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Disce quasi semper victurus; vive quasi cras moriturus.

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[From the "Ave Maria"]
To Saint Mary Magdalen.

O dear Saint Mary Magdalen,
Would I could love my God like you !
With such a burning, contrite heart,
And a love so tender, deep, and true !
Would I could kneel at Jesus' feet,
And bathe them with my blinding tears,
Till from my soul were washed away
The stains of all these sinful years !

He pardoned you because He knew
Your heart was loyal, strong and brave ;
You went to Him with a single bound
Out of your dead Past's dismal grave !
You knelt, a sinner, at His feet,—
Despised by earth, shut out from Heaven ;
You rose, a saint—a penitent,
Beloved by Jesus and forgiven !

Then, pray for me, dear Magdalen !
That He who loved and pitied you,
May, through your intercession, deign
To pity and forgive me too.
O let me kneel at His dear feet, —
And plead for me as you pleaded when
Of old you sought Him ! He will still
Listen to you as He listened then.

ELIZA M. V. BULGER.

Lactantius on the Persecutors of the Church.

If justice and the chastisement of sin is no less an attribute of God than mercy, how many there are who have much reason to fear, and this the more when they glance over the records of the past and see with what vengeance God has visited those who have afflicted His servants. We find throughout everyone of His all-seeing actions that He is ever mindful and ever jealous, not of His own actions and honor alone, but even of His least servant. Then may His servants on earth who put their trust in Him hope for a safe protector. But God's solicitude will increase in proportion to the sacrifices His servants make to Him and the closer they are connected to Him who is justice itself, and who will repay everyone according to his observance of His law. Is not this clearly proved when He says: "Touch not My holy one and lay not hands upon My anointed?" We find in the Scripture that God at all times and places punished those most severely who trespassed on His inheritance. It is not necessary to refer to the many examples which are given us in the New and Old Testaments. Let us dwell for a few moments on this subject with that most eloquent of historians, Lactantius. This truth is proved by him in his work on "The End of the Persecut-

ors of the Church." In it he shows what jealous care God takes to punish those who oppose His holy ordinances and persecute His Saints, as did the Emperors of Rome, who strove in their blindness to overcome the Church which was founded upon the rock of Peter.

As the Roman Emperors acted towards the infant Church, so also do the monarchs of our day. They lift themselves up in their pride and are blind to their own destruction. They act as persons who believe or imagine that this just God no longer requires obedience, or that His ordinances are not now as in the days of a Nero, or a Domitian. But time will prove to those impious men that He is the same immutable God.

Sound opinions, good qualities, and a love of truth should be possessed by an author who would put forth his ideas on such an important subject; and without doubt we find all those qualities in Lactantius, a person well worthy to discuss the fate that ever awaits the persecutors of the Church of God. Lactantius was a famous Latin orator, a disciple of Amabius, at Licca, in Africa. He was converted to the faith from idolatry in the third century, but there is no certainty as to the manner in which it was accomplished. Le Brun and others imagine that it occurred at Nicomedia, where he was Professor of Rhetoric in the Latin tongue.

The great object of this man's writing is clearly shown in one sentence "*Latius me veris arbitror et officium hominis implese si labor meus aliquos homines ab erroribus liberatos ad iter celeste direxerit.*" He is the most eloquent of all the Christian authors who wrote in Latin. We find the most accurate critics saying they could find no difference between him and Cicero; but as to thought, he far surpassed Cicero, for he had the revealed truths of Christianity to aid him. This is a sufficient recommendation of his work on the "Death of the Persecutors," addressed to a confessor named Donatus. He begins it by saying that the Lord hears the prayers which are offered to Him by those who have professed His holy faith, and thereby reap the reward of eternal happiness. In possessing this happiness we find there is an overthrow of the pride of man, and that Church which was but a short time before the ridicule of the wicked is then so much the more exalted, and is shown to have been protected by an all-powerful and all-wise God.

In the many periods of darkness, we behold now and then rising up among us a protector that frustrates the impetuous attacks of the enemies of the Church and once more restores peace to her persecuted children, that they may rest for a time from the stormy cruelties of Godless princes and enjoy a peaceful calm. Once more the anger of an offended God is appeased by the prayers of His faithful servants, and those who were but a short while before the objects of the vengeance of those impious princes are then

raised from their dejection to the highest honors and enjoy the happiness of that merciful God. Those persons who would dare oppose the just decrees of their Creator He permits to go on for a time until they almost imagine He is no longer the same God of justice, nor mindful of His children. But in the course of time we see Him so afflicting those miserable men that they leave this wicked world in a terrible manner, nay, even blaspheming that just God before whom they must shortly appear, to be judged for their deeds, thus clearly showing to others the end that awaits them if they follow their example. But alas! how many do we see, blinded by their passions, walking in the same path and meeting the same doom, as was the case with everyone of the persecutors from the time Nero to the period when our author lived.

When our Lord was crucified, rose on the third day and remained for forty days instructing the Apostles and giving them a clear knowledge of the Gospel they were sent to preach to the whole world, and which they did with all the evident marks of assistance from their Lord and Master, until the reign of the cruel Emperor Nero, twenty-five years after Peter, the head of the Apostles, came to Rome. With his usual success he brought many to the true faith and baptized them as his Master had commanded. When Nero heard and saw, not in Rome alone, but all over the earth, so many believing in the Gospel of Christ crucified, he took upon himself to be the first to oppose by bloody persecution this holy religion, and as surely as he did this he took upon himself, says our author, to be the first victim of the vengeance of God and an example of a miserable death, with every prospect of a woful eternity, that all those who would come after him might fear and tremble for themselves. In his outset, as it were to oppose the Christian religion at its root, he had St. Peter and his co-laborer St. Paul cast into prison, and afterwards executed,—the former crucified with his head downward, the latter beheaded by the sword. These two of Christ's anointed were the first objects of the tyrant's cruelty. He then gave way to the most degrading crimes, so much so that no greater dishonor or odium can be attributed to a prince than to call him a second Nero. This Emperor, keeping no restraint on his passions, but giving way to the most frightful excesses, turned upon the Christians because the purity of their lives was a censure on the corruption of the age, the vices of which were all possessed by him. The different modes in which the tyrant caused the Christians to be put to death are facts too well known to be spoken of at great length. Many were covered with inflammable matter, set on fire, and served as torches during the night in the imperial gardens. Seeing the state of things, all mankind rose against him, and the justice of God was strikingly displayed. When dethroned, and seeing no protection for himself, he retired to a private house outside the city of Rome for safety. The council ordered that Nero should be put to death; when he heard this, he was horrified, and the thoughts of a just God coming before his mind, he no longer was able to bear it. He asked one of the servants to assist him in putting an end to his life. Placing a sword to his breast, he ended his miserable life on the same day on which, six years before, he had put his wife Octava to death. Thus ended the life of one who was to hold the first place in the catalogue of cruel emperors, and whom the vengeance of God overtook because of his cruelties and of his opposition to His holy religion.

Shortly after Nero we find another actuated with the

same hatred against the Christians, and none the less cruel. Domitian, the time of his ruling not in proportion to his right, was long over his suffering subjects until, unmindful of the death awaiting the persecutors of the servants of God, he dared to raise his hand against the Lord. This Emperor in the earlier part of his reign performed some good acts, but afterwards gave his heart up to the common enemy of mankind and became the persecutor of the faithful servants of his Creator. God though patient, was yet mindful of the works of such men, and brought Domitian to such an end as fully proves the justice of the Almighty. The miserable death he died was not sufficient to appease the wrath of an angry God; He even effaced the name of his family. *Etiam memoria nominis ejus erasse.* When this was effected to a considerable extent, God, in His own good time, caused His Church to shine with more lustre than ever. After the death of Domitian the Church enjoyed peace for a considerable time, during which it spread itself into the remotest parts of the earth.

After a time we find another taking the reins of government to his own destruction and ending the peace of the Church. We now find the unhappy Decius beginning to follow in the footsteps of Nero and Domitian. Having received the reins of government, it would seem as if he obtained them for no other purpose than to persecute the Christians and display his natural thirst for blood. God permitted him for a while to pursue his wicked course, but after some time He displayed not only His power but also His just judgment through the miserable death of Decius, for this monarch and most of his soldiers were slain in a war which he had undertaken. His body was deprived—as well becomes the enemy of God—of decent burial, and became the food of birds and beasts.

Strange to say, that after so many examples God had given as a warning, we find another who was still so blind as to adopt for himself the same course of action and rejoiced in the spilling of Christian blood. Valerian seemed prosperous in his works of crime, but it was only in as much that God would display His justice the more in making him the victim of chastisement; which shows that God returns measure for measure, and in so doing shows His justice. This wicked emperor was taken by his enemies; and Sapor, the Persian monarch, when he mounted his steed made the infamous Valerian stoop to the ground so as to make of his back a footstool, at the same time scornfully upbraiding the fallen ruler. Nor was it sufficient that a Roman Emperor should be reduced to such a state; he was to die a most wretched death. It was caused by having the skin torn from his body; tanned and dyed red, it was used as a remembrance of the great defeat of the Romans by the Persians.

We next find a man who was naturally corrupt, Aurelian, at the head of the government. For a short time he was mindful of the miserable end his predecessors met with, but unfortunately this was only for a short time. We find him drawing down the anger of God upon himself by his horrible crimes and preparing for others still more cruel; but time was not given him for such wicked projects; he was called out of this life at an early period in his wicked reign. He published cruel edicts, and these had not arrived at their destination when he died, the victim of his own partizans. Now, since God has inflicted such terrible punishments and chastisements on those who lay hands not alone on His anointed, but even on His least servant, is it possible that we could find men in after-ages so bold as not only

to act in a similar manner, but even to think of raising their hands to oppose the decrees of Heaven—to oppose Him who rules both heaven and earth!

Having told in few words of the deaths of these enemies of the Church, Lactantius then comes to the main part of his work, and relates the story of the great persecution under Diocletian. He gives us in detail the conflicts which took place between the emperors of Rome. He narrates how Diocletian fell a prey to melancholy and disquietude, how he constantly sighed and groaned, rolling himself unceasingly on his couch, and, deprived of his honors, ended his days in misery and want. He tells us how his colleagues in office, who with him had persecuted so cruelly the Church, were likewise overthrown, and the Church itself, after years of warfare waged against it by the emperors, triumphed over its enemies, and was protected by Constantine.

The fate of these Roman emperors as related by Lactantius has been the fate of all others who have dared to wage war against the Church. Sects have risen up against her and have perished from off the face of the earth. Kings have endeavored to cripple her, and their races now cease to exist. In this century, Napoleon, who overturned empires at his will, opposed her, and Napoleon died on the lone rock of St. Helena. The king of Italy and most of the monarchs of Europe are now the persecutors; the Church will survive them all, but what fate God has in store for them belongs alone to the future. K.

Music in School.

At first sight, this is a subject which might appear to be quite easy to discourse upon; however, on inspection, we will encounter difficulties which had never before entered our minds. No two persons would treat the subject in the same manner. One considers his views better adapted to explain its bearings, its utility or inutility, etc.; while another deems his own as better qualified to convey a truer and more elaborate idea of them. But as the *pert maxim de gustibus non est disputandum* may be very well applied in this case, I shall simply state my views, hoping they may not meet with disapprobation. It has been admitted by persons of all ages that music exerts a wonderful influence upon the formation of the character and mind of the young. The harmonious blending of chords and the serenity of soul which infallibly follows, tend to mollify the passions of even the blackest criminal. It seems that harmony, chaste and pure, strikes him with remorse of conscience, sometimes producing the germs of reform. As music exerts so powerful an influence upon the formation of character, its study should be one of the earliest associations that are permitted to encompass the student, and he should be allowed the full development of his musical faculties.

Traces of music may be found in everything. Our speech, gestures, and, to some extent, sentiments, seem to strive after the possession of this most inestimable treasure. For instance, what is elocution but the blending of sounds that succeed one another in pleasing variety? This being so, it must also be acknowledged that the voice acquires greater flexibility in following the course of some melodic combinations the expression of which is undoubtedly qualified to develop the organs of speech. Memory, that faculty by which we are enabled to bring before us recollections of the past, is assisted by music. We frequently

see a child in the act of, insensibly, humming a tune he has heard; by repetition this causes greater activity to spring up, and the faculty is soon rendered, like wax, capable of receiving impressions, and, like marble, to retain them.

Again, perception is gradually made more acute by the continued associations of music, and a student is thus enabled to grasp abstruse subjects which he might never have attempted had his mind and faculties not been expanded by the study of music. On the other hand, scientific studies aid the musical student, for they give him variety of ideas, which enlarge his brain and enable him to execute better the intricate combinations and divergencies in the composition of some great master.

Now while many persons may urge that it is, in their opinion, a degeneration to incorporate music in the curriculum at college, saying it produces stupidity, we would in refutation say that it is only the bad use of any art that plants the seed of corruption. C. O.

English Versification.

To find a definition of versification that would suit all and be generally accepted, would be a difficult task and one which we dare not attempt. Gould Brown defines versification as "the art of arranging words into lines of correspondent length, so as to produce harmony by regular alternation of syllables differing in quantity"; to this, Poe sets forth objections that it is not the "art of arranging, etc.," but that it is the actual arranging, etc.; he also objects to several other clauses in this definition. A definition which is more comprehensive and which has met with the approval of many, makes versification "the art of making verses." A verse is a metrical line of a length and rhythm sanctioned by usage. Each verse is divided into feet, which consist of two or three syllables. Dissyllabic feet are the spondee, iambus and trochee; the trisyllabic feet are the anapest and dactyl. Almost all English poetry has been written in these five different styles of feet; there are other kinds of feet, but they are very seldom used. The spondee was probably the first kind brought into use. The fact that man receives pleasure from the perception of equality corroborates the above idea, and we also find that spondees most abound in the works of the more ancient authors. The spondee becoming monotonous, in an attempt at its relief the iambus or trochee would naturally arise, and finally the anapest.

According to the number of feet, the varieties of metre are as follows:—monometer, dimeter, trimeter, tetrameter, pentameter, hexameter, heptameter and octometer. The great mass of English poetry has been composed in iambic measure, naturally, as it is more easily constructed than the others and is adapted to the expression of all emotions. The trochaic measure is peculiarly adapted to the expression of joyful and tender sentiments. The anapest better befits whatever is forcible and animated. The dactyl, being the most difficult of construction, is less frequently found in our language although suitable for the expression of a rapid movement, and is somewhat adapted to humorous poetry.

A stanza consists of two or more verses, and the variety of stanzas, according to the taste of the poet, is very great. Chaucer in his *Canterbury Tales*, has chiefly employed the regular heroic-rhymed couplet. Edmund Spenser in his "*Fairie Queene*" used a style of stanza composed of nine lines,—Spenser having added one to the original Italian

stanza—of which eight are made up of iambic pentameters, while the last is a hexameter. It is a difficult species of stanza and has been rarely attempted by our later poets, although Byron's "Childe Harold" and Thompson's "Castle of Indolence" furnish instances where it has been productive of fine effect. The consummate skill with which Spenser used it has given it the name of the "Spenserian stanza." The most elevated versification is that of blank verse, and in which Shakespeare has written. In Milton's "Paradise Lost" it has attained a harmony and success unprecedented and unequalled by any modern poets. Dryden carried to its most perfect state the rhymed heroic couplet of ten-syllabled lines; he sometimes intersperses a third line is often an alexandrine of twelve syllables which ends the period with

"A long resounding march and melody divine."

Pope has also used the rhymed decasyllabic verse, of which he was an unrivalled master. Scott in his "Lady of the Lake" and "Marmion" has employed with advantage the iambic tetrameter. Byron has made use of the same measure in "Mazeppa" and "the Bride of Abydas," while in the "Corsair" and "Lara" we find the English rhymed heroic measure: he employs both of these metrical forms with equal vigor and effect. Moore has also written in both these measures. Later poets have almost unexceptionally adopted the divers modes of versification here mentioned, but it would be impossible to say whose masterpieces—in respect to their versification—in the hands of their respective authors, have attained the highest degree of perfection.

L. P.

Alexander Pope.

Of all the poets that England has had the glory of producing since the time when Milton was given all mankind, there is none who holds a more prominent place—none more conspicuous in the eyes of English-speaking men—none more worthy of the admiration of his countrymen than Alexander Pope. He was born in London, of Catholic parents, May 22d, 1688, and at a very early age gave evidence of his future career. When a mere child, he was placed under the tutorship of a zealous priest, who spared no pains to initiate his youthful scholar into the intricacies of the Greek and Latin languages, and under whose care he is said to have made rapid progress. He also attended for some time a school at Twyford, near Winchester. When about twelve years of age he removed with his parents to Winfield, and with the exception of a little assistance he received here from the good pastor it does not appear that he ever had another teacher. Henceforward he resolved to educate himself, and accordingly formed a plan of studies which he followed and completed, as is evident. He did not remember when he began to rhyme;—he says of himself:

"As yet a child and all unknown to fame,
I lisped in numbers, for the numbers came."

In his study of the English poets he was charmed by the versification of Dryden, and so much so that he prevailed upon one of his friends to take him where he might see him. So pleased was he with the sight of the author whom he so much admired, that his having seen the great poet he records as a memorable incident in his life.

His first production, viz.: an "Ode on Solitude," was composed when he was about twelve years. He afterwards wrote a comedy and a tragedy, together with four books of

the "Alcander," all of which were destroyed. He wrote his "Pastorals" at about the age of seventeen, but they were not published till four years after, when they received from poets and critics unstinted praise, which however is not now awarded them, for they show too much art and too little nature for works of the kind.

The Essay on Criticism, which is unquestionably the finest of the kind in the language, and which is especially remarkable for the elegance and beauty of its similes, appeared in 1711. The praises bestowed upon it by Addison partly nullified the extravagant abuse heaped upon it by John Dennis, his life-long enemy. Afterwards "The Rape of the Lock" was published under favorable auspices, which for elegance of description, brilliant imagery and more especially for its wit, is justly admired, and perhaps stands unrivalled in the mock-heroic poetry of any nation.

"Windsor Forest," composed at an earlier date amid the shades of the tall elms and oaks along the silvery streams and on the hill-sides of those noble woods he celebrates in his immortal strains, is remarkable for its charming display of nature, its faithful delineation and its rural cast.

The "Essay on Man," on account of the circumstances under which it was written, has caused our great poet to fall into some errors as regards his religious principles which it is evident he did not hold, and charges of fatalism and infidelity were therefore brought against him. The work however was held in universal esteem for some time and even regarded as a manual of piety. It is now read not indeed for its piety or philosophy but for its poetry. Its errors are unnoticed, and passed over as it were, for the striking and beautiful passages which it contains; such as the following:

"Hope springs eternal in the human breast;
Man never is but always to be blest.
The soul uneasy and confined from home,
Rests and expatiates in a life to come."

The translation of the "Iliad" and the "Odyssey" are too well known to need commentation. It has been remarked by some, who, as Johnson says, "wished to be numbered among the sons of learning," that Pope's translations are unfaithful. But when we take into consideration the nature of our language, and especially the change that has taken place since the days of Homer in manners, and in expressions of thought, it will appear evident that Pope has done as much as could possibly be done under such circumstances, and whatever some people may say in regard to other un-Homeric characters, they cannot deny but that the Iliad and Odyssey are valuable additions to the English language, and have gone far to enrich it pre-eminently.

His other chief works are the "Messiah"; the "Epistle from Eloisa to Abelard"; and the "Dunciad."

There have indeed some comments and conjectures been made on the genius and character of Pope, which chiefly arose by confounding his "faultless numbers" with the productions of some petty poets who strove to imitate him; but although they may have caught something of his metre they lacked his genius and true poetic spirit. Some too have been slow in passing judgment on his morality; but his shortcomings and failings, whatever they may have been, can be chiefly attributed to the spirit of the age in which he lived. He has, however, given a good example in adhering to his religion when a change would have opened to him many worldly advantages, but more especially by the respect and love he showed his parents even to the very last years of their lives. Others again have

gone so far as to ask the question, was he really a poet. Indeed it does not appear evident how such a question could have been asked; for if Pope was not a poet, where can poetry be found, or what is poetry? A short examination of the productions of other laureate poets will suffice to confirm the fact that Pope, possessed of extraordinary imitative powers, industry and brilliant genius, a steady will to accomplish whatever he undertook, a humorist and a wit as is evident from the "Dunciad" and "Rape of the Lock," was truly and really a poet in every sense of the word, and deserves unquestionably to be assigned a place next to Milton and Shakespeare. R.

Cannibalism in New Caledonia.

About one hundred white people have been slaughtered and eaten up by the Kanaks in New Caledonia since 1853 when the French flag was first unfurled on this island of Oceanica. For a number of years, until a short time ago, no murdering of colonists had been heard of, and there were hopes that the few unconquered tribes against whom countless expeditions had been made, had come to the decision of resigning themselves to the neighborhood of the Europeans. Since a few months, however, Pondi Patchonni, a powerful chieftain of the Pointbey tribe, has once more begun, as in 1867, to carry desolation among the families settled near the posts.

A third expedition has just set out against the ferocious cannibals, Houagape and Galope, and it is said that Captain Mairet, who with three of his men only has left his detachment to deliver the country by a bold attempt from this implacable enemy of the whites, has not yet returned.

If it be true that this unfortunate officer, despite the skill and experience he has acquired, in this singular warfare for the last three years, has had the rashness to venture in pursuit of Pondi Patchonni with so small a force, it is certain that he will furnish the occasion for a magnificent "pilou pilou" where his own corpse and that of his men will be served to the chief of the tribe.

The habit of eating human flesh is customary in all New Caledonia. Nearly all the wars which occur among the people have no other aim than to procure human flesh from a neighboring tribe.

All parts of the body are not equally esteemed; the head and some few other parts belong by right to the chief. Some portions of flesh are wrapt up in banana-leaves, and sent as complimentaries to the friends and acquaintances in the neighborhood. The balance is divided among the petty chieftains, and "noblemen." The common people have seldom any opportunity of partaking of such kinds of meat; and women, with the exception of the chieftains' wives, who devour it with an extraordinary voracity, are entirely excluded. Such is also the case with children.

If a chieftain is asked the reason of such a horrible custom, he answers: "If a friend pays you a visit, what will you do? To give him a good reception, you kill a sheep or prepare a chicken. I, having neither, must kill a man; besides, when I have eaten flesh meat I feel stronger."

The corpse of a man is suspended on the trunk of a tree. A Kanak armed with a knife made of bamboo or of a sea shell, commences by cutting open the intestines and removing them. This done, he separates the other members of the body. Nothing is more astonishing than the facility and skill evinced at this horrible butchery. The entire

body is cut up, and the pieces are distributed. The cooking is very simple. A hole about one foot deep is dug in the ground and the Kanak covers the bottom of it with fresh banana leaves. He then puts the flesh in the hole, surrounding it also with the same sort of leaves. The whole mass is then covered with red hot pebbles and ashes. As soon as the cooking, which takes only a few minutes, is done, the Kanak takes the flesh, sometimes still quivering, tears it with his teeth and eats it with the voracity of a wild beast.

Nothing can be more revolting to the mind of man than this horrible feast, and we trust that the light of faith may at last pierce through the darkness of ignorance and superstition in which these degraded beings now wander, for with the coming of Christianity alone will the horrible practice cease.

Handwriting.

Some thirty years ago, Edgar A. Poe, with that originality which distinguished all his writings, maintained in series of magazine articles that the character of a man could be determined by his handwriting. In order to prove his theory, he gave fac-similes of the autographs of not less than one hundred American authors; and if the conclusions in each and every case were not altogether correct, yet they were satisfactory in the main to lead one to give some faith to the assertion he wished to prove.

Lord Chesterfield, in the last century declared that every man can write any hand he pleases. We cannot admit so much, for were this the case we can scarcely believe that men like Choate and Greely would have written the illegible hands for which (but not for which alone) they were distinguished; would Byron have written his school-boy hand? or would Napoleon have been known as the writer of the worst hand on record? It is said that Rufus Choate could write three different hands, the first both he and his clerk could read, the second he alone could decipher, and the third neither his clerk, himself nor any living soul could make out! and yet neither Choate, nor Greely, nor Byron, nor Napoleon had the reason for writing poorly that that young man gave who said that were he to write better people would find out how he spelt. Bad writing may arise from haste, nervousness, want of practice or some other cause; but the handwriting of the ignorant man differs intrinsically from that of the nervous scholar.

In handwriting there are all the national peculiarities of people. The reserve of the Englishman, the slowness of the German, the pride of the Spaniard, the delicacy of the Italian and the gaiety of the Frenchman are perceptible in their handwriting, and it has been said that English boys educated in France will naturally cling to the English manner of writing and *vice versa* the French boy will not change his own manner, study where he will.

At one time we are told the fact that one knew not how to write was a sign of nobility, at all events there was many a king and baron bold who was unable to write his name. In our day we not unfrequently find people who seem to consider that it is a sign of genius to write badly, but such is not the case. Some great geniuses like those mentioned above have written badly, but there are many others who have not been excelled in the beauty of their hand-writing. Fennimore, Cooper, the Ettrick Shepherd, and Dickens wrote extremely illegible hands; but on the

other hand, Gray, Leigh Hunt, Rogers, Poe, and others wrote with elaborate neatness and regularity.

Art, Music and Literature.

—John La Farge's Pre-Raphaelite landscape has been sold in Newport for \$3,000.

—John K. Paine of Cambridge, Mass., has written an overture suggested by Shakspere's "As you like it."

—A Lyons ecclesiastic has discovered a MS. treatise on the Blessed Eucharist, written by Saint Francis de Sales.

—The art gallery at the Paris exhibition will be the finest and largest in Europe. Work on the building has begun already.

—The caste of Dante's face, moulded immediately after the poet's death, has just been added to the treasures of the Cluny Museum in Paris.

—An Italian translation of Mr. Tennyson's English idyls and miscellaneous lyrical poems, together with "Enoch Arden," by Carlo Facholi, has been published at Verona.

—The name of the Irish poet whose "Death of the Sons of Usnach," soon to appear, is pronounced by *The Literary World* "the finest English poem of the century," is Dr. Robert D. Joyce, now of Boston.

—George Ripley and Charles A. Dana are reported to have cleared over \$80,000 each as their share of the profits on the old Appleton's Cyclopaedia, and expect to get as much more from editing the new edition of the same work.

—Among recent English announcements is "The real and the Ideal, the Beautiful and the True; or, Art in the Nineteenth Century; a plain treatise for plain people, containing a new and startling revelation for the pre-Raphaelites. By a rustic Ruskin."

—A strong petition to Congress is being prepared, with the object of securing an appropriation for the purchase of the papers of the Gen. Count de Rochambeau. These papers, as illustrating the French view of the Revolution, would be of great value to students of American history.

—Edmonia Lewis, the colored sculptress, whose works are attracting much attention at the Centennial, was born in a wigwam in Greenbush, L. I. Her mother was an Indian and her father a negro. Miss Lewis travelled largely in Europe, crossed the Alps, visited Rome and Florence. Her masterpiece is the "Death of Cleopatra."

—MacMillan & Co. will shortly publish two volumes of a new series of popular books on "Art at Home." The first consists of "A Plea for Art" in the household, with notes on the economy of judicious collecting, by the Rev. J. W. Loftie; and this will be immediately followed by Miss Garrett's "House Decoration," a practical treatise on the subject. Both works will be illustrated with wood-cuts.

—"There's a good time coming," it appears, for dramatic art in Prussia, according to the *National Zeitung*, the Prussian Government, besides collecting information with respect to the stage in France and England, intends consulting the leading authors and managers of Germany as to how far a High School for Dramatic Art, and its support by the State, would be desirable. It will, also, ask their opinion as to the conditions on which such an establishment should be based.

—An anonymous pamphlet lately published in Prague, Austria, created quite a sensation in Germany. The title of the little work is "Federalism and Absolutism," and its authorship is ascribed to the prince of Hanau, son of the late Elector of Hesse. The author of this pamphlet boldly invites the German princes to league with Austria against Prussia, and to form a new German confederation. The constitution of the German empire and the policy of Bismarck are both severely criticised.

—Dr. Schliemann, the German *savant*, who acquired such fame by his explorations on the supposed site of ancient Troy, is now engaged in making excavations in the ruins of ancient Myceae in Greece. He seems to have made very satisfactory progress, and in a letter to the London *Times* he states that he has dug up fragments of beautifully

painted archaic pottery, besides bringing to light other treasures almost as valuable. These vases are painted both inside and outside, and in many instances the internal paintings far exceed in originality and in profusion of colors those on the outside.

—Count Anton Auersperg (Anastasius Grun), who died on Sept. 12, was probably the most gifted of contemporary German poets. His most popular works are "Der Letzte Ritter," "Schutt," and "Die Spaziergange eines Wiesner Poeten." At the time of his death he was engaged in correcting the proof sheets of a new work, which it is expected will shortly leave the press. The deceased was a member of the Austrian Imperial Academy. He was born at Ljubach in 1806, and married in 1839 the Countess Mary of Attems, by whom he leaves a son. The recent seventieth anniversary of his birth was celebrated all through Austria as a national fete, and from all parts of Germany tokens of sympathy were sent to him.

—Mr. J. W. Bouton, of New York, will be the publisher in this country of a series of seventy-two Etchings after the old masters, by William Unger. Of these etchings Mr. Philip Gilbert Hamerton says: "They are the most remarkable set of studies from the old masters which has been issued by the enterprise of modern publishers." No engraver who ever lived has so completely identified himself with painters he had to interpret as Professor Unger in the seventy-two plates which compose his 'works.' His personal style is a charming example of easy handling combined with keen observation; it is what may be called a good-natured style; it is absolutely free from pedantry, yet full of cunning and knowledge. Most unusual care has been taken in the printing of the plates, which will be on fine Dutch paper, prepared expressly by Van Gelder *Fils*, of Amsterdam, and accompanied with appropriate letterpress. Among the artists represented are Palma, Tintoretto, Paul Veronese, Guido Reni, N. Poussin, Rubens, Jerdaens, Gonzales Coques, Rembrandt, Jan Steen, Van Dyck, Gabriel Metz, Paul Potter and many others.

—The reception of Toschi's Engravings, Landseer's and Raphael's works, as reproduced by the Heliotype Process, has been so hearty that J. R. Osgood & Co. have arranged to bring out the present season five similar volumes. One of these, to be called "Gems of the Dresden Gallery," will include Raphael's world famous Sistine Madonna; Correggio's Reading Magdalen, La Notte, the Physician, and St. George; Carlo Dolci's Ste. Cecilia; Guido Reni's *Ecce Homo*, and Semiramis and Ninus; Holbein's Madonna; and other celebrated engravings after Titian, Caracci, Paolo Veronese, Rembrandt, Rubens, Van Dyck, and other famous artists. The second volume, the "Gallery of Great Artists," contains fine portraits of Leonardo da Vinci, Raphael, Michael Angelo, Correggio, Titian, Caracci, Guido Reni, Velasquez, Murillo, Salvator Rosa, Poussin, Greuze, Claude, Dürer, Holbein, Rembrandt, Rubens, Van Dyck, Hogarth, Reynolds, Landseer, Turner, Copley, and Stuart. Most of these portraits are by the artists themselves, and all are of great merit and interest. The third volume contains "Gems of the Gray Collection" in Harvard University, including the Transfiguration, and Galatea, by Raphael; the Last Supper, and the Fight for the Standard, by Leonardo da Vinci; Il Giorno, and Ste. Catherine, by Correggio; Aurora, and Doctors of the Church, by Guido; the Immaculate Conception, by Murillo; the Lion Hunt, by Rubens; Christ Crowned with Thorns, by Van Dyck; the Knight of Death, by Dürer; the Three Fates, by Michael Angelo; Belisarius, by Salvator Rosa; the Distressed Poet, by Hogarth; and others of like renown. The fourth volume is the "Titian Gallery," comprising the most famous of this great master's works,—his portraits of himself, his daughter, Venus, Danaë, the Martyrdom of St. Peter, the Tribute Money, Sophonisba, the Virgin and Child, and others. The fifth volume is a "Gallery of Famous Beauties," and will present a series of portraits of the most illustrious and beautiful women of history, from the most authentic engravings. A list of these will be given in a later number. Each of these Heliotype volumes will contain twenty-four choice engravings, accompanied by descriptive letterpress. The whole will form a very attractive art-gallery, both for the lover of beautiful pictures and for the art-student.

Books and Periodicals.

—*The Manhattan Monthly* for October comes to us with its usual supply of readable and entertaining articles. The contents are: I, A Visit to the Sandwich Islands; II, Old Blandford Church; III, Grandmother's Story; IV, Bertrand du Guesclin; V, The Flowers' Choice; VI, Theodore Walter's Atonement; VII, Still Water Runneth Deep; VIII, The Madonna's Ring; IX, Famous Memories of the Month; X, The Sign of the Cross; XI, Autumn; XII, Lives of the Signers of the Declaration of Independence; XIII, Judge Not; XIV, The Legend of Wabanosh; XV, The Unfinished Prayer; XVI, Miscellany; XVII, Current Publications.

THE NORMAL HIGHER ARITHMETIC, Designed for Advanced Classes in Common Schools, Normal Schools, High Schools, Academies, etc. By Edward Brooks, A. M., Principal and Professor of Mathematics in Pennsylvania State Normal School, and Author of "The Normal Series of Arithmetics," "Normal Elementary Algebra," "Normal Geometry and Trigonometry," etc. Philadelphia, Lower, Potts & Co.

This is a textbook of more than ordinary excellence. The key to the plan of the work is found in the motto on the title page: "Theory and practice, properly combined, give the desirable results of mental power and business capacity." The arrangement of subjects is good, each following in the natural order. For instance, after Division we have the kindred subject of Factoring, then the Greatest Common Divisor and the Least Common Multiple, then Cancellation, then Fractions, then Decimals, United States Money and Commercial Transactions, then Compound, or Denominate, Numbers—each topic suggested by those that precede it. The methods are often new and always such as to awake the interest and intellectual activity of the student. Indeed there is a praiseworthy literary nicety in phrase and illustration to be found on every page. Interesting notes, definitions, and hits of rare historical and statistical information are abundantly scattered throughout the volume. It is evidently the work of a capable teacher. The only faults to be found with the book are certain affectations of language, signs of a slight eccentricity of the genius in the author. The vague word "relation" is made to stand for the definite word "ratio," and Circulating Decimals are called "Circulates." But altogether the book is too good a one to find fault with.

COMMON-SCHOOL LITERATURE, English and American, with several Hundred Extracts from Literary Culture. By J. Willis Westlake, A. M., Professor of English Literature in the Pennsylvania State Normal School, and Author of "How to Write Letters," etc. Philadelphia: Lower, Potts & Co. 1876. Pp. 156. P. \$1.

This little handbook of English and American Literature owes its origin to one of the demands of the day, that is, of giving facts and principles in clear and definite statements unincumbered by unessential details. It is an excellent textbook for school-boys and may be of service to the general reader who has never made a thorough course of literature. We can recommend it to our readers. It possesses that negative quality of giving no offence to Catholic readers, as is done in many a textbook, by statements both false and insulting to their religion. At the same time we would suggest to the author that when he comes to revise his work it would not be amiss to mention the name of a writer of Sharon Turner's ability. The name of Dr. Newman is certainly more worthy of mention than that of Kingsley whom he so unmercifully handled. The late Archbishop Kenrick of Baltimore certainly was more of a writer than the mountebank De Witt Talmadge. There are other names like those of Brownson (one of the greatest minds ever produced in America), Faber, Manning, Mivart (the ablest opponent of Huxley and Darwin), and many others which we miss in the book and which in a future edition we hope to see. The second part entitled "A Casket of Thought-Gems" (although we think the author somewhat partial to the authoress of "Clovernook") is well selected from a large list of authors. Would it not have been better to have arranged them either alphabetically according to subjects or to authors? The book is clearly printed on good paper and well bound.

—*The Catholic World* for November exhibits that power of adjusting itself to every variety of literary taste for which

this magazine is distinguished. The theologian, the philosopher, the artist, the literary man, as well as persons who make no pretensions at all to such titles, will find matter appealing to their special tastes in one or more of the articles. Those inclined to the graver studies will find in the article on "Mystical Theology" a luminous exposition of some of the deeper mysteries of religious thought, while the style in which it is written renders it accessible to any reader of ordinary intelligence. "Avila" is a bright and happy description of the quaint but grand old city where St. Theresa was born and spent so much of her wonderful life. This pleasing article has, as fitting complement, a beautiful poem on the saint. The present instalment of "Six Sunny Months" takes us on a delicious visit to Frascati. These admirable sketches of Italian life, character, and scenery seem to grow better every month, which is equally true of the unique "Letters of a Young Irishwoman to her Sister." "Text-Books in Catholic Colleges" touches in a trenchant manner a subject of vast importance to Catholics. "The Pontifical Vestments of Egypt and Israel" is no less interesting than learned. Probably the article which will call for most attention is that on "Rome as it Stands To-Day," wherein a clear and strong *exposé* is given of the present threatening condition of the relations between Church and State in the Eternal City, and in Italy generally. The writer is a man evidently well acquainted with the subject of which he treats, and the article is likely to provoke much discussion on all sides. "Sir Thomas Moore." "Fly-Wheel Bob"—one of the best short stories we have read for many a day—a breezy "Glimpse of the Adirondacks," and notices of new publications, contribute to add variety to a more than usually interesting number of a magazine that in its own department is unrivalled.

—*The American Catholic Quarterly Review* for October is to hand with its usual quota of excellent reading-matter on topics of general interest. The leading paper of the number, "The Church and the People," by Rev. Aug. J. Thebaud, S. J., is written in the broad, comprehensive, logical style which generally characterize the writings of this author; while showing great philosophical acumen and research, Father Thebaud possesses the happy faculty of bringing his subjects within easy scope of the most ordinary intellect. "What the Church and the Popes have done for the Science of Geography," by John Gilmary Shea, is an admirable paper, from the pen of one who thoroughly understands his subject and who marshals such an array of indubitable facts of history bearing on his subject as could be known only to one who has made History and Geography his special study and which will be most welcome to those who have neither the time nor means to ascertain for themselves what the Church has done for geographical and other sciences. This paper does credit alike to the author, and the *Review*. "The Past and the Present Indissolubly United in Religion" is from the pen of Rev. Henry Formby, and will prove interesting to the Christian philosopher. "A Plan for the Proposed Catholic University," by Rt. Rev. Bishop Becker, is supplementary to a paper published from his pen in the *Review* for April—"Shall we have a University?" Although we may differ with Bishop Becker in some of the minor points of his article we must say that in the main we think the plan an excellent one, one that should be well considered by every Catholic who has the interests of his religion at heart and from the discussion of which we hope some good practical result may arise. "The Nine Days' Queen," by S. M., "Who is to Blame for the Little Big Horn Disaster?" by Rev. Edward Jacker; "How Shall we Meet the Scientific Heresies of the Day?" and "Book Notices" close this even more than usually interesting number of the *Review*, the closing one of the 1st volume. We wish the *American Catholic Quarterly* continued success, and recommend our friends to send in their subscription for the coming volume.

—True politeness is not simply a knowledge and practice of forms. It springs from the heart, not from the head. It consists in an innate good will towards others in a considerate and self-sacrificing spirit. The true gentleman will always consult the feelings of others and respect their rights as his own.—*Brunonian*.

Notre Dame Scholastic.

Notre Dame, October 28, 1876.

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Address Editor Notre Dame Scholastic,
Notre Dame, Ind.

The Proposed Catholic University.

We have read with great interest the articles in the *American Catholic Quarterly Review* relative to the proposed foundation of a Catholic University in the United States. The articles, four in number, were written by Rt. Rev. Bishop Becker, and show that the learned author has given considerable and earnest thought to the subject he has discussed, and we trust that his suggestions will be received with that earnest consideration which they deserve.

We certainly agree with the accomplished writer when he urges the necessity of establishing a University in the United States, although we do not certainly agree with him in all his views. It is a work that will be undertaken in the course of, let us hope, not many years, when the American hierarchy, to whose province the project belongs, may see that it can successfully be established. But in the mean time, in order that when this great University be founded there may be many students to enter it, it is necessary that all the Catholic colleges in the United States be prepared to co-operate with it. To bring about this concert of action, it is but right that the courses laid down by each college should be similar, and that they should be of the grade proper to fit the student to enter the University. If this be not done, then the University will either have to plod along for many years with but few students within its walls or it will not be able to give that high order of education which is the chief object for which, as we understand it, the Rt. Rev. Prelate wishes it to be founded.

How can this uniformity in studies be accomplished? We suggested a year or so ago that an association to be composed of the presidents or superiors of colleges, be formed, by which this might be done. In this a number of Catholic college papers agreed with us, among which were the *Niagara Index*, the *Owl*, the *College Message*, and the *Salesianum*. Yet though many of the presidents of colleges were then, and, we believe, are now, in favor of the formation of this association, nothing so far has been done. We were pleased to see in the last number of the *Index* that the organization of this association is again mooted, and trust that it will be an accomplished fact before long, for we honestly believe that it would be productive of much good.

The Catholic Hierarchy of the United States have an interest in the work of our colleges. That this association may be founded, and be an auxiliary to them in the formation of a grand Catholic University wherein the highest branches of education may be taught as thoroughly as in

the European Universities, might we suggest that their aid be sought? With the Bishops of the county lies the founding of the University; from the colleges now existing are to come the students. The Bishops, as the corporators of the new institution, will fix the requirements for entrance therein; with them then and the presidents of the different institutions ought the course of studies at our colleges to be determined, that when the University be founded its lecture-halls may be filled.

Blessing of the Big Bell.

Among the many things at Notre Dame which visitors wish to see, we could scarcely name anything that is more admired than the famous bell which is to be blessed or baptized on the 8th of December next, the Feast of the Immaculate Conception, in honor of which it was originally cast, as is testified by the engraving on the bell itself. On the eve of such a solemn occasion it is but just we should give some special notice of this much admired article of church furnishing, so soon to be exclusively dedicated to the service of religion.

This great bell was the munificent gift of several generous friends, whose names are cast in raised letters on its smooth contours, and is the work of Messrs. Bolée, in France, whose foundry is one of the first in Europe, and who have repeatedly declared that it is the best bell they ever cast. It is the heaviest by far in the United States, and weighs 15,400 lbs. This explains why it is so eagerly visited by every stranger passing through Notre Dame. For some time after its arrival it was raised only a few feet from the ground; but even then its grand voice was heard as far as Plymouth, 24 miles off. When the tower of the new church of Our Lady of the Sacred Heart reached its actual height, 120 feet, the great bell was elevated, without any accident, to its present permanent place, from which it sends forth its clear and sweet sounds over plain and hill, filling the air with a harmony never known before along the banks of the St. Joseph. There it stands surrounded by a chime of 23 bells, ever ready to do homage to their peerless Queen, and its sonorous voice well nigh drowns all the voices of its companions the moment it begins its majestic booming. Hitherto the ceremony of its blessing has been postponed that it might take place on the Festival which it is destined to proclaim.

Now, that the Church of Our Lady of the Sacred Heart is open for public worship, there seems to be no reason to delay any further the blessing of the great voice calling the faithful to its hallowed precincts. The 8th of December of this Centennial year has been fixed for the solemn ceremony of its long-wished for baptism, as is frequently called the religious rite by which ordinary metal is set apart for an exclusively religious purpose.

This sort of baptism the Church instituted for the bell she suspends at the doors of her temples, thus typifying by the consecration of inanimate matter the real consecration through which she sanctifies man on his entrance into this world. For both occasions she has the same rites: ablutions to purify, prayers to bless, and unctions to consecrate. The reason of it is that in the blessing of the bell there are exterior effects clearly typifying the interior effects produced in baptism on the regenerated soul. By baptism man is purified of what was vitiated in his origin; by the same blessing the bell is relieved of what was common in its nature; by baptism man is admitted into God's own

family, the bell likewise is by the same ceremony withdrawn from profane uses and enters into the class of holy things. By baptism, in fine, man is transformed; although remaining a man he becomes a Christian; the bell also, while remaining a sonorous metal, becomes the voice of the Church; its baptism elevates it to a superior sphere whence it would be a profanation to lower it for common purposes. Before the blessing of the church, a bell, however large and beautiful, raised in a workshop or in a palace of industry, is but another terrestrial instrument of sound among many others; but when the Church, by the ministry of her prelates, has taken it unto herself, and set it apart for her own exclusive use, all is changed: it is then something religious, supernatural, and, as it were, divine.

Everyone knows the object contemplated in the erection of a temple, the House of God upon earth. The bell completes the temple. Without the temple or out of it, the voice of the bell is nothing but a sound; but without the bell, the temple likewise is unfinished. Although it has within it various and powerful voices to move souls and raise them upward, still without a bell the temple fulfils but part of its mission; it is the bell that reaches the absent and fills up the sacred edifice. This great herald will send forth its loud sonorous sound and penetrate through streets and forests, and greet the ears of the sinner and of the saint alike. See the files of living souls who hasten to the temple, at the joyous peals of the bell! Through the bell, a church has a voice in the city or in the valley; through that aerial voice the temple seems to be something living.

Suspended on high, between heaven and earth, one would imagine that it raises its voice between the two but to bring both in close contact and join them into a saintly union of prayer and charity.

From its position and plain mission, the voice of the Christian bell resembles the great voices of nature, the voice of thunder, the voice of tempests, the voice of the cataract, the voice of the wind and of the sea, and when it borrows from vast dimensions a special strength, then it shakes a soul as those voices of which the prophet says: *Vox Domini super aquas; vox Domini in virtute et magnificentia*; "The voice of the Lord upon the waters; the voice of the Lord in power; the voice of the Lord in magnificence." (Ps. xxviii, 3, 4.) Thus the voice of a large bell breaks forth in sounds that fill the space and almost animate the sky, speaking to all of the grandeur, of the immensity and sovereignty of the Creator, who has ever repeated more eloquently the words of the royal prophet: *Hæc dies quam fecit Dominus*: "This is the day the Lord hath made." (Ps. cxvii, 34.) Let alone all the labors and cares of this life: let every thought be on high. From his first appearance into this world, to his final resting place, the bell marks every chief event in a Christian's life; and even after he has gone, the bell will continue to call on his friends to pray for the release of his immortal soul.

Above all, the bell has the secret to speak to the soul. A man is far gone, indeed, who remains deaf to its voice. Whenever it speaks it is in the name of God. What beautiful harmonies centre in the Christian bell! That voice which takes possession of space, how vividly she represents the Church that knows of no limit! That voice which starts from the skies and passes over all the noise below, how well she represents that Society whose King is called *Rex regum Dominus Dominantium*. That voice which in a few sounds tells the same truth to countless multitudes, making them all feel alike how fittingly it suit

a society of which is written: "There shall be one fold and one Shepherd." (St. John, x, 16).

Although this our beautiful bell will receive only the appearance of baptism, it will remain a blessed voice at the entrance of the new sanctuary. May it ring long and proclaim over hills and valleys the mysteries of our Holy Faith; the great Festivals of our Blessed Lord and those of His beloved Mother. Let all who hear it understand its heavenly language. Honor to the generous souls who enriched our land with this grand monument of zeal! Long after they have gone to receive their reward, their names, forever engraved on the bell of Notre Dame, will be read with a legitimate pride by their remotest posterity.

Sit Tibi Terra Levis.

INSCRIBED TO THE MEMORY OF MISS SARAH J. DAILEY, WHO
DIED AT THE URSULINE CONVENT, TOLEDO, OHIO, OCT.
21ST, 1876, IN THE 18TH YEAR OF HER AGE.

I.

Fairest and sweetest of earth's lovely daughters,
Dream of the poets and triumph of grace,—
Pure as the loveliest gem of the waters,
Form that an artist would linger to trace.

II.

Nature was lavish, but Earth proved ungrateful;
Death was the robber and ours the loss,—
Meekly she clung to the hope of the faithful;
Clung to the ivy enwreathing the Cross.

III.

Mid the wild waves of a glad heart's commotion,
Where the world's pleasures were tost at thy feet,
Thou wert the truest in filial devotion,—
Foremost to welcome their wanton retreat.

IV.

Foremost to seek, in the realms of the Muses,
Fancy's fair pleasures so sweetly bestowed,—
Thou wert too frail for the toil which refuses,
In Science' stern highway, to lighten the load.

V.

Earth was too fragile to guard such a treasure,
Clay was too vulgar thy spirit to hold,
Thy freedom was welcomed with infinite pleasure,
Leaving the tenement pulseless and cold.

VI.

Thine was the twilight that precedes the morning,
Brightening in beauty to welcome the sun;—
Ours the saddest of Nature's adorning—
The midnight which deepens when sunlight is gone.

VII.

Upon the hillside where willows are weeping,
Where the last sunbeam is lovingly shed,
Where the green ivy is silently creeping,
We carved for her ashes a burial bed.

Personal.

—John C. Keveny, S. J., of '65, is at St. Mary's College, Montreal.

—Daniel Moon (Commercial), of '66, is in business at Rochester, Minn.

—John Gibbons (Commercial), of '69, is practicing law in Keokuk, Iowa.

—T. M. Johnson, A. B., of '71, has a lucrative law practice at Osceola, Mo.

—Henry Scales (Commercial), of '65, has a good law practice in Chicago.

—James H. Ward, of '73, is practicing law in Chicago with Goggin & Scales.

—Felix Meyer (Commercial), of '61, has a large medical practice in Cincinnati.

—Mr. James Bonny, the photographer, was out from South Bend on Wednesday last.

—E. C. McShane (Commercial), of '66, is or was, County Treasurer of Douglas County, Nebraska, and resides at Omaha.

—Robert A. Pinkerton (Commercial), of '67, has again distinguished himself in working up the case against the Vermont banditti, at Bennington, Va.

—P. J. Flaherty (Commercial), of '75, is in the dry-goods and carpet business with the firm of C. F. Bentley & Son, Brown's Block, State St., Beloit, Wis.

—We were pleased to see Rev. P. W. Condon, President of the College at Watertown, Wis., at Notre Dame this past week. He is looking hale and hearty.

—We were glad to hear that at a Catholic Fair held recently in Beloit, Wis., Prof. Paul Broder, late of Notre Dame, received the beautiful gold-headed ebony cane awarded to the most popular gentleman in Beloit. With all our heart we say: *Qui palmam meruit, ferat.*

—Mr. Lambert A. Barnes, President of the Peninsular Paper Company, Ypsilanti, Mich., called in to see us on Thursday last. It was his first visit to Notre Dame, and he says he had no idea of the magnitude of the place before he saw it. He seemed well pleased with his visit.

—Mrs. Col. Dunbar spent a few days at Notre Dame the past week, on a visit to the tombs of her children here and at St. Mary's. Mrs. Dunbar is the wife of Col. Richard Dunbar, proprietor of the celebrated Bethesda Mineral Spring at Waukesha, Wis., the water of which has done so much during the past six years towards mitigating or curing many of the ills that flesh is heir to. A few words here may not be out of place for the benefit of those who are unacquainted with the effects of this water. Its curative power was accidentally discovered by Col. Dunbar in the autumn of 1868. Previous to that time he had suffered much from diabetes in its worst form, and his family physician, the distinguished Dr. Willard Parker, of New York city, having ineffectually exhausted medical skill for his relief, advised him as a last resort to visit Europe. This he did, but returned home unbenefited. Dr. Parker then told him there was no use in resorting to further remedies, his case was beyond the reach of medical aid; he had better put his affairs in order, and resign himself to his fate, as in all probability a few weeks at most would bring him to his end. While in South Bend shortly after, attending to some family affairs, Col. Dunbar was called to Waukesha by the death of Mrs. Dunbar's mother, who had resided there, but, being in very feeble health and enduring great bodily suffering, he very reluctantly made the journey. He describes his thirst as insatiable; he says it was beyond the power of man to describe his sufferings. While at Waukesha he was induced to ride out one day to see some real estate purchased by his sister-in-law, but became so overpowered by thirst that he bemoaned his imprudence in leaving the house, and wished to return to slake this insatiable thirst. Miss Clarke, his sister-in-law, remarked that there was plenty of water on the newly purchased property, whereupon Mr. Dunbar was taken to one of several springs on the place, and which is now known as the Bethesda Spring. He drank six tumblerfuls at first, and immediately felt a grateful and refreshing feeling. He remarked to the ladies accompanying him that there was something peculiar in this water. After resting awhile under a spreading oak near the spring, he drank six more tumblerfuls in succession, making twelve in the space of half an hour. On his return home he felt a strange sensation, and before he reached the house the object he had sought for years through the aid of medicine now seemed to come of itself: a profuse perspiration set in, and that night he enjoyed such undisturbed repose as he had not had for years. After using the water for three days, Col. Dunbar considered himself completely cured, and has, we believe, enjoyed since then full immunity from his previous troublesome complaint. He now spends his time in making known the curative properties of the spring to

others and in dispensing the waters to those who may need them. To those who visit the spring in person nothing is charged, we believe, but when sent abroad there is something charged to defray the incidental expenses. It is now, we understand, shipped in barrels to all parts of the world, even to China and the East Indies, and is considered a specific for all diseases of the kidneys, for dropsy, gravel, diabetes, Bright's disease, etc. We refer to the matter more particularly as there are persons here at Notre Dame who have experienced in their own case a wonderful relief by the use of the Bethesda Water, and we consider ourselves doing a benefit in making its curative properties known.

Local Items.

—Rackets have taken the place of alley-ball.

—A new mail-carrier was sworn in last week.

—The recreations will soon be taken in the halls.

—The boats are soon to be put away for the winter.

—There are very few sick people in the Infirmary just now.

—The carpenters, masons, and steam-fitters are hard at work.

—It looks as though we are to have cold weather from this on.

—The Philodemics had a very interesting debate on Tuesday last.

—The retreat of the Catholic students will end on the morning of All Saints'.

—The Scientific Association is to be reorganized in the course of a week or two.

—Prof. Ivers has ornamented his buggy with two fine lanterns for night driving.

—The hard study which is done by most of the students is noticed by all the teachers.

—We again ask all contributors to the SCHOLASTIC to write on one side only of their paper.

—After kicking for an hour and a half Blue Jeans won the football game on Wednesday last.

—Every one should endeavor to profit by the exercises of the retreat which begins this evening.

—The class of Elocution under Prof. J. A. Lyons is making great improvement. It is well attended.

—The Band is now in splendid condition and will be able to discourse good music during the year.

—A great many visitors not only from South Bend but other places were at the College this past week.

—The number of subscribers to the Lemonnier Circulating Library is larger now than in any former year.

—Velocipede riding is all the go in the Minims. The little fellows appear to enjoy themselves very much.

—Rev. President Colovin on Monday evening addressed at some length the members of the Junior Department.

—No one should ever lend his SCHOLASTIC to a non-subscriber. Better by far give him five cents and let him buy one.

—Solemn service was held last week at St. Patrick's Church, Chicago, for the repose of the soul of the late Philip Cochrane, of '73.

—We are under obligations to Fr. Pustet, New York city, for a copy of the rules of the "American Cecilia Society," in English and German.

—The Director of Studies has organized a Class of Drawing (free) among the Minims. Br. Albert reports the undertaking a very successful one.

—Prof. Gregori is engaged in painting the four Evangelists and four Prophets at the intersection of the grand nave and the transepts in the new church.

—It is a real pleasure to listen to the singing in the church now. It is not only good but is also devotional. Such is the verdict of all who have heard it.

—The Librarian has received from Master F. Carroll a piece of the old Charter-Oak, and which he has now on exhibition in the rooms of the Lemonnier Circulating Library

—Persons sending papers to students at the college should remember that all papers of an immoral tendency, as *Harper's Weekly*, the *Police Gazette*, etc., are forbidden here.

—The monthly Conference of clergymen was held at Notre Dame on Wednesday last. Three papers were read. That by Rev. John A. O'Connell was particularly praised by all who listened to it.

—Tuesday, the 24th inst., Feast of St. Raphael, the Sociality of the Holy Angels received Holy Communion in a body. Recreation and an extra luncheon was on the programme in the afternoon.

—Among the relics at Notre Dame is the old arm-chair which belonged to Father Badin, the first priest ordained in the United States. It is kept in the rooms of the Lemonnier Circulating Library.

—The parts will soon be given out for the St. Cecilian Entertainment to take place the latter part of November. "The Broken Sword" is the play to be presented to the public, and which, we doubt not, will be well played.

—The Chalice of Rev. Father Deseille, whose body rests beneath the new church, is now in possession of a priest at Notre Dame. Father Deseille was the first pastor of Notre Dame, when the church was simply an old log house.

—The dedication of the church in Watertown, Wis., takes place on the 12th of next month. We make this announcement for the benefit of the many friends of Father Corby, the pastor, that they may know on what day to be on hand.

—The members of the Artistic Drawing Class show a great interest in their studies. Among the most industrious might be mentioned P. H. Skahill, W. Proudhomme, and J. Knight. A. Gerlack, R. Golsen, and C. Clarke have already some fine specimens on exhibition.

—The Minims have seven first-class velocipedes. They contemplated a grand race for the fastest time on Wednesday, the 18th inst.; but the rough and unclean condition of their race-course prevented them. They expected it would be put in order but were disappointed.

—To-morrow, at High Mass, (*Missa de Angelis, Kyriale* page 43) will be sung. Vespers is of Common of a Virgin, page 52. On Wednesday, Vespers is proper of All Saints, Nov. 1st, followed by Vespers of the Dead. A requiem Mass will be sung on Thursday, All Souls' Day.

—The 5th regular meeting of the St. Cecilia Philomathean Association took place October 24th. Essays were read by Masters W. Hake, A. Burger, and J. Healey. Declamations were delivered by Masters Carroll, Lindberg, Nelson, Kauffman, Widdecombe, Clarke, and C. Hagan.

—Mr. Amasa Lord, of Elgin, Ill., sends us a copy of *The Informer*, a paper run in the interest of the American Peace Society. If he would pay the postage on his paper and not send it to us as an exchange (which it is not), we would have a better opinion of Amasa Lord, and look upon him as an honest man.

—The sixth regular meeting of the Columbian Literary and Dramatic Club was held Oct. 24th. The subject, "Resolved that Corporal Punishment should not be Abolished," was debated by Messrs. E. Fishburne and J. Murry on the affirmative, and J. Patterson and W. McGorrick on the negative. Declamations were delivered by W. Arnold and A. J. Baca.

—We would advise every one to procure copies of the *Vesperale* and *Kyriale*, in order that they may be able to take part in the singing at Mass and Vespers. The singing in church is now both beautiful and devotional, and we trust that it will continue to improve. In order that all may be able to take part in the singing it is but right that every one procure copies of the books, which may be got at the students' office.

—The 5th regular meeting of the St. Stanislaus Philopatrian Association was held on Thursday evening, 26th inst. At this meeting an interesting debate took place, on the question: "Whether Hunting is more beneficial to Health than Baseball." Those who took part in the debate are: Masters Taulby, Donnelly, Phelan, Pleins, Roos, and Anderson. After the debate, declamations were delivered by Masters Anderson, Roos, Congar, Pleins, Phelan, Donnelly Connelly, Taulby, and Nicholas.

—All parties desiring to advertise in the SCHOLASTIC ALMANAC should address J. A. Lyons, who is now engaged in compiling it. Prof. Lyons has full permission from the editor of this paper to make use of anything that has appeared in these columns, and we trust that he will get up a readable and entertaining volume. He will print several thousand copies, and as its sale among the old students of Notre Dame is very large in all parts of the country, it is a valuable medium for advertising.

—Died at the Ursuline Convent, Toledo, Ohio, Saturday, October 21st, of a disease known as *typho-malarial* fever, Miss SARAH J. DAILEY, aged 17 years, 8 months and 26 days. Young and beautiful, gifted with talents far beyond her years; surrounded by gentle attendant Sisters, relatives and school-girl companions, meekly leaning upon her Saviour's Cross, she fell asleep. In the sombre twilight of a dark October day, while the faded leaves were softly falling, the silvery ripples of her life went out. There where the brook and river meet,—the season of sunny hope and bright anticipation,—she grew weary and laid down the burden of life. Earth contained no purer treasure,—death reaped never a fairer harvest. "It is very sad to leave my friends so soon," she said, "but it is better thus—I am content. God could never be more merciful than now." In the last days of her brief illness her mind wandered at times and she longed to be at home, to see her mother and father. Her mother came, and she died, calm and happy, with her head pillowed upon her mother's breast. All the roseate hopes that dawned with her existence and brightened with her years fell to the earth crushed by one stroke from the remorseless destroyer. In the holy quiet of the Sabbath afternoon, while the clouds hung like a funeral pall shrouding the dying day and Nature was softly weeping over the loss of one so fair, the solemn funeral service of the Catholic Church was pronounced at St. Francis' Church, by Rev. Father O'Brien, of the Church of the Good Shepherd. A large funeral cortege, composed chiefly of relatives and pupils of the convent, dressed in deepest mourning, followed the remains to their last resting place. The deceased (a sister of Mr. T. A. Dailey, of *The Herald*) was born near Lockport, Niagara Co., N. Y., January 25, 1859, and removed to the West at an early age.—*South Bend Herald*.

Roll of Honor.

[In the following list are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

W. Arnold, A. Ames, A. Baca, P. Cooney, M. Cross, L. Evers, J. Fitzgerald, T. Garrity, J. Gray, T. Garso, A. Hertzog, J. Hermann, J. Krost, J. Kinney, J. Larkin, H. Maguire, J. Montgomery, P. J. Mattimore, P. W. Mattimore, J. McHugh, T. McGrath, J. McEniry, J. O'Rourke, L. Proudhomme, J. Patterson, T. Quinn, J. J. Quinn, P. Skahill, G. Saylor, T. Summers, F. Schlink, P. Tamble, F. Vandervannet, J. Vanderhoof.

JUNIOR DEPARTMENT.

A. H. Bergck, W. Brady, F. Carroll, G. Cassidy, W. Connelly, F. Cavanaugh, A. Congar, J. Duffield, G. Donnelly, J. English, R. French, C. Faxon, L. Garceau, P. Haney, J. Haney, W. Hake, J. Ingwersen, R. Johnson, W. Jones, R. Keenan, A. Keenan, J. Krost, J. Lumley, T. Knorr, M. Kauffman, J. Knight, O. Lindberg, F. Lancaster, F. McGrath, R. P. Mayer, E. Moran, C. McKinnon, T. Nelson, W. Ohlman, C. Orsinger, E. Pennington, F. Pleins, E. Poor, F. Phelan, J. P. Reynolds, J. Rothert, F. Rheinboldt, S. Ryan, W. Ryan, P. Schnurrer, Isaac Rose, W. Shehon, G. Sugg, W. Taulby, N. Van Namee, T. Wagner, L. Wolf, J. Johnson.

MINIM DEPARTMENT.

W. Coolbaugh, E. Carqueville, J. Seeger, G. Rhodius, G. Hadden, G. Lambin, P. Nelson, G. Lowrey, P. Heron, R. Pleins, J. Scanlan, W. McDevitt, C. Reif, F. Carqueville, A. Sehnert, H. Riopelle, H. Kitz, John Inderrieden, C. Long, Jos. Inderrieden, C. Kauffman, A. Reinboldt, F. Gaffney.

Class Honors.

MINIM DEPARTMENT.

G. Lowrey, G. Lambin, P. Heron, P. Nelson, W. Coolbaugh, E. Carqueville, J. Seeger, G. Rhodius, G. Hadden, R. Pleins, J. Scanlan.

Saint Mary's Academy.

—The distribution of good notes on Sunday evenings is generally followed by the reading of compositions by the Seniors and recitations by the Juniors. The compositions read by Miss Craven, and the recitations by Misses L. Hutchinson and N. McGrath elicited much praise.

—The first number of "Rosa Mystica" made its appearance last Sunday; the articles were varied, well written and well read. Rev. Father Shortis (our present chaplain) encouraged the young ladies to persevere in their well-directed efforts to develop their talents for composition.

—The sermon last Sunday on the text "Speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts," has given a new impulse to the congregational singing in the Chapel, for all now feel encouraged to give out their voices to swell the chorus of praise hitherto sung and chanted only by the choir.

—Miss Maud Perley, who is here now on a visit to her sister Mrs. Charles Piquette, of Detroit, was baptized in the Chapel of Loretto on last Monday. The Children of Mary were present at the ceremony. The truly elegant bouquet-holder which now adorns Loretto is a votive offering from the young neophyte.

—The Entertainment given during the evening recreation on the Feast of St. Ursula was a sprightly affair and reflected credit on all who took part in it. Misses J. Nunning, B. Spencer, E. O'Connor, D. Cavenor, A. Byrnes, K. Hutchinson, M. Thompson, and A. Harris assisted the young ladies of the Graduating Class in this tribute of grateful affection to their devoted Prefect.

For politeness, neatness, order, amiability, and correct deportment, the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses L. Ritchie, A. Walsh, A. O'Connor, M. Julius, M. Cravens, M. Faxon, M. Brady, L. Johnson, J. Bennett, L. Beall, J. Nunning, M. Walsh, M. Dailey, P. Gaynor, R. Casey, K. Hutchinson, L. Kelly, B. Spencer, J. Cooney, M. Spier, C. Boyce, J. Cronin, J. Richards, H. Hawkins, A. Rowland, E. Lange, M. and E. Thompson, E. O'Connor, L. Rodenberger, S. Moran, M. O'Mahoney, M. Carroll, C. Silverthorne, E. Bouton, M. Dalton, E. Forrey, A. Woodin, E. Pleins, D. and A. Cavenor, L. Kirchner, L. Schwass, M. Pomeroy, E. Dalton, K. Burgie, J. Wilhelm, J. Burgert, G. Conklin, D. Locke, L. Davenport, M. Usselman, M. Halligan, M. Hungerford, J. Burgie, M. Smalley, 100 *par excellence*. Misses A. Byrne, H. Julius, L. O'Neil, M. O'Connor, S. Henneberry, A. Harris, C. Morgan, G. Kelly, M. Coughlin, J. Stough, L. Tighe, L. Wier, C. Phaler, J. Lonean.

JUNIOR DEPARTMENT.

Misses M. Ewing, M. Mulligan, L. Forrey, C. Correll, M. McFadden, J. Kingsbury, M. Lambin, L. Cox, M. Cox, C. VanNamee, E. Wooten, N. Hackett, A. Williams, J. Butts and A. Getty.

ART DEPARTMENT.

DRAWING.

1ST CLASS—Misses M. and E. Thompson.

5TH CLASS—Misses M. Smalley, J. Richards, C. Silverthorne, L. Davenport, M. Spier, A. Williams and A. Getty.

PAINTING IN WATER-COLORS.

3RD CLASS—Misses A. Cullen and L. Kirchner.

OIL-PAINTING.

2D CLASS—Misses L. Ritchie, C. Morgan and P. Gaynor.

3D CLASS—Misses E. Lange, A. Koch, S. Moran, M. O'Connor, D. Cavenor.

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

1ST CLASS—Misses O'Connor, B. Spencer, H. Julius, J. Nunning. 2D DIV.—Misses K. Hutchinson, M. Cravens, H. Hawkins. Classed—B. Wilson.

2D CLASS—Misses G. Wells, M. Julius, A. Byrne, A. Harris, L. Kirchner.

3D CLASS—Misses A. Rowland, J. Cronin, C. Silverthorne, A.

Koch, L. O'Neil, M. Spier, C. Morgan. 2D DIV.—Misses A. Henneberry, M. Usselman, M. Pleins, D. Locke.

4TH CLASS—Misses A. O'Connor, D. Gordon, G. Kelly, D. Cavenor, E. Thompson, J. Bennett, M. Thompson, K. Burgie. 2D DIV.—Misses A. Kirchner, A. McGrath, E. Lange, A. Cullen, L. Hutchinson, J. Burgert, M. Dalton, L. Johnson.

5TH CLASS—Misses L. Walsh, M. O'Connor, N. McGrath, A. Walsh, P. Gaynor, L. Forrey. 2D DIV.—M. Walsh, H. Dryfoos, L. Weber, A. Morgan, G. Wilhelm, J. Burgie, E. Forrey.

6TH CLASS—Misses E. Bouton, A. Getty, M. Robertson, D. Hayes, E. Dalton, M. Brady, A. Ewing, L. Schwass, A. Woodin, T. Cook, L. Beall, C. Correll, A. Cavenor, L. Kelly, M. Mulligan, M. Ewing. 2D DIV.—Misses L. Wier, M. Halligan, G. Conklin, R. Casey, N. Hackett, M. Coughlin.

7TH CLASS—Misses L. Davenport, M. Parney, A. Peak, L. Tighe, C. Boyce. Classed—Miss Lonean.

8TH CLASS—Misses L. Cox, C. Van Namee, M. Davis, E. Mulligan.

9TH CLASS—Misses L. Lambin, M. R. Cox.

10TH CLASS—Misses L. Ellis, E. Wooten.

HARP—Misses E. O'Connor. 2d Class—D. Cavenor.

ORGAN—M. Usselman.

FOR DILIGENCE IN EXERCISES—Misses B. Spencer, E. O'Connor, H. Julius, J. Nunning, M. Julius, H. Hawkins, A. Rowland, K. Hutchinson, D. Cavenor, L. Kirchner, M. Pleins, M. Cravens, G. Wells, A. Byrne, C. Silverthorne, J. Cronin, L. O'Neil, G. Kelly, A. Harris, M. Spier, N. McGrath, J. Burgert, A. McGrath, M. Robertson, A. O'Connor, P. Gaynor, M. Dalton, K. Burgie, A. Getty, G. Wilhelm, A. Walsh.

HARMONY—Misses Spencer, Nunning, O'Connor, and H. Julius.

THEORETICAL CLASSES—Misses Hutchinson, G. Wells, A. Byrnes, J. Cronin, L. Weber, H. Hawkins, C. Morgan, A. Harris, E. Pleins, L. Kirchner, H. Russell, A. Rowland, D. Cavenor, G. Kelly, M. O'Connor, A. Kirchner, M. Spier, A. Henneberry, L. O'Neil, M. Thompson, A. Koch, M. Usselman, E. Thompson, E. Lange, A. Cullen, C. Silverthorne, D. Locke, M. Walsh, L. Walsh.

HONORABLY MENTIONED IN VOCAL MUSIC.

1ST CLASS—Misses E. O'Connor, and B. Spencer. 2D DIV.—Miss D. Cavenor.

2D CLASS—Misses A. Byrnes and C. Morgan. 2D DIV.—L. Kirchner, M. Usselman, A. Rowland, A. Kirchner.

3D CLASS—Misses A. Walsh, D. Gordon, J. Bennett, L. Walsh, E. Dalton, M. Walsh, M. Dalton. 2D DIV.—R. Casey, D. Locke, J. Cronin, H. Dryfoos, L. Hutchinson, L. Weber, M. Coughlin.

GENERAL CLASS—Misses L. Tighe, Allie Getty, Alice Williams, J. Butts.

FRENCH.

1ST CLASS—Misses L. Beall, M. Thompson, E. Thompson, N. McGrath, A. Harris.

2D CLASS—Misses H. Russell, P. Gaynor, J. Burgert, N. McGrath, E. Whight, J. Bennett, A. Walsh, C. Silverthorne.

3D CLASS—Misses M. Brady, L. Rodenbergen, M. Daily, A. Byrnes, M. Walsh, M. O'Connor.

4TH CLASS—Misses S. Moran, J. Cronin, J. Stough, D. Locke, M. Ewing, L. Hutchinson, M. Mulligan, E. Mulligan, D. Hayes, A. Ewing, A. Williams, A. Getty, J. Butts.

LATIN.

1ST CLASS—Misses M. Cravens, N. Davis.

2D CLASS—Misses L. Rodenbergen, M. Carroll, H. Hawkins, J. Cooney.

GERMAN.

1ST CLASS—Misses J. Nunning, M. Faxon, A. O'Connor, M. Julius, M. Pleins, L. Weber, L. Kirchner, H. Julius, H. Dryfoos, A. Kirchner, L. Kelly.

2D CLASS—Misses E. Harris, L. Davis, L. Walsh, M. Usselman, D. Gordon, E. Koch, L. Johnson, M. Spier, L. O'Neil, S. Henneberry.

3D CLASS—Misses C. Boyce, R. Casey, J. Wilhelm.

FANCY-WORK.

Misses M. Faxon, L. Rodenbergen, L. Wier, E. Dalton, M. Dalton, M. Daily, A. Koch, H. Dryfoos, M. Brady, M. Halligan, M. Pleins, M. Spier, J. Wilhelm, A. Byrnes, M. Hungerford, I. Cook, L. Schwass, N. McGrath, A. McGrath, J. Kingsbury, A. Morgan, M. McFadden, A. Kirchner, D. Gordon.

—Professor O. C. Marsh publishes in the *American Naturalist* a resume of his discoveries of extinct animals in the West, and brings out the following remarkable law, bearing so forcibly on the evolution hypothesis. He concludes (1) that all tertiary mammals had small brains; (2) that there was a gradual increase in the size of the brain during this period; (3) this increase was mainly confined to the cerebral hemispheres or higher portion of the brain; (4) in some groups the convolutions of the brain have gradually become more complicated; (5) in some the cerebellum and olfactory lobes have even diminished in size. There is some evidence that the same general law of brain growth holds good for birds and reptiles from the cretaceous to the present time.

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Oct. 20th.—We have just received over 3,500 lbs. of minerals from the Yellowstone National Park Company, comprising magnificent Amethyst, Agate, Zeodes, saddle-shaped dolomite crystals, several inches; fine chalcedonics, geysersites, Pealite, &c., &c. I have also just received 2,000 lbs. of Amethyst from north of Lake Superior. These I am selling at about $\frac{1}{2}$ the rate that they have ever been sold for before in the East. Have also received boxes from North Carolina, New Hampshire, Canada, Colorado (Hamiltonite, Bismuthinite) Rhode Island, Connecticut, Massachusetts, Maine, New York, New Jersey, Virginia, Maryland, &c., &c.

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Through trains are run to Leavenworth and Atchison, connecting with trains for all points in Kansas and Southern Missouri. This is acknowledged by the travelling public to be the

Great Overland Route to California.

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.	3 45 p.m.
Peru accommodation	5 00 p.m.	9 35 a.m.
Night Express	10 00 p.m.	6 50 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 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 10 p.m.	11 25 "	6 15 a.m.
" Rochester	1 04 a.m.	11 12 a.m.	5 54 p.m.
" Pittsburgh	2 10 "	12 15 "	7 05 "
Lv. Pittsburgh	2 55 "	1 10 p.m.	8 10 "
Ar. Cresson			
" Harrisburg	11 30 a.m.	11 05 "	3 45 a.m.
" Baltimore	6 25 p.m.		7 35 "
" Washington	9 07 "		9 02 "
" Philadelphia	3 30 "	3 10 a.m.	7 35 "
" New York	6 45 "	6 50 "	10 25 "
" New Haven	11 52 "	10 40 "	3 26 p.m.
" Hartford	1 27 a.m.	12 11 p.m.	
" Springfield	2 20 "	12 57 p.m.	
" Providence	5 10 "	3 48 "	7 4 "
" Boston	6 15 "	4 50 "	9 05 "

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F. B. MYERS, G. P. & T. A.**L. S. & M. S. Railway.**

On and after Sunday, April 16, 1876, trains will leave South Bend as follows:

GOING EAST.

2 10 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.

THOMAS B. CLIFFORD

(Of the Class of '62)

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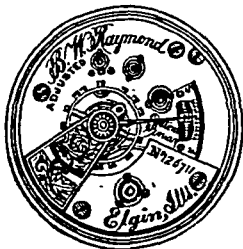
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Contents:

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Hail Columbia.	Rule Britannia.
Star-Spangled Banner.	Roast Beef of Old England.
Our Flag is there.	Men of Harlech. [Welch].
Red, White and Blue.	Partant pour Syrie.
Yankee Doodle.	Marseilles Hymn.
To thee, O Country.	Garibaldi Hymn.
Columbia the Gem.	King Oscar. [Swedish.]
Watch on the Rhine.	Campbell's are Comin'.
Fatherland. [German.]	Bruce's Address.
Wearing of the Green.	King Christian. [Danish.]
St. Patrick's Day.	Spanish National Hymn.
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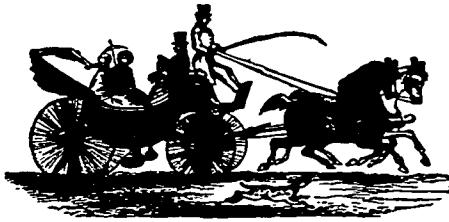
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Attached to the National Hotel, and Adjacent to the Lake Shore and Michigan Southern Depot.

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.

Michigan Central Railway

Time Table—November 21, 1875.

	*Mail.	*Day Express.	*Kal. Accom.	†Atlantic Express.	†Nigh 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 02 "	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 "	1 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 00 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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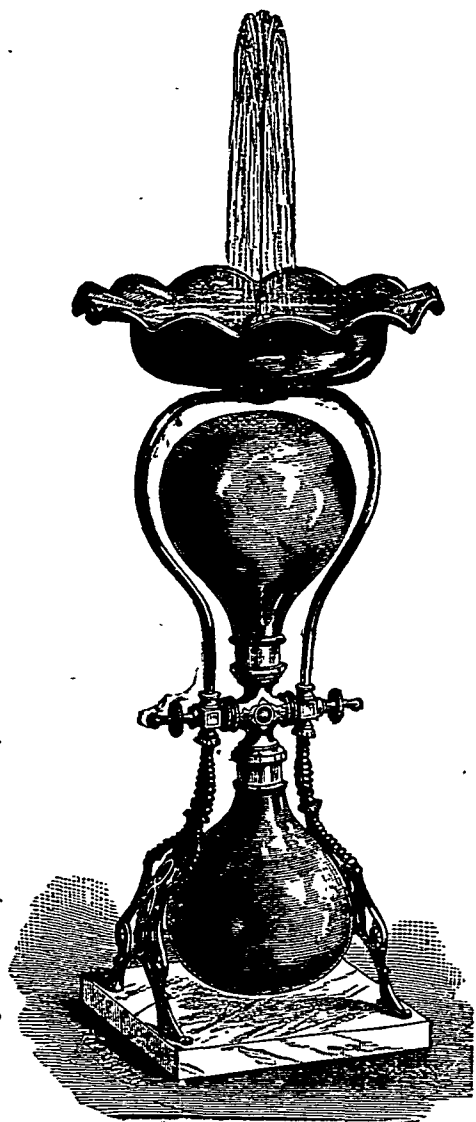
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