

# Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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## Sacerdos Alter Christus.

The priest, "another Christ" is he,  
And plights the Church his marriage-vows;  
Thenceforth in every soul to see  
A daughter, sister, spouse.

Then let him wear the triple cord  
Of father's, brother's, husband's care;  
In this partaking with his Lord  
What angels cannot share.

O sweet new love! O strong new wine!  
O taste of Pentecostal fire!  
Inebriate me, draught divine,  
With Calvary's desire!

"I thirst!" He cried. The dregs were drained:  
But still "I thirst!" His dying cry.  
While one ungarnered soul remained,  
The cup too soon was dry.

And shall not *I* be crucified?  
What though the fiends, when all is done,  
Make darkness round me, and deride  
That not a soul is won?

God reaps from every loss a gain,  
And darkness here is light above,  
Nor ever did and died in vain  
Who did and died for love.

—Catholic World.

## Alanus de Insulis.

Among the many distinguished theologians who flourished during the Middle Ages was one Alanus de Insulis. He was deeply versed in theology, and appeared with great renown in the University of Paris. A memorable legend, which has been rendered familiar by the ancient painters, is related of him. He had announced that on a given day he would preach on the Blessed Trinity and make known to his auditors a perfect knowledge of that mystery. On the day preceding that on which he had proposed to preach, as he was enjoying a solitary walk on the bank of a small stream he beheld a small boy scooping out a small trench in the sand and endeavoring to fill it with water taken from the stream with a shell. "What are you doing, my sweet child?" asked Alanus. "I am going to put all the water of the river into my trench," was the reply. "And when do you think," continued the great theologian, "that you will succeed in your great design?" "I shall succeed before you perform what you have engaged to do." "What have I engaged, child?" "Why, you said that to-morrow you would, in a sermon, explain the Trinity by your science." At this reply, Alanus was filled with amaze-

ment, compunction and terror. He returned to his home in deep meditation, pondering on the words of the child and regretting his own presumption. When the hour of the sermon arrived, a great crowd assembled. Alanus mounted the pulpit and instead of preaching on the theme he had proposed, he uttered the words: "It is sufficient for you that you have seen Alanus;" and immediately descending, he withdrew, to the astonishment of the people. The same day he left Paris, and, going to Burgundy, he offered himself as a lay-brother in the Abbey of Citeaux, where he remained for a long time unknown, occupying himself with the duties of shepherd.

Time passed on, and after many years, Peter, the Abbot of Citeaux, made a journey to Rome, and Alanus accompanied him for the purpose of taking charge of his horses. Together they arrived at the Eternal City, and on the day of a great disputation, when the Abbot was proceeding to the council, the poor lay-brother asked whether he might not enter along with him: but the Abbot in reply bade him return to the stables and take charge of the horses, saying that none but Bishops, abbots and learned ecclesiastics were admitted. Alanus however entreated him to suffer him to glide in, disguised, at his side, and the abbot consenting, he passed in and sitting down at his feet heard the disputations of the doctors with the Albigenses and Waldenses. The heretics, at one moment, appearing to triumph, Alanus rose and said to the abbot, "*Jube Domine benedicere*;" but the abbot, in amazement, said to him, "Madman, what are you doing?" Then again he meekly said, "*Jube Domine benedicere*;" and repeated it still three times more. The abbot was in amazement and rage; but the Pope, observing what passed, called upon him to speak. He began, and such was the force of his reasoning that the heretics were beaten on all points, and their errors became apparent to all present. His disputant, furious at finding himself worsted, angrily exclaimed: "*Aut diabolus es aut Alanus!*" "You are either the devil or Alanus de Insulis." "*Non sum ego diabolus, sed Alanus*,"—"I am not the devil, but Alanus," calmly replied the lay-brother. The abbot, still more amazed, would have resigned his dignity to him on the spot; and the Pope, Alexander, wished to load him with honors; but he refused them all, and returned to his abbey. It was, however, decreed that from that time forward he should have two clerks under him to write down what he might dictate. He wrote a number of books, and when old age came upon him he passed quietly away. His body was buried in the Abbey of Citeaux, whither he had fled from the noise and cares of the world.

—Mother.—"Charlotte, how do you like your new teacher?" Charlotte—"O, she's a splendid teacher. She don't care whether we know our lessons or not."

### Ballads.

The ballad is a short poem of an entirely lyric nature. The name comes from the Italian *ballata*, which is derived from *ballare*, to dance; but though the name be of Italian origin, the species of poetry which go by that name are more common in England and the northern nations of Europe. The word *ballata* passed from the Italians to the Provençales, from whom the Normans took it and carried it to England, where it was applied to short songs, especially to the most popular ones, which were short tales in verse, celebrating the deeds of heroes, the adventures of lovers, and kindred acts. In order to trace the English and Scottish ballad to its origin, it is necessary to have recourse to those songs which had their existence among the people before the conquest of England by the Normans, and which were of a kind common to all the Teutonic nations; for the ballad existed long before the conquest, and we read that King Alfred sang ballads in the camp of the Danes.

Songs describing and celebrating the deeds of heroes and relating the passion and adventures of lovers were in high favor among all the Scandinavian nations; and the three great divisions or cycles of the Teutonic poetry of the Middle Ages,—the stories of the Nibelungen, those of Charlemagne (more particularly those which relate to his wars against the Arabians, and the battle of Roncesvalles), and the tales of King Arthur and the Knights of the Round Table—consist of what at a later period were called ballads. The English ballad flourished more in the northern part of England and the southern part of Scotland, where the influence of the Normans was not felt to the extent it was in southern England. The Normans, who settled in the island after the conquest, despised the native poetry, which they did not understand; and as a consequence it was left to the people, among whom it retained its simple and popular character, even after it grew into esteem among the descendants of the Norman conquerors.

In the course of time the feudal wars of the Norman knights and the high spirit of chivalry which, flourishing throughout all Europe, made its influence felt also in England, afforded new subjects to the ballad, and served to materially modify its character. The minstrels, always welcome guests in barons' halls and with the poor, sang the deeds of their forefathers with all the additions which a lively imagination dictated. It was not long before they began to celebrate in the same manner the achievements of their contemporaries, and when they began this, then the ballad, properly so called, originated. The bards of former days became minstrels, who in connection with the jongleurs, waited upon the barons, and devoting themselves to the amusement of the nobility received in turn pecuniary rewards and hospitable entertainment.

The poetry of the first centuries after the Norman conquest did not acquire a literary reputation, and in all probability was not committed to writing. Hence it is not to be wondered at that the oldest poems of a mixed Norman and Anglo-Saxon character are such religious songs as were to be found among the other nations of Europe, or even imitations of the French. Of all poems which have been reprinted from manuscript a little one on Spring is the only one of genuine Saxon origin. It was published by Wharton in his additions and emendations, which belong to the first volume of his "History of English Poetry." It begins with the words "Summer is cummin." Of the English ballads published, none can be considered antecedent to the

fourteenth century; and of those which may have appeared before the fifteenth century we cannot speak with any certainty.

We have said that the ballad is of Teutonic origin, yet we ought to mention that among the southern nations of Europe the Spanish have ballads equal in merit to those of England and the North. The principal difference between the ballads of England and those of Spain is that the Spanish ballad is in trochaic, the English in iambic metre. The difference in character of the two nations has also caused some diversity in the tone of sentiment and feeling. At the time when this kind of poetry flourished in the two countries the people had had but very slight intercourse with each other, and the similarity of forms which it assumed can only be explained by an accidental similarity of causes.

French ballads never reached a high degree of perfection, because their *fabliaux*, legends, etc., soon expanded themselves into the metrical and prose romances of chivalry. The ballad never flourished in Italy, the poetry of that country always retaining a certain antique spirit.

The Portuguese never cultivated the ballad much, and almost all their poetry of this kind can be traced to a Spanish origin. The German ballad never became so popular as the English, nor was it cultivated so much as the Spanish. In Russia there are lyric-epic poems, of which some in old Russian are, by those acquainted with them, pronounced excellent. Of the ballads of modern times, the Scottish and Irish are the best, many of them being the productions of the best writers of those countries.

### Proverbs Usually Misunderstood.

Perhaps nothing is so remarkable in philology as the transitions of meaning observable in popular expressions—transitions sometimes so complete that the originators of the phrases themselves would not recognize them under the new construction put upon them. We offer a few examples.

'TWIN'T CUP AND LIP, THERE'S MANY A SLIP.—Slips of table linen, called *serviettes*, were anciently held to the lips while drinking, to protect the gorgeous attire of former days from the evil influence of the intoxicating bowl. Cleanliness and a due regard for decorum required that these slips should be frequently changed. Hence they were necessarily very numerous and the origin of the proverb becomes evident at once.

THE GREY MARE THE BETTER HORSE. Not far from the Isle of Man there was an antique borough presided over by the Mayor, whose locks had been grizzled by the storms of many winters and devotion to public duty. His unquestioned virtues were tarnished by the fault of garrulity, and the city councils were frequently protracted to an unseasonable length that the Mayor might hear himself talk. Having at length caught a severe cold, he was unable to expatiate as usual, and the Aldermen, rejoicing, came to the conclusion that the grey Mayor was the better hoarse, which accordingly passed into a proverb.

FIGURES WON'T LIE.—When *italics* were first invented, an attempt was made to give the Arabic figures the same inclination as the letters of the alphabet. This was subsequently found to be incompatible with their beauty and symmetry, and hence we see that in the midst of reclining italics the figures still preserve their perpendicularity, with a determination which proves they "won't lie."

KEEP ON.—On, otherwise known as Heliopolis, was a city of Egypt, near the confines of Ethiopia, and hence eminently important as an outpost. The Pharaohs made every effort to keep it, when besieged, as it frequently was, by their southern enemies, and their dying injunction to their successors was generally "Keep On." The opinion which locates this city near the site of the modern Cairo is evidently a mistake.

### Tournaments.

We have no definite knowledge of the origin of tournaments; but that they are of Teutonic origin all historical monuments tend to show, though Gibbon gives honor to France. In this latter country they reached their full perfection in the ninth and tenth centuries, and there received the form in which they are now known to us.

Though tournaments are frequently condemned in modern times as brutal, yet the author of the "Decline and Fall of the Roman Empire" says: "Impartial taste must prefer a Gothic tournament to the Olympic games of classic antiquity. Instead of the naked spectacles which corrupted the manners of the Greeks, the pompous decoration of the lists was crowned with the presence of chaste and high-born beauty, from whose hands the conqueror received the prize of his dexterity and courage. The skill and strength that were exerted in wrestling and boxing bear a distant and doubtful relation to the merit of a soldier; but the tournaments, as they were invented in France, and eagerly adopted both in the East and West, presented a lively image of the business of the field. The single combat, the general skirmish, the defence of a pass or castle were rehearsed as in actual service; and the contest, both in real and mimic war, was decided by the superior management of the horse and lance.

The first one to collect the rules of "tourneying" was Godfrey de Preully, a French nobleman, who gave them to his countrymen in the year 1066. These rules were in the succeeding centuries adopted in other countries. The first great tourney held in Germany was, according to Münster, at Magdeburg in 1066, the same year that de Preully collected the rules. Tournaments were not introduced into England until after the Norman conquest after which they were frequently held, the Normans being passionately fond of this amusement.

Jousts differed from tournaments in this, that they were encounters between two single knights, whereas tournaments were held between two parties of cavaliers. There were two sorts of jousts—the *joûte à l'outrance* and the *joûte à plaisance*. The *joûte à l'outrance*, or the joust to the utterance, was a mortal combat, and generally took place between knights of different nations. The *joûte à plaisance*, or joust of peace, often took place at the conclusion of a tournament, and sometimes at times and places especially appointed for the purpose. Weapons of war were not unfrequently used even in these latter species of jousts, but blood was seldom spilled. A description of jousts much in favor was called the passage of arms. A party of knights assembled at a certain place and suspended each several shields of different colors, offering to combat any knight who might present himself. The comer touched the shield of that knight with whom he wished to have an encounter, the nature of the combat and the arms to be used being determined by the color of the shield struck. But the most popular and splendid of these exhibitions

were the tournaments; in these, blunted weapons were used, and heralds were frequently sent to different courts inviting all brave knights to attend and prove their chivalry. To the tourney, certain qualifications as to birth were required in order to gain admission, and respective hostels or tents were assigned to the knights by the heralds or king-at-arms. The lists, a large open space surrounded by ropes or railing, was the place of combat. Around the lists, galleries were erected to accommodate the spectators, among whom were seated the ladies, the supreme judges of tournaments. The regulations of the sport and the list of prizes were then read by the heralds. As the knights entered the lists, the constable examined their arms, seeing that the lances used had their points removed or were covered with pieces of wood called rockets, and that the swords were blunted and rebated. The armor was of a light fabric, and generally adorned with some device of a lady's favor. When everything was prepared, the heralds shouted "*Laissez aller!*" and the knights dashed their horses from the opposite ends of the lists to the encounter. Each one of the knights was followed by his esquires, who supplied him with arms and raised him when dismounted. In some tournaments a strong barrier separated the combatants; lances alone were employed, and thus many deadly personal combats were prevented. When the sport was finished, the prizes were delivered to the successful knights by the queen of beauty, who had been chosen by the ladies. On the second day of the tournament there was quite frequently a tournament for the esquires, and on the third, a *mêlée* of knights and esquires in the lists.

The great expense to which tournaments gave rise frequently caused them to be prohibited by princes; and having been on some occasions the cause of bloodshed they were opposed by the spiritual powers. As chivalry declined they gradually fell into disuse; and with the invention of gunpowder, which changed the whole nature of warfare, they ceased to serve as schools of war. What materially hastened their decline in France was the death of Henry II, who was accidentally killed at a tournament in the year 1559 by the Count Montgomery. At the close of the late rebellion an attempt was made to imitate the tournament in the Southern States, but as the participators were generally laughed at by the press the attempt was not successful. The manners and habits of people have so changed that the tournament can never again be held with any success, and perhaps we should rejoice that such is the case.

### Mourning.

The outward semblance of sorrow on the death of friends has been displayed in very different ways at different periods and by people of different nations. In Europe and the United States black is the ordinary color for mourning, while among the ancient Greek and Roman ladies it is white; and in China this latter color is the one indicative of sorrow for the deceased. In Turkey it is blue or violet; in Egypt, yellow; in Ethiopia, brown; while kings and Cardinals mourn in purple. Reasons are given by each of these different nations for the use of a particular color as a mark of mourning; thus black, which is the absence of light, is supposed to denote the privation of life; white symbolizes purity; as yellow is the color of the falling leaves and dying flowers, it is taken to denote that death

is the end of all human hopes; brown is the color of the earth, to which the dead return; blue is the emblem of that happiness which it is hoped the dead enjoy; and purple or violet is supposed to express a mixture of sorrow and hope,—sorrow that the man has died, and hope that he enjoys the happiness of the life beyond the tomb.

When the Spaniards first invaded Peru they discovered that the inhabitants of that country expressed their sorrow by wearing clothes of a mouse-color. In Japan black is a sign of rejoicing, and white of mourning. Among the Castilians in former times mourning vestments were made of white serge. The Persians on the death of relatives clothed themselves in brown, and caused their whole families and even their animals to be shaved. In Lycia, during the whole time of mourning, the men wore female costumes. The Egyptians tore their breasts, covered their faces with mud, and wore vestments of the color of yellow or dead leaves; while at Delos they cut off their hair.

Among the Jews the time of mourning was, on the death of parents, one full year. The children did not vest in black, but were obliged to wear during the whole year the clothes in which they were clad when the father died. They are obliged to observe a fast on the anniversary of the death. On the demise of children, uncles and aunts, the mourning lasted one month only, during which time they neither washed, shaved nor perfumed themselves, nor did they even pare their nails. They ceased to eat in common with the family. On the death of a husband or wife the mourning lasted for one week only. After returning from the obsequies, the husband dressed in his mourning suit, washed his hands, uncovered his feet and seated himself on the ground, where he remained in the same posture and continued to groan and weep until the seventh day. In China during the first year of mourning for a husband the wife wears coarse white linen; the second year her clothing is somewhat better; and the third year she is allowed to wear white silk. A widow there mourns the death of her husband for three years; the man one year for his wife, and one for a brother. The magistrate ceases the exercises of his office, the lawyer suspends his suits, and married people cease to live together. Young people live secluded and are forbidden to marry till the end of three years. Among the Poles, when a lady of quality mourns she vests herself in coarse black stuff; her linen is not much finer than canvas; and the higher the rank of the deceased mourned, the coarser are the common weeds.

Among some nations there has prevailed a custom of mourning for the dead in shrieks and howls. This custom is of great antiquity and is universal among the followers of Mahomet. Among the Turks, the shrieks of the women rend the air. These cries are continued with scarcely any intermission until the body is interred. As this task for the women is rather troublesome and melancholy, the body is buried with all convenient speed and the female mourners are thus relieved. The men show no sign of mourning whatever, either by cries or by any external marks. They express no regret at the departure, considering death as a dispensation of Providence to which all should submit without murmuring. The Mingrelians mourn for their dead with most noisy and doleful lamentations. They tear their hair, beat their breasts, and even wound their flesh; the men shave their heads and rend their clothes. The body is not buried for forty days, during which all this mourning continues. In Abyssinia the dead are mourned for many days. It begins in

the morning with loud lamentations which continue until evening, when the nearest relatives and friends of the deceased, together with kind mourners, assemble at the grave, where they give vent to their sorrow by shrieks, clapping of hands, smiting their breasts, and uttering most doleful expressions of sorrow. In Guinea when a person of ordinary rank dies the friends and relatives set up a loud cry about the corpse. They carry it into an open field where they call upon it to tell the cause of its death, and whether it perished from want of food or through the effects of neeromancy. The mourning lasts for six weeks, during all which time lamentations are made each morning and evening at the grave.

The Irish have always been remarkable for their funeral lamentations, and in former times were celebrated for their musical art in the last sad offices to their departed friends. Formerly these duties were performed by dressing the body of the deceased in grave-clothes, ornamenting it with flowers, and placing it on a bier; then the relatives and keepers, (*i. e.* those who chanted the songs of grief), ranging themselves in two divisions, one at the head and the other at the feet of the corpse, the chief bard of the head chorus, softly accompanied by the harp, sung the first stanza of the *caoin*, or funeral song. This ended, the foot semi-chorus began the lamentation, or *ullaloo*, in which they were answered by the head semi-chorus, and then both united in one general chorus. Then the chief bard of the foot semi-chorus began the second lamentation, in which he was answered by that of the head, after which, as before, both united in the general chorus. Thus all night were the song and chorus alternately chanted with the greatest solemnity. At present the *keen* has degenerated and is no longer a thing of beauty. The disorders which occur at the wakes have been the cause of the clergy opposing them, and they are gradually ceasing to take place.

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#### An Old Time Relic.

A few weeks ago we published an item concerning the Jesuit Mission established over a hundred years ago in the neighborhood of Niles and Bertrand, some six miles to the north of Notre Dame. Since writing the item, we have learned from some of the old settlers of Bertrand other facts in regard to the old cross which we supposed marked the grave of the zealous missionary, Father Allouez.

It seems that when Bertrand was first settled, the emigrants found just south of Niles a cross made of cedar wood, and which was some ten feet high, the wood of which had rotted just above the ground, thus leaving the cross in great danger of falling. It had been planted in the middle of some earthworks, which the Indians then living in the neighborhood said formed part of an old French fort, built many years before, when the French ruled Canada and laid claim to the Mississippi Valley. It is said that there was a fierce battle fought between the Indians and the French at this fort, in which the former were defeated; but of this we have received no positive information.

But to return to the cross. The land on which it was erected fell into the possession of a Presbyterian gentleman, whose name we now forget. Seeing that the cross was in danger of falling, he endeavored to prop it up with rails, etc., but in spite of his endeavors it was blown down by the wind, and so perished. When the people of Niles

learned this, the young men of that place erected another cross to mark the spot where the original one stood. This cross has fallen to decay, and now only the earthworks of the old French fort remain.

Father Allouez, of the Society of Jesus, was a famous missionary among the Indians during the French rule in the Northwest. He was very zealous, and after much labor in the missionary field rested from his labors. This cross, however, did not mark the spot where his remains are entombed. He was buried in the old Indian orchard west of the cross, where the Indians had a graveyard. It would not be amiss for the Catholics of Michigan to erect a suitable monument to mark the spot where one of the earliest and most devoted of the Indian missionaries in their State now reposes.

As to the cross within the mound this side of Niles, it is not known definitely for what it was raised. Some people assert that it was erected over the graves of some Indians, but of this no one is sure. It may be that it was put up by the French soldiers, and then again it may have been erected by the Indians, as it is the custom of those converted to the faith to mark a place at which to assemble for prayer.

It is said that in the year 1838 or '39, Senator Trowbridge, of Michigan, wished to obtain from Congress an appropriation for improving the mouth of the St. Joseph River. In addressing the Senate on the bill, he is reported, after describing the beauty of the scenery of the valley and the importance of the river, to have declared that St. Joseph himself was buried on its banks, and that this cross marked the site of his grave! The appropriation was granted, and the young men of Niles replaced the fallen cross by the new one. Such is the story told us by an old settler of Bertrand.

### Carnivora of the United States.

The mammalia of America (U. S.,) are divided into the following orders: *Carnivora*, often called by their English name, Flesh-eaters; *Rodentia*, or Gnawers; *Insectivora*, or the eaters of insects; *Ruminantia*, or Ruminants; *Pachydermata*, or Pachyderms; *Cheiroptera*, or bats; *Marsupialia*, or Marsupials. I will treat only of *Carnivora* from the Latin *caro*, flesh; *voro*, I devour) comprising animals who subsist on flesh almost entirely. They prey upon other animals, and are adapted by their teeth, claws and simple digestive organs for this purpose. The principal families are: Felidæ, Canidæ, Ursidæ, and Mustelidæ. There are other families, but I will not mention them, as I foresee that I will have neither space nor time.

The Felidæ or cat family is the most rapid and dexterous in movement of all the carnivora. The head is short and broad, the teeth and claws sharp, the latter sheathed except when in motion, and noiseless in their movements. The genus *Felis*, or cat tribe, is known by its long, tapering, and somewhat tufted tail. This tail is not always tufted. The representatives of this genus in the United States are the Jaguar; *F. onca*, of Texas; the Puma, *felis concolor*, of Canada to Patagonia; the Ocelot, *F. pardalis*; tiger cat, *F. eyra*; the domestic, *F. catu*. All of these, with the exception of the tiger cat, *F. eyra*, Derm., have been described by Linnæus. The genus *Lynx* is distinguished from the *Felis* by their teeth and tail. The representatives of this genus in the United States are the American wild cat, *lynx*

*rufus*, Raf., the Texas wild cat, *L. Maculatus*, Audubon and Bachman; and the red cat, *L. fasciatus*, Raf.

THE CANIDÆ or dog family comprises all digitigrade carnivora without retractile claws and with all the feet apparently four-toed, the former with a rudimentary thumb high up. The genus *Canis*—wolves—“is distinguished by the post orbital process of the frontal bone being very convex and curving downward by the circular pupil of the eye.” They are gregarious, crafty, greedy and ferocious. Our specimens are the white and gray wolf, *C. griseo albus*, Rich.; the dusky wolf, *C. nebulis*, Say.; black wolf, *C. ater*, Rich.; the red wolf, *C. rufus*, Aud. and Bach.; the prairie wolf, *C. latrans*, Say.; the domestic dog, *C. familiaris*, Linnæus. It is a subject of much controversy among naturalists to what species the dog belongs. Some say he is a wolf, others a domestic jackal, yet some specimens resemble neither. He is known all over the globe.

GENUS VULPIS (Foxes) are known by their slender head, elliptical pupil of the eye, scarcely lobed incisors, and the post orbital process of the frontal bone bent but little downwards, with the anterior edge turned up. There are about nine American species. The common American red fox, *V. fulvus*, Derm.; the silver or black fox, *V. fulvus var. argenteus*, Shaw; the prairie fox, *V. macrourus*, Baird; the swift fox, *V. velox*, Aud. and Bach.; the gray fox, *V. virginianus*, Rich.; the coast fox, *V. littoralis*, Baird.

VIVERRIDÆ, or Civet cat family.—I will not describe this family, as there is only one representative of it in the United States. It is the Civet cat, *Bassaris astuta*, Licht., of Texas to California.

MUSTELIDÆ, or weasel family—comprises carnivora who have elongated and slender bodies, with five-toed plantigrade or digitigrade feet and with a single tubercular molar tooth only on either side of the jaw. The genus *mustela* comprises martens. They have a slender body and long tail. The principal species of this genus are the American sable or pine marten, *M. Americana*, Turton, and the Fisher, *M. penantii* Ersl. Genus *putorius* have only thirty-four teeth, the difference being in the premolars. The principal species are the Least Weasel, *P. pusillus*, Aud. and Bach.; and the Common Mink, *P. bison*, Rich. Genus *gulo* have the same formula for their teeth as the *mustelidæ*. It contains the celebrated wolverine, *G. luscus*, Sabine. The genus *Sutra*—Otters—are characterized by a flat head, elongated body, short palmated feet, distinct digit, the central longer than the exterior ones and the tail depressed and rounded at the sides. Otters are aquatic, and catch fish with great dexterity. The American otter, *S. canadensis*, Sab.; is about four feet and a half long, including the tail, which is eighteen inches in length. Their fur is well known. The California otter, *S. californica*, closely resembles the former. The genus *eulydra* comprises the sea otter of the Pacific coast, *E. marina*. It is about twice the size of the common otter, and the fur is blackish. The genus *mephitis* comprises the skunks. They are known by their elongated body, pointed nose, fossorial feet. When disturbed they emit an intolerable odor. Five species are known in the United States.

URSIDÆ, or bear family, comprises true plantigrade carnivora. They are five-toed, and the toes are distinctly separate. They comprise raccoons and bears. Genus *procyon* comprises the *P. sotor*, Storr, and the California raccoon, *P. hermandezii*, Wagler. This is larger than the common raccoon, *P. sotor*. The genus *Ursus*—bears—have a large, heavy and clumsy broad head, short tail, wholly plantigrade feet

with naked soles and long claws. The grizzly bear, *Ursus horribilis*, Ord., is the largest in the United States. It has a coarse and erect mane between the shoulders, can overtake man, and will even attack him whether he is hungry or not. It is dangerous to fight him when wounded. His claws are sometimes six inches long. The black bear, *U. americanus*, is of a uniform black or deep-brown color, hair soft and glossy. His diet is not exclusively confined to flesh. He will subsist on roots or berries, and is a lover of honey.

I have now to deal with the fossil mammalia of the United States of which there are many specimens. The *megalonyx* and *mylodon* are huge extinct fossils of the sloth species. They are found in the superficial deposits of Georgia and South Carolina. The genus *mastodon* comprises extinct *pachyderms*, or thick-skinned animals, found in the superficial deposits of America. A specimen dug up at Newburgh, N. Y., is seventeen feet long to the tail, and the tusks are nearly eleven feet long. Some specimens of the genus *paleotherium* and the allied genera of the rhinocedæ are found in Nebraska. In South Carolina are found some extinct specimens of the equidæ, which are supposed to have been indigenous to this country. Remains of extinct camelidæ are found in the tertiary rock of Nebraska. The *Zeuglodon*, a cetacean, seventy feet long, is a fossil which abounds in the Southern States, especially in Alabama. The question now arises, if such remains are found in this country what inference may we draw from it?

Such remains have been found, and we can safely say that America before the flood was inhabited by a strange race of animals. That the modern or post-Devonian race of animals have degenerated is another inference to be drawn from it. But these cannot be accounted for in this world. God, and God only, who is the Author of all things, wholly knows by what race of men and animals America was formerly inhabited.

M. M. M.

### Art, Music and Literature.

—The Children's Department in the *Boston Pilot* is under the charge of Mrs. J. Boyle O'Reilly.

—Señor Jaime Clark, who translated a number of Shakspeare's plays into the Spanish language, died recently in Madrid.

—The opera of "Aida" has been placed in rehearsal at the Italiens, Paris. Verdi, its composer, is daily expected in Paris.

—Charpentier has published this week the third volume of Odilon Barrot's "Memoirs." It is full of exceedingly curious matter.

—Messrs. John Murphy & Co., Baltimore, announce as in press "MAJOR JOHN ANDRE," an historical drama in five acts, by P. Leo Hard, O. S. B.

—The first volume of the late Lord Dunraven's work on Ancient Irish Architecture has just appeared under the editorial management of Miss Stokes. Another volume is yet to come.

—Mr. Frederick Moy Thomas, a well-known contributor to the best London periodicals, is to make the authorized translation into the English language of Guizot's posthumous "History of England."

—Mr. Emerson's "Letters and Social Aims" is having a large sale. Although published in December, the fifth thousand was in the market before Jan. 1, and a second edition has been called for abroad.

—A new volume—the second—of Hefeles' History of the Councils of the Church, is soon to be published by the Messrs. Clarke, of Edinburgh. It is translated by Rev. H. W. Oxenham, D. D., of London.

—Doré's illustrations to Coleridge's "Ancient Mariner," which are awakening much interest in England, will be reproduced in heliotype by Jas. R. Osgood & Co., in a volume uniform with the Toschi and like works.

—Dr. C. M. Ingleby is preparing for press a volume to be entitled "Shakspeare: the Man and the Book." It will consist of a reprint, with large additions, of papers which have already appeared in periodicals and "Transactions."

—The setting by Berlioz of Shakspeare's "Much Ado About Nothing," as an opera, under the title of "Beatrice and Benedick," has been performed at Weimar, to oblige Liszt. They are "reviving" Berlioz at the Crystal Palace Concerts in London.

—A piano and string sextet by the late Sir Sterndale Bennett, composed when he was only in his 19th year, in 1835, has just been performed for the first time in London, and awakens new regret that he should have taken to teaching, instead of developing the genius he displayed as a youth.

—Anton Rubinstein conducted the recent production of his three-act opera, "Die Maccabaer," at the Stadt Theatre, Hamburg. When he made his appearance in the orchestra he was received with great applause, showers of flowers, and flourishes from the band. The opera was a triumphant success.

—Professor Rudolph says that he has found out that the sun is a white, hot mass, 876,000 miles in diameter, having a surrounding ocean of burning gas 50,000 miles deep, and tongues of flame darting upward 50,000 miles, and volcanic force that hurls luminous matter to the height of 100,000 miles.—*Exchange*.

—A new venture in England is "Footlight Favorites," a series of tinted lithographs from original drawings, by Alfred Bryan. There will be twelve monthly parts, each containing four character portraits, with biographical sketches. The first part, just ready, is devoted to Mr. Irving, Mr. Toole, Sims Reeve, and the late George Belmore.

—A MS. of the Epistles (I and II) of Clement of Rome has been discovered in the library of the Patriarch of Constantinople, containing missing portions of both Epistles. It has been edited with elaborate notes and prolegomena (in Greek) by the Metropolitan of Serrhæ. The London Academy hopes shortly to publish a review of the work from the pen of the Rev. Dr. Russell, President of Maynooth College.

—A noteworthy sign of the times is the establishment of Catholic scientific societies. A Catholic "Victoria Institute" has recently been founded at Brussels, with 453 members; and Polybiblion also announces that a similar society has just been founded at Rome with the promising title of the "Academy of St. Thomas Aquinas" which appeals to "philosophers, theologians, and physicians." No historians, apparently, need apply. It seems to be "under distinguished patronage," and already reckons among its members eight cardinals, twenty archbishops, and 240 "professors, doctors, theologians, and philosophers." Both the Academy of St. Thomas Aquinas and the Scientific Society of Brussels are to publish periodical reviews.

—A European correspondent thus writes of Strauss, the composer of dance music: "He is as nervous as a composer as he is as a director. Clad in a velvet costume, with patent-leather boots reaching to his knees, his eyes aflame, and in a fit of desperation, he goes striding through the house like a maniac. If inspiration does not come to him in the *salon* he clutches his paper and goes to his bedroom or to his wife's boudoir. Sometimes the waltz begun in the parlor is finished in the kitchen. Frau Strauss, who appreciates and understands her John's habits, has half a dozen pianos scattered through the house, and in each room a table with writing materials, so that in whatever nook her Herr finds himself he is quite at home. It was only through her influence that he was induced to undertake a dramatic work."

—On the occasion of the excavations in the rear of the Church of Notre Dame, at Paris, in order to classify the remnants of carved stones piled up there, the upper part of a monolith was discovered which proved the existence of a sanitary temple called "God's Altar" or "God's House." It is certain that at a very remote period a temple of Æs-

culapius had been on the very spot where the Hotel Dieu now stands. In this temple the pagan priests pretended to cure the sick by incubation of sacred fire. At the front of the temple was a column similar to that before the temple of Epidaurus. This column was excavated in 1848, when the enclosure before the church portico was enlarged, but it was not then known what the column represented. The remarkable features of the monolith just discovered represent Æsculapius, the god of medicine, of whom the serpent is one of the types. This rare stone will be transported to the Carnavelet Museum.

### Books and Periodicals.

—We have received the second number of *Vick's Floral Guide* for 1876, a journal of great value for all who delight in flowers, giving as it does much information with regard to the manner of their cultivation. Mr. Vick's catalogue of seeds, etc., is extensive, and we can recommend him to the consideration of our readers. His address is Rochester, N. Y.

—The March number of the *Catholic Record*, just received, is as entertaining as usual. Among the contributors are Prof. Mulrenan, M. F. Vallette, Mrs. M. M. Warde, and others. The *Record* is well conducted and is in every way worthy of the patronage of the Catholics of America. The contents of the present number are: I, Ireland and the Centennial; II, Garcia Moreno, the Martyred President of Ecuador; III, The Madonna di San Sisto; IV, Every Medal has its Reverse; V, Giacomo Cardinal Antonelli; VI, In the Firelight; VII, Valorous Women; VIII, The Apparition of Monsieur Bodry; IX, The Gulf Stream; X, Disenchanted; XI, Editorial Notes; XII, New Publications.

—The contents of the *Manhattan Monthly* for April, 1876, are: I, Manhattan, a hundred and thirty years ago, as seen through an old New York Newspaper; II, The Towers of Silence: Pársé Burial Rites Revealed; III, Building the Nest; IV, Spring is Coming; V, Jimmy Hoy's Voyage to America; VI, Tunnelling the British Channel; VII, Lives of the Signers of the Declaration of Independence: Matthew Thornton of New Hampshire—Samuel Huntington of Connecticut—Button Gwinnett of Georgia—Caesar Rodney of Delaware; VIII, The Fear of the Pope; IX, The Poet's Mission; X, Famous Memories of the Month: First Congress under the Constitution—Oliver Cromwell, the protecting Brewer—Inauguration of Washington as President—The Composition of the First Congress: Its Work. XI, The Maid's Stratagem; XII, The Vision of De La Salle; XIII, Current Publications.

—Dr. Ponza, director of the lunatic asylum at Alessandria (Piedmont), having conceived the idea that the solar rays might have some curative power in diseases of the brain, communicated his views to Father Secchi of Rome, who replied: "The idea of studying the disturbed state of lunatics in connection with magnetic perturbations, and with the colored, especially violet, light of the sun, is of remarkable importance." Such light is really obtained by filtering the solar rays through a glass of that color. "Violet," adds Father Secchi, "has something melancholy and depressive about it, which, physiologically, causes low spirits, hence, no doubt, poets have draped melancholy in violet garments. Perhaps violet light may calm the nervous excitement of unfortunate maniacs." He then, in his letter, advises Dr. Ponza to perform his experiments in rooms the walls of which are painted of the same color as the glass panes of the windows, which should be as numerous as possible, in order to favor the action of solar light, so that it may be admissible at any hour of the day. The patients should pass the night in rooms oriented to the east and the south, and painted and glazed as above. Dr. Ponza, following the instructions of the learned Jesuit, prepared several rooms in the manner described, and kept several patients there under observation. One of them, affected with morbid taciturnity, became gay and affable after three hours stay in a red chamber; another, a maniac who refused all food, asked for some breakfast, having stayed twenty-four hours in the same red chamber. In a blue one, a highly excited madman with a strait waistcoat on was kept all

day; an hour after, he appeared much calmer. The action of blue light is very intense on the optic nerve, and seems to cause a sort of oppression. A patient was made to pass the night in a violet chamber: on the following day he begged Dr. Ponza to send him home, because he felt himself cured; and indeed he has been well ever since. Dr. Ponza's conclusions from his experiments are these: "The violet rays are, of all others, those that possess the most intense electro-chymical power; the red light is also very rich in calorific rays; blue light, on the contrary, is quite devoid of them as well as of chymical and electric ones. Its beneficent influence is hard to explain; as it is the absolute negation of all excitement, it succeeds admirably in calming the furious excitement of maniacs."

—"She must be crazy to try to sing that," was remarked of an avenue belle at the piano, at a party the other night. "Ah, you don't believe that cracked belles make music, then," was the response.—*Rochester Express*.

—At a collection made at a charity fair a lady offered the plate to a rich man who was well known for his stinginess. "I have nothing," was the curt reply. "Then take something, sir," said the lady; "you know I am begging for the poor."

—A rare old law-book is in the possession of a gentleman in Toledo, Ohio. It is a digest of the laws of England, published in 1587. It begins with Magna Charta and comes down to the 27th year of the reign of Queen Elizabeth. The first part is printed in Latin, and the remainder in Norman-French and English.

—At a festival at a Reformatory Institution, recently, a gentleman said, of the cure of the use of intoxicating drinks: "I overcame the appetite by a recipe given to me by old Dr. Hatfield, one of those good old physicians who did not have a percentage from a neighboring druggist. The prescription is simply an orange every morning, a half hour before breakfast. 'Take that,' said the Doctor, 'and you will neither want liquor nor medicine.' I have done so regularly, and I find that liquor has become repulsive. The taste of the orange is in the saliva of my tongue, and it would be as well to mix water and oil as rum with my taste."

—The Prince of Wales will soon be in Lucknow.—*Exchange*. No doubt he will have a Delightful time.—*St. Louis Republican*. Let us hope he won't experience any Aggravating delays on the route.—*Chicago Times*. Nor attempt any Punjaubs among the foothills of the Himalayas.—*Cincinnati Commercial*. Such jokes are enough to make the hair of a Hindostan on end. We Begum to stop.—*Indianapolis Journal*. If the Prince heard that, he'd rajah' round Madras a March hare. The man who said it would Benares end, and that's what's the Mahratta; his life wouldn't be worth a Pondicherry stones. Buddhist idol to Ponderabound what might happen to him; he'd Singapore song before Wales put his Ceylon him for Goodgenal.—*Inter-Ocean*. Dhar you see punster Honawhar path. Allahabad lot of jokes; you'd Goa good way Findoh worse, though it Mazemas far as you Kahnsee that these are jessuspoor. Hoo-sungabad song? Howpur feclty monstrous to say that he lost money on a Thibet when he had Bengal hunting with his Kurnool. We are Indiaignant. Buddhisthis all? Will Goodalbert be coolie received when Neshal koombak to England to see his poormuzzer? Nosaree!—*New York Graphic*. Koomarond again have you, Lakabad nickel. Howdall you? This is Toomats. Nowsahar. You Malaya round and hold Caucasus and tune your loot and no one to Hindia. But we don't want any more such Shaoking not to say Dampoor jokes as those. It really looks like Assyrias case of "Hydera"-phobia. Azfuhr his "Poormuzzer." Brown is Nussingur. She's Gundava good time. Yual know, moreover, he has gone t' Aseerghuri, and an Goodhan he is at that Wuk, as any Warkaneer in England. He's not to Bejighurd by any of you Punairns. Pasuraun the hat.—*Inter-Ocean*. Who Cawnpore over these a-Bombay-ble Goa-ks without feeling as Sadras an undertaker, out of sympathy for the unfortnate Albert Edward? Futtehpoor fellow is the Prince. He may stay at home, and Bradlaugh will howl at him; or he Magoeway, and the editors will couple his name with execrable puns. Wales, old pard, we Pittie you!—*Newspaper Reporter*.

# Notre Dame Scholastic.

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Notre Dame, April 1, 1876.

## The Eleventh Commandment.

There would be far less trouble and vexation in this world were men generally to observe strictly the eleventh commandment—or, in other words, to mind their own business and let that of others alone. It seems passing strange that in this world, where everyone has enough to do during his natural life to attend to himself, some must take time to bother themselves about the affairs of others. That they are prompted to do this through motives of charity we never could believe, but are rather of the opinion that every one so interesting himself is led to meddle with the affairs of others through idle curiosity, if not through malice.

There are many ways in which one can sin against the eleventh commandment. There are those who seem filled with the desire of searching out little secrets for their own gratification, that they may indulge in idle gossip. This hurts no one save themselves. But there is another class of people who take it that they have been delegated to attend to the affairs, both spiritual and temporal, of their neighbors, and from the manner in which they discharge their supposed duties we must conclude that their call was not received from on high. We find this class of moral censors always on the look out for the little failings, or what may seem to them failings, of their neighbors, and when they have discovered any they are in nowise particular about telling the exact truth about it. If they do not expressly exaggerate the faults, they tell them in such a manner as to leave everyone under the impression that the failings mentioned may be much greater than they really are. For example, they say, with an ominous shrug or shake of the head, this one or that one did or said so-and-so,—something that may not altogether be to the credit of the person, though not by any means bad in itself, yet leaving the minds of the hearers open to the inference that there are other things at the back of it that are still less creditable. At another time a party of young men take dinner with a friend; they are seen taking a glass of wine, and forthwith the gossip reports, not that they took a glass of wine, but leaves it to be understood that "they drink!" Now when men are said to drink, it means a great deal more than merely stating that they take a glass of wine. And so it is of all the faults the busybody discovers in his neighbors. Their little failings are so magnified, and their good qualities so kept in the background that the accused pass for much worse than they really are. It may be, and such in many instances we know it certainly is, that those very faults which are re-

ported with such gusto are possessed to a larger degree by the meddler himself; but this makes no difference with him. He has discovered that his neighbors are not perfect, and that is enough for him.

Frequently you find the busybody possessed of a very tender conscience. He has seen the faults which he himself has committed time and again, in another, and he is in duty bound to report them to the parents, guardians, or others in charge. If his conscience would tell him to first remove the beam from his own eye before he complains of the mote in his brother's, it would be more in accordance with the spirit of the Gospel. Were such gossipers to devote to their own moral improvement the time given to their neighbors,—were they to reform themselves and master their own passions before reporting or endeavoring to correct their brother's, they would be far better off. Are you a busybody? Then this article is meant for you.

## The Science Lectures in Phelan Hall.

On Wednesday last Rev. Fr. Zahm concluded his series of Lectures on Chemistry, and next Wednesday we understand he will open his course of Lectures on Natural Philosophy. If the marked attention paid by the students who attended the lectures, to all that was said, and the lively interest which they manifested in the various experiments made in illustration of the facts enunciated, of laws and principles laid down in each lecture, be taken as a criterion, we think we can say unhesitatingly that they have spent their time profitably, and that they have a fair idea of the science of Chemistry and of the methods of investigation which chemists employ. Of course it is not to be expected that the whole subject could have been gone over during a short course of lectures, but we do know that the most interesting parts were studied, and that these were profusely illustrated by appropriate and even brilliant experiments. The ensuing series of Lectures we expect to be even more interesting, both by reason of the subject-matter of which they will treat and the experiments which will undoubtedly be made. Chemistry is an attractive study, notwithstanding the fact that it is usually regarded as very dry and difficult; but Natural Philosophy seems to be a favorite branch of science with every one. Whether this arises from an intrinsic interest which attaches to it, the practical utility of its teaching, the mysterious forces of which it treats, or the clear explanation it affords of various phenomena of daily occurrence—phenomena observed by every one, but the causes of which the observers remain in ignorance of, unless enlightened by the science of Physics—we cannot say. Of one thing, however, we are certain: that if it is a source of pleasure merely to read a treatise on Natural Philosophy, the pleasure is enhanced tenfold when the facts and phenomena which it considers are studied in the light of experiment. More than this, the knowledge thereby acquired is more accurate and satisfactory. If to see and feel be not necessary to convince, we demand at least for satisfaction's sake the exercise of the senses of sight and touch when pursuing the Natural and Physical Sciences. The series of Lectures on Physics will, as we have learned, consist of one lecture on Pneumatics, in which the air-pump, its accessories, and the various apparatuses employed in showing the physical properties of the atmosphere, will be brought into requisition during the

course of the experiments; one on Light; one on Static Electricity; one on Magnetism; and one finally on Galvanism, in which our young telegraphists should be particularly interested, as they will have an opportunity of learning what science teaches about their wonderful art.

The last lecture was on "The Atmosphere and what it Contains." Air is but a mechanical mixture consisting for the most part of oxygen, nitrogen and carbonic acid. The lecturer showed the process we have of obtaining nitrogen from air by means of phosphorus and by burning the oxygen out of a confined portion of it. He then explained the properties of nitrogen, its occurrence in nature, and also spoke of some of its well-known compounds. He explained the properties of carbonic dioxide—showed its diffusion in air, notwithstanding its great heaviness; and also stated that it was neither a supporter of combustion nor of respiration. The lecturer next showed by experiment the great source of carbonic dioxide, namely the burning of carbon in oxygen or air. He also mentioned that it is produced in all combustion, in respiration, fermentation, putrefaction, and in decay of animal and vegetable matter. As the hour was growing late, the Rev. lecturer was obliged to bring his entertaining discourse to an end, after kindly thanking his audience for their attention to the course of lectures, and expressing the wish to see all present, and many more, at the first lecture of the course on Physics.

We are sure that those who attended the course of Lectures on Chemistry will not fail to attend the one to be inaugurated next week; and others also who have not attended hitherto—those particularly who expect to remain but a short time at college—will hasten to avail themselves of the splendid opportunity now offered them of learning something of the interesting and practical science of Physics.

### Personal.

—Mr. Scott, of Burlington, Iowa, was at the College on Wednesday last.

—Rev. Frs. O'Connell and Frère took a trip to Elkhart on Wednesday last.

—James Crummev, of '75, is in the office of the County Recorder, Chicago, Ill.

—J. O'Connor, of '58, is in the wholesale liquor business at 35 Water St., Chicago.

—We are happy to state that Rev. Fr. Maher has recovered from his recent illness.

—William Hoynes, of '69, is associate editor on *Pomeroy's Democrat*, Chicago, Ill.

—James Taylor, of '73, is clerking for the Western News Company, Chicago, Ill.

—W. Buehler, of '72, is Indexing Clerk in the County Recorder's Office, Chicago, Ill.

—Hon. Thomas Corcoran, of '65, was one of the orators on St. Patrick's Day in Cincinnati, Ohio.

—Rev. P. P. Cooney arrived home from Monroe, Mich., where he has been preaching, on the 24th.

—Joseph Fleury, erstwhile connected with the SCHOLASTIC, is now a reporter on the Chicago *Inter-Ocean*.

—Philip Cochrane is on a trip to Panama, [so they write us; but we have heard of such things before.]

—Reports from Watertown, Wis., inform us that Rev. Fr. Corby is in excellent health, and that everything is prospering at the College.

—H. J. Gillen, of '63, has opened a double store at Ottawa and Marseilles, Ill., and is the leading merchant of both cities.

—H. V. Hayes, of '74, has returned from his Arkansas

trip, and is in the real-estate business with his father near the corner of Randolph and LaSalle Streets, Chicago.

—Among the speakers on St. Patrick's Day in Elgin, Ill., were Daniel E. Maloney, of '74, and Jeremiah Spillard, of '71. The speech of Mr. Maloney has been praised very highly.

—A couple of items mentioning the visit of Mr. W. L. Rosa, of the firm of Richards, Shaw, Fitch & Winslow, Chicago, and Mr. F. Rollin, of Elkhart, on St. Patrick's Day, were mislaid last week.

—John Hogan, of '73, received the degree of Doctor of Medicine from the Chicago Medical College on the 21st inst. He leaves for Europe in a few weeks, to continue his studies. Success to him.

—T. A. Dailey, of '75, gave us a call on the 28th, previous to his departure from South Bend. He has some intention of going into the newspaper business in a neighboring city. If he does, we know that the paper will have an able editor, and in this all our readers who remember his sprightly articles in the SCHOLASTIC in former years, will concur with us.

—Rt. Rev. Bishop Dwenger, of Fort Wayne, left Notre Dame for his episcopal residence on Tuesday last. The Rt. Rev. gentleman was in excellent health, and enjoyed his visit to the College. The labors of the diocese are quite severe, and would tire out anyone less strong and zealous than he. We hope that whenever he can withdraw himself from the cares of his See he will come again to Notre Dame.

### Local Items.

—Week after next is Holy Week.

—Bulletins next week. Look out!

—Two more weeks, and Lent will be over.

—The snow has prevented all life on the Campus.

—Not a single student in the Infirmary on Wednesday!

—Work was recently done on the Junior recreation hall.

—The German Class lately organized is quite successful.

—We hope that we have seen the last snow-storm of the winter.

—To-day is the patronal feast of——many persons about here.

—To-morrow is Passion Sunday, and one week after is Palm Sunday.

—The Scientific Department is larger this year than in any former one.

—Mose says Washington was *not* the first man that discovered America.

—Desks for the High Commercial Department will soon be placed in the recitation room.

—Perhaps there was an eclipse of the sun on Saturday last, but the clouds wouldn't let us see it.

—The old pulpit has been greatly improved, and now graces the little lecture room in the Novitiate.

—To whom it may concern—The *Rochester Democrat* says that infants should not use tobacco in any form.

—It is our intention shortly to publish a collection of the bad jokes which have been inflicted on us the week past.

—The heaviest snow-storm of the winter occurred on the 28th, and yet there was a game of baseball on the 27th!

—The members of the Archconfraternity of the Immaculate Conception had a very pleasant time on Wednesday last.

—Quite a number of snow-men were to be seen on the Campus at the beginning of the week. Emery's was the best.

—A number of the classes have been visited lately by the Rev. President who was highly pleased with what he saw and heard.

—The altar in the Novitiate chapel is being greatly improved. A new tabernacle has been built and many other improvements made.

—The game of Dog and Deer took the place of baseball last Wednesday in the Junior Department. One foot of snow on the level.

—Why do they call Geology "Jolly G?" For our part we can't see that it is any jollier than Geography, Geometry, Grammar, or any other G.

—It was amusing to see the Juniors pass through the snowdrift that collected between the play-hall and the College. Some of them were waist deep.

—We were shown a crayon sketch representing the transfer of passengers from the *Amerique* to the *Ville de Brest*, which took place in December last.

—For accurate and tender delineation of peasant life in Germany, we frankly say that we lean on Auerbach. This, of course, need not prevent you from leaning on your back.

—We would again advise students to procure copies of the "Office of Holy Week" published by the Catholic Publication Society, as it contains all the offices, both in Latin and English.

—March came in like a lion, but what kind of a lamb did he go out like? His fleece was white as snow, but had it any other of the special characters etc., of Mary's lamb? Was it not rather the fierce "lamm" of the pugilist?

—The 1st game for the Excelsior grounds, between the Centennials and Actives, was played on the 27th of March. The latter were defeated by a score of 23 to 7. Umpire, H. Miller. Scorers, C. J. Clarke and M. Kauffman.

—At St. Michael's College, Oregon, the students publish a paper called the *Archangel*. This is the only paper issued from a Catholic college west of the Mississippi River. We hope, with the Editors, that the paper may grow and prosper.

—Three bound volumes of last year's SCHOLASTIC are for sale at the Students' Office. These three are the only ones left of Volume VIII, so that it would be well for any one wanting that volume to apply at once. The price per volume is \$3.00.

—During Holy Week the first lamentation each night of the *Tenebrae*, as in former years, will be sung by four voices. The Passion will be sung on Palm Sunday and Good Friday by three deacons. The part of the rabble will be taken by the full choir.

—A French theologian who is also a skilful mathematician has made a calculation of the solid contents of the heavenly Jerusalem, from the dimensions given in the 21st chapter of the Apocalypse. "Jerusalem, my happy home, how do I cipher thee."

—Mrs Caroline Lee Hentz was so remarkable in her youth for a taste for Geometry, that she was known as "Hentz the Theorem" by her fellow-students. Some say it was to this lady the officers of the Union army alluded when they entered Richmond, exclaiming: "Carry Lee hence."

—The 19th regular meeting of the Columbian Literary and Debating Club was held March 19th. A vote of thanks was tendered to Bro. Simon for favors received, and to the young gentlemen who assisted at the Entertainment. Mr. Cooney read a criticism on the proceedings of the previous meeting.

—"Doesn't it make you feel a little buoyant?" asked a young lady of her aunt, referring to the exhilarating character of the atmosphere. "Oh! no, my dear," replied the aunt, dreadfully shocked, "we must never let a transient exuberance of the animal spirits lead us to lay aside our feminine instincts so completely as that."

—Signor Gregori has executed another picture, forming part of his series of magnificent paintings of the Way of the Cross. This last painting is declared by all who have seen it to be far superior to his other paintings in this series. When the fourteen pictures shall have been painted they will form a series of paintings of which any church might be proud.

—We expect a Lecture from Prof. T. E. Howard in a short time. His subject will be "Planetary Nebulae." He will be, shortly afterwards, followed by Rev. T. E. Walsh, whose subject will be "The Temporal Power of the

Pope." This will be the second last lecture of the season. The course will be closed by Prof. O. M. Schnurrer, who will speak in German.

—On Sunday last the Thespians sat down to groaning tables in the Infirmary Refectory. Among the invited guests were the officers of the St. Cecilia Philomathean, the Columbian, the St. Aloysius Philodemic, the St. Stanislaus Philopatrian, and other societies. A few remarks were made at the close by Rev. President Colovin. It was a very enjoyable affair.

—The 26th regular meeting of the St. Cecilia Philomathean Association was held on Tuesday, March 28th, in their society room. The debate, "Ought Prohibitory Liquor-Laws to be Enacted?" was the first part of the exercises of the evening. The debaters were E. Arnold, J. French, W. Roelle and A. Ryan. Declamations were delivered by Messrs. Nelson, Ryan and Riopelle.

—The 3d regular meeting of the St. Boniface German Literary Association was held on Wednesday, the 29th inst., Bro. Philip Neri presiding. Selections were read by Messrs. Otto, Kreutzer, Connolly, Neidhardt, Devoto, Robertson and Dehner. Four new members were elected; the time of meeting changed to Sunday, 7 o'clock, P. M.; and a time set to initiate the harmonic exercises.

—The 18th regular meeting of the St. Stanislaus Philopatrians was held March 24th. The following were named: Messrs. Hulley, Irvine, Hoffman, C. Hagan, C. Walsh, Vanamee, D. Nelson, Taulby, Corbin, F. X. Goldsberry, Connolly, Peltier and Mosal. The following were admitted members: J. Perea, W. Taulby, J. Turnbull, H. Hitt. An unanimous vote of thanks was tendered to Prof. Stace for kind services to the Association.

—The 7th regular meeting of the Archconfraternity of the Immaculate Conception was held March 26th. At this meeting Messrs. Clarke, Davenport, J. Perea, Irvine, Collins, Ryan, French and Riopelle were elected members of the association. Remarks from the chair, and the meeting adjourned. Since March 6th the association has increased to the number of fifty-three members, and bids fair to outgrow anything in the University.

—The lectures on Christian Doctrine in the two large Study-Halls, every Sunday and Wednesday, are listened to with great interest by all present. It has been the grand object of the two reverend lecturers to make their remarks as interesting as possible, and in this they have fully succeeded. The answers given at the recitation are highly satisfactory, and show that the young gentlemen improve by what they hear.

—The cold weather which we have had ever since the 16th of March, is only a confirmation of the remarkable predictions published in the SCHOLASTIC, at the time of the preparations making for a severe winter last November. The fact that the double door was taken down from the front of the College explains the present cold spell, and if the double windows were only removed, we might expect a sufficient ice crop to last all summer.

—We have asked frequently that the person having in his possession the first volume of "The Ages of Faith," belonging to the Presbytery Library, return the same. We once more make the request. Although it has been missing for more than a year or two, we feel confident that it is some where about the place. Will not those in charge of the books at the different houses about Notre Dame and St. Mary's see if it be not in their possession? These volumes are extremely valuable, and it is not right to break up the set in the Library.

—On Saturday last, the Feast of the Annunciation, Solemn Pontifical High Mass was sung in the Church of Our Lady of the Sacred Heart, Notre Dame, by the Rt. Rev. Dr. Dwenger, Bishop of Fort Wayne. He was assisted as follows: Assistant Priest, Rev. A. Louage; Deacons of Honor, Rev. P. J. Colovin and L. J. Letourneau; Deacon of the Mass, Rev. John A. O'Connell; and Subdeacon, Rev. D. E. Hudson. During the Mass, Minor Orders were conferred on Messrs. T. E. Walsh, W. P. Johannes, A. Kirsch, M. P. Fallize, and N. Stoffel. Messrs. C. Kelly, P. Francis, and V. Chzesewski, were ordained Subdeacons. The sermon was preached by Rev. P. P. Cooney.

—About one hundred hunters from this and Elkhart

counties and Michigan, congregated at the big marsh, northeast of Mishawaka, on a wolf hunt. The marsh was corrailed and closed in upon until a wolf was started, which Samuel H. Zaehule, of Harris township, this county, had the honor of shooting.—*South Bend Register*, March 30th. That wolf hasn't let up running through the county press yet. The editor of the *Herald* started it, regardless of the beautiful fable we used to read in childhood's sunny years, about the shepherd boy that used to cry "Wolf! wolf!" when there was no wolf. And now comes the *Register*, eight days after the *Herald* had found out its mistake, and five after the SCHOLASTIC had exposed it! Keep the wolf running, boys!

—We are happy to announce that by a "Decree" of the Sacred Congregation "De Propaganda Fide," dated February 27th, 1876, the Rev. P. P. Cooney, C. S. C., has been appointed to the office of "Missionary Apostolic." To this office many extraordinary faculties are attached, as specified in the "Decree"—for his greater efficiency in the discharge of his Missionary duties. Very Rev. E. Sorin, our Superior General, who sends the "Decree," says, in writing from Rome to Father Cooney,—"I feel happy to inform you of your promotion to the title of Missionary Apostolic. This favor is looked upon here as an extraordinary proof of kind benevolence on the part of His Holiness. It is well worth a religious presentation at Notre Dame."

—On the evening of the 25th of March the Chicago students of Notre Dame, or rather a great number of them, had a reunion at the home of D. and J. Hogan, of '73, on East Randolph Street, on account of the occasion of Mr. John Hogan receiving the degree of Doctor of Medicine from the Chicago Medical College. The reunion was very pleasant, and the hosts did everything to make things pass off agreeably. Dr. Hogan does not intend beginning the practice of medicine immediately, but will leave for Europe, in the course of a few weeks, for the purpose of further prosecuting his studies. Having passed brilliantly at Notre Dame and at the Chicago Medical College, we trust that he may continue to do so in whatever European College he may enter.

—Rev. President Colovin, of Notre Dame, on Friday had his hands pretty full. At 8 o'clock a. m., the Faculty waited on him, and through their representative, Prof. Ivers, tendered to him their congratulations and also words of encouragement to go on in his present endeavors to make Notre Dame still more worthy of public patronage. To this address he responded in eloquent terms; then preached a magnificent sermon in the new church; afterwards preached in St. Patrick's church in this city; then returned to Notre Dame to preside at a banquet tendered by him to the Faculty; and in the evening delivered a lecture in Niles. Taking the weather into account, if that is not a lively day's work we would like to know what is.—*South Bend Herald*.

—On the evening of the 25th the Senior hall was the scene of considerable merriment, occasioned by the celebration of the third anniversary of the Columbian Literary and Dramatic Society. Declamations and orations were delivered, and toasts were given by all of the members. The programme was interspersed with frequent calisthenic exercises. Instrumental and vocal music lent their charms also. At the close, B. Norbert expressed himself on behalf of the other Prefects as well pleased with the conduct of the Columbians during their rehearsals. He hoped that each succeeding year would bring as many laurels to the Club's crown of glory as the present, and that when they parted in June they would bid adieu to one another with the kindest remembrance of all at Notre Dame.

—From an esteemed friend at St. Joseph's College, Memramcook, N. B., we received a copy of the following address, presented to a distinguished young gentleman on the occasion of his departure from that college after a stay of a few days: "MOST ECCENTRIC AND QUERULOUS CLASSMATE:—Overcome by uncontrollable emotion and inexpressible distress, we learn of the highly deplorable and ever-to-be-lamented tribulation that awaits us. We refer to your contemplated departure from our midst, a report of which has recently obtained extensive circulation, which

report you have corroborated as indisputably authentic. We would certainly display phlegmatic and barbarous indifference could we hear with composure of your determination to abandon a field which we had fondly, alas! too fondly, hoped would be the scene of your laborious studies, your profound researches in philological science, and assured literary triumph. True, some evil-disposed and misanthropical member of the human species has insinuated, and, indeed, openly avowed and proclaimed, that you have not enough sense to last a crazy man till breakfast-time, but *this* we reject as a malicious falsehood, inasmuch as we are morally certain that you have not, as is intimated, escaped from any abode of demented mortality. And although we deeply bewail the irremediable versatility—your predominating characteristic—that deprives us of a cherished and illustrious associate, we humbly bow to the inexorable decrees of fate—although those decrees lacerate the most tender and affectionate ties of human friendship. We deeply and sincerely regret that nature has so deeply imbued you with perambulating propensities and cosmopolitan predilections as to render a longer sojourn in this sequestered locality utterly unbearable. Adieu, demented monument of erudition; may hyperborean zephyrs speedily waft thee to thy native land. May thy harmonious cognomen survive the dissolution of that land, and resound from pole to pole, till the last sands of time shall drop silently into the engulfing abyss of eternity."

### Roll of Honor.

#### SENIOR DEPARTMENT.

E. Atfield, J. Brown, V. Baca, W. Breen, D. Byrnes, F. Bears, F. Belford, F. Brady, P. Cooney, J. Connolly, R. Calkins, J. Cooney, H. Cassidy, T. Carroll, P. Corbett, J. Coleman, J. Caren, H. Dehner, I. Dryfoos, J. Dempsey, J. Ewing, L. Evers, G. Fishburn, J. Gillen, A. Hertzog, J. Harkin, J. Herrmann, F. Keller, J. Kreutzer, J. Kelly, J. Krost, G. Laurans, E. Monohan, Peter Mattimore, Patrick Mattimore, H. Maguire, R. Maas, S. Miller, J. Miller, P. McCawley, L. McCollum, R. McGrath, J. McHugh, J. McEniry, P. McCullough, M. McCue, S. McDonell, O'Brien, J. C. O'Rourke, J. Perea, T. Peifer, W. Pollard, L. Proudhomme, T. Quinn, W. Smith, C. L. Saylor, G. B. Saylor, F. Schlink, F. Vandervannet, W. Wells, R. White, J. Handley.

#### JUNIOR DEPARTMENT.

T. J. Byrnes, A. Bergck, J. Byrne, P. Boos, J. F. Carrer, J. M. Cavanaugh, C. Campau, E. Davenport, J. English, J. T. Foley, J. French, F. Flanagan, P. Frane, C. Gustine, S. B. Goldsberry, H. Faxon, C. Faxon, P. Hagan, W. Hake, F. Hoffman, J. Healey, A. Hamilton, M. E. Halley, E. Hall, M. B. Kauffman, C. Larkin, O. Ludwig, M. P. McAuliffe, D. P. Nelson, C. O. Orsinger, A. Pilliod, F. Rosa, J. Reynolds, W. Ryan, P. F. Schnurrer, G. J. Sugg, W. T. Turnbull, N. Vanamee, J. Perea.

#### MINIM DEPARTMENT.

O. W. Lindberg, Lee J. Frazee, J. A. Duffield, H. Hake, P. P. Nelson, F. A. Campau, A. J. Bushey, G. Rhodius, J. O. Stanton, P. Haney, J. Haney, W. Coolbaugh, S. Bushey, W. Van Pelt, C. Bushey, G. Lambin.

### Class Honors.

FOR THE WEEK ENDING THURSDAY, MARCH 30, 1876.

#### COLLEGIATE COURSE.

SENIOR YEAR.—F. Devoto, E. S. Monohan, J. J. Gillen, B. L. Euans, H. L. Dehner, E. Graves, J. Caren.

JUNIOR YEAR.—J. H. Cooney, N. J. Mooney, H. C. Cassidy, J. A. Brown.

SOPHOMORE YEAR.—J. G. Ewing, W. P. Breen, W. T. Ball, R. J. Maas, C. Otto, M. McCue.

FRESHMAN YEAR.—A. Hertzog, J. Campbell, R. McGrath, J. Cavanaugh.

#### MINIM DEPARTMENT.

C. F. Campau, A. J. Bushey, O. W. Lindberg, J. A. Duffield, G. W. Rhodius, R. Pleins, J. Davis, P. Hake, J. O. Stanton.

—A Detroit boy paid his first visit to one of the union schools, the other day, as a scholar, and, as he came home at night, his mother inquired: "Well, Henry, how do you like going to school?" "Bully," he replied, in an excited voice. "I saw four boys licked, one girl get her ear pulled, and a big scholar burned his elbow on the stove! I don't want to miss a day."—*Utica Herald*.

# Saint Mary's Academy.

FRIEND SCHOLASTIC:—This week we have several very pleasant events to chronicle. First in order of time comes the celebration of the feast-day of the Prefect of Studies. The whole affair was well gotten up and afforded much pleasure to the young people, while their elders were delighted to witness the affectionate gratitude manifested by the pupils for their kind and devoted, Prefect and the good taste and skill exhibited in the selection and rendering of the dramas, music, recitations, and *tableaux vivants*, with which the entertainment was happily varied. The programme will be given below. The "Province of Friendship" is a very interesting little drama, containing admirable lessons which it will be profitable for all to remember. The comic opera of "The Naughty Kittens" was performed by the Minims, who certainly showed a full appreciation of the importance of their rôles, and, of course, caused even the gravest of the audience to smile. The tableaux were from the Art Department, and therefore highly artistic. The contributions from the Conservatory of Music were given in excellent style. Those who represented the French and German Classes did credit to their teachers and themselves. The Juniors' Apology for *not* appearing was very spicy. We presume that they are holding themselves in reserve for the grand and joyous welcome in store for the now absent Superiors. A number of guests honored the Entertainment by their presence, among whom were the Rev. President of Notre Dame University and six other Rev. gentlemen. . . . The visit of the Rt. Rev. Bishop of Fort Wayne was the event of this week. The pupils had the honor of listening to a very interesting and instructive discourse from him, and all were delighted to hear his words of wisdom and fatherly counsel. One of the Senior pupils read a graceful address to the Right Rev. Bishop; but the Minims claimed their usual privilege of entertaining him by rehearsing all the amusing plays they could remember. Certainly these little people are highly privileged, for the highest dignitaries make the Minims their special favorites. . . . The snow-storm of to-day is a magnificent affair to look at—provided one is in a warm room. The children are anticipating lively times sledding and snowballing, for they may now enjoy the pastime without suffering from the cold. No more at present from

YOURS TRULY.

PROGRAMME.

- Entrance Music, "Reponds-noi".....Gottschalk  
Misses M. and H. Julius.
- Chorus.....Moïse  
Vocal Class, Accompanied by J. Nunning.
- Salutatory from Senior Department.....K. Joyce
- Address from Rosary Society.....A. Clarke
- Tarentelle.....S. Mills  
A. Dennehey.
- French Address.....J. Kreigh
- Scene and Air.....from "Il Trovatore"  
B. Spencer, Accompanied by H. Foote.
- German Address.....E. Dennehey
- Address from the Junior Department.....B. Wilson  
Play from the Minims.
- Air and Variations.....from "Crown Diamonds"  
H. Foote, Accompanied by B. Spencer.

Original Drama in Two Acts.

ACT FIRST.

- Annie—Seamstress.....M. Faxon
- Annie Rose—Graduate.....L. Arnold
- Alise Marquette.....E. Dennehey
- Guardian of Time.....F. Dilger
- Genius of the World.....A. Clarke
- Meg.....E. Cannon
- Song "Little Naples, Peasant Girl".....A. Kirchner

ACT SECOND.

- Floy.....M. Riley
- Louise.....K. Joyce
- Ellen.....A. Walsh

- Humility.....H. Russell
- Angel of Prayer.....A. St. Clair
- Chorus.....from Haydn's "Creation"  
Vocal Class, Accompanied by H. Julius.
- Minstrel Boy.....Pope  
J. Kreigh.
- Rhapsodie Hongroise.....Liszt  
N. Foote.
- Tableau and Song "Ave Maria".....Owens  
Misses Foote, Devoto and Cavenor.
- Salterella.....Leybach  
Misses E. and A. Dennehey.

For Politeness, Neatness, Order, Amiability, Correct Deportment and Strict Observance of Rules, the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses A. Clarke, H. Foote, M. Riley, E. Dennehey, K. Joyce, A. St. Clair, L. Arnold, E. York, I. Reynolds, K. McNamara, L. Ritchie, A. Walsh, A. O'Connor, J. Bennett, J. Nunning, M. Faxon, F. Dilger, M. Dunbar, M. Julius, L. Johnson, M. Brady, B. Wade, M. Walsh, L. Kelly, E. Mann, A. Byrne, A. Duncan, S. Hole, C. Morris, M. Cravens, P. Gaynor, A. Dennehey, M. Spier, E. O'Neil, R. Casey, A. Heneberry, H. Julius, J. Kreigh, K. Hutchinson, M. Murray, R. Neteier, M. Dailey, B. Spencer, C. Morgan, H. Russell, M. and E. Thompson, S. Moran, M. Gaynor, E. O'Connor, B. Siler, I. Maas, S. and I. Edes, N. Tuttle, K. Casey, T. O'Brien, S. Swalley, L. Moran, N. King, E. Cannon, G. Wells, M. Hooper, L. Tighe, S. Cash, D. Cavenor, H. Hand, M. Usselman, M. Markey, A. Miller, L. Leppig, C. Morrill, C. Fawcett, J. Darcy, R. Filbeck, L. Weber, A. McCormack, M. Halligan, 100 *par excellence*. Misses L. Gustine, F. Gurney, 100.

JUNIOR DEPARTMENT.

Misses M. Ewing\*, M. Hogan\*, A. Cavenor\*, B. Wilson\*, N. Mann\*, N. Johnson\*, N. McGrath\*, M. Hoffman\*, L. Walsh\*, E. Lange\*, A. Cullen, M. Derby, M. Schultheis, A. Morgan, A. Morris, L. Merritt, L. Kinsella, A. Kirchner, I. Mann, D. Gordon, A. McGrath, M. O'Connor, I. Fisk, A. Koch, L. Hutchinson, L. Chilton, M. Redfield, L. Faulkner, J. Mitchell, J. Holladay, M. McGrath, M. Brooks.

MINIM DEPARTMENT.

Misses E. Mulligan\*, J. Smith\*, A. Ewing\*, M. Lambin\*, M. Hughes\*, R. Goldsberry\*, E. Simpson\*, M. McCormick\*, M. McFadden\*, C. Trull\*, Annie Morris\*, A. Duffield\*, E. Hughes\*, A. Schnurrer\*, L. Schnurrer\*, C. Hughes, M. Fehen, J. Duffield.

HONORABLY MENTIONED FOR IMPROVEMENT IN ENGLISH LESSONS.

GRADUATING CLASS.—Misses A. Clarke, H. Foote, M. Riley, E. Dennehey, K. Joyce, A. St. Clair, L. Arnold, E. York, I. Reynolds, K. McNamara.

1ST SR. CLASS—Misses L. Ritchie, A. Walsh, A. O'Connor, J. Bennett, J. Nunning, M. Faxon, F. Dilger, M. Dunbar, M. Julius, L. Johnson, M. Brady, B. Wade.

2D SR. CLASS—Misses M. Walsh, L. Kelly, E. Mann, A. Byrne, A. Duncan, S. Hole, K. Morris, M. Cravens, P. Gaynor, A. Dennehey, M. Spier, E. O'Neil, R. Casey, A. Heneberry, H. Julius, J. Kreigh, M. Murray, K. Hutchinson, M. Dailey, B. Spencer.

3D SR. CLASS—Misses C. Morgan, H. Russell, M. and E. Thompson, S. Moran, M. Gaynor, B. Siler, I. Maas, S. and I. Edes, N. Tuttle, K. Casey.

1ST PREP. CLASS—Misses G. Youell, L. Gustine, L. O'Brien, S. Swalley, L. Moran, N. King, E. Cannon, M. Siler, E. Edes, G. Wells, M. Hooper, L. Fawcett, L. Tighe, A. Spangler, S. Cash, D. Cavenor, D. Osborne, H. Hand.

2D PREP. CLASS—Misses D. Locke, A. Miller, L. Leppig, F. Guiney, L. Brownbridge, C. Morrill, J. Darcy, N. O'Meara, R. Filbeck, L. Weber, A. McCormick M. Halligan.

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(Of the Class of '62)

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Kansas City and Denver Express via Jacksonville, Ill., and Louisiana, Mo.....	3 10 pm	12 00 pm
Springfield and St. Louis Ex. via Main Line.	7 50 pm	9 30 am
Springfield, St. Louis and Texas Fast Ex. via Main Line.....	7 30 am	9 40 pm
Peoria Day Express.....	7 50 pm	9 30 am
Chicago and Paducah Railroad Express.....	7 50 pm	9 30 am
Streator, Wenona, Lacon and Washington Ex	3 10 pm	12 00 pm
Joliet Accommodation.....	9 20 am	4 30 pm

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Peru accommodation.....	5 00 p.m.	9 35 a.m.
Night Express.....	10 00 p.m.	6 55 a.m.

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AND PENNSYLVANIA R. R. LINE.

**CONDENSED TIME TABLE.**

**NOVEMBER, 1875.**

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side)

On arrival of trains from North and Southwest.

3 Trains with Through Cars to <b>NEW YORK.</b>	No. 2.	No. 6.	No. 4.
	Day Ex. Ex. Sund'y	Pac. Exp. Daily.	Night Ex. Ex Sa & Su
Lv. CHICAGO.....	9 00 a.m.	5 15 p.m.	10 00 p.m.
Ar. FT. WAYNE.....	2 25 p.m.	11 35 "	5 20 a.m.
" Rochester.....	1 18 a.m.	11 12 "	5 58 "
" Pittsburgh.....	2 20 "	12 15 p.m.	7 05 "
Lv. Pittsburgh.....	3 10 "	1 10 "	8 10 "
Ar. Cresson.....			
" Harrisburg.....	12 05 p.m.	11 05 "	4 13 "
" Baltimore.....	6 25 "	3 15 a.m.	7 45 "
" Washington.....	9 10 "	6 20 "	9 07 "
" Philadelphia.....	4 15 "	3 10 "	8 05 "
" New York.....	7 35 "	6 50 "	11 15 "
" New Haven.....	11 10 "	10 49 "	3 36 p.m.
" Hartford.....	12 40 a.m.	12 23 "	5 55 "
" Springfield.....	1 35 "	1 00 p.m.	7 03 "
" Providence.....	4 25 "	3 48 "	7 40 "
" Boston.....	5 50 "	4 50 "	05 "

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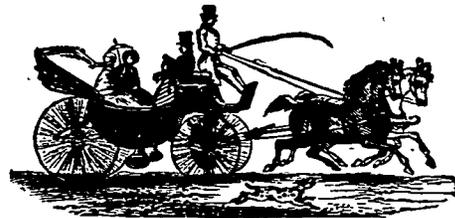
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Now, that telegraphic communication has been made between Notre Dame and my office, through the Michigan Southern Depot, I shall be prompt to have passengers in time to meet all trains.

For my attention to the patrons of Notre Dame and St. Mary's, I refer, by permission, to the Superiors of both Institutions.

P. SHICKEY.

**L. S. & M. S. Railway.**

On and after Sunday, Nov. 21, 1875, trains will leave South Bend as follows:

**GOING EAST.**

2 40 a. m., Night Express, over Main Line, arrives at Toledo 10 30; Cleveland 3 p m; Buffalo 9 15.

10 12 a m; Mail, over Main Line, arrives at Toledo, 5 35 p m; Cleveland 10 15.

11 55 a m. Special New York Express, over Air Line; arrives at Toledo 5 50; Cleveland 10 10; Buffalo 4 05 a m.

9 12 p m, Atlantic Express, over Air Line. Arrives at Toledo, 2 40; Cleveland, 7 05; Buffalo, 1 10 p m.

7 53 p m, Toledo Express, Main Line. Arrives at Toledo, 2 30 Cleveland 10 55 a m., Buffalo 7 p m.

4 40 p m, Local Freight.

**GOING WEST.**

2 40 a m, Express. Arrives at Laporte 4 15 p m, Chicago 6 30 am 5 20 a m, Pacific Express. Arrives at Laporte 5 45; Chicago 8 20 a m.

3 p m; Evening Express. Arrives at Laporte 3 55; Chicago, 6 30 5 43 p m, Special Chicago Express. Arrives at Laporte 5 45. Chicago, 8 20.

8 00 a m, Accommodation. Arrives at Laporte 9 a m, Chicago 11 30 a m.

9 10 a m, Local Freight.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

CHARLES PAINE, Gen'l Supt.

**Michigan Central Railway**

**Time Table—November 21, 1875.**

	*Mail.	*Day Express.	*Kal. Accom.	†Atlanti Express.	‡Night Express
Lv. Chicago.....	5 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	7 32 "	11 01 "	6 35 "	7 43 "	11 15 "
" Niles.....	9 02 "	12 15 p.m.	8 30 "	8 55 "	12 45 "
" Jackson.....	2 12 p.m.	4 05 "	7 00 a.m.	12 47 a.m.	4 55 "
Ar. Detroit.....	5 45 "	6 30 "	10 15 "	3 50 "	8 00 "
Lv. Detroit.....	7 00 a.m.	9 50 a.m.	4 00 p.m.	5 40 p.m.	9 50 "
" Jackson.....	10 37 "	12 30 p.m.	7 15 "	9 25 "	12 45 a.m.
" Niles.....	3 40 p.m.	4 19 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City..	5 15 "	5 45 "	7 50 "	4 05 "	5 45 "
Ar. Chicago.....	7 35 "	8 00 "	10 20 "	6 30 "	8 00 "

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Lv. South Bend—	8 15 a.m.	7 15 p.m.	\$9 06 a.m.	\$7 00 p.m.
" Notre Dame—	8 22 "	7 23 "	9 07 "	7 07 "
Ar. Niles—	9 00 "	8 00 "	9 40 "	7 40 "

**GOING SOUTH.**

Lv. Niles—	6 30 a.m.	4 20 p.m.	\$8 00 a.m.	\$5 00 p.m.
" Notre Dame—	7 07 "	4 56 "	8 32 "	5 32 "
Ar. South Bend—	7 15 "	5 05 "	8 40 "	5 40 "

\*Sunday excepted. †Daily. ‡Saturday and Sunday excepted: §Sunday only.

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