

# Notre Dame Scholastic.

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Disce quasi semper victurus; vive quasi cras moriturus.

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## Graffiti D'Italia.

The following beautiful poem appeared in *The Month*, London, for September. It is by Oscar O'F. Wilde, son of Lady Wilde, whose poetic genius he inherits.

### I.

The corn has turned from gray to red,  
Since first my spirit wandered forth  
From drearer cities of the north,  
And to Italia's mountains fled.

And here I set my face towards home,  
Alas! my pilgrimage is done,  
Although, methinks, yon blood-red sun  
Marshals the way to holy Rome.

O Blessed Lady who dost hold  
Upon the seven hills thy reign,  
O Mother without blot or stain,  
Crowned with bright crowns of triple gold.

O Roma, Roma, at thy feet  
I lay this barren gift of song!  
For, ah! the way is steep and long  
That leads unto thy sacred street.

### II.

And yet what joy it were for me  
To turn my feet unto the south,  
And journeying towards the Tiber mouth  
To kneel again at Fiesole!

Or wandering through the tangled pines  
That break the gold of Arno's stream,  
To see the purple mist and gleam  
Of morning on the Apennines.

By many a vineyard-hidden home,  
Orchard, and olive-garden gray,  
Till rise from the Campagna's gray,  
The seven hills, the golden dome!

### III.

A pilgrim from the northern seas—  
What joy for me to seek alone  
The wondrous Temple and the throne  
Of him who holds the awful keys!

When, bright with purple and with gold,  
Come priest and holy Cardinal,  
And borne above the heads of all  
The gentle Shepherd of the fold.

O joy to see before I die  
The only God-anointed King,  
And hear the silver trumpets ring  
A triumph as he passes by!

Or at the altar of the shrine  
Holds high the mystic Sacrifice,

And shows a God to human eyes  
From the dead fruit of corn and wine.

### IV.

For, lo, what changes time can bring!  
The cycles of revolving years  
May free my heart from all its fears  
And teach my lips a song to sing.

Before yon troubled sea of gold  
The reapers garner into sheaves,  
Or e'en the autumn's scarlet leaves  
Flutter as birds adown the wold,

I shall have run the glorious race,  
And caught the torch while yet aflame,  
And called upon the Holy Name  
Of Him Who now doth hide His Face.

## Rev. Arthur O'Leary.

Among the multitudes who have in Ireland distinguished themselves by their wit, and among the many divines who have adorned the Irish Church by their zeal and eloquence, the Rev. Arthur O'Leary holds no mean place. Descended from a stock which had suffered much from the cruelty of the penal laws, he inherited a strong love for his native country, that quick and intelligent mind so characteristic of his countrymen, and a strong attachment to the ancient faith. Of this world's goods he received but little, for his parents belonged to the industrious and oppressed peasantry and never enjoyed a greater rank in the social scale than that which is attained by honest industry.

Before the middle of the last century, having acquired some knowledge of classical literature in his native land, O'Leary went to France with the intention of devoting his life to the service of the Church, and at the Convent of the Capuchin Friars at St. Malo imbibed those principles of learning which with his virtue and genuine philanthropy so distinguished him in his after-life. About the year 1771, having been raised to Holy Orders, he returned to Ireland and took up his residence in the city of Cork, where he aided in the erection of a chapel. Here he afterwards officiated, and it became known as "Father O'Leary's Chapel." Such was his eloquence, marked as it was by strong moral reasoning, bold figure, and scriptural allusion, that the chapel was, when it became known that he was to preach, crowded to excess by people of all denominations.

Some time in the year 1775, a book was published the title of which was "Thoughts on Nature and Religion," which contained much gross blasphemy. Its author, a Scottish physician of the name of Blair, residing in Cork, undertook to be the champion of free-thinking in religion;

and, under the plausible pretext of vindicating the conduct of Servetus in his controversy with Calvin, this writer boldly attacked some of the most universally received articles of the Christian creed. The work attracted some share of public attention. A poetical effusion in verse was addressed to Blair in reply by a minister of the Protestant Church, and the Anabaptist minister also entered the lists with a pamphlet nearly as sceptical as the one he professed to answer.

Father O'Leary's friends thought his style of controversy better suited to silence the doctor than that of either of the tried opponents, and persuaded him to enter the lists. They were not disappointed. His reply crushed Blair—while his wit and logic and grand toleration raised him to the esteem and gratitude of his fellow men. His first letter opens with this beautiful introduction:

"Sir—Your long expected performance has at length made its appearance. If the work tended to promote the happiness of society, to animate our hopes, to subdue our passions, to instruct man in the happy science of purifying the polluted recesses of a vitiated heart, to confirm him in his exalted notion of the dignity of his nature, and thereby to inspire him with sentiments averse to whatever may debase the excellence of his origin, the public would be indebted to you: your name would be recorded amongst the assertors of morality and religion; and I myself, though brought up in a different persuasion from yours, would be the first to offer my incense at the shrine of merit. But the tendency of your performance is to deny the divinity of Christ and the immortality of the soul: In denying the first, you sap the foundations of religion; you cut off at one blow the merit of our faith, the comfort of our hope, and the motives of our charity. In denying the immortality of the soul, you degrade human nature, and confound man with the vile and perishable insect. In denying both, you overturn the whole system of religion, whether natural or revealed; and in denying religion, you deprive the poor of the only comfort which supports them under their distresses and afflictions; you wrest from the hands of the powerful and rich the only bridle to their injustices and passions, and pluck from the hearts of the guilty the greatest check to their crimes—I mean this remorse of conscience which can never be the result of a handful of organized matter; this interior monitor, which makes us blush in the morning at the disorders of the foregoing night; which erects in the breast of the tyrant a tribunal superior to his power; and whose importunate voice upbraids a Cain in the wilderness with the murder of his brother, and a Nero in his palace with that of his mother."

Deploing the folly of him who thinks "his soul is no more than a subtle vapor, which in death is to be breathed out in the air," he holds that such a person should "conceal his horrid belief with more secrecy than the Druids concealed their mysteries. . . . In doing otherwise, the infidel only brings disgrace on himself; for the notion of religion is so deeply impressed on our minds, that the bold champions who would fain destroy it are considered by the generality of mankind as public pests, spreading disorder and mortality wherever they appear; and in our feelings we discover the delusions of cheating philosophy, which can never introduce a religion more pure than that of the Christian, nor confer a more glorious privilege on man than that of an immortal soul."

Father O'Leary also wrote a letter in answer to an attack made by Wesley on the Catholics in 1786. Wesley

had maintained that Papists "ought not to be tolerated by any government—Protestant, Mahometan or Pagan." The reply of Father O'Leary was an able letter, in which, together with brilliant and sparkling wit, there is great strength of reasoning and an eloquence truly Irish. His biographer says that "in a short time after this controversy had concluded, the parties met at the house of a mutual friend. Their different publications were mentioned; but kindness and sincere good feeling towards each other softened down the asperities of sectarian repulsiveness; and after an evening spent in a manner highly entertaining and agreeable, they parted, each expressing his esteem for the other, and both giving the example that public difference on a religious or political subject is quite consistent with the exercise of the duties of personal kindness and esteem. Wesley is said, in this instance, to have relaxed into a most agreeable companion; and O'Leary, by his wit, archness and information, was an inexhaustible source of delight, entertainment and instruction."

To show the high estimate in which Father O'Leary was held by the great galaxy of orators who made the debates in the Irish Parliament towards the end of the last century so famous, we would instance the debate which took place in the Irish Parliament in 1782 when a clause in the Catholic Bill directed against the friars was under discussion.

"Sir Lucius O'Brien said he did not approve of the regulars, though his candor must acknowledge that many men amongst them have displayed great abilities. Ganganelli (Clement XIV) and the Reverend Doctor Arthur O'Leary are distinguished among the Franciscans; and many great men have been produced in the Benedictine order. He saw no temptation that regulars had for coming here, if it was not to abandon certain competence where they were, for certain poverty in this kingdom.

"Mr. Grattan said he could not bear the name of Father O'Leary mentioned without paying him that tribute of acknowledgment so justly due to his merit. At the time that this very man lay under the censure of a law which, in his own country, made him subject to transportation or death, from religious distinctions; and at the time that a prince of his own religion threatened this country with an invasion, this respectable character took up his pen, and, unsolicited, and without a motive but that of real patriotism, to urge his own communion to a disposition of peace, and to support the law which had sentenced him to transportation. A man of learning—a philosopher—a Franciscan—did the most eminent service to his country in the hour of its greatest danger. He brought out a publication that would do honor to the most celebrated name. The whole kingdom must bear witness to its effect, by the reception they gave it. Poor in everything but genius and philosophy, he had no property at stake, no family to fear for; but descending from the contemplation of wisdom, and abandoning the ornaments of fancy, he humanely undertook the task of conveying duty and instruction to the lowest class of the people. If I did not know him (continued Mr. Grattan) to be a Christian clergyman, I should suppose him by his works to be a philosopher of the Augustan age. The regulars are a harmless body of men, and should not be disturbed.

"Mr. St. George declared, notwithstanding his determined opposition to the regulars, he would, for the sake of one exalted character of their body, be tolerant to the rest; but he, at the same time, would uniformly oppose the tol-

erating any more regular clergy than what were at present in the kingdom.

"Mr. Yelverton said that he was proud to call such a man as Dr. O'Leary his particular friend. His works might be placed upon a footing with the finest writers of the age. They originated from the urbanity of the heart; because, unattached to the world's affairs, he could have none but the purest motives of rendering service to the cause of morality and his country. Had he not imbibed every sentiment of toleration before he knew Father O'Leary, he should be proud to adopt sentiments of toleration from him. He should yield to the sense of the committee in respect to the limitation of regulars, because he believed no invitation which could be held out would bring over another O'Leary.

"In a more advanced stage of the Catholic Bill, on the 5th of March, these eulogies gave rise to some words between 'the rival orators,' as Messrs. Flood and Grattan were then designated in parliament. 'I am not,' said Flood towards the end of a speech, 'the missionary of a religion I do not profess; nor do I speak eulogies on characters I will not imitate.' No challenge of this nature ever was given by either of these great men in vain. Mr. Grattan spoke at some length on the subject under debate, and concluded in these words: 'Now, one word respecting Dr. O'Leary. Something has been said about eulogies pronounced, and missionaries of religion. I am not ashamed of the part which I took in that gentleman's panegyric; nor shall I ever think it a disgrace to pay the tribute of praise to the philosopher and the virtuous man.'"

It was some time after his letter in vindication of the Church against the attack of Mr. Wesley that Father O'Leary published his "Essay on Toleration." It had a circulation almost unequalled at the time in Ireland, and was the means of extending the author's reputation in a degree highly valuable to his religion and creditable to himself. One pleasing consequence of its publication was his being elected a member of the "Monks of St. Patrick," a political association which took its rise under the auspices of that great lawyer, Lord Avonmore, then Mr. Yelverton. Among the distinguished members of the Monks may be reckoned Messrs. Flood, Grattan, Curran, Father O'Leary, Lord Charlemonte, Judges Day, Metge, and Chamberline, Lord Chief Baron Burgh, Bowes, Daly, George Ogle, Lord Viscount Avonmore, Mr. Keller, etc.,—a constellation sufficient to enlighten any page in the history of Ireland; men whose powers of mind stamp a character of greatness upon the times in which they flourished. The unsolicited admission of O'Leary into this association speaks equally for his merits and their discernment. As a return for the honor thus conferred on him, he took the opportunity of expressing his gratitude in the dedication of his various productions, which, in 1781, he collected together, and published in one octavo volume.

Father O'Leary died on the evening of the 13th of January, 1802. His biographer says of him that "he was, in size, over the middle stature—stiff and erect in his movements, and in his manner quite original. These peculiarities did not, in him, produce their usual effect of exciting diffidence or reserve in those with whom he conversed. The native kindness of his heart overcame every external barrier; and he mixed in society a much sought after and welcome guest. Good sense, unaffected piety, and extensive knowledge gained him the respect and admiration of the learned and grave; whilst by his unbounded wit, anecd-

otes, and unrivalled brilliancy of imagination, he was the source of delight and entertainment to all whom he admitted to his intimacy.

"As a clergyman, O'Leary was, above the ordinary meaning of the phrase, sincerely pious. His occasional retreats for devotional purposes were frequent; and, for many years, he fondly cherished the hope of ending his days in a peaceful retirement from the bustle and business of active life. As a preacher, although provincial in his accent, and wanting grace in his manner, he was universally admired. A nervous, copious eloquence flowed from his lips; and the current of thought was rather delightfully colored than interrupted by the exuberance of his characteristic fancy. His controversial sermons were extremely valuable; and very distinguished individuals were led by his doctrinal instructions to embrace the Catholic faith. A collection of his sermons in manuscript was, some time since, entrusted for perusal to the writer, by Mr. George Keating, of London. In their present state, they are not, perhaps, quite fit for the perusal of the fastidious critic; but a selection may, with some pains, be made from them, which would be found useful so the cause of religion and morality, and honorable to the memory of their author."

### Melody and Harmony in Musical Composition.

The elements of music consist in harmony and melody, wherefore we distinguish in a musical composition two principles, that of the succession of sounds and that of the accordance of these sounds. In our age of science and fine arts, we find these two elements so clearly united that they seem to be inseparably connected. But in studying musical literature we soon learn that this coincidence did not exist at all times. The first traces of music may be found among the Egyptians, but in vain would we search for an arrangement which in the least degree could be compared to the composition of our day. Correct melody and arranged harmony were unknown to them, as well as to all the nations of ancient times. The first of the two elements which received any attention was melody; harmony can be found only at a period perhaps six hundred years anterior to ours.

Melody is a succession of sounds at harmonic distances. We may distinguish two kinds of melody, with regard to the ideas which it expresses. Sometimes those ideas are so composed and arranged that no other coloring is required to make them wholly apparent and clear to the ear. This first kind of melody is called "air." On the other hand, in order that those ideas should be made pleasing to the ear of the auditor, some accompaniment is essential to a melody. A person who is not insensible to the effect of sounds, easily seizes the character of melodies of the first kind, hence those airs become quickly popular, as generally are all the national hymns or songs of the common people. These melodies seem to be inspired and impressed in the mind by nature, and to be the simple effect of the imagination. With taste and imagination everyone is able to form melodies. Take for instance the laborer driving his oxen, the shepherd guarding his flock, the lonely traveller following his way: they sing airs, which they sometimes compose at the moment. The second kind of melodies, which do not produce their effect without the aid of an accompaniment of some sort, do not require great musical sensibility in order to be felt, but still they can only please ears which are accustomed to hear music.

Harmony may be said to be an invention of modern times. It is the agreement between two or more sounds, which strike the ear simultaneously. In consequence of modern education, it might be believed that harmony is so natural to man that it must have existed at all times. Not to be led therefore in error, we must distinguish between harmony of nature and harmony produced by the concord of musical sounds in a composition. There is harmony in nature everywhere. Every sound is a mixture of three tones. If we listen attentively for instance to our big bell here at Notre Dame, whose fundamental is *g*, we do not hear this tone only, but two others, namely the 5th and 10th, sounding simultaneously with the key-note *g*. The same phenomenon may be remarked of the sound produced by the organ.

The first traces of harmony are found in the middle ages, but, as stated above, we can find a well arranged harmony only perhaps in the fourteenth century, when the study of harmony received special attention from Italian composers as Francesco Ciccio, known particularly for his skill on the organ. From Italy harmony proceeded into France, where it was greatly improved by the work of Dufay, Binchois, and by the Englishman, John Dunstable.

To these few explanations of harmony in composition much could be added on counterpoint, canons, fugue, but these being as it were only secondary constituents of harmony, we will simply pass to the division of composition.

Musical composition of the present day may be looked at in three great divisions: opera, church, concert-music, and popular airs. We know that dramatic representations were given by the Greeks, but they were merely reproduced in a recitative or declamatory manner, time, harmony and sound-melody being entirely unknown to them. Dramatic music, although its first origin may be traced back as far as the year 1500, took its rise only at the end of the seventeenth and beginning of the eighteenth century, and was for the greater part confined to Italy. Opera music has undergone many changes and reforms. As one of the first of the writers of opera music we find Handel. His writings were very difficult and tended only to exhibit the abilities of the singer. Glück, known as one of the first reformers, aimed at rendering music purely declamatory; after him appeared Tamelli, in 1714, whose style however is criticised as being "too Gothic." Stage music improved gradually under Mozart, Cherubini and their disciples. The operas of the nineteenth century however are the most perfect, on account of the progress of musical education in every respect.

Although we cited dramatic music as the first division, still it is accepted that it is only the offspring of church-music, since the foundations of harmony were laid in the services of the Church. Church-music, which has been the field in which the greatest geniuses have occupied themselves, includes especially the Mass of the Catholic service, which in the hands of the great composers took a dramatic form, and has at times been followed with eagerness and enthusiasm, and at other, but languidly, as it happens to be in our present time. The oratorio also takes its rank in sacred music, but only in Italy, Germany and England; in France it belongs to the concert-room, for it is never performed in the churches.

Concert-music in which symphony holds the first rank consists of instrumental performances. Music of this kind cannot well be discovered in a period anterior to ours, since instrumental culture was in a low state and performers of

this kind of compositions did not rank high. Orchestral music, which received its greatest development at the hands of Haydn, is by far the most pleasing of all, since its reproduction and well-rendered recitation have the sweetest effects on the ear.

In a recapitulation of musical literature, from 1550 up to our day, we find that all the parts of the musical system, melody, the principle basis of musical construction, and all kinds of composition, have attained a stability, and arrived successively at a degree of excellence which it would seem cannot be surpassed.

M. P. F.

### Lace-making at St. Mary's.

Among the Epiphany gifts this year was a surplice of rare beauty presented to her nephew, a priest at Notre Dame, by Mrs. Phelan of St. Mary's. The surplice body is of fine Irish linen lawn, with edgings and insertings of Flemish *dentelle*. The fall of lace on the sleeves and body, of a finger's length, with two insertings, one above the other, from two and a half to two inches wide, are all of Flemish *Gimpure*, the narrow edgings of *Valenciennes*, and the neck-band of *Maltese*. What gives this surplice a value, however, beyond even the delicacy of its tissues, is the history of these tissues themselves as connected with lace-making in America, and in American convents.

The linen lawn, also the wide edge and widest insertings, were brought from Europe by Mother Superior. On making up the materials, however, they were found to be scant for the American style of surplice, and more lace was needed. The lace-makers at St. Mary's set to work at their cushions, and produced, not only a perfect match for the wide inserting, but the whole of the Valenciennes edge and the Maltese inserting for the neck-band. It was a triumph of skilful fingers, and there can be no longer any excuse for the showy albs or surplices of *curtain* lace which have so long afflicted every clergyman of taste in America, and disgraced our sanctuaries. Henceforth no altar-society, and no lady of means, has any excuse for presenting an alb or a surplice to a priest of the aforesaid *curtain-order*. A plain linen alb or surplice, with an embroidered edge, is always acceptable to a priest; and no other between this and one trimmed with *real* lace can be acceptable, nor should they ever be imposed upon a priest.

It may be some relief to the minds of our well-intentioned American ladies to know that the width of the lace is according to the dignity of the priest to whom it is given, but in a way exactly contrary to the usual ideas on this point. The Holy Father, for instance, is entitled to wear the narrowest lace on his alb of any priest in Christendom; so narrow, indeed, that its *preciousness* is insured.

Looking over the specimens of our St. Mary's lace-makers we find exquisite sprigs of genuine *appliqui*, wide borders of sprigged *Valenciennes*, and the most elaborate *Point*. Some of the designs are for *toilettes*, but others are for the sanctuary, and we find the lace makers capable of varying their designs at pleasure.

There is no end to the money spent by American ladies at home and abroad, for laces of dainty value. Is it too much to ask that *Catholic* ladies should think of the altar as well as of themselves; especially when they have at hand, as they now have certainly, those who can weave any tissue they may desire, as a proof of their devotion?

ST. MARY'S, IND.

E. A. S.

NOTE.—The specimen of *Point* to which we allude above is a *Remonstrance veil*, five and one-half inches square.

### Negro Minstrelsy.

Since 1840—that is for about 36 years, more or less—our popular ballads have partaken of a colored tint. Whether there is any similarity between the songs brought before the public by “negro minstrels,” and the real *bonâ fide* nigger songs of the Southern plantations, is a question for those better versed in Ethiopian manners and customs than I am to decide. I propose merely to give an account of the rise, progress and decay of negro minstrelsy, “so-called.”

When “Old Dan Tucker,” and “Buffalo Gals” had their origin I shall not attempt to determine. They appear both in melody and words to be genuine nigger songs, transplanted direct from the plantation to the stage. Following them, “Lucy Long,” “Boatman Dance,” and the numerous songs relative to “Old Joe” and “Dinah,” which appeared between ’40 and ’45, partook of the same simplicity. About ’45, however, the negro melody began to rise into the sentimental and pathetic. “Lucy Neale,” “Mary Blane,” and “Oh, my dearest Mae!” were the first songs of this class, and although now forgotten, were then very popular, and were probably the first negro melodies that found their way into the drawing-room.

About the year ’50, or perhaps a little before, the great city of London—man, woman, and child—was engaged begging “Susannah” not to cry. It would be interesting to the antiquarian to find out whether, in defiance of these repeated deprecations, she did actually cry, or whether the tear which the song says was “in her eye” was not induced to remain there permanently, or, at least, until it dried up. Negro songs were now in the acme of their popularity. “Susannah” was succeeded by “Uncle Ned,” whose reign extended through the Great Exhibition of 1851.

While the comic songs “A little more Cider,” “Camp-town Races,” and “Nelly Bly” were enjoying the popularity consequent on their novelty, Mrs. Harriet Beecher Stowe’s work, “Uncle Tom’s Cabin,” appeared. Either from the influence of this book, then so widely felt, or from some caprice of popular fashion, the sentimental element again rose to the surface—and sometimes, as in “The Old Folks at Home,” became almost tragedy. In the summer of ’53 everybody was singing this wild and beautiful melody. At the same time appeared “Massa’s in the Cold Ground,” “Lily Dale,” “The Old Kentucky Home,” and “Old Dog Tray”—all, except the last, fine and pathetic melodies. But the sentimental never equalled the comic in popularity. Never, perhaps, for a little while, was a song as popular as “The Other Side of Jordan.” For weeks nothing else was to be heard anywhere. Even in Sunday schools, the pupils being requested to sing “Jordan,” which was understood to mean “On Jordan’s stormy bank I stand,” would plunge recklessly into the “Other Side of Jordan,” and electrify their pious teachers by the rollicking chorus:

“Take off your coats, boys, and roll up your sleeves,  
For Jordan is a hard road to trabble, I believe.”

But in a few days all this popularity disappeared. Melody and words were both consigned to oblivion. The contemporary “Wait for the wagon” has been a little more

fortunate, and has survived as a brass-band piece. “Keemo Kimo,” another popular banjo song of this period, is now, we think, forgotten.

In 1858 appeared “Nelly Gray”:

“There’s a low green valley on the old Kentucky shore”—which was very popular. The “Happy Land of Canaan” belongs somewhere here—a reckless sort of air, and with a kind of misprision of blasphemy about it, like, “The other side of Jordan.” The sentiments expressed in those wild songs, after all, are not too broad a burlesque on the eccentricities of negro worship, and may perhaps be actually negro hymns, with but a few words changed.

When the war broke out, the current of popular favor was directed almost entirely from negro melodies. A series of musical composition, similar in both sentiment and rhythm, of which, “When this cruel war is over!” may be regarded as the type, usurped the place of everything else. But “Dixie”—the weird, fantastic “Dixie”—was essentially a nigger song, and nothing else. Then we had—

“Oh, darkeys! hab you seen my massa,  
Wid the muffstach on his face,”

during the first years of the war. But negro minstrelsy had reached the period of its decadence. Some popularity, a year or more ago, attached to “Shoo-Fly!” but it is not like the songs of old.

We wonder whether the Chinese can furnish anything to supply the place of the negro melody. The “coming man” has already made himself generally useful in so many unsuspected ways that we should not wonder at all at something of this kind turning up. The last to fill up the quadruplicity of races in this cosmopolitan republic, and this richest in traditional antiquities long hid from the other three races, he should be able to make, if not himself, yet some of his surroundings, popular in the shape of melody and chorus.

### Art, Music and Literature.

—Costa is writing an oratorio on the subject of “Joseph.”

—Brahms, the celebrated composer, has been appointed director of the Dusseldorf conservatory of music.

—Davidoff, the violoncellist and composer, has been nominated director of the St. Petersburg Conservatorium.

—Carl Bergmann’s unpublished opera, entitled “Ein Kirchweinfest in der Steinmark,” was recently sold for \$36.

—Clough’s revision of Plutarch’s “Lives,” with Mr. Crocker’s index, will shortly appear in a cheap popular form in London.

—A London paper in speaking of Liszt’s latest piano work says that the score looks like a spider in hysterics, or a tarantula in convulsions.

—The plethora of literary laborers in London is exhibited in a column or two of advertisements in *The London Athenæum* offering leaders, letters from London, books, etc.

—Liszt will leave Buda-Pesth early in January, spend a short time in Vienna, and pass the rest of the winter as the guest of the King of Holland. In the spring he will go to Italy.

—*The Monthly Musical Record* of London directs attention to an appeal on behalf of two of Haydn’s grandchildren, known as the sisters Polcelli, who are in a state of destitution at Buda, Pesth.

—Mr. George W. Carleton, the publisher, was the recipient of a branch of oranges the other day from Miss Augusta J. Evans, the novelist, who plucked it from a tree by the window where she wrote, in her southern home.

—Carl Goldmark, who secured success by his opera, the “Queen of Sheba,” is at work on a new opera, the libretto



by Gabriel Varady, called "The Argonauts." It will be first performed in the Imperial Theatre in Vienna.

—The forthcoming number of the *Quarterly Review* will contain what is intended to be a comprehensive and dispassionate summing up, by a well-known occasional contributor, of the results of recent Arctic expeditions.

—"How Mr. Storm Met His Fate" is the title of a new story by H. H. Boyesen, which will appear in *Scribner's* for February. Saxe Holme's new story, "Farmer Bassett's Romance," will appear in the February and March numbers of that magazine.

—Mme. Jenny Van Zandt, the American prima donna, was recently in Paris, en route for Milan. She is conveying to the latter city her young daughter, who is said to have a very remarkable voice, and who is to study there for the lyric stage.

—The wives of great musical composers seem to be very unmusical. Madam Offenbach detests music; Madame Verdi never goes to the opera; Madame Gounod is a devout member of the Church, and thinks her husband did very wrong to compose anything for the stage.

—Mme. Schumann played with the greatest success at the Eighth Gewandhaus Concert at Leipzig, her husband's Pianoforte Concerto in A minor, Mendelssohn's Variations, Op. 82, and a waltz by Chopin. A new symphony in D minor, No. 3, by Herr S. Jadassohn, was well received, the composer conducting his work.

—The first painting from the easel of Meissonier exhibited in New York represented two chess-players. It was the best of all his works, and was valued by him at only £800, yet the price at that time was considered too high for so small a canvas, and it was taken back to London and bought by the Marquis of Landdowne.

—A part of the Castellani collection of gems and majolica will be secured by the Metropolitan Museum in New York, yet there appears to be some assent to the proposition first enunciated in a London paper that America has neither many scholars to appreciate art-treasures of this description, nor the interest in the subjects to justify their burial in New York. Perhaps there is a feeling, however, that the small company of American scholars is steadily increasing, and already has wants that museums of the highest order can scarcely satisfy.

—Edward King writes from Paris: "The winter season here promises to be extremely active in general as well as dramatic literature. Visitors to our exhibition have returned with books on their minds, and one or two volumes of 'Journeys in the United States' have already been published, while others are promised. The most of them are pretty certain to be friendly in tone, although some of the criticisms upon our politics are of a rather alarming nature. Molinari, of the *Journal des Debats*, has written a pleasant book about us, which seems to have won a reputation here."

—Dr. Franz Witt, the head of the movement in Germany to restore purity to the music of the Church, has determined to put a quietus, if possible, to the everlasting discussion on consecutive fifths and octaves in compositions. He has offered a prize of 300 marks for a brochure which shall thoroughly treat of the prohibition of those successions as laid down by the writers of the fifteenth, sixteenth, and seventeenth centuries, including a criticism of the compositions and theories of the nineteenth century, bearing on the points, and a discussion of the question to what extent these arguments apply in our day.

—M. Samuel Troll, fils, of Geneva, has just finished for the Khedive of Egypt certainly the biggest and finest, and probably the handsomest, musical-box ever made. Its beautiful ebony case is buffet-shaped, as large as a full-sized sideboard, and inlaid with zinc and brass-work, and ornamented with bronze castings and plates. The interior of this remarkable box is a perfect marvel of mechanical ingenuity; it includes all the latest improvements for selecting tunes, a patent moderator, etc., and is finished with flute, flute-basso, drum-bells, and castanets. The repertoire consists of 132 tunes, supplied by eleven cylinders (which can be exchanged at pleasure), each of them being six inches in diameter and twenty-six inches long. Notwithstanding its Brobdignagian dimensions, this instru-

ment, like others of its kind, performs automatically—when the Khedive desires to treat himself to a concert he needs only to touch a spring, and if his highness should grow weary of the monotony of his 132 tunes, he has but to communicate with the ingenious and enterprising manager of M. Troll's establishment—Mr. George Baker—who can speedily supply him with the materials for a few additional hundreds. To complete our description we ought to mention that the price to be paid for the box is 20,000 francs.

—While manager at Birmingham, Elliston one day met Howard Payne, the "American Roscius," with whom he had had some former intimacy. He was pressed by a variety of business at the time, but was announced to play Richard the Third on the Wednesday, and he was then proceeding to rehearsal. A sudden idea struck him; he begged Payne, as a particular favor, to superintend the rehearsal for him, as he had a most important engagement. After some little persuasion the other consented to do so. The instant they parted Elliston rushed to the printer's, and ordered him to strike off three hundred bills announcing that Mr. Howard Payne, the American Roscius, having arrived in England, would have the honor of appearing on the following evening in his impersonation of Richard the Third. By the time the rehearsal was over the bills were posted, and Payne saw the town placarded with his name. His astonishment and rage may be imagined. He sought Elliston, but he had departed for Leicester and would not return until the next night. At first he vowed he would not appear but was at length mollified by the urgent entreaties of the actors, who represented to him the theatre would be closed if he persisted in his refusal, and by the thought that he would also offend the Birmingham public, whose patronage he might hereafter require. In fine, he consented. The house was crowded, the performance a triumphant success; which circumstances quickly condoned the trick that had been played upon him.—*Temple Bar*.

### Scientific Notes.

—The centigrade scale was introduced by Celsius.

—It is proposed by the Smithsonian Institute to ascertain the weight of the earth.

—The question of the tunnel between England and France is again agitating the British mind.

—The Amazon river drains 2,500,000 square miles of land, and is navigable 2,200 miles from its mouth.

—The work of taking the temperature of the earth at progressive depths is soon to be undertaken by the Smithsonian Institution.

—A great many and interesting researches on the radiometer have been made by Prof. Paul Volpicelli, of the Roman University. For the particulars we would refer to that excellent magazine, *Nature*, published by Macmillan & Co.

—Some time ago a motion was made to explore the north pole by ballooning. Mr. Coxwell, in a communication to the *Daily News*, maintains that the ordinary practice of ballooning would be quite unsuitable to the circumstances existing in the Arctic regions.

—Capt. Nares and the other Arctic officers have been entertained by the Greenwich cadets and by the Royal Naval Club at Portsmouth. Capt. Nares stated that when the whole story of the efforts of the expedition is published, it will be seen that better work could not have been done.

—To remove printer's ink from paper, without destroying the paper, is not an easy thing. It is said, however, that it can be accomplished to a limited extent by means of ether or a solution of soap in water. Paper manufacturers remove printer's ink from old paper by treating the pulp with alkaline solutions which saponify the fatty ingredients, and allow the coloring matter to be removed by washing or otherwise.

—If a tallow candle be placed in a gun and shot at a door, it will go through the door without sustaining injury; and if a musket-ball be shot into the water, it will not only rebound, but be flattened; if fired through a pane of glass it will make a hole the size of the ball, without

cracking the glass; if suspended by a thread it will make no difference, and the thread will not even vibrate. Cork, if sunk 200 feet in the ocean, will not rise, on account of the pressure of water. In the Arctic regions, when the thermometer is below zero, persons can converse more than a mile distant.

—Exploring parties are to be found at all seasons in Iceland. Shetland papers state that Jow Torkellson and Sigindur Kraksson have explored the volcanic region of the Dyngyur Jelden. They started on their hazardous expedition from the Dardadal on February 7, and in the course of two days' investigation they succeeded, under great difficulties and dangers, in descending into the crater of the volcano Askya, where, at about 3,000 feet below the upper margin, they reached the bottom, and found themselves on the brink of a lake of seething hot water, which was apparently of great depth. Near the southern extremity of this lake the ground was broken up by fissures and pools, which prevented further progress in that direction. The entire space resounded with the noise of subterranean thunder. North of the great crater the explorers found an opening about 600 feet wide, which appeared to be of about equal depth, and from which issued dense masses of sulphurous smoke, accompanied by loud and deafening sounds. This adventurous expedition excited great interest among the Icelanders, both on account of the daring exhibited by the travellers and the extent and novelty of the ground they passed over.

#### Books and Periodicals.

—We have received the *American Catholic Quarterly Review* for January, 1877, which we will notice next week.

—We would call the attention of publishers to the fact that books sent to the "University of Notre Dame," to the "*Ave Maria*," or any other address than the NOTRE DAME SCHOLASTIC, are not noticed in our columns. To have a book noticed in our columns it must be sent to us.

—*Church's Musical Visitor* begins the new year with a number worthy that excellent and popular journal. In addition to the usual attractions, the January *Visitor* presents a fine full page portrait of the celebrated composer, Richard Wagner. The musical contents include a beautiful song and chorus entitled "The Daisy of the Field"; "Thou Lovely Star," a quartet; "Pictures of Times Long Past," a peculiar piece of descriptive writing; and "Work is Done," a pretty waltz for young players, by Geo. F. Root. The principal literary contents are: "A pilgrimage to the birthplaces of Bach and Beethoven;" "Christmas in the Forest;" "The Letter B," by Jno. Richard; "Opera in America;" "Franz Schubert" and a large variety of shorter articles which, added to the editorial matter and correspondence, gives us one of the best musical journals ever offered to the music-loving people. Subscription price \$1.50, *with premium*. For full particulars address John Church & Co., Cincinnati, O.

THE FAITH OF OUR FATHERS: Being a plain Exposition and Vindication of the Church founded by Our Lord Jesus Christ. By Rt. Rev. James Gibbons, D. D., Bishop of Richmond and Administrator Apostolic of North Carolina. Baltimore: John Murphy & Co. 1877. Pp. 438. Cloth bevelled, \$1; paper, 50 cts.

This little volume is, we believe, one of the very best books of the day—one exactly suited to the circumstances of time and place and people for which it is intended—one calculated to do away with many false impressions, therefore it can scarcely receive too wide a circulation. It is evidently not intended exclusively or mainly for Catholics, but is rather dictated by an overflowing spirit of charity in answer to the doubts expressed by well-meaning non-Catholics in regard to the Church. The author has given his explanations in as brief a manner as possible, but yet sufficiently clear and concise to convey a true idea of the various doctrines and questions of which he treats. He does this, too, in a manner characteristic of his sacred office of Bishop—calm, dispassionate, entertaining—attractive even—so that no one, be he Catholic or Protestant, can take up the book without finishing it, and when he lays it down at the last page it is only with a regret that there is not more of it.

Such in brief is Bishop Gibbons' book. In his introductory remarks the author says: "I do not wonder that the Church is hated by those who learn what she is [or rather, he might have said, what she is not] from her enemies. It is natural for an honest man to loathe an institution whose history he believes to be marked by bloodshed, crime, and fraud. Had I been educated as they were, and surrounded by an atmosphere hostile to the Church, perhaps I would be unfortunate enough to be breathing vengeance against her to-day, instead of consecrating my life to her defence. It is not of their hostility that I complain, but because the judgment they have formed of her is based upon the reckless assertions of her enemies, and not upon those of impartial witnesses. . . . Study her history in the pages of truth. Examine her creed. Read her authorized catechisms and doctrinal books. You will find them everywhere, on the shelves of booksellers, in the libraries of her clergy, on the tables of Catholic families. There is no Freemasonry in the Catholic Church; she has no secrets to keep back. She has not one set of doctrines for Bishops and Priests, and another for the laity. She has not one creed for the initiated, and another for outsiders. Everything in the Catholic Church is open and above board. She has the same doctrines for all—for the Pope and the peasant. . . . I have imbibed her doctrine with my mother's milk. I have made her history and theology the study of my life. What motive can I have in misleading you? Not temporal reward, since I seek not your money but the salvation of your soul, for which Jesus Christ died. I could not hope for an eternal reward by deceiving you, for I would thereby purchase for myself eternal condemnation by gaining proselytes at the expense of truth. . . . It is to me a duty and a labor of love to speak the truth concerning my venerable Mother, especially as she is so much maligned in our days. Were a tithe of the accusations true which are brought against her, I would not be attached to her ministry, nor even to her communion, for a single day. But I know these charges to be false. The longer I know her, the more I admire and venerate her. Every day she develops before me new spiritual charms. . . . If you saw her as her children see her, she would no longer appear typified to you by the woman of Babylon, but would be revealed to you "Bright as the sun, fair as the moon"; with the beauty of heaven stamped upon her brow, glorious "as an army in battle array." You would love her; you would cling to her and embrace her; with her children, you would rise up in reverence "and call her blessed." . . . And in coming to the Church, you are not entering a strange place, you are returning to your Father's house. The house and furniture may look odd to you, but it is just the same as your forefathers left it three hundred years ago. In coming back to the Church you worship where your forefathers worshipped before you; you kneel before the altar at which they knelt; you receive the Sacraments which they received, and respect the authority of the clergy whom they venerated. You come back like the prodigal son to the home of your Father and Mother. . . . One hearty embrace of your tender Mother will compensate for all the sacrifices you have made, and you will exclaim with the penitent Augustine: "Too late have I known thee, O Beauty ever ancient and ever new; too late have I loved thee."

The book is divided into thirty chapters, treating of as many subjects, with their various subdivisions, giving a clear exposition of the doctrines of the Church with regard to the definition of new dogmas, the study of the Holy Scriptures, the Sacraments, holy images, general and particular Councils and their relations to the Holy See, the Infallibility of the Pope, his temporal power and how it came, the Holy Mass, etc., with a sketch of the history of the Church and of the various sects that have heretofore existed or do now exist, with their respective tenets, etc.

Such works as "The Faith of Our Father," James Kent Stone's "Invitation Heeded," the works of Newman, Wilberforce, etc., are useful not only to Catholics by explaining in an entertaining way the great truths of their Faith, but they should also be read by non-Catholics in order to show them what doctrines the Catholic Church really proposes to the belief of her children; they can then the better judge whether her teachings should be condemned or followed.

# Notre Dame Scholastic.

Notre Dame, January 13, 1877.

THE NOTRE DAME SCHOLASTIC contains:

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## The Duty of Our Young Men.

It is much to be desired that the Catholic young men of the United States should ponder well the responsibilities which await them when they have left forever their college halls to enter upon the broad field of public life. We know that in this country every one is anxiously waiting for the time when, freed from the study of musty textbooks, both classical and scientific, he will begin the career mapped out for him, and in which, filled with the buoyancy of youth, he fondly imagines that, like so many others who have carved for themselves great names, he will in the end be successful. But were young men to think seriously of the responsibilities which they must perforce assume, they would undoubtedly check these impatient desires and wish to prolong the time of probation in college.

There are in all countries, but more especially in our own, ruled as it is by the representatives of the people and as the people demand, certain duties which all men must accept. They must see that those whom they elect to execute important trusts and occupy positions in the government are both capable and honest; they must be able to discern what is justice and right for all classes and all denominations, and know what line of policy it is for the best interests of the country that those ruling should pursue. They must, in duty, insist that justice and truth and honesty prevail in our national, our state, and our municipal councils. Knowing what is right, they must have the moral courage to stand up for it, despite all threats and all temptations, as well as all unpopularity among either the working classes or those of higher social position.

But though this duty is incumbent on all citizens, it is still more so on the Catholic young men who are now about to step into the arena of public life; for, since the Church insists that the legitimate government of a country must be honored and maintained, every Catholic is bound in conscience to give that government his allegiance and

that support which will enable the ruling powers to do the most good for those whom they represent. Hence it is that every Catholic citizen in the United States is in duty bound to support, not any one particular party, but the government, no matter by whom administered, and must in conscience endeavor to do his best for the general weal of the people.

But besides this duty which he owes to his country, the Catholic has one also which he owes to his Church and to his God. The interests of the Catholic Church never clash with the principles of justice, nor with the genuine interests of a people. No matter under what form of government men may live, their interests are always watched over and defended by the Church. She has never been antagonistic to the best interests of a people. In all the conflicts between the Church and state, the former has ever been on the side of justice and right. The state itself, regarding the whole body of the people as the state, never was in opposition to Rome. All these conflicts were between the Church on one side, and on the other a sovereign who, having absolute control over the state, desired to exercise a similar despotism over the Church. The Catholic, then, must fit himself to promote as well the interests of the state as those of the Church, since the true welfare of a people cannot in any way conflict with the higher duty which they owe to their Creator. In order, then, that one may do so, he should study well the constitution upon which his government is stayed, have a just appreciation of those principles of truth, justice and right which should guide all legislators, and in addition know well the nature of the claims made by the Church upon her children. He who has learned these things and has the courage to lift up his voice in defence of them does his duty both to Church and state; but he who through ignorance or cowardice neglects to do so is recreant to the charge devolving upon him.

We say that all this is required of a Catholic, and we say truly. We know not what questions may turn up in the near future. The masses of the people may be led away from the principles of justice and roused to a blind fury by malicious and designing men, as was the case during the "Know-Nothing" times, to serve certain selfish ends. That the fury will quickly pass, and that justice will in the end triumph, no one can doubt who has read American history aright. But it is far better to prevent injustice, often arising from misunderstanding, than it is to apply a remedy after it has taken place; and they alone can prevent the evil arising from such fanatical movements as those of the "Know-Nothings" who are both able and courageous enough to show the truth in its proper light to the people and thus overcome the baneful effects of prejudice and ignorance. This then is the duty which the Catholic young men of the United States owe to their God, their country, and themselves, that they prepare by serious study to be able at all times and under all circumstances to defend the Church and state against the attacks of their enemies—and they are the enemies alike of both who would seek to array the one against the other.

In order that this duty may the better be performed, the members of the rising generation should make it a point to thoroughly verse themselves in the principles of sound philosophy as well as in the general knowledge of which newspaper writing is the exponent, that thus they may qualify themselves to reply to all attacks made through the secular press, whether open or covert. The pulpit is not



the place from which such attacks should be parried or replied to. Made through the press, they should be answered through the same medium, thus bringing the office of reply within the province of every well-educated layman. Moreover a well-written reply or explanation from the pen of a layman bears with it a greater weight among non-Catholics, from the fact that they consider it written in a more disinterested and impartial spirit. For we know it to be a fact that anything coming from a priest is always looked upon with suspicion—nay, often condemned before its perusal—and thus often fails to accomplish the good for which it was intended.

We trust that by means of our paper we are educating some among our young men to do this duty, and trust that others besides those who have already availed themselves of this advantage will make use of our columns in order to prepare themselves for the life of usefulness which should be the aim of every young man filled with a noble ambition.

### "Over-Work."

It is common, nowadays, when an eminent person dies, to attribute his death to severe mental labor—congestion of the brain, produced by over-exertion of the mental faculties. After the catalogue of virtues for which the distinguished deceased was remarkable has been enumerated and held up to our view for admiration, the notice invariably closes with the remark that the deceased was the victim of over-work, and then comes a long homily on the fatal effects of too much work, and concludes with a grave admonition to the living to be careful lest they meet their death from a similar cause.

To our mind, of all admonitions, there is not one the bulk of mankind stands less in need of, and at the same time follows more faithfully, than the warning not to over-work himself. How pleasant it is when we don't feel like working to offer as an excuse for negligence, or to quiet the still voice of conscience that upbraids us for our indolence, to exclaim that there is no use of killing ourselves,—we might as well take the world easy! The consequence is, we imperceptibly contract the habit of taking everything easy and neglect our duties through fear of killing ourselves by performing them.

Although fear of killing ourselves may be a plausible excuse for neglecting our duty, and thereby gratify our natural indolence, yet it might be worth our while to examine if there is any real danger of coming to an untimely end by over work.

The real value of a man's life does not depend on the number of years he lives, but rather on the amount of good he performs. Hence it follows that a man who at the age of forty has performed as much as another double that age, has lived to all intents and purposes as long as his senior. We know that many die at an early age who were not remarkable for their industry; indeed it might be said that some die because they are too lazy to make an effort to live. Again, many live to a ripe old age whose lives have been of continued and uninterrupted labor, and this renders it questionable whether any one dies from the effects of too much labor.

But admitting that some die from the effects of over-work, industry is such a great virtue that even the shortening the span of life a few years is not a powerful argument against it. At best the longest life is so short,—life in general is so uncertain, and its duties and responsibilities

are so great, that no sane person will censure a man for using all the faculties of his mind and body for the purpose of rendering that life a success. Do not observation and experience teach us that a strenuous, laborious life gives a man the same advantage as if he had been born ten or twenty years earlier? Do not the effects of industry give a man an opportunity to come forward and bring into full play all the powers of his mind just at the age when he possesses the vigor of youth and the strength of manhood to use them to the best advantage? How many, at a comparatively early age, acquire reputation that will last as long as civilization itself! Pitt died at the age of forty-seven; Burns at thirty-seven; Byron at thirty-six; Wolfe fell at thirty-three; Balme died at thirty-seven, to whom his biographer applies the words of wisdom: "Being made perfect in a short space, he fulfilled a long time."

Instead of censuring activity, we should be thankful for the example which teaches us how much can be accomplished by industry in a short time. But lest we might think that an early death is sure to be the fate of the industrious, we need but turn over the pages of history to dispel so foolish an idea. Sir Walter Scott died at the age of sixty-one; Edmund Burke, sixty-six; Dr. Samuel Johnson, seventy-five; Washington Irving, seventy-six. If we turn to the lives of the Saints, it would appear that incessant labor was the sole promoter of a long life. But we think it is evident that a laborious life is by no means a short one.

### Personal.

—W. C. Byrnes, of '76, is doing quite well at St. Louis, Missouri.

—Stephen Kennedy (Commercial, '76) is in business at Sharon, Penn.

—F. M. Smiley (Commercial, of '76) is studying medicine at Ann Arbor, Mich.

—John J. Kreutzer (Commercial, of '76) is in business with his father at Peru, Ind.

—Daniel H. Moon, of '69, is doing nicely in the grocery business at Rochester, Minnesota.

—Joseph Neidhart (Commercial, of '76) is in business with his father at Marquette, Michigan.

—R. P. Dougherty (Commercial), of '74, is cashier in the West End Hotel, Philadelphia, Pa.

—Valentine Hansen (Commercial), of '73, is teller in the 1st National Bank, Michigan City, Indiana.

—I. N. Dryfoos (Commercial, of '75) is book-keeping for the firm of Dryfoos Bros., at Fremont, Ohio.

—Rev. Father O'Sullivan, of Laporte, Ind., and O'Flanagan, of South Chicago, were at Notre Dame on the 9th.

—Charles H. Donnelly, of '73, was admitted to the bar last week at Springfield, Ill. He will practice at Woodstock, in the same State.

—We learn that Gen'l. W. F. Lynch, of '60, died at Fort Larned, Kansas, but do not yet know the particulars of his death. We expect to have these for our next number.

—Charles Clarke, of '68, is, we learn, doing well at Laramie city, Neb., where he has been residing for a number of years. He is ticket-agent and telegraph-operator there.

—Of William Hoynes, of '69, "Brick" Pomeroy thus speaks in an article in his paper sketching the assistants on Pomeroy's *Democrat*, Chicago: "Our chief assistant in the editorial work is William Hoynes, who began, in our office in La Crosse, about 14 years ago, to set type. He was a poor but very earnest Irish boy, whose father and mother came with him to our office. He worked for us quite a while, then went to war; was nearly killed two or three times, recovered, suffered in hospital, returned home, studied law, attended college, graduated with high honors, be-

came admitted to practice in all of the courts of the United States, edited for a year and a half the *New Brunswick Daily Times*, in New Jersey, and then, a year ago, accepted the position of our Chief of Staff on the *Democrat*. He is a sound, deep, earnest thinker, an argumentative reasoner, prolific writer, more bitter than genial with his pen, a walking encyclopædia of facts, an honest man, a sympathiser with labor, a rigid economist, a positive Democrat, a patient, plodding worker, who does a great deal of work and does it well. A reliable young man, just entering on a career of great literary and political promise. He has principal charge of the literary and news departments of the *Democrat*, at the same time wielding a powerful pen editorially. When he is on the wall, we know that a faithful sentinel is there, and that his mental gun is a magazine loaded with just the missile to reach the foe, no matter if he comes sneaking under cover or massed in brigades. He is one of those reliable men who would hold the fort till the stones rotted, or lead a forlorn hope. So much for William Hoynes, associate editor of this paper, for the year past, and we do not know for how many years to come!"

### Local Items.

- Unprofessional—Tying your horse to a shade-tree.
- The Bond House is the place at which to put up when going to Niles.
- The Feast of the Epiphany was appropriately celebrated at Notre Dame.
- We understand that many of the students in the Junior department keep diaries.
- To-morrow, the Feast of the Most Holy Name, Solemn High Mass will be sung by Rev. Father Letourneau.
- During the Christmas holidays quite a fine present was made to the head prefect in the yard of the Senior department.
- We are pleased to chronicle the accession of a large number of subscribers to the Lemonnier Circulating Library.
- Prof. Ivers will lecture next Thursday evening on "Commercial Nicknacks." Of course he will have a large audience.
- Prof. Tong will lecture on the 8th of February. We have not learned the subject which will receive attention at his hands.
- Several volumes of the "Illustrated Library of Wonders" are missing from the Library, and their return is earnestly solicited.
- Quite a large quantity of wood has been taken to the Senior play hall, hence it is supposed that they will not suffer from the cold.
- All the doors about Notre Dame are now to be made to open outward. The doors of Phelan Hall were the first to be changed.
- The singing during the low Masses on Wednesdays at the Manual Labor School is beautiful, and does great credit to the leader, Mr. Jacob Scherer.
- Owing to the heavy fall of snow throughout the country, our mails have been considerably behind time, which makes it very awkward for us.
- Every one should mark in his Vespers the pages as noted in the *SCHOLASTIC*. They will thus be able to find the psalms at Vespers without any trouble.
- The compiler of the *SCHOLASTIC ALMANAC* has every reason to feel proud of the highly complimentary notices his work receives from the press. It deserves them.
- We will publish next week a list of the various committees appointed by the Rev. Director of Studies, to examine the different classes at the close of the session.
- The next *soirée* will take place the week after next. We understand that the pianists are coming out in force. We expect that they will give us some good classical music.
- We neglected in our last number to make mention of the grand display of fire-works which was made in front

of the College building, Jan. 1st. It was due to some enterprising Juniors.

—We learn from trustworthy sources that there will be a large increase in the number of students next session. Most of them, we understand, will enter the Commercial department.

—Were the singing at Vespers always equal to that on the Feast of the Epiphany, we would have nothing to do but rejoice. We hope our young friends will keep up their enthusiasm.

—We see by the *Catholic Columbian* that the people of Lancaster, Ohio, were entertained with a representation of *Il Ciriegio*, a play which may be read in the *SCHOLASTIC ALMANAC* for this year.

—There will be a musical contest in the St. Cecilia Philomathean Association on the evening of the 23rd, for two prizes, one of which will be given to the best pianist and the other to the best violinist.

—We were shown the documents signed by His Excellency Governor Hendricks, by which Mr. Justice Lyons now rejoices in this title. We trust that his Honor will be crowded with business.

—Prof. Howard has interested himself in the formation of the Parish School Library at Lowell, near by, and will be pleased to receive such donations as his friends may in their generosity favor him with.

—Vespers to-morrow are of the Feast of the Most Holy Name, pages 114, 115 and 116 of the Vespers. There are commemorations of the second Sunday after the Epiphany, St. Paul the Hermit, and St. Maurus.

—The sanitary condition of the inmates of Notre Dame is at present excellent, though it is feared that the fast approaching semi-annual examinations may have some effect in increasing the number in the Infirmary.

—There has not been so much good sleighing in Northern Indiana for the past sixteen or eighteen years as there has been so far the present winter, and the appearances are that we shall have yet many more days of it.

—Owing to the heavy snow (and, by the way, we had snow every day except the last in December) the promenades of the Seniors on the Campus are wholly interrupted and as a consequence all rec. is taken in the hall.

—By a single advertisement in the *Ave Maria*, published at Notre Dame, Mr. Lyons has been enabled to sell a very large number of his Almanacs. He was somewhat surprised to see what a great return a little advertising can bring.

—Prof. Stace's lecture was listened to by a large and delighted audience on the evening of the 4th. We had hopes of being able to print the lecture in full, but are pained to state that our hopes have been dashed to the ground.

—One of the members of the Senior department writes to us asking the reason why they cannot have tables in their hall similar to those in the Junior. It lies with them to have them or not. Why do not some enterprising ones act in the matter?

—The boys commenced business, for the new year, Jan. 2d, 1877, with a determination to excel in their studies, and from the application noticed since then by all the teachers, that such is their aim we feel certain, and we hope that they will continue in their good resolutions.

—The holidays, though they caused the meetings of the societies to be for a time suspended, yet only served to add new vigor to them. They have commenced the new year well; may they continue to improve to the end. Already we hear of the Philodemics talking up their proposed literary *séance*.

—The Cincinnati *Wahrheitsfreund* publishes in full the able lecture recently delivered in Phelan Hall by Prof. Schnurrer. The lecture is, as our readers recollect, on "Ancient Oracles and Modern Spiritualism." We published an abstract of the lecture shortly after it was delivered.

—The semi-annual examinations will take place in about twelve days hence. Everyone should prepare himself to pass brilliantly. When you hear anyone say that he does

not care how he passes, you may put him down as a poor student. There is no good student who does not wish to pass well, if not brilliantly.

—Solemn High Mass was celebrated at Notre Dame on the Feast of the Epiphany by Rev. P. J. Colovin, with Rev. C. Kelly as deacon and Rev. T. E. Walsh, subdeacon, Mr. Morrissy, ecclesiastic, acting as Master of Ceremonies. The singing at Mass was Cecilian. Solemn Vespers, pure Gregorian, were sung in the afternoon.

—Professor J. A. Lyons sends us the SCHOLASTIC ALMANAC, which now makes its second annual appearance. The contents are varied and entertaining, and Prof. Lyons deserves great credit for having compiled a pamphlet which furnishes so much pleasant recreation for the mind. The Almanac is well printed.—*Niagara Index*.

—The 15th regular meeting of the St. Stanislaus Philopatrian Society was held on the evening of Monday, January 8th. The exercises consisted of a debate and declamations. Those taking part in the debate were Messrs. R. Keenan, Inguerson, Roos, Congar, Donnelly, Nelson and Anderson. Declamations were given by Messrs. Pleins, Phelan, Duffield, Nicholas, and Taulby.

—THE SCHOLASTIC ALMANAC besides the usual clerical information found in such publications has quite an exhaustive table of contents, history, poetry, humorous sketches—a considerable array of original matter. The Almanac costs but 25 cents, and certainly contains valuable practical information and means of enjoyment sufficient to make it a very satisfactory investment.—*North Western Chronicle*.

—The Almanacs are now making their appearance upon our desk. We have already received two—"The Catholic Family Almanac" (illustrated), and "The Scholastic Almanac." Both have plenty of excellent reading matter in them, and contain a vast amount of information condensed into brief space. A publication of the kind is indispensable to every Catholic family, if only for its directions respecting the religious feasts and fasts.—*The Monitor*.

—We are indebted to Mr. J. A. Lyons, compiler, at Notre Dame, Indiana, for his very useful SCHOLASTIC ALMANAC for the year of our Lord 1877. Its contents are very interesting and important, containing much useful and necessary information for all, and embracing a great deal of matter which, by the ingenuity and talent of the compiler, is placed in a small space. The whole is neatly gotten up and presents a perfect "bijou" to the reader.—*Weekly Visitor*.

—The SCHOLASTIC ALMANAC, for the Year of our Lord 1877. Notre Dame, Indiana: The SCHOLASTIC Printing Office. We are in receipt of a copy of this Catholic Almanac. It has been compiled by J. A. Lyons, and contains everything that is usually found in a Catholic family Almanac, together with a choice selection of miscellaneous reading in prose and verse. It can be had by sending 25 cents to the SCHOLASTIC Printing Office, Notre Dame, Indiana.—*Pittsburg Catholic*.

—The 16th and 17th meetings of the St. Cecilia Philomathean Association were held respectively on the 21st of Dec. and Jan. 6th. At the first meeting a vote of thanks was tendered to all who had assisted them at their entertainment. A criticism on the Exhibition was made, after which the following delivered declamations, viz.: Messrs. Burger, Kauffman, Lindberg, Cavanaugh, and Cassidy. At the latter meeting the time was taken up in giving out parts for a tableau-exhibition which took place the Thursday following.

—We are rejoiced to learn that one well acquainted at Notre Dame for the last thirty-two years has in his possession short sketches in manuscript of the lives of all the deceased students of the College. Already these sketches are valuable here, and in a few years they will be most precious. We are glad that by the forethought of the writer of the sketches, most things of importance connected with the College have been dotted down for the benefit of those who may come after us. His action is to be praised and his example followed.

—Mr. Thomas McSheehy, of Logansport, Ind., intends on St. Patrick's Day to issue a volume entitled "The Little Shamrock." It will be printed in green, the national color

of Ireland. The issue will be 25,000. It will be devoted to the interests of Irishmen, and will contain such articles as will call to the memory of every Irishman his dear, old native isle, and cause him to love the country of his adoption with a deeper and more abiding love. It will contain contributions from the pens of the most talented journalists in the country, and the most distinguished Irish patriots, and will be illustrated with engravings made especially for it. It will be sold in all the large cities of the United States, and on all the trains leaving Chicago, Cincinnati, Indianapolis and St. Louis, on the morning of St. Patrick's Day.

—On Thursday evening, January 11th, the members of the St. Cecilia Philomathean Association gave a tableau-exhibition in Phelan Hall. It consisted of pictures displayed by means of a magic lantern and representing some very fine groups, etc. An explanation of each of the pictures was given by some one of the members, and as these explanations were in rhyme and well declaimed the exhibition was not only novel but also highly entertaining and instructive. The photographic slides were beautiful. The explanations were given by Messrs. A. Burger, M. Kauffman, A. Widdecombe, C. Clarke, J. Ohlman, C. Hagan, R. Hayes, T. McGrath, O. Lindberg and T. Fischel, all of whom acquitted themselves with great credit to themselves and reflected honor upon the society to which they have the pleasure of belonging. They may be induced to repeat their novel and beautiful exhibition at some future day, when we wish them even better success than that which awaited their efforts on Thursday last. The music, by Messrs. Burger, Kauffman and Otto was excellent, and the singing of Master Davis pretty good.

—The Lemonnier Library Association acknowledges with many thanks the receipt of the following donations: From Rev. J. C. Carrier of Cincinnati: Lectures and Speeches, Elihu Burritt, Lond., 1869; The Works of Dean Swift with notes by W. C. Taylor; Thrilling Stories of the Great Rebellion, Lt. Col. Chas. S. Greene: Beeton's British Gazetteer; A Topographical and Hist. Guide to the United Kingdom, Lond., 1869. From Mast. J. Lomax of Chicago: Popular Stories, 2 vols.; Advice to Irish Girls in America by the Nun of Kenmare. From C. Smith, Esq.: Napoleon in Exile, Barry O'Meara, M. D., vol. 1; Ireland's Case stated in Reply to Mr. Froude, Very Rev. T. N. Burke, O. P. From Joseph Dennis of Wisconsin: Good Thoughts for Priest and People, Rev. Theo. Noethen; Festival Tales, John Francis Waller, Dublin, 1873. The Librarian purchased Lafontaine's Fables, Trans. from the French by Elizur Wright, Jr., 2 vols., N. Y., 1861; Twenty Thousand Leagues under the Sea, Jules Verne; Houston's Physical Geography, Phil., 1875; Faith of Our Fathers, Rt. Rev. Bishop Gibbons; *Notre Dame Scholastic*, vol. IX; *Ace Maria*, vol. XI; *Brooklyn Catholic Review*, vol. 1; Literary Hours, or sketches Critical, Narrative, and Poetical, Nathan Drake, M. D., 3 vols., London, 1804; Students' Hand-Book of British and American Literature, Rev. O. L. Jenkins, A. M.; Ancient Geography and History, Pütz and Arnold.

—Our reporter called on the learned Professor who lately delivered the exceedingly entertaining lecture on "Civil Engineering," and asked him for a synopsis of his remarks. The Professor, distinguished equally for his learning, his wit and his modesty, handed him the following, which to those who had the pleasure of listening to the lecture, will be at once a novel and surprising summing up of what he said: "On Thursday evening, the 4th, according to previous announcement, Prof. Stace delivered what purported to be a lecture on Civil Engineering in Phelan Hall, that is to say he read a mass of manuscript which his short sight obliged him to poke his enormous nose into, to such an extent that what he uttered was for the most part a mystery to the audience. He began by an unnecessary tirade against the professions of divinity, law, and medicine, and then elaborated an absurd definition of his subject, during which he contrived to make several digressions, plunging into Lake Mœris and attempting to straddle the great Wall of China. He then waded through what he was pleased to call the history of civil engineering, attempting to embark in the ark of Noah, but apparently unable to obtain passage with the other unclean beasts, perhaps for want of a mate. He assailed the Assyrians, persecuted the Persians, babbled of the Babylonians, and gave us sufficient

chin-music concerning the Chinese. He then raised something commencing with an *h* among the Hellenic nations, roamed through the Roman Empire at large, and dammed the Dutch, not forgetting to deliver a side-wipe at Archimedes, as we say *en passant*. He finally led us into the tunnel of Mont Cenis, and there we took a comfortable nap,—he only truly enjoyable feature in the “lecture.” When we awoke, he was stirring up those among our students who imagine that their destiny is to become Civil Engineers to aspire to the top of their profession—which top appears to be rather a dizzy and uncomfortable eminence, surrounded by rainbow hues woven by a morbid and eccentric imagination, vain and unsubstantial, having no real existence save in his own fungous brain. The Professor had better in future confine himself to the duties of his office as County Surveyor.”

—A friend sends us the following, which he says he found going the rounds of the press a number of years ago:

AN ESSAY TO CATHERINE JAY, OF UTICA, N. Y.

An S A now I mean 2 write  
To U, sweet K T J;  
The girl without a J.  
The belle of U T K.

I l der if you got the 1  
I sent to U B 4  
It sailed in the R K D A,  
& sent by L N Moore.


My M T head will scarce contain  
1 calm I D A bright,  
But 8 T miles from U I must  
M— this chance 2 write.

& 1st, should N E N V U  
B E Z, mind it not;  
Should N E friendship show, B sure  
They should not be forgot.

But friends & faces alike D K,  
As U may plainly C  
In every funeral R A  
Or uncle's L E G.

From virtue never D V 8,  
Her influence B 9  
Alike induces 10 dencies,  
Or 40 tude D vine.

& if you cannot cut a —,  
Or cause an !;  
I hope U'll put a .  
2 1 ?.

R U for an X ation 2  
My cousin's heart and ,  
He offers in a ¶  
A § 2 of land.

He says he loves U 2 X S,  
U'r virtuous & Y's;  
In X L N C U X L  
All others in his eyes.

This S A which 2 U I send  
I pray U 2 X Q's,  
And do not burn in F I G  
My quaint and wayward muse.

Now fare U L, sweet K T J,  
I trust that U R true,  
When this U C, then U can say  
An S A I O U.

### 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.

P. Cooney, R. Calkins, J. Coleman, W. Dechant, L. Evers, J. Fitzgerald, T. Garrity, T. Garso, J. Krost, J. Kuebel, F. Keller, J. Lambin, J. Larkin, H. Maguire, J. Montgomery, P. J. Matti-

more, P. W. Mattimore, T. McGrath, J. McEniry, Carl Otto, J. O'Rourke, P. O'Leary, J. Patterson, T. Quinn, P. Skahill, F. Summers, J. Silverthorn, P. Tangle, J. Vanderhoof, F. Vandervannet, J. Perca, W. R. Kiely, G. Saxinger.

#### JUNIOR DEPARTMENT.

E. Anderson, A. Bergck, W. Brady, J. Bell, J. Boehm, F. E. Carroll, A. B. Congar, F. Ewing, P. Frane, F. Fischel, A. Gerlach, L. Garceau, J. Healey, J. Ingwerson, J. Johnson, J. Krost, M. Kauffman, O. Lindberg, F. Lancaster, C. Orsinger, E. Pennington, F. Pleins, E. Poor, F. Rheinboldt, C. Roos, P. Schnurrer, A. Sievers, L. Sievers, W. Wolf.

#### MINIM DEPARTMENT.

P. Heron, P. P. Nelson, R. Pleins, J. Seeger, J. Scanlan, W. Coolbaugh, W. Cash, E. Carqueville, C. Reif, G. Lambin, W. McDevitt, A. Sehnert, H. Riopelle, F. Carqueville, C. Kauffman, J. Inderrieden, Jos. Inderrieden, F. Gaffney, C. Long, A. Rheinboldt, Geo. Hadden.

### Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

#### FOR THE MONTH ENDING JAN. 11.

##### COURSE OF MODERN LANGUAGES.

GERMAN—A. Abrahams, C. Orsinger, B. Heeb, R. Mayer, J. Hagerty, P. Schnurrer, M. Kauffman, F. Rheinboldt, A. Gerlach, J. O'Rourke, J. Krost, R. Golsen, T. Wagner, J. Boehm, J. Ingwerson, A. Burger, F. Vandervannet, J. Mosal, G. Crawford, L. Frazee, M. Cross, J. Fitzgerald, W. Dodge, J. Fishburne, G. Fishburne, W. Ohlman, W. Widdicombe, F. Phelan, A. Congar, C. Roos, C. Faxon, I. Rose, W. Williams.

FRENCH—A. Hertzog, K. Scanlan, G. Saxinger.

PIANO.—T. Quinn, J. D. Montgomery, E. Sugg, F. E. Carroll, C. Orsinger, R. Mayer, C. Clarke, C. L. Hagan, A. Gerlach, J. Duffield, T. Fischel.

VIOLIN.—W. Taulby, J. Rothert, M. Kauffmann, G. McGorrisk, F. Rheinboldt, A. Sievers, C. Walsh, P. Skahill, T. McGorrisk.

CORNET.—A. Ames.

GUITAR.—A. Ames.

TELEGRAPHY.—J. Proudhomme, M. R. Smith, A. Bergck, F. Ewing, W. Williams, A. Congar.

DRAWING—A. Schmidt, A. Gerlach, J. Mosal, C. Clarke, O. Lindberg, R. Golsen, P. H. Skahill, G. Ittenbach.

PAINTING—A. K. Schmidt, W. Fowler.

#### MINIM DEPARTMENT.

P. Heron, P. Nelson, G. Lambin, W. Coolbaugh, J. Scanlan, J. Seeger, C. Reif, C. Cash, W. McDevitt, H. Riopelle, C. Kauffman, A. Rheinboldt, F. Gaffney, J. Inderrieden, Jos. Inderrieden, C. Long.

### List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

#### FOR THE WEEK ENDING JAN. 12.

Book-Keeping—F. Rettig, G. Fishburne, P. J. Mattimore, E. Fishburne, J. F. Krost, T. H. Quinn, P. W. Mattimore, E. C. Pefferman, G. Sugg, G. Saylor, J. Burke, M. Kauffman, J. Coleman, R. Calkins, A. Baca, E. Moran, J. Fitzgerald, J. Patterson, C. Orsinger, L. Wolf, A. Ames, R. Kirby, T. Garceau, J. Vanderhoof, W. Ohlman, G. Cassidy, W. Sheehon, C. Larkin, J. Hagan, M. Smith, J. Kinney, T. Garrity, Jas. Krost; Grammar—A. Baca, J. Patterson, J. Fishburne; Arithmetic—G. Cassidy, J. Fishburne; Geography—J. Fitzgerald, C. Faxon, F. Carroll.

## Saint Mary's Academy.

DEAR SCHOLASTIC:—We have been so busy during the holidays with devotions, duties, and amusement that there was no time left to itemize for the SCHOLASTIC. The holidays being over, every thought is now given to the coming Examination, and great earnestness of application is shown in every department and branch of study.

The Centennial truants begin already to return, and the next term will find a number of the absentees coming back to their Alma Mater with a strong determination to make up for the time spent in interviewing the great Exposition.

It will please many of the former pupils to know that the Second and Third Seniors have revived the class-paper entitled "The Chimes." This excites a lively competition with "Rosa Mystica," edited by the Graduates and First Seniors. Both papers have given evidence of great vitality and contributed very much to the entertainment of the pupils and invited audience. The Seniors and Juniors have had many pleasant entertainments, but the Minims think they are still ahead, for they had the honor to have the Right Rev. Bishop of Fort Wayne and two Rev. gentlemen to take lunch with them. *Vive les Minims!* It devolved on Misses Nunning, Faxon, Wilson, McGrath, and E. Mulligan to express to the Superiors and Prefects the New Year's congratulations of the pupils.

Yours truly,

L. L. L.

The following pupils who remained during the holidays deserve to be on the

### Tablet of Honor.

#### SENIOR DEPARTMENT.

Misses L. Ritchie, A. O'Connor, M. Cravens, M. Faxon, M. Brady, L. Beall, J. Nunning, A. Byrne, M. Daily, L. Kelly, J. Cooney, H. Russell, C. Boyce, J. Cronin, J. Richards, L. Rodenberger, M. O'Mahoney, M. Carroll, B. Wilson, L. Weber, G. Kelly, M. Schultheis, C. Silverthorne, E. Bouton, M. Dalton, E. Pleins, D. Cavenor, K. Kelly, E. Dalton, M. Smalley, 100 *par excellence*. Misses A. Cavenor, G. Breeze, L. Tighe, A. Koch.

Classes were regularly resumed on the 2d of January.

#### JUNIOR DEPARTMENT.

Misses C. Carroll, E. Mulligan, M. Lambin, F. Fitz, N. Hackett, E. Wooten, M. Robertson, L. Ellis, 100 *par excellence*. Misses M. Ewing, N. McGrath, M. Mulligan, D. Gordon, A. McGrath, L. Wooten, M. McFadden, I. Mann, A. Peak, M. Davis, A. Ewing.

### Obituary.

Many of our readers will remember Miss Honora Moriarty, who graduated with honor at St. Mary's in 1871, and who afterwards entered the Community of the Sisters of Holy Cross becoming known as SISTER MARY PAULINE. We learned by telegraph from Salt Lake City that she had breathed her last on the morning of the 6th of January in that city, where she was engaged in teaching at an Academy of her Community. Her sickness has been long and severe, borne with edifying resignation, and she died with the last rites of the Church. May she rest in peace.

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1877.

NEW YORK.

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dec 23-10t

# 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 “	6 25 “	10 15 “	3 30 “	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	10 05 a.m.	4 00 p.m.	5 40 p.m.	9 50 p.m.
“ Jackson.....	0 40 “	12 32 p.m.	7 15 “	9 25 “	12 42 a.m.
“ Niles .....	3 45 p.m.	4 23 “	6 10 a.m.	2 30 a.m.	4 30 “
“ Mich. City..	5 10 “	5 35 “	7 50 “	4 05 “	5 50 “
Ar. Chicago. ..	7 30 “	8 00 “	10 20 “	6 30 “	8 00 “

### Niles and South Bend Division.

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

GOING SOUTH.			
Lv. Niles—	6 30 a.m.	4 20 p.m.	\$8 00 a.m. \$5 00 p.m.
“ Notre Dame—	7 07 “	4 56 “	8 32 “ 5 32 “
Ar. South Bend—	7 15 “	5 05 “	8 40 “ 5 40 “
*Sunday excepted.	†Daily.	‡Saturday and Sunday excepted.	\$Sunday only.

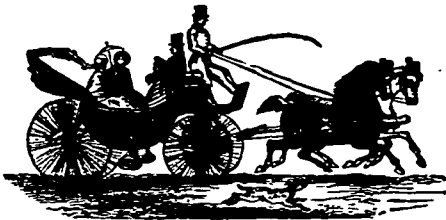
G. L. ELLIOTT, Agent, South Bend, Wm. B. STRONG, Gen'l Sup't, Chicago  
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	Arrive.	Leave.
Kansas City and Denver Express via Jacksonville, Ill., and Louisiana, Mo.	4 00 pm	12 30 pm
Springfield and St. Louis Ex. via Main Line.	8 05 pm	9 30 am
Springfield, St. Louis and Texas Fast Ex. via Main Line.	7 30 am	9 00 pm
Peoria Day Express.	4 00 pm	9 30 am
Peoria, Keokuk and Burlington Ex.	7 30 am	9 00 pm
Chicago and Paducah Railroad Express.	8 05 pm	9 30 am
Streator, Wenona, Lacon and Washington Ex.	4 00 pm	12 30 pm
Joliet Accommodation.	9 20 am	4 30 pm
J. C. McMULLIN, Gen. Supt.	J. CHARLTON, Gen. Pass. Agt.	

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

	Leave	Arrive.
Omaha, Leavenworth and Atchison Express.	10 00 a.m.	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.

DEC. 10, 1876.

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.	GOING EAST.		
	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.
Chicago,.....leave	10 40 P.M.	8 20 A.M.	5.35 P.M.
Plymouth,.....	2.40 A.M.	11.25 "	9.00 "
Ft. Wayne,.....	6.55 "	2 10 P.M.	11.45 "
Lima,.....	8 55 "	4.05 "	1.39 A.M.
Forest,.....	10.10 "	5.20 "	2 50 "
Crestline,.....arrive	11.45 "	6.55 "	4.20 "
Crestline,.....leave	12.05 P.M.	7.15 P.M.	4 30 A.M.
Mansfield,.....	12.35 "	7.44 "	5.00 "
Orrville,.....	2.32 "	9.38 "	6.58 "
Alliance,.....	4.10 "	11.15 "	8.55 "
Rochester,.....	6.22 "	1.20 A.M.	11.06 "
Pittsburgh,.....arrive	7.30 "	2.30 "	12.15 "

Trains Nos. 3 and 6 run Daily. Train No. 1 leaves Pittsburgh daily except Saturday. Train No. 4 leaves Chicago daily except Saturday. All others daily except Sunday.

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F. R. MYERS, G. P. & T. A.

### L. S. & M. S. Railway.

On and after Sunday, Nov. 26, 1876, trains will leave South Bend as follows:

#### GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p m; Buffalo 8 10.

10 07 a m, Mail, over Main Line, arrives at Toledo, 4 55 p m; Cleveland 9 45.

11 59 p m, Special New York Express, over Air Line; arrives at Toledo 5 10; Cleveland 9 45; Buffalo 4 00 a m.

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

4 40 p m, Way Freight.

#### GOING WEST.

2 45 a m, Toledo Express. Arrives at Laporte 3 55 p m, Chicago 6 30 a m.

5 38 a m, Pacific Express. Arrives at Laporte 7; Chicago 8 20 p m.

4 05 p m, Special Chicago Express. Arrives at Laporte 5 50; Chicago, 8 20.

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

8 30 a. m, Way Freight.

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

J. H. PARSONS, Sup't West Div., Chicago.

CHARLES PAINE, Gen'l Supt.