, J. Ferry, C. Favey, F. Farrell, T. Flannagan, W. Fullerton, J. Green, J. Girard, P. Guilloz, E. Graves, F. Grier, T. Gallagher, J. Gillen, G. Hoyt, F. Hebard, C. Hess, H. Hunt, J. Ilandley, T. Hansard, A. Horne, J. Hogan, H. Hoffman, J. Kennedy, S. Kennedy, J. Koph, M. Keeler, J. Kelly, G. Kelly, J. Larkin, P. Lawrence, G. McNulty, J. Marks, E. McPharlin, R. Maas, E. Maas, F. Montgomery, W. McGavin, T. Murphy, N. Mooney, J. Mathews, E. Monohan, E. McLaughlin, J. McManus, P. Mattimore, P. J. Mattimore, J. Ney, A. O'Brien, T. O'Leary, T. O'Mahony, C. Otto, C. Proctor, J. Quinn, G. Roulhac, W. Ryan, J. Rudge, G. Rudge, P. Skahill, F. Schlink, S. Studebaker, P. Shaul, F. Scrafford, G. Summers, J. Thornton, F. Wilhelm, C. Walters, R. White, L. Zeitler.

JUNIOR DEPARTMENT.

A. Betcher, J. Beegan, W. Byrne, J. W. Connolly, A. Crunkilton, A. Byrne, F. Buckman, G. Budd, A. Burger, J. Dore, J. Delvecchio, R. Downey, L. Evers, F. E. Foxen, J. T. Foley, F. Frazee, L. Goetig, J. M. Green, G. J. Gross, J. Griffith, J. Golsen, E. D. Gleason, F. Hoffman, C. Hake, M. Kramer, P. Kelly, J. P. Kurtz, H. Kory, J. Kielty, F. Kleiner, C. V. Lurkin, A. Leitelt, C. E. Leonhardt, J. Lambin, J. McHugh, H. McGuire, W. S. Meyer, M. J. Murphy, G. Nester, J. Nelson, C. Peltier, D. J. O'Connell, C. R. Post, H. W. Quan, E. F. Riopelle, L. P. Smith, E. Gramling, J. A. Smith, W. S. Stout, J. F. Soule, T. J. Solon, T. Summers, P. Schnurrer, N. Vanimee, H. Weber, C. J. Whipple, J. E. Wood, G. Woodward, F. J. Weisenburger, E. Washburne, W. Smith, H. Colton, J. Crummey, J. Johnson.

MINIM DEPARTMENT.

Colly Clarke, Michael McGauliffe, Lee J. Frazee, Joseph Carrer, Tommy Hootley, Eddie Raymond, Hugh Colton, Harry Ordway, Louis Goldsmith, Charlie Bushey, Colly Campau, Francis Carlin, John O'Meara, Francis McGrath.

Class Honors.

FOR THE WEEK ENDING THURSDAY, NOVEMBER 12.

COMMERCIAL COURSE.

SENIOR CLASS—G. Roulhac, J. Girard, T. Solon, S. Studebaker,

P. H. Skahill, J. Culliton, G. F. McNulty, P. McDonald, G. Rudge, H. H. Hunt, C. W. Welty, L. Busch, A. Crunkilton, F. J. Weisenburger, F. Frazee, A. Schmidt, L. P. Best, G. Gross, G. Summers, M. Burge, M. Caldwell, F. Miller, M. McCormack, J. H. Lyons, M. J. Murphy, E. Maas.

JUNIOR CLASS—T. D. O'Mahoney, V. Baca, J. F. Larkin, A. O'Brien, F. Montgomery, P. Shaul, F. P. Brady, F. Ferry, W. Schultheis, F. Wilhelm, J. Thornton, H. McGuire, L. Evers, J. M. Greene, J. Griffith, F. E. Foxen, J. Golsen, H. Quan, J. Dore, H. Kory, C. Hake, T. Cicott, T. O'Leary, T. Crelly, W. Roelle, F. H. Farrell, G. W. Hoyt, P. E. Lawrence, C. Otto, A. Lonsdorf, R. Maas, C. Favey, S. Kennedy, J. E. Marks, P. Egan, J. McManus, J. B. Waters, J. Berringer, L. Chamberlain, R. White, J. Brennan, E. Gault, F. G. Bearss, F. Dill, C. Lane, D. Thompson, T. Flannagan, F. Morass, R. Barrett, P. Mattimore, W. J. Fullerton, E. Ayers, Peter Mattimore.

MINIM DEPARTMENT—Ralph Golsen, Michael McAuliffe, Colly Clarke, Francis Carlin, Lee J. Frazee, Clement Moody, Eddie Raymond, Francis Campan, Willie Cash, Willie Linsey, Sylvester Bushey, Willie Van Pelt, Eddie Joyce Dubois, John Duffield.

Out-Door Sports.

—The members of the Boat-Club spend their recreations in fishing.

—On the 8th inst. the "Excelsiors" beat the "Mulligan Guards" at base-ball. Score, 40 to 11.

—The champion games of hand-ball for the Junior Department will be played on the Juniors' alley on the 15th. The following persons, so far as we could learn, are partners, and will play. Hayes and Monahan, Soule and Murphy, Best and Gross, McNamara and Walker, and Golsen and Solon.

—All reports of out-door sports should be in by Wednesday evening.

SAINT MARY'S ACADEMY.

ADDITIONAL ARRIVALS.

Miss M. Derby,.....Fort Penbina, Dakota Ter.
" B. Spencer,.....Port Huron, Michigan.
" C. Spencer,.....Port Huron, Michigan.
" F. Taylor,.....Cleveland, Ohio.
" M. Bryson,.....Chicago, Illinois.
" R. Golsen,.....Chicago, Illinois.

ERRATA.—In number seven of THE SCHOLASTIC, Miss A. Smith was printed in the place of Miss R. Spiers, Post-Graduate.

—The Festival of St. Charles Borromeo afforded a fine opportunity for the young ladies of the 2nd Senior Class to enjoy a long walk with their esteemed teacher, whose festival they commemorated.

—The Rt. Rev. Bishop Gilmour distributed the points and monthly tickets of conduct to the young ladies, on Sunday evening, 8th inst. At the conclusion, he honored them by giving a brief but valuable instruction.

—On Tuesday, 10th inst., the young ladies of the Graduating Class read the 2nd No., of Vol. Second of the "Aurora." Rt. Rev. Bishop Gilmour, Very Rev. Father General, C. S. C., and Rev. Father Vagnier, C. S. C., Chaplain of St. Mary's, were present. The Bishop made some witty and pertinent remarks at the close.

—The new sanctuary lamp in the Chapel of Loreto is the admiration of all observers. It is of rare and exquisite workmanship, formed entirely of colorless glass, except the reflector, just under the light, which is of crimson. The supports are of silver, and the whole is suspended from a chain of silver passing through the corol as of two lilies, in glass, base to base, one upright, the other inverted. Altogether, it constitutes in its crystal beauty a most appropriate lamp for a chapel built to honor the earthly home of the "purest of creatures." It is the gracious donation of Mrs. M. M. Phelan, of Lancaster, Ohio.

Tablet of Honor.

FOR THE WEEK ENDING NOV. 8, 1874.

GRADUATING CLASS—Misses M. Walker, A. Curtin, M. Wicker, L. Ritchie, E. Haggerty, J. Locke, J. Kearney, R. Green, A. Smith.

1ST SR. CLASS—Misses G. Walton, A. Clarke, J. Fanning, H. Foote, M. Riley, E. Dennehey, K. Joyce, L. Arnold, L. Bradford, J. Stimson, E. Sweeney, A. St. Clair, M. Johnson.

2ND SR. CLASS—Misses A. O'Connor, M. Daley, A. Walsh, L. Ritchie, L. Wyman, J. McGuire, E. York, A. Dilger, F. Dilger, F. DeLong, J. Bennett, M. Faxon, E. Dougherty, J. Nunning, L. Tinsley, B. Wade.

3RD SR. CLASS—Misses L. Kelley, M. Julius, M. Dunbar, S. Harris, C. Woodward, L. Johnson, M. Walsh, K. Hutchinson, M. Quill, R. Neteler, M. Brady, T. Gaynor, R. Canoll, L. Henroten, E. Quinlan, J. Kreigh, R. Klarr, A. Byrnes.

1ST PREP. CLASS—Misses E. O'Connor, M. Thompson, E. Thompson, C. Morgan, M. Poquette, A. Duncan, M. Shiel, E. Mann, S. Hole, H. Russell, E. Bowman, J. Stough, S. Moran.

2ND PREP. CLASS—Misses J. Riopelle, H. Parks, S. Edes, J. Edes, E. Edes, S. Cunningham, B. Hildebrand, L. Mead, E. Cody, M. McKay, E. McFarlane, B. Turnbull, L. Moran, A. Smith, S. Reising, F. Easton.

3RD PREP. CLASS—Misses C. Maigrey, G. Hills, L. Brownbridge, F. Reppetan, A. Lehman, M. Railton, M. Quinn.

HONORABLY MENTIONED IN ENGLISH LESSONS.

GRADUATING CLASS—Misses M. Walker, A. Curtin, M. Wicker, L. Ritchie, E. Haggerty, J. Locke, J. Kearney, R. Green, A. Smith.

1ST SR. CLASS—G. Walton, A. Clarke, J. Fanning, H. Foote, M. Riley, E. Dennehey, K. Joyce, L. Bradford, J. Stimson, E. Sweeney, M. Johnson.

2ND SR. CLASS—A. O'Connor, M. Daley, A. Walsh, L. Ritchie, L. Wyman, J. McGuire, E. York, A. Dilger, F. Dilger, F. DeLong, M. Faxon, E. Dougherty, J. Nunning.

3RD SR. CLASS—L. Kelley, M. Julius, M. Dunbar, S. Harris, C. Woodward, L. Johnson, M. Walsh, K. Hutchinson, M. Quill, R. Neteler, M. Brady, P. Gaynor, R. Canoll, L. Henroten, E. Quinlan, J. Kreigh, R. Klarr, A. Byrnes.

1ST PREP. CLASS—E. O'Connor, M. Thompson, E. Thompson, M. Poquette, C. Thayer, A. Duncan, M. Shiel, R. Greenleaf, E. Mann, S. Hole, H. Russell, N. Myhan, E. Bowman, J. Stough, S. Moran.

2ND PREP. CLASS—J. Riopelle, H. Parks, S. Edes, E. Edes, I. Edes, S. Cunningham, B. Hildebrand, L. Meade, E. Cody, M. McKay, N. McFarlane, B. Turnbull, L. Moran, A. Smith, S. Reising, F. Easton.

3RD PREP. CLASS—F. Reppetan.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

1ST CLASS—Misses R. Spier, E. Quinlan.

2ND CLASS—N. Foote, A. Smith, R. Green, J. Kreigh.

2ND DIV.—J. Nunning, M. Quan, M. Julius, E. Greenleaf.

3RD CLASS—E. O'Connor, S. Harris, K. Hutchinson, J. Kearney.

2ND DIV.—E. Dennehey, A. Harris, J. Stimpson, A. St. Clair, L. Arnold, L. Henroten, L. Wyman, M. Craven, L. Tinsley, M. Hutchinson, A. Koch.

4TH CLASS—A. T. Clarke, J. Locke, J. Bennett, A. Dilger, E. Cody, C. Morgan, L. Bradford.

2ND DIV.—H. Kraus, B. Wilson, L. Kirchner, A. Pool, H. Russell, E. Haggerty, N. McGrath, E. Richardson, M. Faxon, K. Joyce, B. Turnbull, A. Byrnes.

5TH CLASS—M. A. Roberts, M. Pritchard, L. McKinnon, E. Bowman, L. Johnson, L. Hutchinson, L. Ritchie, A. Duncan, A. Allen, M. Riley, F. Dilger, M. Jackson, A. Cullen, A. Lehman, M. McKay.

2ND DIV.—E. Thompson, M. Thompson, A. Curtin, M. Schultheis, E. Lange, C. Orr, A. O'Connor, R. Canoll, M. Johnson.

6TH CLASS—C. Woodward, E. McDougall, J. McDougall, B. Hildebrand, A. Goewey, M. Walsh, A. Walsh, L.

Walsh, H. Peak, N. McAuliffe, F. DeLong, J. Stough, L. Stimson, E. Dougherty.

2ND DIV.—P. Gaynor, M. O'Connor, R. Neteler, A. Sweeney, E. Simpson, G. Hill, I. Fisk, M. Brady, B. Siler, M. Siler, L. Brownbridge, M. Quill, M. Summers, F. Middleton, C. Thayer, S. Edes, L. Moran, S. Hole, Alice Smith.

7TH CLASS—I. Edes, C. Maigrey, E. Edes, F. Reppetan, I. Grant, H. Parks, M. Daily, L. Kelly, S. Moran, E. Sweeney, S. Cash.

8TH CLASS—A. McGrath, J. Brown, K. Hudson.

9TH CLASS—M. Ewing, J. Corrigan, M. Bell, A. Ewing.

10TH CLASS—A. Peak, R. Goldsberry, M. Hoffman.

HARP—J. Walker, M. Wicker, E. O'Connor, M. Walker.

FOR THE WEEK ENDING NOV. 6.

JUNIOR DEPARTMENT.

Misses M. Cravens, I. Fisk, M. Ewing, M. Reynolds, M. Pritchard, M. Schultheis, M. Siler, M. Jackson, D. Allen, K. Peak, J. Brown, L. Cash, C. Orr, N. McGrath, L. Hutchinson, A. Goewey, N. Mann, L. Kirchner, C. Yates, M. Hogan, L. Walsh, E. Lappin, J. McDougall, M. Hoffman, L. Vincent, J. Corrigan, M. Derby, K. Hudson, A. and M. Ewing, A. and L. Schnurrer.

MINIM DEPARTMENT.

Misses J. Mann, E. McDougall, A. McGrath, E. Simpson, M. and C. Hughes, L. Schnurrer.

HONORABLY MENTIONED IN THE

3RD SR. CLASS—Misses M. Cravens, M. O'Connor, M. Carlin, I. Fisk, A. Harris.

1ST PREP. CLASS—M. Reynolds, M. Pritchard, M. Ewing, E. Lange, M. and B. Siler, M. Schultheis.

2ND PREP. CLASS—M. Jackson, D. Allen, H. Peak, M. Summers, S. Cash.

JR. PREP. CLASS—C. Orr, N. McGrath, J. McDougall, A. Ewing, N. Mann, L. Hutchinson, A. Koch, M. Hogan, M. Hoffman, C. Yates, A. Goewey, L. Kirchner, E. Lappin.

1ST JR. CLASS—M. Derby, E. McDougall, J. Corrigan, K. Hudson, A. McGrath, E. Simpson, I. Mann.

2ND JR. CLASS—J. Keedy, R. Goldsberry.

—A POLITICIAN, wishing to compliment a well-to-do farmer, said, "You must have begun life early to accumulate such an estate as this!" "Yes," replied the farmer "I began life when I was a mere baby."

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South Bend, Indiana.

L. S. & M. S. RAILWAY.

On and after Sunday, May 24, 1874, trains will leave South Bend as follows:

GOING EAST.

2.35	A. M. (No. 8), Night Express, over Main Line, Arrives at Toledo, 10.30; Cleveland, 2.35 P. M.; Buffalo, 8.55 P. M.
10.38	A. M. (No. 2), Mail, over Main Line; Arrives at Toledo, 5.35 P. M.; Cleveland, 10.20
12.27	A. M. (No. 4), Special New York Express, over Air Line; Arrives at Toledo, 5.50; Cleveland, 10.10 P. M.; Buffalo 4.05 A. M.
9.11	P. M. (No. 6), Atlantic Express, over Air Line. Arrives at Toledo, 2.40; Cleveland, 7.05; Buffalo, 1.10 P. M.
7.54	P. M. (No. 10) Toledo Express, Main Line. Arrives at Toledo, 2.30 A. M., Cleveland 7.05 A. M., Buffalo 1.10 P. M.
3.55	P. M. [No. 70], Local Freight.

GOING WEST.

3.20	A. M. (No. 3), Express. Arrives at Laporte, 4.15; Chicago 6.30 A. M.
4.50	A. M. (No. 5), Pacific Express. Arrives at Laporte, 5.40; Chicago, 8.00 A. M.
5.55	P. M. (No. 7), Evening Express, Main Line. Arrives at Laporte, 6.55; Chicago, 9.10 P. M.
4.51	P. M. (No. 1), Special Chicago Express Arrives at Laporte 5.45; Chicago, 8.00.
8.00	A. M. (No. 9), Accommodation. Arrives at Laporte 8.55 A. M., Chicago 11.10.
7.20	A. M. [No. 71] Local Freight.

NOTE. Conductors are positively forbidden to carry passengers upon Through Freight Trains.

J. W. CARY, General Ticket Agent, Cleveland, Ohio.
F. E. MORSE, General Western Passenger Agent.
J. H. PARSONS, Sup't Western Division, Chicago.
W. W. GIDDINGS, Freight Agent.
S. J. POWELL, Ticket Agent, South Bend.

CHARLES PAINE, Gen'l Sup't.

LOUISVILLE N. ALBANY & CHICAGO R.R.

On and after Sunday, Nov. 12, 1873, trains pass New Albany and Salem Crossing, as follows:

GOING NORTH.

Pass	7.29 P. M.
Freight	2.48 A. M.
Freight	8.57 P. M.
Pass	9.24 A. M.

GOING SOUTH.

Pass	8.23 P. M.
Freight	10.47 A. M.
Freight	4.45 A. M.
Pass	11.23 A. M.

H. N. CANIFF, Agent

Michigan Central Railroad

Time Table.

From and after May 24th, trains on the Michigan Central Railroad leave Niles as follows:

TRAINS EASTWARD.

Night Express,	12.45 a.m.
Mail,	9.10 a.m.
Day Express,	12.12 a.m.
Accommodation,	7.35 p.m.
Atlantic Express	8.55 p.m.
Way Freight,	8.00 a.m.

TRAINS WESTWARD.

Evening Express,	2.35 a.m.
Pacific Express,	4.40 a.m.
Accommodation,	6.25 a.m.
Mail	3.57 p.m.
Day Express	4.35 p.m.
Way Freight	1.45 p.m.

AIR LINE DIVISION.

EASTWARD.

Mail—Arrives in Niles	9.15 p.m.
Three Rivers Accommodation	7.40 p.m.
Atlantic Express	9.00 p.m.
Way Freight	10.30 a.m.

WESTWARD.

Three Rivers Accommodation—Leave Niles	6.05 a.m.
Mail	3.45 p.m.
Pacific Express	5.05 a.m.
Way Freight	5.05 p.m.

SOUTH BEND DIVISION.

Trains leave South Bend—8.15 a.m., 11.10 a.m., 3.00 p.m., 6.30 p.m.
Arrive at Niles—8.42 a.m., 11.40 a.m., 3.30 p.m., 7.00 p.m.
Leave Niles—6.30 a.m., 9.20 a.m., 12.45 p.m., 4.35 p.m.
Arrive at South Bend—7.05 a.m., 9.55 a.m., 1.20 p.m., 5.10 p.m.
Sunday Trains Leave South Bend 9.00 a.m., 7.00 p.m.
“ “ Arrive at Niles—9.30 a.m., 7.30 p.m.

NOTRE DAME STATION.

Arrive—7.00 a.m., 9.50 a.m., 1.15 p.m., 5.05 p.m.
Leave—8.20 a.m., 11.15 a.m., 3.05 p.m., 6.35 p.m.

SUNDAY TRAINS.

Arrive—8.30 a.m., 5.30 p.m. Leave—9.05 a.m., 7.05 p.m.

H. E. SARGENT, Gen'l Superintendent, Chicago, Illinois.
S. R. KING, Passenger and Freight Agent, South Bend.
B. CLESTINE, Agent Notre Dame

CHICAGO ALTON AND St. LOUIS LINE.

TRAINS leave West Side Union Depot, Chicago, near Madison Street Bridge, as follows:

	LEAVE.	ARRIVE.
St. Louis and Springfield Express, via Main Line	*9:30 a.m.	*8:00 p.m.
Kansas City Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*9:45 a.m.	*4:30 p.m.
Wenona, Lacon and Washington Express (Western Division)	*9:30 a.m.	*4:30 p.m.
Joliet Accommodation,	*4:10 p.m.	*9:40 a.m.
St. Louis and Springfield Night Express, via Main Line,	†6:30 p.m.	*4:30 .m.
St. Louis and Springfield Lightning Express, via Main Line, and also via Jacksonville Division	†9:00 p.m.	†7:15 a.m.
Kansas City Express, via Jacksonville, Ill., and Louisiana, Mo.	†9:45 p.m.	†7:15 a.m.
* Except Sunday. † On Sunday runs to Springfield only ‡ Except Saturday. § Daily. § Except Monday.		
The only road running 3 Express Trains to St. Louis daily, and a Saturday Night Train.		
Pullman Palace Dining and Smoking Cars on all day Trains.		
JAMES CHARLTON, Gen'l Pass. and Ticket Agent, CHICAGO.	J. C. McMULLIN, Gen'l Superintendent, CHICAGO	

PENNSYLVANIA CENTRAL DOUBLE TRACK RAILROAD.

PITTSBURGH, FORT WAYNE AND CHICAGO.

Three daily Express Trains, with Pullman's Palace Cars, are run between Chicago, Pittsburgh, Philadelphia and New York without Change.

1st train leaves Chicago 9.00 p. m.	Arrives at New York 11.30 a.m.*
2d train " " 5.15 p. m.	" " 6.41 a.m.*
3rd train " " 9.00 p. m.	" " 11.30 p.m.*

Connections at Crestline with trains North and South, and Mansfield with trains on Atlantic and Great Western Railroad.

J. N. McCULLOUGH, Gen'l Manager, Pittsburgh.
J. M. C. CREIGHTON, Assistant Superintendent Pittsburgh.
D. M. BOYD, Jr., Gen. Pass. and Ticket Ag't, Philadelphia.
F. R. MYERS, Gen'l Pass. and Ticket Ag't Pittsburgh.
W. C. CLELLAND, Ass't Gen'l Pass. Agent, Chicago.
*Second day.