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Disce quasi semper victurus; vive quasi cras moriturus.

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The Sermon of St. Francis.

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Up soared the lark into the air,
A shaft of song, a wingèd prayer,
As if a soul released from pain,
Were flying back to Heaven again.

St. Francis heard; it was to him
An emblem of the Seraphim;
The upward motion of the fire,
The light, the heat, the heart's desire.

Around Assisi's convent gate
The birds, God's poor who cannot wait,
From moor and mere and darksome wood
Came flocking for their dole of food.

"O brother birds," St. Francis said,
"Ye come to me and ask for bread,
But not with bread alone to-day
Shall ye be fed and sent away.

"Ye shall be fed, ye happy birds,
With manna of celestial words.
Not mine, though mine they seem to be,
Not mine, though they be spoke by me.

"Oh doubly are ye bound to praise
The great Creator in your lays:
He giveth you your plumes of down,
Your crimson hoods, your cloaks of brown.

"He giveth you your wings to fly
And breathe a purer air on high,
And careth for you everywhere,
Who for yourselves so little care!"

With flutter of swift wings and songs
Together rose the feathered throngs,
And singing, scattered far apart:
Deep peace was in St. Francis' heart.

He knew not if the brotherhood
His homily had understood;
He only knew that to one ear
The meaning of his words was clear.

Plato on the Immortality of the Soul.

Socrates is resigned to die. He has prepared himself for death by the study of philosophy, and he is persuaded that after his death he will again find the good gods who have watched over him during his lifetime. But what are the motives of such a persuasion, and what the basis of such sublime hopes? These are the questions his disci-

ples asked him, and which are commented upon by Plato in a long discussion entitled *Phædo*, at which, in this article, we are now about to take a glance.

When we examine the nature of man we find it to be twofold. There is, namely, a distinction to be made between the body and the soul, between the pleasures of the senses and the pleasures of reason; and so he who would live a moral life must detach himself from bodily pleasures and seek after those of the soul by practicing virtue. And to enter into the very essence of things,—being, the quantity, justice and beauty—and to understand their natures and properties, the soul must detach herself from the body and contemplate herself. But if in this life the soul can only practice virtue and contemplate truth by freeing herself from all bodily desires, fears and passions, is it not very probable that, when she is entirely freed from all these actual hindrances, she will continue to think and to contemplate truth with a far greater intelligence and facility?

If we throw a glance upon exterior nature we find the universe subjected to two opposite actions, viz.: expansion and contraction, which continually succeed each other. Everything first unites, then separates again, and everything that has its contrary comes forth and must come forth from this contrary; thus the strongest comes forth from the weakest, the beautiful from the ugly, justice from injustice, etc. When something becomes great it must have been small before, and must have passed through the intermediate state. For if one of the two opposite actions were to prevail, all nature would soon fall into confusion. If thus, for instance, wakefulness was not to follow sleep all nature would soon be almost deprived of movement; and likewise, if life were not to follow death, all nature would finally be absorbed and end in nothingness.

To learn then, for the soul, is nothing else than to remember what she has known before she existed under her actual form. Thus equality, for instance—and what we say here about equality may be applied to all other absolute notions, such as being, justice, beauty—equality does not exist only in material objects, but it is something in itself and exists by itself outside of the objects in which it is manifested. Equality in itself is immutable, whilst the equality found in objects changes and disappears with them. But if we are to compare equality in itself with equal things, and exactly distinguish them from each other, we see that we must have had the idea of equality before we first made use of our senses to bring back to it the equal things, since the senses cannot give any absolute notions. Our soul then must have existed before her actual existence, and from the principle of the contraries we may conclude that she will also continue to live yet after death, and that consequently she is immortal. By this theory of a previous knowledge, then,

we must accept that either this knowledge is innate to the soul in her previous state or that it comes from still another previous existence, and so on *ad infinitum*. In the latter case the soul would be eternal, and for this very reason its knowledge would be innate, since it would have no beginning. It is however absurd to admit a series of existences without any first existence, and hence we must conclude that absolute ideas are innate to the soul. They lie hidden in her, like the acquired notions in memory, until they are actualized by an effort of reason.

Things are either simple or compound. Compounds alone are capable of being separated into their constituent parts. Simple substances, however, cannot be separated, and by simplicity here we understand, not a mere perfection of a complete unity, but a divine, immutable and living unity which can include a multitude of tendencies and perfections at the same time. Our body evidently is only an assemblage of parts, and can be dissolved; but our soul, which has the faculty of conceiving being, substance, absolute justice and beauty, cannot be like the body, but must be simple and one, like the immutable and eternal, which she conceives, because in these contemplations she is always by herself and she must always participate in the nature of what she thinks. Our body then belongs to material things; our soul to those that are immaterial, simple and immutable, and consequently she must be immortal.

Another proof of the immortality of the soul is, that she resists the body by commanding its passions, for only what is one and immutable imposes its laws on what is manifold and changeable. What then Plato adds concerning the migration of reasonable souls into the bodies of animals in antiquity could not be taken too much into consideration. For, although those souls that have not ruled over their passions and have committed themselves to luxury, injustice, tyranny, cruelty and the like, can never destroy nor get rid of the painful impressions which these vices have produced in them, still it is not necessary that they ought for this to enter the bodies of animals resembling them in character; on the contrary, it is not possible that a reasonable soul should become entirely sensitive, for if the soul were deprived of reason there would not be any others punishment for them, since their punishment consists in their consciousness of having committed a fault or of having merited a reproof.

The soul, moreover, cannot be compared, as the disciples objected to Socrates, to the harmony of a lyre, which disappears and is lost as soon as its body, the lyre, is broken; for 1st, the harmony of a lyre exists only after the lyre, whilst, as we have admitted, the soul already existed before assuming her bodily shape; 2d, there is in a lyre more or less harmony according as there is more or less accord in the elements which compose the harmony, and if we were in this case to compare the soul with harmony one soul would be found to be more soul than another, and our soul would be a mere relation or assemblage of parts, contrary to what we have proved her to be. Moreover, what would become of ignorance, vice and folly in the soul, if the soul be harmony? Could we consider the virtuous soul to be harmony and the vicious and corrupted one to be dissonance, since all souls are alike in their essence? Besides, our soul is a being that lives, thinks, has will, and cannot, like the harmony from the lyre, result from an assemblage of parts void of these faculties. In the lyre, for instance, the harmony obeys the elements from which it results, and the soul com-

mands the passions and affections originating from the body.

But it was again objected to Socrates that whether the soul has existed once or several times, and be something different from harmony, this does not yet prove it to be immortal, and not subject to death, after having passed successively through several bodies. Like the weaver, for instance, who, after having used many suits of cloth finally perishes before the last suit is used up. To answer this objection, Socrates considers the laws of coming into existence and of death, and for this he goes back to the primary causes, which are ideas. The ideas of the good and beautiful which are the causes of what is good and beautiful in the world exist by themselves, and whatever is good and beautiful can only be so through its participation in absolute goodness and beauty; thus, a man, for instance, cannot be said to be greater or smaller than another one because he is a head higher or lower, but because of his participation in absolute greatness or smallness. And though a man may be said to participate in absolute greatness and smallness at the same time, this is only so by accident; absolute greatness remains always greatness and can never become smallness; and in general, a contrary can never become its contrary; it remains what it is by its essence, and at the approach of its contrary it either retires or perishes. Moreover the same idea always retains the same name, and this name does not only apply to the idea itself, but also to other things, different from the idea, but which have the form of it as long as they exist. Odd, for instance, has always the same name, and the number three though different from odd itself, always implies this idea and never can admit the contrary of it. It must remain three and odd, or else it must perish. And besides, anything that implies a contrary can never admit the opposite contrary. Fire, for instance, which carries along with it the idea of heat, can never admit cold; and the number three, which implies the idea of odd, can never admit that of even, etc. What however makes our body warm is fire, and not heat; what makes the number three to be odd, is the fact of unity and not oddness, and what makes our body live, is the soul, and she always brings life wherever she is found, and will never admit the contrary of what she carries along. The soul then, is not only immortal, but also indestructible; and when death approaches man what is perishable in him, the body, will die; the soul however, which is immortal and imperishable, can never admit nor become death, and at the approach of death she retires, to enjoy eternal happiness in the company of the gods, if she has passed her life in the study of philosophy and has departed entirely pure. If, on the other hand, unfortunately she is found to have yielded to the passions and desires of the body, and to have occupied herself only with what is material, she will be shunned by all good souls and thus will wander, a prey to fearful anxiety, until necessity finally brings her to that part of the earth which she deserves.

It is thus that Socrates, guided by reason, did not fear death, and was full of hope for the life to come. N. S.

—Marshal Soult, once showing the picture he stole in Spain, stopped before one and remarked: "I value that picture very much; it saved the lives of two estimable persons." An aid-de-camp whispered in the listener's ear: "He threatened to have them both shot immediately unless they gave it up."

Robert Southwell.

It is a pleasant thing to find a poet animated with the fire of divine love as well as with the fire of poesy. With both of these Southwell was filled to an eminent degree, and he has left us proofs of it. That he possessed the fire of poesy is evident from those beautiful lyrics which are read with such delight by all lovers of the old Elizabethan poets. That his heart burned with divine love is proved by his glorious death.

Robert Southwell was born at Horsham, St. Faith's, in the County of Norfolk, about the year 1562. He was the third son of Richard Southwell, the ancestor of the present Viscount Southwell. It is related that when he was yet an infant, a gipsy or vagrant stole him from the cradle, substituting for him her own child. The theft, however, was soon discovered, and the vagrant was arrested a short distance from his father's house. In after years, when speaking of this circumstance, Southwell said: "What if I had remained with the vagrant? How abject! how destitute of the knowledge or reverence of God! In what debasement of vice, in what great peril of crimes, in what indubitable risk of a miserable death and eternal punishment I should have been!" It is pleasing to know that when, in his manhood, he entered upon his missionary career, one of his first acts was to convert to the Church the woman who had detected the theft.

When fifteen years old, Southwell was sent to Paris to be educated. His religious training was superintended by Father Thomas Darbyshire, who was one of the first persons of English parentage that joined the Society of Jesus. It was no doubt from this holy priest that he derived that ardent desire to enter the distinguished Company founded by St. Ignatius. Bishop Challoner, in his "Memoirs of Missionary Priests," says that "Southwell was for some time an *alumnus* of the English College at Douay"; but Turnbull in his memoir, prefixed to an edition of our poet's works, says that "he could not, however, have long studied there, since he went to Rome, and was received into the Society on the Vigil of St. Luke (October 17), 1578, ere he had completed his seventeenth year."

Fearing lest his great zeal and the influence of the climate of Italy, to which he was unaccustomed, might affect his health, he was sent to Tournay, in Belgium, to make his novitiate. When this was completed he was sent to Rome, where he entered upon his course of philosophy and theology. He acquitted himself there in such a brilliant manner that when his course of studies was finished he was made Prefect of the English College in that city.

In the year 1584 Southwell was ordained priest. On the 20th of February of the following year he addressed a letter to the General of the Company, in which he expressed a desire to devote his life to the cure of souls in England. In this letter he seems, says Turnbull, rather to have anticipated his future martyrdom than merely to have referred to it as a simple possibility. On the 8th of May, 1586, our poet, in company with Father Henry Garnet (who afterwards obtained the crown of martyrdom), left Rome by command of the General of the Company, and arrived in England on the 7th of July of the same year.

These two zealous missionaries arrived in England at a time when the Catholic community of the island was filled with terror. Many priests had been banished. All priests friendly to the unfortunate Queen of Scots were in danger of their lives, and it was high treason for any priest to per-

form the ordinary duties of religion. We can, then, well imagine the danger which these men incurred by landing. They escaped for some time the officers of the law, and were welcomed by Lord Vaux, of Harrowden. It chanced that shortly after this the confessor of the Countess Arundel died, and Father Southwell was appointed domestic chaplain and confessor to her ladyship. It was while in her family that he composed for the use of the Earl of Arundel (who was confined in the Tower) the "Consolation for Catholics." One of the first things which occupied his attention, however, on his arrival in England, was to cause his father to return to his religious duties. His father was a person of considerable wealth, and married a lady who, as Father More in his history says, had formerly been the instructor of Queen Elizabeth in the Latin language. Both of these circumstances made him a time-server, and though he never doubted any of the articles of his old Catholic faith, yet they caused him to absent himself from his religious duties. The poet-missionary strove to bring his parent to a practice of his religion, and in this he happily succeeded.

For six years Southwell resided with Lady Arundel, ministering to the wants of the Catholic neighbors, and following the objects of his mission with great success. It was during these years that he wrote his poems—"St. Peter's Complaint," "Mary Magdalen's Tears," "Mæoniae," and others. His career as a missionary was brought to a close in the year 1592. In that year he was most basely betrayed into the hands of his enemies. The circumstances of his betrayal are thus related by Turnbull:

"There was resident at Uxenden, near Harrow on the Hill, in Middlesex, a Catholic family of the name of Belamy, whom Southwell was in the habit of visiting and providing with religious instruction when he exchanged his ordinary close confinement for a purer atmosphere. One of the daughters, Ann, had in her early youth exhibited marks of the most vivid and unmistakable piety; but having been committed to the Gatehouse of Westminster, her faith gradually departed, and along with it her virtue. For, having formed an intrigue with the keeper of the prison, she subsequently married him, and by this step forfeited all claim which she had by law or favor upon her father. In order, therefore, to obtain some fortune, she resolved to take advantage of the Act of 27 Elizabeth, which made the harboring of a priest treason, with confiscation of the offender's goods. Accordingly she sent a messenger to Southwell, urging him to meet her on a certain day at her father's home, whither he, either in ignorance of what had happened, or under the impression that she sought his spiritual assistance, went at the appointed time. In the mean time, she apprised her husband of this, as also of the place of concealment in her father's house, and of the mode of access, and he conveyed the information to Topcliffe, an implacable persecutor and denouncer of the Catholics, who, with a band of his satellites, surrounded the premises, broke open the house, arrested his reverence, and carried him off in open day, exposed to the gaze of the populace. He was taken, in the first instance, to Topcliffe's house, where, during a few weeks, he was put to the torture ten times with such dreadful severity that Southwell, complaining of it to his judges, declared in the name of God that death would have been more preferable."

The manner in which he was tormented may be seen in full in Tanner's "*Societas Jesu Martyr*." But all the tortures that could be inflicted on man could not make him yield;

he maintained a strict silence, and his very persecutors affirmed that "he resembled a post rather than a man." Indeed as to his fortitude we have the testimony of no less a person than Cecil himself, who says: "Let antiquity boast of its Roman heroes and the patience of captives in torments; our own age is not inferior to it, nor do the minds of the English cede to the Romans. There is at present confined one Southwell, a Jesuit, who, thirteen times most cruelly tortured, cannot be induced to confess anything, not even the color of the horse whereon on a certain day he rode, lest from such indication his adversaries might conjecture in what house, or in company of what Catholics, he that day was."

Afterwards he was transferred to the gatehouse which was under the charge of the husband of the person who had delivered him up to the enemies of his faith. There he was kept in close confinement for two months and was then taken to the Tower, where he was thrown into a most filthy dungeon—so filthy that when he was taken out at the end of a month he was covered with vermin. This caused his father to petition Elizabeth that "if his son had committed anything for which by the laws he had deserved it, he might suffer death; if not, as he was a gentleman, he hoped her majesty would be pleased to order that he should be treated as such, and not be confined in that filthy hole." After this petition was sent to the Queen, the missionary was treated in a better manner, was given better quarters and books, and clothing was allowed to be given him by his father. The only books for which he asked were the Bible and the works of St. Bernard. With all who were occasionally admitted to see him during his confinement in the Tower, he conversed only on religious matters.

For three years our poet-priest was confined in the Tower. Towards the end of this time he wrote to the Lord Treasurer, Cecil, begging that he might be brought to trial. It is said that Cecil, in answer, said that "if he were in so much haste to be hanged he should have his desire." On the 18th of February, 1595, he was removed from the Tower to Newgate, where he was placed in an underground dungeon called *Limbo* from its darkness, where he remained for three days, after which he was taken for trial to Westminster. On the 21st he was placed at the bar, before the Chief Justice, to answer to the charge of treason. Father Southwell pleaded not guilty, but stated distinctly that he was a Catholic priest, and that he had returned to his own country simply to administer the Sacraments to his fellow-Catholics and to perform the usual duties of a Catholic priest. The Chief Justice and Sir Edward Coke, having addressed the jury in their usual manner, a verdict of guilty was returned. A report of this trial may be found in the "Memoirs," etc., of Bishop Challoner, and in the history of Father More.

When, on the morning of the 22d, the jailor announced to him that he was to die that very morning, the poet-priest embraced him warmly, saying: "You could not bring me more joyful tidings. I regret that I have nothing left of greater value, but accept this night-cap as an evidence of my gratitude." Nothing could ever induce the jailor to part with this night-cap, which he esteemed as a most precious relic.

He was placed on a hurdle, and drawn to Tyburn. Arriving there he wiped from his face with a neckerchief the mud which the jolting had cast upon it. Recognizing a member of the Company, he threw the neckerchief to him.

It was afterwards sent to the celebrated Acquaviva, General of the Order. Then making the Sign of the Cross, he addressed the multitude, commencing with the words of the Apostle: "Whether we live, we live unto the Lord: or whether we die, we die unto the Lord. Therefore, whether we live, or whether we die, we are the Lord's." The crowd testified their admiration of the man of God, by their silence and decorum during the delivery of his short speech, which he concluded in these words: "For I die because I am a Catholic priest, elected into the Society of Jesus in my youth; nor has any other thing, during the last three years in which I have been imprisoned, been charged against me. This death, therefore, although it may seem base and ignominious, can to no rightly-thinking person appear doubtful; but that it is beyond measure an eternal weight of glory to be wrought in us, who look not to the things which are visible, but to those which are unseen."

His speech was calmly delivered, and moved the audience to pity, notwithstanding some interruptions from certain persons in the crowd. These Southwell rebuked with mildness and firmness. The horses then started, and the car moved from under his feet. In a short while after, the poet exchanged the harp for the palm.

Thus died Robert Southwell, a Catholic priest of the Society of Jesus, leaving to us an example of a noble poet and of a holy man.

In the times of the author, the poems of Southwell were read and appreciated. They passed through many editions which is the one proof of their popularity. Dr. Hall, the Anglican bishop of Norwich, undertook to ridicule the sacred poetry of his time, and wrote, two years after our poets martyrdom:

"Parnassus is transformed to Sion-Hill
And jewry-palms her steep ascents doon fill.
Now good St. Peter weeps pure Helicon,
And both the Marys make a music-moan."

But Marston came to the rescue of our saintly poet, and struck back with the following:

"Come dance, ye stumbling satyrs, by his side.
If he list once the Sion muse deride.
Ye Granta's white nymphs come, and with you bring
Some syllabub, whilst he doth sweetly sing
'Gainst Peter's tears, and Mary's moving moan,
And like a fierce enraged bear, doth foam
At sacred sonnets."

The longest of Southwell's works, "St. Peter's Complaint," is a solemn poem in which St. Peter bewails his denial of Christ—in which the remorse and shame, the sorrow and repentance of Peter are depicted in a graphic and really poetical manner, and has justly been a favorite with all lovers of religious poetry. It has all that freshness, nature and healthfulness which belong to the writers of the reign of Elizabeth, and is, at the same time, free from that indelicacy of expression which mars the beauty of most of the writers of his age. Southwell's mind being wholly of a religious caste, and he being moreover a priest, his poems are all connected with religious subjects, but more particularly does he seem to revel in those verses in which sorrow for sin is expressed.

—An exchange asks: What are our young men doing? We can't answer for the rest of the country, but around here they are engaged mainly in trying to lead a nine-dollar existence on a seven-dollar salary.—*Norwich Bulletin*.

The Literary Endowments of the Popes.

In no succession of rulers do we behold such morality, virtue and learning as in the list of Popes who have succeeded to the Chair of St. Peter. Of the morality of the Popes we have the evidence of all history, and the confession of notable Protestant writers. Of their literary endowments permit us to say a few words.

In speaking on this subject we will pass over the great efforts of St. Hilarius, Stephen V, Nicholas V, and others, in establishing libraries at Rome. We will pass over the efforts of the learned Pope Damasus, Leo X, and others, in assembling at Rome the learned of all nations. We will pass over the efforts of all the Popes in making Rome not only the mistress of souls but also the mistress of all science and learning and art. We will speak a few words only of the literary labors of the Popes themselves. Leo the Great, when Attila and Genseric, backed by the barbarous Huns and Vandals, marched on Rome for plunder and for vengeance, overawed them by his eloquence. The one contented himself with pillage only; the other drew off altogether his troops. St. Gregory the Great, though the calamities which overspread Italy were enormous, yet devoted his leisure hours to the composition of a moral treatise on Job. This work has, and rightfully, been esteemed as one of the most valuable treatises of the Holy Fathers. He also wrote a work on the Pastoral Office, which was held in such repute on account of the intimate knowledge of human nature which it displays that it was translated into Greek. It is to be found still in the hands of our clergymen. He encouraged his Bishops in the cultivation of the liberal arts, but would not allow them to neglect in so doing the duties of their high stations. It may be said that he directed the efforts of his subjects more to the promotion of sacred literature than to profane. The same may be said of those who preceded him and those who came after him. But this does not derogate from the great honor due them. Man's first duty is to promote the cause of religion and morality, then let the lighter affairs of the world be encouraged.

Leo II was well versed in ancient literature. Benedict II was famous for his knowledge of the Scriptures. He was also an accomplished musician. John V was a learned Bishop, and John VII was noted for his eloquence. Gregory II had a thorough knowledge of the sacred writings and was famous for his graces of elocution. Gregory III has been praised for his acquaintance with the Greek and Latin languages. St. Zachary translated the dialogues of St. Gregory the Great into Greek. Hadrian I replied with much erudition to the Caroline books. Leo III, Sergius II, St. Nicholas I and Stephen VI, rose far superior to the ages in which they lived by the profoundness of their erudition and their singular eloquence. St. Gregory VII and other Popes did their utmost to open schools in all parts of Christendom for the diffusion of knowledge and the promotion of religion.

Pope Gelasius was noted for the purity of his Latin. Honorius II, Lucius II and Alexander III were conspicuous for their knowledge of the Scriptures. This is evident from their writings. Alexander at one time, before his elevation, filled the chair of Holy Scriptures in the University of Bologna. Urban VIII and Alexander VII were writers of poetry. Sylvester II was eminent as a mathematician. Gregory XIII it was who corrected the Calendar. Bene-

dict XIV was the author of many works, the best known of which is his "Treatise on Heroic Virtue."

We have but spoken slightly of the abilities of these Popes; had we the space we might have said much more. But what we have said goes to show that some Popes have been well versed in literature. Did we wish to write a list of *unlearned* Popes, we would have to follow the example of the celebrated traveller writing a chapter on the snakes of Ireland. There never was an ignorant Pope of Rome.

We have not said much of the encouragement given to letters and the arts by the Sovereign Pontiffs. In doing so it would have been necessary to commence with those Pontiffs who lived before Constantine, and follow the list to the present day. Every one of the successors of St. Peter has shown his great love for literature and the arts by opening schools, and by rewarding men of genius. When we have gone over the lives of the Popes, the history of the Church, or indeed the history of the world, we are forced to say, as we said in the beginning of this little article, that "in no succession of rulers do we behold such morality, virtue and learning as in the list of Popes who have succeeded to the Chair of St. Peter."

The Pope's Choir.

Whilst all is changing and being altered in the Eternal City, writes an Italian paper devoted to the study of music, that venerable institution the Papal Choir appears to be solid and steady, and still capable of facing more than one political storm. Two arrangements have been made regarding this institution in the last few years: the first is the suppression of Castrati, the second a brief of the Pope, which secures materially and morally the existence of the chapel. The duties of the choir consist of singing in all religious ceremonies whatever, which the Pope himself attends, and in which he himself assists or would have assisted if not indisposed. The number of Sundays, festivals, and days of ceremony is from seventy to eighty a year. Rehearsals only take place for the three "Misereres" for Holy Week, and in the very rare cases of the introduction of a new morceau composed by one of the members of the choir. In order to be admitted to the Pope's Choir candidates must not be more than thirty years of age, and of unexceptionable reputation. In default of ordination, they must prove that they are not married, and pledge themselves to remain in celibacy, to submit to the "first tonsure," and to wear always the costume of an abbé, a black vestment, with one row of buttons, a black cravat, and the priest's tricorne. As regards their artistic skill, they must submit themselves to five different examinations, in which the beauty, vigor, and volume of their voice, as well as their musical knowledge, is put to the test. A great familiarity with *canto fermo* and *canto figurato*, and some little knowledge of counterpoint, is required. Learned musicians are no longer as in past centuries demanded, the choir not seeking composers but singers. A considerable training in this last capacity is necessary in order to overcome, not the melodic, but the harmonic difficulties of the works in figured style which they have to interpret. If it is remembered that the Chapel possesses a repertory of more than five hundred vocal pieces, of which each is executed only once or twice a year, without any rehearsal, it must be seen that the executants must possess skill which no other choral society in Europe could equal. The duties

of the chapel present still other difficulties: an old custom prescribes that separate parts are not provided, but the singers, ten men, and occasionally more, all sing—the short ones in front, the tall behind—from one immense folio. The notes, it is true, are colossal; but one nevertheless must have good eyes to see them from any great distance. Not long since spectacles were only allowed to members of a certain age, and it was the rule only to admit those who had excellent sight; but now that the want of good voices is felt more and more, it has been found necessary to depart from this strictness. On each side of the music-stand there is a singer whose business it is to turn over the pages, which is not so easy as it might appear, the leaves, long and thick, being difficult to manage, and the small number of notes on each exacting a continual movement. When the singer on the right has half turned the leaf, the one at the left finishes putting it in its place.

The chapel keeps four copyists, to copy the new compositions and revive the old ones that have become the worse for wear. This is done on parchment of large folio size, nearly a yard in length, and of a corresponding width. The choir holding, and having reason to hold, that a piece of music well copied is half sung, the copying was formerly a special business, or rather a profession, in the full meaning of the term. A few details on this point will not be out of place.

Every note and every letter of the text was cut out in small, thin copper-plate, which were put, one after the other on the parchment, according to the requirements of the chant or text; then, with the aid of a brush they were colored either black, red or green, to distinguish notes and words. This done, the plate is lifted off and the note or letter found traced with a neatness and clearness truly admirable. The folios, from one of which the whole choir sings, as we have said, are arranged as follows:—on each page there are four or five lines of notes. In the *canto fermo*, which all sing in unison, the notes run on; in compositions for several voices the second voice part is under the first, and so on. Whatever may be the number of voices, they are necessarily shown in the space of the two pages.

The records of the Chapel are deposited in the papal palace at Montecavallo. The musical treasure which is preserved there is, without doubt, in spite of the loss of all works before the period of Palestrina, the most important and richest in the world. Here in an uninterrupted series follow each other the works of all the composers of the Papal Chapel as well as the collections of the first masters of the Neapolitan and Venetian Schools. The records consist of about 400 large folios, registered in a complete catalogue. Not only are the most important and rarest productions of modern church music accumulated in these records, but they contain also a rich and invaluable collection of documents pertaining to musical literature, precious sources for the history of Italian and Roman music such as no other branch of human knowledge possesses. Here are memoirs, which, under rigorous rules, the recorders (*puntatori*) have drawn up since the frightful fire, and in which are recorded all the remarkable political, and lyric, or other events concerning the Chapel. It is generally admitted that there exist as many folio volumes of these memoirs as there have passed years since 1527. What an immense treasure of information concerning the history of the Chapel and of religious music!—*Westminster Gazette*.

Art, Music and Literature.

—Prof. Longfellow has occupied his leisure hours with the collection of poetry associated with places. This compilation will make a new series in the "Little Classics" style.

—There will be thirty American exhibitors of pianos at the Centennial Exhibition, six from France, twelve from Germany, and several each from England, Sweden, and Denmark.

—An exhibition of pictures and statues illustrating the history of art from the earliest known date to the end of the eighteenth century will be opened in Cologne on the first day of July.

—Mr. Macgahan's new book, "Under the Northern Lights," is out in London. It is a record of the cruise of the Pandora to Peel's Strait in search of Sir John Franklin's papers, and has a map and illustrations.

—*Concordia* states that negotiations are pending with Signor Vianesi for the engagement of the entire orchestra of the Royal Italian Opera to visit America in the autumn to take part in the coming celebration of the centenary.

—Mr. Gye says that Covent Garden ought to be called "The Royal American-Italian Opera-House." He has three American prime donne, and two others who were born in our country of foreign parents, Albani and Thalberg.

—Mr. George H. Boughton, the artist, at present residing in London, is engaged upon a large picture illustrating a subject from the writings of Washington Irving. It is painted for an American gentleman, and will not be exhibited in England.

—The Belgian artists are in a state of great excitement. The suppression of the Brussels Exhibition for 1878 is spoken of, and its postponement to 1880. The reason assigned for this step is that the building for that purpose, now in construction in the Rue de la Regence, will not be finished for two years.

—The full notes kept by Secretary Seward through most of his political career will furnish the body of the material for an autobiographic life to be published in the fall. It will be edited by his son, F. W. Seward, who also fills up the gaps left in the autobiography and completes the story of his father's life.

—Mr. Eugene Schuyler's work on "Turkistan"—notes of his journey in the Russian provinces of Central Asia and the Khanates of Bokhara and Kokand—is again announced as "very nearly ready" in London. It will be published here by Scribner, Armstrong & Co. There will be many illustrations and three maps.

—The cable has announced the entirely successful *debut* on Tuesday evening of Miss Emma Abbott, who appeared at Covent Garden as Marie, in the "Daughter of the Regiment." This will give great satisfaction to many in the West who have marked Miss Abbott's heroic struggles for an artistic education against odds which would have overwhelmed almost any one.

—It has been resolved to apply the sum of money which was contributed for a memorial of Charles Lamb to the foundation of an annual prize to be given for the best essay written by the boys of his old school—Christ's Hospital. The prize is to consist of a silver medal bearing on the obverse a portrait of Charles Lamb, and on the reverse a wreath with a suitable inscription.

—M. Mlaczko's book on "The Two Chancellors," Gortschakoff and Bismark, will be republished in this country. The book is not a biography of either of its two heroes, but an attempt to show that the European political history of 15 years is the result of a conspiracy between the German and Russian Chancellors. The attention it has excited abroad certainly entitles it to republication here.

—A handbook of the prints and drawings in the British Museum, prepared by Mr. Louis Fagan, the assistant keeper of the department, is now in the press and will be published in the course of the next few months. The volume, which will also contain careful descriptions of remarkable possessions, such as the Bellini Sketch-Book, or the book of drawings by Durer, cannot fail to be serviceable to all

who are interested in the forms of art included under the title of prints and drawings.

—Wilson Macdonald, the sculptor, has succeeded in accomplishing what has not heretofore been attempted in the way of art—he has modelled a bust of the late Alexander T. Stewart entirely from memory, having no measurements or material to work from, and has produced a striking portrait of the face, which proves the artist to be possessed of the keenest perceptive faculties. The only exception we can take to the work, is the size of the brain, which we do not believe he possessed in so eminent a degree, but as the bust is not yet completed, we shall defer passing judgment upon the whole conception.—*American Art Journal*.

—Gen. Pleasanton's discoveries of the astounding influence of rays of sunlight on the human race and the rest of the universe are to receive permanent record in book form. A Philadelphia firm announces for early publication, "The influence of the blue ray of sunlight and of the blue color of the sky in developing animal and vegetable life, in arresting disease, and restoring health in acute and chronic disorders to human and domestic animals, as illustrated by the experiments of Gen. A. J. Pleasanton and others, between the years 1361-76."

—The death of Josef Bohm, the celebrated violinist, occurred in Vienna on the 23d of March, at the age of 81 years. He was born in Pesth in 1795, and is known as having been the instructor of Joachim, Ludwig Strauss, Miska Hauser, the two Hellensberger, and Ernst. For 40 years he remained professor at the Conservatorium, from 1819 to 1849. He was the principal performer in a quartet of stringed instruments, which he originated. He made his first appearance in Vienna in 1816, and created a great sensation, recorded in the journals of that day, by playing without notes, after the example of Paganini. This was the first time that such a feat had been witnessed in Vienna at a period far from the mnemonic *tours de force* of artists.

—The Italian newspapers announce the death of the lamented Signor Francesco Maria Plave, the author of the libretti of Verdi's operas. He was born in the isle of Murano (situated in the neighborhood of Venice, and celebrated for its glass manufactories), of a noble old family. He was a thorough Venetian, lively and stern at the same time, and to the end of his life he entertained the warmest regard and friendship for Verdi. He had been living eight years in Milan, an invalid. Signor Luigi Luizzi, the well-known composer of music for the drawing-room, died recently at Stradella, (Piedmont). His comic opera, "Trippilla," had great success; he left another, "Fra Dolcino," which is yet unpublished, and some fragments of a third, "Celeste."

—Another Centennial offering, and by far the most important which has come to our notice, is the cantata "The Landing of the Pilgrims," set to Mrs. Hemans' poem by one of our German-American composers, Otto Singer, Mr. Thomas' field-marshal at Cincinnati a year ago, and now leader of the Harmonic Society in that city. Being a disciple of the modern school, his work will be welcomed by some and condemned by others, but we believe it has that which will override all criticism,—true musical inspiration,—and is withal so concise and free from that prevailing fault of modern compositions, "vagueness," and is so practically to the point, that it cannot fail to take a strong hold on the listener. The composer has been exceedingly happy in the choice of the leading theme, which, pregnant in itself, willingly assumes whatever shape the master's hand gives it.

Books and Periodicals.

—The *Cæcilia* for May is as usual filled with interesting accounts of the progress of the Cæcilia Society. The music is the conclusion of Stehle's Mass in honor of the Sacred Heart, also an *O Salutaris* and a *Tantum Ergo*. With great pleasure we find in the advertisements of Pustet, Fisher & Bro., Benziger & Bro., that some of the best Masses can be had for a nominal price, 45 cts., with separate vocal parts for 15 cts. a sett. The old proverb "too cheap to be good" does not apply here.

—The May number of *The Musical World*, published by S. Brainard's sons, Cleveland, O., is up to the usual standard. Of the Miscellany, the article on "Melody and Harmony," the third of a series on "Music," is very instructive. The editorials are all well written, and on topics of general interest. The music of the number comprises a good selection from Julien, Verdi, Balfe, Donizetti, Strauss, and others. The subscription price for the *World* is \$1.50 per annum. The "Musical World Letters," which appear in this journal, are alone worth this sum.

—The *Catholic Record* for May is fully up to its usual standard of excellence. This number opens with a well-written and interesting paper on "The Origin of the Religious Military Orders," by Mary M. Meline, in which not only the origin, but the object, rules of government, and other interesting facts connected with the rise and progress of the "Knights Hospitallers or Knights of St. John," the "Templars, or Knights of the Temple," and the "Teutonic Order, or the Knights of St. Mary at Jerusalem," are given, with general and particular historic facts that should be more generally known but are not, and which are therefore the more interesting. We sometime ago gave in the *SCHOLASTIC* an account of the decay and fall of some of these Orders, and anyone reading the excellent description of their early religious spirit in the *Record*, in which a strange but harmonious compound of Christian and chivalric feeling was the motive power, giving a grand field for magnanimity and personal sanctification, while at the same time forming a strong military barrier against oppression and tyranny on the one hand, and a corrective of feudal despotism and injustice on the other, cannot fail to be struck by the manner in which continued prosperity, luxury, and sensuality, enervated these once formidable and noble-minded Orders. The other articles in this number of the *Record* are: II, "Crux Fidelis," poetry; III, "Before the Dawn," a very readable sketch of the story kind, from the pen of Mrs. M. M. Warde; IV, "The Republic of San Marino," from the *London Month*; V, "Memories from the Blue Mountains—Mt. St. Mary's," by Mrs. J. R. Hoskins, containing interesting reminiscences of this, one of the earliest of our Seminaries in the United States, with recollections of such men as Bishop Dubois, Most Rev. Archbishop Purcell, Bishop Bruté, Fathers Butler, Badin and Carrell, Mr. James F. Meline, and others, interestingly written up; VI, "James Bonaventura Hepburn," by C. B. Wolff; VII, "Soliloquy of Marie Antoinette before her Execution" (poetry), by Mrs. M. M. Warde; VIII, "Mrs. Badgery," a droll story of a bachelor whose single-blessedness was innovated upon, and who was nearly badgered to death by a grass widow. The Editorial Notes and notices of new publications wind up the number, as usual. The *Record* is published by Hardy & Mahony, 505 Chestnut St., Philadelphia, at \$2.50 per annum.

—A fastidious English lady, in her travels, stopping temporarily at the log cabin of a literary trapper in Oregon, and seeing the essays of Carlyle and Macaulay on the table, asked the frontiersman what he thought of those authors. "Oh!" said he, "them fellers is some pumpkins. They kin sling ink, they kin, now I tell you!"

—A writer in a contemporary says of M. Alexandre Dumas: "He is tall, stalwart, very pale and his first aspect is proud, cold, stern, and a little defiant. But he quickly thaws, and shows himself the most fascinating of *causeurs*. He is gay, cordial, vivacious and simple, full of anecdote, wit and laughter. He seems to wear his heart upon his sleeve, and to hear his conversation is like drinking champagne of a fine vintage. He talks freely about anything and everything."

—The shrewdest yet: A applied to B for a loan of \$100. B replied: "My dear A, nothing would please me better than to oblige you, and I'll do it. I haven't \$100 by me, but you make a note and I'll endorse it, and you can get the money from the bank." Grateful A proceeded at once to write a note. "Stay," said B, "make it \$200. I want \$100 myself." A did so, B endorsed the paper, the bank discounted it, and the money was divided. When the note was due B was in California, and A had to meet the payment. What he is unable to cipher out is whether he borrowed \$100 of A, or A borrowed \$100 of him.—*Ex.*

Notre Dame Scholastic.

Terms, \$1.50 Per Annum, Postpaid.

THE SCHOLASTIC ALMANAC may now be procured at the Students' Office, and at Jansen, McClurg & Co's. 117 and 119 State Street, Chicago.

Notre Dame, May 13, 1876.

The Philopatrians' Play.

On Tuesday next the "Prince of Portage Prairie" will be presented again to the public by the Philopatrian Society. As to the origin of the play we may state that in the course of the Nineteenth Century, when war was rife upon the surface of these United States, and war prices prevailed at every market for commodities, it came to pass, in the University of Notre Dame, Bro. Benoit *regnante*, that a necessity for drums arose in the Junior Department. A Society known as the St. Cecilians was formed for the purpose of operating on the drums, and drumming up recruits. Immediately on its formation, it was declared to have had a pre-existence of several thousand years more or less under the name of Philomathean, which explains how the history of the Egyptians and Hindoos goes back so far beyond the Creation. It is useful to have societies of this kind in colleges, to form a living confutation of the blasphemous presumption of such men as Voltaire. But as we said before, the St. Cecilians having drummed themselves into existence, next proceeded to drum themselves into a uniform, of Zouave form and hue. The old college was already tottering to its base, and the drumming finished it—there were great drummers in those days. When the erection of the new college had freed Washington Hall from the drowsy fetters of Morpheus—for it had been a *succedaneum* for a dormitory to the detriment of the drama, and to the circumscription of festive possibilities—but when, as we said before, the necessity of an exterior sleeping apartment no longer obtained, it became necessary to reopen Washington Hall to the frequenters of the regular and irregular drama, and who so competent to do so as the young and vigorous Society that had lately sprung into existence and at the same time into celebrity? Accordingly a drama was prepared, without regard to expense or probability, in which the main feature of the St. Cecilians, which was the Zouave drill, was embodied. Other features, such as singing, dancing, and impersonations of negro character, were introduced to meet the idiosyncrasies of the leading St. Cecilians of that day, and hence arose the "Prince of Portage Prairie." As the years have rolled on, this tissue of popular absurdities has rolled with them, gathering additional absurdity while rolling, like a snowball. The form in which you find it as played by the Philopatrians will be found amply to bear out our assertion.

General Information.

When we enter college, a certain course of study is marked out for us, which, when mastered, entitles us to a diploma. But the mere following out of this prescribed

course does not make the "ready man." Something more is required, and that something is "general information." True it is, the zealous student finds little or no time to devote to the acquisition of knowledge outside his course. nor can he gather such knowledge from any one source. Though history is a great fountain of "general information," yet there are a thousand little things which go to make up general knowledge, which must be sought from almost as many different sources. Books, good society, conversation with superior men, close observation, are some of the means placed at our disposal for acquiring this knowledge which is to complete the scholar and make the finished man.

A ready man is almost always an agreeable companion in society. Young men leave college full of Greek, Latin and mathematics, but know little or nothing of the animal and vegetable nature which surrounds them—but little of the history of the age or the day. They have a rich store of knowledge within them, but its value is lessened by their lack of information on subjects which, if known, would enable them to make a thousand times better use of their college lore.

The active politician is especially the one who reaps a golden harvest from his general information, if he has it, and who suffers in the same proportion if he has it not. The lawyer, the public speaker, and the minister of God, are the ones who appreciate to its fullest extent the power they receive from their store of general knowledge. It furnishes them with matter; they never feel at a loss for a theme; their language is harmonious, because it expresses the thoughts of an intellect refined by the immortal pages of classic writers; it is full of worth, because it comes from a mind well stored with general knowledge. Hence they are listened to with pleasure. The language that flows from the lips of men thus refined and prepared is chaste, elegant and pithy; not, like the great mass of the speeches of the day, composed of "slang" and "cant phrases," and the like, which are characteristic of an undeveloped and unrefined mind.

This want of culture and of general information is noticeable in the editorials of the times, the majority of which are not worth reading. Their motto seems to be *parvum in multo*, rather than the old and time-honored saying of "much in a little." You dip in, and get nothing but foam. What a contrast do these not form to the editorials penned by men of real worth! Much of the literature of the present time is of this foamy kind—not worth reading. What we find in a whole volume may be put into a nut-shell. All this, we hold, arises from a want of proper information on the part of the writers.

The young man, then, at college should not content himself with the mastering of those branches which his course of study requires, but he should go farther, and endeavor to store up in his mind an amount of general information,—the more, the better,—for this is something with which the mind can never be too well garnered. It is generally supposed that the student will "read up" while he is pursuing his studies,—yet how few are they who do so! Books which are calculated to furnish their minds with this important kind of knowledge are seldom the college student's companions; while Dickens', and other novels inferior to his, are found open before them—and this not only in their leisure moments, but even when a lesson in a text-book should be the object of their attention.

Travelling is another great source from which general

information flows. The great men of antiquity as well as of modern times have commended travelling as a means of filling the mind with a knowledge of the ways and customs of different peoples. By reading books we learn what experience has taught, or inquiry and experiment have demonstrated; we know the people as they were. By travelling we know the people as they are. Books give us the experience of other men. Travelling gives us our own experience.

General information, while it may seem to be of no signal service to some, is nevertheless very useful to them. No one can ever find it a burden; when acquired, it forms part of ourselves, and we use it even without a thought. It comes to our aid without an effort, and, like all knowledge, is a source of pleasure to the possessor. Thus it furnishes not only strength and readiness to the mind, but also pleasure, and that too of an innocent order. It should be the earnest endeavor, then, of every young man to fill his mind with this general information which is to be of so much service to him in after-life, according to the old Roman saying—"Let the boy learn what he will need when a man."

Personal.

- E. B. Jameson, of '71, is doing well at Peru, Ind.
- Ambrose Reid, of '73, is reading law in Erie, Pa.
- Aaron Lindsay, of '61, is thriving in Kokomo, Ind.
- J. Mackintosh, of '58, is practicing law in Oshkosh, Ill.
- Walter Crenshaw, of '71, is in business at Springfield, Ill.
- Frank McGinnis, of '67, is doing very well in St. Louis, Mo.
- Edgar Watts, of '71, is living at his old home Canyon City, Oregon.
- Thomas A. Dailey, of '74, paid us a short visit on Saturday last.
- Julius Golsen, of '75, spent several days at the College this past week.
- M. J. Moriarty, of '71, passed through on his way East, last Monday.
- J. H. Duffy, of '60, is in the drug business, Portland Avenue, Chicago, Ill.
- Mr. C. Rudow, of Kalamazoo, spent a few minutes at the College on Thursday.
- John W. Coppinger, of '69, has a rapidly increasing law practice in Alton, Ill.
- Mrs. Mayer, of Cleveland, O., was visiting her son at the College on Tuesday last.
- Mr. G. L. Elliott, Ag't of the M. C. R.R., South Bend, favored us with a visit on Thursday.
- Andrew Juif, of '68, is in the flour and lime business at Conner's Creek, near Detroit, Mich.
- Rev. President Colovin and Rev. J. A. O'Connell spent last Wednesday in Chicago on business.
- M. T. Corby, of '65, was elected one of the Directors of the Chicago Catholic Union Library Association.
- Paul Broder, one of our old professors, is now a prominent lawyer in Beloit, Wis., where he has lately purchased a magnificent residence. What does he want a residence for?
- It is hoped that every one of the old students will report himself to the Editor of the SCHOLASTIC when arriving during Commencement week and give him all the news concerning the "old boys" possible.
- Henry A. Barlow, of '68, will be married on the 18th at Dayton O., to Miss Carrie Ohmer, sister of Edw. G. Ohmer of '73. On the same day the bride's parents will celebrate

their silver wedding. We wish all the parties every happiness.

—John D. McCormick, of '74, who was elected poet of the Associated Alumni at the last meeting, writes to us from his home at Lancaster, Ohio, that he will be here on Commencement Day. We have not yet heard from the orator, John M. Gearin, of '70.

—On the 25th of April last, John P. Rogers, of '67, was married to Miss Sarah Coyle, of Allegheny City. Mr. Rogers is a son of Commodore Rogers and is one of the most talented and rising young members of the Pittsburgh bar. The happy couple left for the East at noon for an extended bridal tour. We extend our heartiest congratulations to the happy pair and wish them a centenary of unalloyed happiness in this mundane sphere.

—As we go to the press we learn by a Western associated press despatch that Rev. Adrian Louis Rosecrans, of '65, died of apoplexy in New York, May 10th. Father Rosecrans was a young and promising member of the Congregation of St. Paul the Apostle. He was a son of Maj.-Gen. W. F. Rosecrans and a nephew of the learned and accomplished Bishop of Columbus. May he rest in peace.

Local Items.

- The apple trees are all in bloom.
- Boating is much enjoyed by the boys.
- The music during Commencement-week ought to be good.
- Preparations for Commencement-week are now in order.
- The regular monthly Conference was held on Wednesday last.
- Mr. Bonney will soon be out to photograph all who may desire it.
- The second of the triple competitions will take place his next week.
- The annual reunion of the Alumni will take place on the 20th of June.
- The crews are beginning to practice for the race in Commencement-week.
- The Annual Catalogue will not be issued this year until about the middle of July.
- Jacobo recommends the erection on the Star of the East grounds of a grand stand for visitors.
- Baseball is very uncertain. At least so thought those who witnessed the game on Wednesday last.
- The Boat-Club banquet had to be postponed until next Wednesday. It is to take place at Mr. Chearhart's.
- All Entertainments for Commencement-week should be so arranged that it will not be found necessary to strike anything from the programme.
- Anna Dickenson is not a success as an actress in her play of "Anne Boleyn." Instead of playing the Boleyn in her play she played the Dickens' in it.
- It is forbidden to trespass on the grounds of the Professed House. Those young gentlemen who were treading on flower-beds there last Monday should beware.
- Two artists have been engaged, and are now assisting Sig. Gregori in the decorations of the new Church. We hope to have the scaffolding taken down by the 20th of June.
- At the unanimous request of the students, many of whom are desirous of attending the Centennial Exposition, the President of the University has decided to have the Commencement exercises this year held on the 20th and 21st of June.
- The lakes seem to allure the lovers of fishing as much as ever. Last Wednesday the fishing brigade, starting from the neighborhood of the Music Hall, presented a fair appearance. In the course of a couple of hours quite a large string of fish was taken.
- Some members of the classes of '65, '69, '72, '73, and '74 have spoken about having reunions at the Dwight House,

South Bend, on the Wednesday of Commencement-week. However, we believe that the graduates have done nothing so far in the matter, unless perhaps those of '75.

—The first nine of the International B. B. Club consists of A. Betcher, c.; J. Connolly, p.; R. White, s. s.; C. Robertson, 1 b.; J. Sugg, 2 b.; J. Quinn, 3 b.; E. Atfield, 1 f.; D. Burns, c. s.; F. Maas, r. f.; and W. Murdock, r. s. s. The club will compete for the local championship.

—The singing of the Minims at the May devotions in church has proved very satisfactory so far. We hope they will continue to apply themselves and cultivate of their musical talent. They have the best of opportunities for doing so, and if in time they do not become accomplished sicians the fault will rest entirely with themselves.

—The excellence of most of the first of the series of triple competitions has given great satisfaction to the professors. They are evidence of the work done by the students during the session. The student is reflected in his work; nothing tells more quickly and truthfully his praise, worth and standing; to discover which a slight glance at the competitions will be sufficient.

—The 23d regular meeting of the Columbian Literary and Debating Club was held May 6th. The following delivered declamations: Messrs. T. C. Logan, "The Raven"; J. F. Campbell, "The O'Kavanaugh"; W. P. Breen, "Three Days in the Life of Columbus"; A. J. Hertzog, "The Village Schoolmaster"; and J. H. Cooney, "Fontenoy." Mr. Cooney read a criticism reviewing the proceedings of the previous meeting.

—We have received a complete score of a game of baseball played between the Internationals and the second nine of the Star of the East. We do not publish it because, 1st, the reporter did not sign his name; 2dly, because the reporter would leave us to imagine that the game was with the first nine of the Star of the East; and 3dly, because the score was purposely made incorrect. A few more reports made out like this, and we will refuse to take any notice of games played here.

—A number of persons from Notre Dame went to South Bend, on Monday night last, to see Edwin Booth's rendition of "Hamlet." On the afternoon of that day Mr. and Mrs. Booth visited Notre Dame, and were highly pleased with what they saw. Want of time prevented their remaining long; so that they were unable to view the different localities in the large tract known as Notre Dame. It is now some fourteen years since Mrs. Booth was here, and her visit was a special pleasure to her.

—The 33d regular meeting of the St. Cecilia Philomathean Association was held May 8th. Those worthy of mention for declamations were: A. K. Schmidt, E. Arnold, J. French, E. Riopelle, P. M. Tumble, A. Burger and C. Clarke. The reports of the censors and monitors were read and adopted. Interesting remarks were made concerning the Moot Court and a Tableau Exhibition to be given in Phelan Hall. After a brief criticism by the President on the words mispronounced during public reading, the meeting adjourned.

—It is to be hoped that this year every member of the Associated Alumni may have it in his power to attend the reunion during Commencement-week. Heretofore the time allotted to the Alumni has been one half day only, but this was because of the comparatively few members that were present. If, however, all would make it a point to take part in the reunion this year, when action will be taken on the revised Constitution, we have every reason to hope that more time will in future years be given to them, and that their meetings will be the occasion of much pleasure. We trust, then, that the Alumni will be here in full force.

—The Curator of the Museum has lately received a handsome addition to the Cabinet of Mineralogy. Among other specimens there are several large geodes some lined with chalcedony, others with pellucid crystals of quartz. There are also several clusters of quartz, crystal, pellucid and smoky, many single crystals, some of which are doubly terminated, a number of large and beautiful specimens of amazon stone, silicified wood, wavellite, perovskite, tellurium ore, calcite, agate, amethyst, ferruginous quartz, etc. A number of specimens have also been received for the

Cabinet of Zoölogy from Otto von Tesmar, taxidermist, Chicago Ill. More are expected in a few days.

—The *Advocate* states that the religious preferences of the Senior Class at Harvard this year are as follows: 17 Christians, 28 Buddhists, 9 Methodists, 12 Pantheists, 19 Atheists, 3 Chaplainists (whatever that may mean), 6 Neopagans, 54 undecided. From the above statistics it would seem that Harvard must be a queer place. But why they consider Methodism to be outside of the Christian pale is a mystery to us. What's the matter now? But perhaps the papers are only poking fun at the Harvard folk. We sincerely hope the latter may be the case. If there be any truth in the foregoing statistics would it not be a good idea for the Foreign Missionary Society to withdraw some of its missionaries sent to convert the heathens abroad and turn them in to enlighten the Harvard people? Only 17 Christians out of a class of 148! That looks bad.

—On the 10th inst. the first game of the series for the local championship between the Star of the East and the Juanita Baseball Clubs was played. It was highly interesting at times to all, judging from the number of students of the various departments congregated around the grounds. There was very poor play during the 6th inning by both Clubs. In the 3d and 5th innings the Star of the East played very wildly, and in the 2d and 6th the Juanitas had no cause to boast of good play. The following is the score by innings:

	1	2	3	4	5	6	7	8	9	
Juanita.....	0	0	6	1	6	5	0	2	0	—20
Star of the East.....	2	6	0	0	0	4	1	0	2	—15

Umpire, W. Dechant; Scorer, W. Byrnes; time of game, 3.10.

—Spring-fever has not yet set in among our young musicians, and as Examination-day draws nearer the exciting thought of having to play in public, some of them for the first time, keeps their fingers active. We hope the pianists will eclipse their companions of the less stately instruments; however, all must remember that only when they have mastered their pieces thoroughly will they be able to play with any degree of confidence and give pleasure to their hearers. A number of the young violinists are ambitious to rival the Orchestra, and have selected overtures for the Examination. Among these are W. Byrnes with *Der Freyschutz*, Weber; J. Dryfoos, *Cenerentola*, Rossini; F. Hoffman, *Poet and Peasant*, Suppé; E. S. White, *Die schoene Galatte*, Suppé. Others have chosen Fantasias: Jos. P. McHugh, one from *Traviata*; A. Burger, *De Beriot's* 11th air; M. Kauffman, *Wenn ich am Fenster steh*; A. Schmidt, "Alpine Horn"; R. Maas, "How can I leave thee?" F. Keller, *Von meinen Berglein muss ich scheiden*.

—Among all the altars around Notre Dame, and they are many, perhaps there is not one to rival that which was seen for the first time last Sunday at St. Joseph's Novitiate. For a long time the little chapel there, otherwise beautiful, was badly in need of a suitable altar, but the want is now well supplied. The style of the altar is purely Gothic, and consists of three pointed arches. In the centre arch there is a beautiful oil-painting of our Blessed Redeemer, surrounded by a number of finely carved figures. In the one on the Epistle side is a beautifully carved representation of all the sacred vessels used at Mass; while that on the Gospel side is graced with the representation of a "Heart," from which blood flows down upon a cross, upon which is a pelican feeding its young with its own blood, emblematic of our Divine Lord, and of His Holy Church. All of these arches are beautifully painted. What most attracts the attention of the spectator is the tabernacle, which is artistically ornamented with a variety of carved figures, presenting a charming piece of workmanship. The altar is a real beauty and will ever be a credit to the Novitiate Chapel, which it now graces. Most of the work was done by the Novices themselves.

—The annual report of the President of the Lake Shore and Michigan Southern Railroad Company, dated May 3, is before us, signed by Cornelius Vanderbilt. This is one of the most important roads leading out of Chicago. It is over one thousand miles long, including its branches. It

is in a thorough condition of repair, and equipped fully in every way for even more business than it has to do. The capital stock is \$50,000,000, and the bonded debt \$36,250,000. The gross earnings of the year were \$14,434,199, the net earnings, \$3,902,698. The showing for last year was better than this. The decrease was mainly in freight, and was partly due to decrease in the volume of business, but chiefly to reduction in the rates charged. Going back to ante-war times, and the exhibit for reduction is still better. The average rate per ton per mile in 1860 was 2.292, gold; the average in 1875 was 1.011, currency, or a reduction of 56 per cent., or more than one-half. Taxes, on the other hand, have risen 400 per cent., in the meanwhile. The enormous increase in the amount of business transacted enabled the management to make the reduction noted. Take the roads of the country generally, and they find it for their interest to encourage the development of business by adopting a falling scale of charges. The law of self-interest has done vastly more in that line than legislation has done or can be expected to do.

The following works were recently placed on the shelves of the Lemonnier Circulating Library: Bayard Taylor's Prose Works, 10 vols.; At Home and Abroad; Views Afoot, or Europe seen with a Knapsack; At Home and Abroad, Second Series; Eldorado, or Adventures in the Path of Empire; A Journey to Central Africa; A Visit to India, China and Japan in 1853; The Lands of the Saracen; Northern Travel; Travels in Greece and Russia; Hannah Thurston, A Story of American Life; Beckman's History of Inventions, 2 vols.; Haven's History of Ancient and Modern Philosophy; Indian Battles; Child's Book of Nature, 3 vols.; General Biographical Dictionary; Grote's History of Greece, 3 vols.; Hallam's Constitutional History of England, 3 vols.; Hallam's Europe in the Middle Ages, 3 vols.; Hallam's Introduction to the Literature of Europe, 3 vols.; White's Massacre of St. Bartholomew; Julian's Home, Farrar; The Perfect Lay-Brother; Flaminia, and Other Stories; Perico, and Other Stories; Robert, or the Influence of a Good Mother; Robinson Crusoe; Paul and Virginia; Parts 1st and 2d of the *American Catholic Quarterly Review*; Bear and Forbear, Lightning Express, Brake up, On Time, Switch off, Cross and Crescent, Up the Baltic, Young Lieutenant, The Soldier Boy, The Yankee Middy, Fighting Joe, Brave Old Salt, Oliver Optic; Arthur Brown, The Young Deliverers, Child of the Island Glen, Cruise of the Cascoe; Kellogg; Paul the Pedler, Alger; The Gunboat Series, Frank, the Young Naturalist, Frank on a Gunboat, Frank in the Woods, Frank on the Prairie, Frank Before Vicksburg, Frank on the Lower Mississippi, Castlemon; The Poems of Ossian; Catholics and the School Question.

On the evening of the 7th, Prof. T. E. Howard delivered an excellent Lecture in Phelan Hall, on the "Nebular Hypothesis," which was listened to by a large and delighted audience. He began by distinguishing hypothesis from theory, and showing the relation of each to fact. Theory was defined to be such an arrangement of known facts as to form a reasonable system, so that all the facts should appear in their due relations as to cause and effect. A hypothesis is a conjecture to account for otherwise inexplicable facts. If subsequent discoveries confirm the truth of the conjecture the hypothesis grows into an established theory, if not it falls to the ground. Instances were given illustrating these statements. The subject of the Lecture was then taken up. According to the Nebular Hypothesis the original condition of the universe was that of a vast and irregular mass of gaseous matter in a highly heated state. That the earth was formerly more heated than at present was shown by a reference to the strata and to the igneous rocks on its surface; that its central part is even now very hot appeared from the growing warmth as we descend, and from volcanic action. That the moon was formerly subject to extraordinary heat was evident from its telescopic appearance. The sun even now exhibits on an enormous scale the presence of the force of heat. The spectroscope shows that comets are chiefly masses of gas, probably in a highly heated state. The spectroscope also shows that the outer envelope of the sun is also heated gas. This too is the case with the stars. More than all, true nebulae have been discovered by the spectroscope, many of those cloud-like appearances which it was formerly thought the tele-

scope would yet revolve into clusters of stars having been shown to be masses of burning gas. The lecturer then went on to enumerate some of the phenomena of the universe, especially of the solar system, which could be readily accounted for by the nebular hypothesis. Among the same were the globular form of the earth and of the other heavenly bodies, the uniform eastern motion of the sun, planets and satellites, the large masses of the outer planets, the system of the asteroids, of Saturn's rings, and of the meteoric rings. The probable mode of the formation of the solar system, on this hypothesis, was then sketched. The Lecture concluded with a reference to the beauty and simplicity of the nebular hypothesis in particular, and the order and harmony of creation in general.

The programme of the Exhibition to be given on Tuesday evening, May 16th, at seven o'clock, is as follows:

PART FIRST.

Overture, "Italiana in Algeria," Rossini. University Band
Duett. Messrs. Riopelle and Robinson
Address. M. Halley
Prologue. W. Irvine
Valse, "Rock River," D. S. McCosh. University Band

PART SECOND.

THE TALISMAN.

A Drama in One Act.

Prince Florimond. M. Halley
Baron St. Vallery (tutor to Florimond). W. Irvine
Beauchateau. J. Fox
Clarifort. young Courtiers { W. Taulby
Montclair. { C. Roos
André (an Under-Gardener). D. Nelson
The Spirit of the Wood. C. Faxon
Declamation, "Sheridan's Ride". M. Halley

PART THIRD.

Music, *A Day in Vienna*. University Orchestra

THE PRINCE OF PORTAGE PRAIRIE,

OR THE BURNING OF BERTRAND.

A Grand Spectacular Drama, Written Expressly for an Entirely Different Occasion by a Member of the Faculty.

The Prince (Down on his luck). W. Irvine
Alexander (one of the B'hoys). M. Halley
Duke of Goshen (on the Treasury Thieves). C. Hagan
Marquis of South Bend (who never drinks). F. Hoffman
The Barber of Mishawaka (on the Fence). N. Vanamee
Burgomaster of Edwardsburg. C. Walsh
Necromancer of Niles (Old Mice). F. X. Goldsberry
Hermit of the Valley (an Old Foggy). D. Nelson
Water Spirit (not Spirits of Nitre). C. Peltier
The Original Arkansas Traveller. W. J. Connolly
Daniel Boone Pompey (a musical cuss). W. Davis
Dr. Pangloss (an ancient Pedagogue). W. T. Turnbull
A Butler (to the Prince), much reduced. H. Henkel
1st Servant " " " S. Goldsberry
2d " " " C. Campau
3d " " " C. Roos
4th " " " C. Faxon
Bugler (who blows his own horn). J. Mosal
Spies C. Pleins and J. L. Nelson
Captain (who is up to snooks). Cincinnati Jr
Old Man (the last of the Bertranders). W. Taulby
Capt. Jack (materialized). J. English
Corporal of Zouaves. Gustine
Commodore of Steam Propeller. J. Perea
A Herald. J. Reynolds
Zouaves, Indians, Dancers, Drummers *ad libitum*.

Epilogue. M. Halley
Closing Remarks
"Lythe Gray's Quickstep," J. A. Mays. University Band

Roll of Honor.

SENIOR DEPARTMENT.

J. Brown, V. Baca, W. Ball, W. Breen, D. Byrnes, F. Bearss, F. Brady, J. Campbell, P. Cooney, F. Claffey, J. Connolly, R. Calkins, J. Cooney, H. Cassidy, T. Carroll, J. Coleman, F. De-

voto, H. Dehner, I. Dryfoos, W. Dechant, J. Dempsey, J. Ewing, L. Evers, B. Euans, P. Flanigan, E. Graves, T. Gallagher, J. Gillen, J. Gross, A. Hertzog, J. Herrmann, F. Keller, P. Kennedy, J. Kreutzer, W. Kelly, J. Krost, E. Monohan, Peter Mattimore, Patrick Mattimore, H. Maguire, N. Mooney, R. Maas, S. Miller, J. Miller, P. McCawley, G. McNulty, L. McCollum, R. McGrath, J. McHugh, J. McEniry, P. McCullough, M. McCue, S. McDonnell, P. Neill, J. Neidhart, H. O'Brien, J. O'Rourke, Carl Otto, J. Obert, J. Perea, T. Peifer, W. Pollard, L. Proudhomme, J. Proudhomme, T. Quinn, W. Smith, C. Saylor, G. Saylor, G. Sullivan, F. Schlink, F. Vandervannet, R. White, J. Caren.

JUNIOR DEPARTMENT.

T. Byrnes, A. Bergck, J. Cavanaugh, W. Dodge, G. Donnelly, J. Davis, E. Davenport, J. English, J. Foley, J. French, J. Fox, F. Flanagan, W. Hansard, C. Hagan, P. Hagan, W. Hake, F. Hoffman, J. Healey, W. A. Hamilton, M. Halley, E. B. Hall, H. Faxon, C. Faxon, J. P. Kinney, J. Knight, R. P. Mayer, M. McAuliffe, G. Nester, D. Nelson, C. Orsinger, P. Phelan, J. Reynolds, A. E. Ryan, K. Scanlan, H. B. Scott, G. Sugg, W. Taulby, W. Turnbull.

NOTE.—By mistake of the Secretary of the Faculty the name of Master C. Faxon was omitted from the Junior Roll of Honor last week.

MINIM DEPARTMENT.

J. O. Stanton, J. Davis, G. W. Rhodius, G. Lowrey, R. Pleins, J. A. Bushey, M. Gustine, P. Heron, A. Buerger, O. W. Lindberg, H. Hake, F. A. Campau, J. Duffield, F. Carlin, P. Haney, J. Seeger, W. Coolbaugh, S. Bushey, E. Oatman, W. Van Pelt, C. Bushey.

Class Honors.

FOR THE WEEK ENDING THURSDAY, MAY 11, 1876.

SENIORS.—H. Maguire, L. Evers, J. P. Quinn, D. Byrnes, S. Miller, J. Miller, J. Perea, C. W. Robertson, F. J. Maas, S. P. McDonnell, W. McGorrick, F. Belford, J. D. Kelly.

JUNIORS.—J. Carrer, P. Schnurrer, C. Campau, J. Healy, W. Taulby, A. Hatt, P. M. Tamble, W. Dodge, C. Orsinger, M. McAuliffe, J. Kinney, J. P. Byrne, J. French, C. Faxon, J. English, A. Burger, W. Roelle, A. Hamilton, H. Henkel, F. Phelan.

MINIM DEPARTMENT.

F. Carlin, J. Bushey, G. W. Lowrey, R. Pleins, G. Rhodius, P. Nelson, J. O. Stanton, H. Hake, M. Gustine, P. Heron, A. Buerger, O. W. Lindberg, T. F. McGrath, J. A. Duffield, F. A. Campau, Lee J. Frazee.

Saint Mary's Academy.

—On the 3rd inst. the faculty and pupils had the pleasure of listening to Rev. Father Walsh, C. S. C., deliver his able and highly interesting lecture on "The Temporal Power of the Popes." The unflagging attention of his hearers gave evidence of their high appreciation of the subject and the able manner in which it was treated.... The Juniors and Minims are in lively competition as to which department shall belong the premium for the beauty and neatness of the flower-gardens entrusted to their respective charge. Visitors to the Academy are charmed by the active zeal of these young florists in using their garden implements, and though the roses have not yet bloomed on the cheeks of the young gardeners.... The return of the Superiors from Europe is now so near at hand that the preparations for their reception are already planned.... Speaking, again, of garden, she beautiful parterre just south of the Music-Hall is under the special care of Miss Clara Fawcett, who certainly deserves much praise for the neatness and beauty of the same.

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. Bennet, J. Nunning, M. Faxon, M. Dunbar, M. Julius, F. Dilger, L. Johnson, M. Walsh, A. Duncan, S. Hole, M. Cravens, P. Gaynor, A. Dennehey, M. Spier, E. O'Neil, R. Casey, A. Henneberry, K. Hutchinson, R. Neteler, B. Spencer, Genevieve Welch, H. Russell, M. Thompson, E. Thompson, S. Moran, M. Gaynor, E. O'Connor, I. Maas, N. Tuttle, G. Youell, S. Swalley, M. Siler, G. Wells, M. Hooper, L. Fawcett, L. Tighe, S. Cash, D. Cavenor, H. Hand, M. Usselman, M. Markey, L. Schwass, A. Miller, L. Leppig, C. Morrill, C. Fawcett, J. Darcy, R. Filbeck, L. Weber, A. McCormack, M. Halligan, 100 *par excellence*. Misses M. Brady, E. Mann, A. Byrne, C. Morgan, S. Edes, I. Edes, K. Casey, D. Osborne, F. Gurney, N. O'Meara, 100.

JUNIOR DEPARTMENT.

Misses M. Hogan*, A. Morgan*, L. Hutchinson*, A. Kirchner*, M. Hoffman*, E. White*, L. Walsh*, N. Mann, D. Gordon, A. Cavenor, N. Johnson, M. Redfield, L. Merritt, H. Dryfoos, A. McGrath, M. Schultheis, M. McGrath, B. Wilson, L. Faulkner, J. Holladay, I. Fisk, J. Mitchell, J. Kingsbury, M. Mulligan, M. Derby, A. Harris, M. O'Connor, L. Chilton, A. Koch, L. Kinsella, A. Cullen, E. Lange, N. McGrath, A. Peak.

MINIM DEPARTMENT.

Misses A. Ewing*, E. Mulligan, C. Hughes*, M. Hughes*, E. Simpson*, F. Fitz*, J. Smith*, M. Feehan*, R. Goldsberry*, J. Duffield*, M. McFadden*, A. Duffield*, E. Hughes*, A. and L. Schnurrer*.

HONORABLY MENTIONED FOR IMPROVEMENT IN ENGLISH LESSONS.

GRAD. 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.

2d SR. CLASS—Misses M. Walsh, L. Kelly, E. Mann, A. Byrne, A. Duncan, S. Hole, M. Cravens, P. Gaynor, A. Dennehey, M. Spier, E. O'Neil, A. Heneberry, H. Julius, K. Hutchinson, R. Neteler, M. Dailey, B. Spencer, G. Welch.

3d SR. CLASS—Misses C. Morgan, H. Russell, S. Moran, M. Gaynor, B. Siler, I. Maas, I. Edes, N. Tuttle.

1st PREP. CLASS—Misses G. Youell, S. Swalley, N. King, E. Cannon, G. Wells, M. Hooper, L. Fawcett, S. Cash, D. Cavenor, H. Hand.

2d PREP. CLASS—Misses M. Usselman, M. Markey, L. Schwass, A. Miller, L. Leppig, F. Gurney, C. Morrill, C. Fawcett, J. Darcy, N. O'Meara, R. Filbeck, L. Weber, A. McCormack, M. Halligan.

HONORABLY MENTIONED IN THE JUNIOR DEPARTMENT.

2d SR.—Misses I. Fisk, A. Harris, and M. O'Connor.

2d PREP.—Misses M. Hogan, L. Walsh, L. Hutchinson, A. Koch, M. Derby, N. Mann, M. Redfield, A. Ewing, M. Hoffman, E. Wight.

JR. PREP.—Misses A. Kirchner, A. Morgan, L. Merritt, D. Gordon, J. Mitchell, A. McGrath, M. McGrath, C. Hughes.

HONORABLY MENTIONED IN VOCAL MUSIC.

1st CLASS—Misses Foote, O'Connor, Spencer, Henrotin. 2d Div.—Misses D. Cavenor and Riley.

2d CLASS—Misses M. Gaynor and Arnold. 2d Div.—Misses A. Dennehey, Cannon, Byrnes, Morgan and E. Dennehey.

3d CLASS—Misses Kirchner, Bennett, S. Edes, M. Walsh, N. King, I. Edes, A. Walsh, Cash, E. Edes, Mitchell, Gordon and A. Cavenor. 2d Div.—Misses Dilger, Johnson, H. Julius, Wade, O'Meara, Casey, Holladay, M. and E. Thompson.

THOMAS B. CLIFFORD.

(Of the Class of '62)

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	Arrive.	Leave.
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
J. C. McMULLIN, Gen. Supt.	J. CHARLTON, Gen. Pass. Agt.	

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Two express trains leave Chicago daily from depot, corner Van Buren and Sherman streets, as follows:

	Leave.	Arrive.
Omaha, Leavenworth and Atchison Express.....	10 00 a.m.	4 00 p.m.
Peru accommodation.....	5 00 p.m.	9 35 a.m.
Night Express.....	10 00 p.m.	6 55 a.m.
A. M. SMITH,	H. RIDDLE,	
Gen'l Pass. Agent.	General Superintendent.	

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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 NEW YORK.	No. 2. Day Ex. Ex. Sund'y	No. 6. Pac. Exp. Daily.	No. 4. 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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NOTRE DAME AND ST. MARY'S 'BUS LINE!

Whilst I return my thanks to the patrons of Notre Dame and St. Mary's, I beg leave to inform the public that I have, at the urgent request of many of my patrons, purchased SEVERAL NEW CARRIAGES and BUGGIES, and moved into the LIVERY STABLES

Attached to the National Hotel, and Adjacent to the Lake Shore and Michigan Southern Depot.

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, April 16, 1876, trains will leave South Bend as follows:

GOING EAST.

2 40 a. m., Night Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 40 p. m.; Buffalo 9 05.

10 36 a. m., Mail, over Main Line, arrives at Toledo, 5 35 p. m.; Cleveland 10 10.

12 27 p. m., Special New York Express, over Air Line; arrives at Toledo 5 50; Cleveland 10 10; Buffalo 4 00 a. m.

9 11 p. m., Atlantic Express, over Air Line. Arrives at Toledo, 2 40; Cleveland, 7 00; Buffalo, 1 05 p. m.

11 25 p. m., Fast Mail, Main Line. Arrives at Toledo, 3 50 a. m.; Cleveland 7 10 a. m., Buffalo 12 45 p. m.

7 00 p. m., Local Freight.

GOING WEST.

2 41 a. m., Express. Arrives at Laporte 3 35 p. m., Chicago 6 a. m.

5 06 a. m., Pacific Express. Arrives at Laporte 6; Chicago 8 20 a. m.

4 54 p. m., Special Chicago Express. Arrives at Laporte 5 50; Chicago, 8 20

8 01 a. m., Accommodation. Arrives at Laporte 9 01 a. m.; Chicago 11 30 a. m.

3 38 a. m., Fast Mail. Arrives at Laporte 4 28 a. m.; Chicago, 6 55 a. m.

8 55 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.	†Atlantic 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 00 "	6 30 "	7 40 "	11 15 "
" Niles.....	9 03 "	12 09 p.m.	8 20 "	8 55 "	12 35 "
" Jackson.....	2 08 p.m.	3 55 "	Express.	12 40 a.m.	4 52 "
Ar. Detroit.....	5 45 "	6 25 "	10 15 "	3 30 "	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	10 05 a.m.	4 00 p.m.	5 40 p.m.	9 50 p.m.
" Jackson.....	10 40 "	12 32 p.m.	7 15 "	9 25 "	12 42 a.m.
" Niles.....	3 45 p.m.	4 23 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City.....	5 10 "	5 35 "	7 50 "	4 05 "	5 50 "
Ar. Chicago.....	7 30 "	8 00 "	10 20 "	6 30 "	8 00 "

Niles and South Bend Division.

GOING NORTH.

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.

G. L. ELLIOTT, Agent, South Bend, Wm. B. STRONG, Gen'l Sup't, Chicago.

HENRY C. WENTWORTH, G. P. & T. A., Chicago.

B. CELESTINE, Ticket Agt., Notre Dame.

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