

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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Questions.

Wilt tell me who hath found the beautiful?
Hath any felt all beauty poets write?
Doth poet all the beauty seen indite?
Hath ever poet seen the beauteous whole?—
Doth limner paint the vision of his soul?
Hath vision with the real equal light?
Doth loving critic see the picture bright?—
Hath pen or pencil wrought but merest scroll?—
Hath sculpture seized the beautiful in dream?
Doth music woo her from some quiet wood?
Hath architect her castle scaled supreme?—
Is she but one, or link with true and good?
Hath gladdened ear:—see caught her heavenly beam?—
Ah, shade is ours, HER sunlight dwells in God.

E.

Miss Eleanor C. Donnelly.

Every country must have its poets; for poetry is the language natural to mankind. Among the primitive nations, poems preceded prose; and the native tribes of our own country still express themselves in hyperbolic terms and imagery which must be called poetry; and even in civilized society, nature asserts herself in spite of philosophers and critics. To judge by the articles which form the staple of Reviews, one might suppose poets to be wilful violators of social and even natural laws, and that every man's hand and pen should be against them. We are told, moreover, that the world is tired of poetry, and so are the publishers; and yet, poets are born, and poets sing, whether the world praises or abuses them. Poets are born even in America; and in spite of everybody's openly expressed opinion that America is not the country for poets, they sing their songs, and enjoy their own singing as heartily as the oriole of the forests.

The habit of speaking contemptuously of American poets, and of American authors in general, is not without its parallel in the history of literature. The time was when England had not sufficient self-respect to claim her own poets, and the same was true of France and Germany, and even Italy; or, if they acknowledged the genius of the poet, they compelled him to sing in a foreign or a dead language.

But while the critics are busy with their work of destruction, the public continues to read poetry, and every generation will hear its own singers. Their fame may not go down to the next centennial, but we of to-day enjoy their rhymed and rhythmical fancies, and leave to the future to furnish its own poets. This is nature's way of providing for her best harvests; her way of providing for some golden era of literature or art. Every flower that opens in the meadows in June or in the gardens of the horticulturist, is

not a perfect specimen; but the wide-spreading bloom makes a summer to the eye and to the heart. If we would have America the land of song, we must not hush up every young warbler. "One swallow never made a summer"; and our poets are social birds who like to try their notes with each other, and one success leads to many more. We can remember when Longfellow's poems were lightly esteemed by grey-headed scholars, although Richard Dana and William Cullen Bryant had won somewhat upon their affections. But true thoughts or noble sentiments fitly spoken will always touch some ingenuous mind, lift up some ingenuous soul; and one leaf whispering to another makes that voice which was in the ear of the Psalmist when he said: "Let all the trees of the wood rejoice before the Lord!" One line of a lyric lodges in some retentive memory of the youth, then the whole poem; and when the poet is old, he finds himself if not famous at least beloved by many a one who knows him only by his song.

We have written all this because it seems necessary, at present, to make an apology for speaking in praise of a poet, and, of all others, an American poet. Hundreds, we believe thousands, love Miss Donnelly's poems. Children have recited them in numberless schools, and their dramatic interest is certainly remarkable. An imagination at home among gorgeous accessories, an absolute delight in rhythm and rhyme, a touch of natural daring, all bespeak the presence of a dramatic genius. We may have read these legends of saints; but under Miss Donnelly's hand they spring into actual scenes going on before our eyes. We are sometimes astonished, perhaps a little frightened, at the way she holds up pictures to our eyes; but another moment shows us how safe we are. The Christian, or we will say more plainly, the Catholic instinct, is her safeguard; so that even in "The Two Quests of the Abbot Paphnucius," she has triumphed not only as an artist, but as a Catholic artist; while we do not remember anything, in their way, more thoroughly charming and artistic than her "Vision of the Monk Gabriel," and the "Legend of the Robes." We use the word artistic in its strictest relation to poetry, which we regard as an art as well as an inspiration. The three poems we have named would have established Miss Eleanor C. Donnelly's dramatic genius had she never written another. All the others have their merits and beauties; these have a certain perfection, each in itself. Next to these we should place the "Feast of the Presentation." There is a chaste loveliness in these lines, taken one by one, and in the poem as a whole, of which every American, whether Catholic or not, has reason to be proud. The spirit of all the loveliest pictures of the Presentation of the Blessed Virgin in the Temple is to be found here, and Miss Donnelly is not to blame if no American pencil has painted one.

Not upon a plane with these which we have named, but on another of exceeding pleasantness, we would put "Queen Eleanor's Epitaph," "Saint Martin's Summer," "The Angelic Youth," "Saint Agnes of Rome," "A Saint's Answer," and the "Death of Saint Germaine Cousin." The dramatic spirit lights up these poems, without wholly claiming them; while they have a terseness of expression which will make them remembered.

Among the "Memorial Poems," the one given to "Rev. Felix J. Barbelin, S. J.," "The Tablet on St. Joseph's Wall," and "Her Picture," have the best qualities of memorial poems. They are sincere expressions of individual feeling exalted by a certain distance, which gives atmosphere to a poem as well as to a picture.

There are many other poems in the two volumes published by Miss Donnelly, which we enjoy, and could praise; but all of these are poems nobly conceived and nobly executed, and can be named as worthy, in both respects, of a lasting place in the literature of America. And yet, with all our admiration for Miss Donnelly, it is not for *her* sake that we have written these paragraphs, but rather for the sake of American youth; for the young people, boys and girls, who are growing into manhood and womanhood, and who have so little to stimulate their taste for good literature; for what is really charming, too, as well as good. The love of books—what becomes of it when the student or the young lady has graduated? Where are the delightful hours promised to the silent but eloquent friends who are so truly our friends, when others cannot be with us? Where are the literary associations among the young people, in villages or towns or cities, which mark a cultivated society? It is not enough to belong to a Literary Society in school or college if we would continue our acquaintance with the genius of our own age or of the past, if we would thoroughly enjoy one of the richest sources of intelligent happiness. Literature has its social qualities, and a society united by a similar love of all that is fair and innocently attractive in literature will throw a shield around youthful virtue while it inspires noble actions. Miss Donnelly has given a beautiful example of the charms of Catholic literature; nor does she stand alone, even in our own day and our own country. There are names which we may well claim with pride on the list of American poets, while a Longfellow, a Parsons and a Lowell have acknowledged the beauty of Catholic themes and the inspirations of Catholic practices.

E. A. S.

The Mosaic History of Creation.

(CONCLUDED.)

But there remains still one difficulty, namely what is to be understood by the expression "day," which Holy Scripture uses in the enumeration of the different parts of creation, saying: And there was one day, the second, the third, etc.? These "days" of Holy Scripture have at all times been difficult to explain. St. Augustine already manifested the difficulty of explaining the meaning of the word day. He says: "Of what kind these days are, is very difficult, nay, impossible to imagine, and much more so to explain." But it was clear to him that we cannot understand by this term natural days, "for," he says, "we see that these days now have an evening in that the sun sets, and a morning in that the sun rises; but those three first days of creation are not determined by the sun, of whom it is said that he ap-

peared but on the fourth day." It was also for this reason that St. Augustine did not accept the expression, "And it was evening and morning" in its common meaning, but he took "evening" and "morning" as synonymous with "cessation from creating one thing" and "commencing the creating another."

Among the recent commentators of the Mosaic records of creation, most understand by the term "day" an uncertain, but at any rate a very long period. But, as has been already remarked, Moses when enumerating the different parts of creation did not have in view the order in which they appeared from the Creator's hands, and for the same reason this term "day" cannot be accepted as expressing time at all, neither as a natural day nor as a period of time corresponding to it, nor as a longer and indetermined period. The word "day" in the record of creation means simply a *day's work*. That God has created the world in six days, means, therefore, that the whole work of creation is divided into six acts, or tasks, as it were. If to some this meaning of "day" seem strange, they should remember that Holy Scripture uses the word on several other occasions in the same sense. So Job says: "The life of man upon earth is a warfare, and his days are like the days of a hireling." Here the duties of man's life are evidently compared to the task of a day-laborer. From this signification of the word "day," which Holy Scripture uses in the record of creation, it follows that the words: "And it was evening and morning" do not mean the real rising and setting of the sun, or our evening and morning as we know them, but they mean what St. Augustine said in the passage already quoted: they indicate the end and beginning of each creative act.

But now we come to the number of creative days. Why has Moses made the whole work of God a work of six days? Could he not have made it just as well a work of more or less days? From what we have already said, it follows that we cannot find any reason for this in the work of God itself. On the contrary, it should rather be a division into eight days: namely, four to create the four elements, and four others to supply the living beings to them. Moreover, because he put down the creation of plant life as an ornament of the earth and represents the creation of man as a separate and grand act of creation, it might have been better, perhaps, to divide the work into ten days.

But when Moses nevertheless puts it down as a work of six days he must have had his special reason for doing so. This reason may be found in the third part of the record of creation, where he says: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." From the beginning of the world the command exists to keep the Sabbath holy. It was enforced on the Israelites on Mount Sinai, in the following words: "Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and shalt do all thy work. But on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates." And to inculcate this still stronger on their minds, it is added: "For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day and glorified it." (Exod., xx, 8, 11.) From this it is clear why Moses divided the eight or ten different works into a six days' work,

that the actions of God should be a prototype for those of man.* Just as God has created the world in six days and reposed on the seventh, so man should work six days and repose also on the seventh, and exchange the temporal affairs for spiritual exercises. In another place we find: "See that thou keep My Sabbath: because it is a sign between Me and you in your generations: that you may know that I am the Lord, who sanctify you."

Here we add a little explanation. In the foregoing exposition of the Mosaic record of creation I have kept as near to the Fathers and the best Catholic commentators as I could. The only remark that may be new is that Moses enumerated the separate parts of creation according to the order of the four elements of the ancients. But if you read similar passages in the holy Fathers bearing on this question, or read the explanation of St. Thomas, you must be convinced that even this is not entirely new. Some of the holy Fathers, and among them St. Augustine and St. Basil, come so near this view that we cannot comprehend how they did not express it in words. But should some one make a scruple of this, let him read Pianciani and sink it deeply into his heart. "We cannot reject an entirely new exposition of some Mosaic passages and expressions. For it is not question here of faith and morals but only calculations of time. The progress in the Natural Sciences causes us to accept as better the meaning given by profane writers; and far more light can be thrown on the word of God by this progress if there be question of created things." And lastly we say with St. Augustine: "He who wants another explanation, let him seek it, and, with the help of God, find it." With regard to our explanation, we maintain it to be true, for it is always guided by the letter of the text, and when it is different the difference is based on other passages of Holy Writ. And, besides, by this exposition the contradictions between natural researches and Holy Scripture are at once dissolved, which was never done before in any way to the satisfaction of thinking minds.

* "That the divine History of Creation should be divided into seven sections has only importance for the divine revelation, in that God wished that there should be an analogy between the Divine week of creation and the week of man."—*Bibel und Natur.*, Reusch, 2d, p. 127.

The Letter Q.

In modern times there is a decided tendency towards the practical, and among the most prominent evidences of this practical spirit we must class those continual efforts which have been made during the present century, to reform the spelling of the English language; either in the way of gradual improvement, as when Webster tried to rob the traveller of an l (although even the newspapers now will not give Webster an inch); or of radical change, as in those stray "fonetik" sheets or pamphlets which every ten years or so obtrude some egotist's theory upon public notice,—where the Roman alphabet is barbarized by the introduction of characters strange, uncouth and out of keeping with their fellows,—the planetary sign of Saturn, perhaps, doing duty for *th*, and an *n* with a tail of Darwinistic tendencies representing *ng*. But a phonetic system has actually been adopted by stenographers, and is very generally known. Do those who practice it all spell alike? There is so great a difference of pronunciation amongst us, especially in the vowel sounds, that I can hardly believe it. Did

any one ever think of reforming English spelling by trying to pronounce words as they are spelled, instead of trying to spell them as pronounced? Yes: because they used to say goold for gold, and Roome for Rome within the historical period; and I knew a gentleman once that had a friend that used to pronounce "Wednesday" in three syllables,—and Wednesday wasn't his recreation day either. If we were not quite so garrulous—if we dwelt more upon our words—as this gentleman's friend did—we should not say so many foolish things in the first place, and in the second, we should appreciate the delicate diversities of intonation which our forefathers denoted by diversity of spelling, and which some of our phonetic friends, with their Procrustean system, are unable to distinguish.

Why is it that words beginning with *wr* always denote obliquity?—the writhing and wriggling of the wretch whose ears have been wrung awry, or wrenched and wrested out of shape,—whose wrinkles betoken his wrath and the vengeance he would wreak upon those who have wronged him and made him a total wreck. Or, in terms less forcible, is it not by the twist of the wrist that we write?—or wrap?—or wreath? In these words the sound is adapted to the sense. Our phonetic friends would spell them with a simple *r* and rob them of half their expression, but when the *w* was first placed before them, that expression was heard in the sound as well as seen in the spelling. There was a stiffening of the lip or a gritting of the teeth when our forefathers talked of wreaking their wrath, which would be simply shocking to our modern civilization.

Why, again, was it that when a Greek word was adopted into Latin the Greek "*phi*" was never represented by the Roman *f*? I speak of adoptions made during or subsequent to the literary age. There are older words, such as "Africa," for instance, which have a *phi* in the corresponding Greek word, but whether these were adopted from Greek into Latin, or from Latin into Greek, or from some older language into both, we cannot say, and it matters nothing. What I wish you to notice is that the Romans wrote "philosophus"—not "filosofus," as they would have done had *phi* been identical in sound with *f*. It is true, they must have been much alike, for in Greek renditions of Latin names, we find Felix and Festus spelled with a *phi*, because they had nothing nearer to spell them with in Greek, having discarded the digamma. But whereas the sound of *f* is formed with the upper teeth on the lower lip, the sound of *phi* was formed on the lips only. Press your lips together as if you were going to pronounce *p*, and then open just enough to let the breath escape. The sound you will utter will nearly resemble *f*, but a nice ear can detect a difference.

It was a difference as slight as this that caused the introduction of the letter *Q* into the alphabet—a letter whose pretensions to existence are denied without a ray of hope by the votaries of every phonetic system. And yet *Q* has a very respectable record. The Hebrews had their *koph* as well as their *kaph*, and in the Hebrew *koph*, allowing for the fact that the Hebrew is to be read from right to left, we can trace the form of our present *q*. In Greek, the numeral representing 90, is an ancient letter which used to stand between *pi*, whose numerical is 80, and *rho*, which is equivalent to 100. This letter was called *koppa*, and used instead of *kappa* before the sounds of *o* and *u*. In short, it was our letter *Q*, which some reforming Greek cast as useless out of the alphabet, thereby betraying an auricular

bluntness inconsistent with the delicacy of Greek perceptions in other respects.

I don't mean to say that I can actually hear any difference myself between *k* and *q* as we pronounce them at present, but I mean to say that I believe there was a difference formerly. The infant, cooing in its mother's lap, before it can speak, demonstrates the ease with which a guttural sound can be uttered when followed by the vowel *u*; while the same child as it grows older and begins to articulate, will substitute *t* and *d* for the hard *c* and *g*, showing that our present gutturals are among the most difficult sounds that we pronounce. In the time of Cicero, the letter *c* was always pronounced hard like kappa, but our modern languages all soften the *c* before the palatal vowels *e* and *i*, either pronouncing it *s* like the English and French, *ts* like the Germans, *tsh* like the Italians, or *th* like the Spanish. Now the fact that the *c* before *o* and *u* is not so softened is a proof that there is not the same difficulty in producing a guttural sound before a labial vowel. The effort at pronunciation either produced, or was thought to produce, a harshness of sound characterized by *k*, while *q* indicated the smoothness and ease of the same guttural gliding into the vowel *u*, by which, in Latin, as in English, it is always followed. Its smoothness is furthermore indicated by its interchangeability with the labial *p*. That numerous category of interrogatives, which in English begin with *wh*, in Latin have *qu* and in Greek *p*, for their general initial. Such forms have all that pressing of the lips which seems to constitute the interrogative expression, and which is as perceptible in "quo" as it is in "whither" and "poi."

But although there may be no longer any vocal distinction between *k* and *q*, by reason of the coarseness of our pronunciation, it cannot be questioned that as far as appearance goes, *q* ranks among the most expressive letters of the alphabet. What would "quaint" be, if spelled with a *k*? It would not survive the disgrace, but would disappear from usage in less than a quarter of a century. So would "grotesque," "picturesque," and all the rest that end with "esque." They could never descend to the sordid level of the desk. And that fascinating, attractive word "masquerade!" What would a masquerade amount to, any how, without the *q*? Indeed, if any reform in spelling is feasible, I should suggest, for my part, that "curiosity" be henceforth spelled with a *q*. It is my belief that "inquisitive" has superseded "curious" as the adjective noting one who is remarkable for the failing known as curiosity, from the mere circumstance of its possessing this expressive letter. *Q* is the alphabetic jester, humorous, and gentle, but like the jester of the mediæval court, out of date in this money-making, hard-fisted age. You cannot spell "calculate" with a *q*, nor cash, nor credit, nor coupons, nor any of the commercial conventionalities.

But let us not resign the antique—(there, again, is a word to which nothing but a *q* can do justice!)—let us not resign our *q* to the phoneticist without a struggle. Let us hang on to it like a Chinaman would, as an indispensable appendage to our happiness. Let us articulate it with regard to the delicacy of its ancient intonation, not confusing it with the hard, uncompromising, matter-of-fact *k* or *c*. Yes: let us mind our *ps* and *qs*—but more especially our *qs*.

Q IN THE CORNER.

—On the tomb of a Bishop, at Rheims, is inscribed the following beautiful epitaph: "He transferred his riches to heaven, and has gone thither to enjoy them."

Venerable Bede.

There are many names which stand deservedly high on the list of British historians as truthful chroniclers of events and for the classic elegance of their composition, but at the same time I know of no country in which has been nurtured a more sycophantic, time-serving, falsifying set of deliberate slanderers than are to be found among English writers. Those who wrote before the reign of Henry VIII may be allowed to pass as honest historians, having no very potent reasons for falsifying the truth, if we except Geraldus Cambrensis, whose proper name was Gerald Barry, a renegade Welsh Irishman, who was hired by King Henry II, in 1170, to slander his native country in order to give a shade of excuse to the English king to invade Ireland with a pretext to her greater civilization. Since his reign we have Camden, Spenser, Hume; and last, though most prominent on the list, that miscreant Froude, whose cold-blooded slanders on the Irish nation have raised such a storm of indignation all over the globe wherever a drop of Celtic blood is found to circulate; and who has been castigated, as with a scourge of scorpions, by the eloquent tongue of that illustrious divine, Father Tom Burke.

Spenser gained a worthy name as a great poet by his "Fairie Queene"; but as an agent of queen Elizabeth, having received a grant of some confiscated church property in the County Cork, he incurred the hatred of the people by the slanders he heaped upon them, and was indebted to a good pair of legs for his escape out of the country with a whole skin, for 'tis safer to injure an Irishman than to insult him.

But if the character of English historians since the reign of Henry VIII be not good and trustworthy in matters relating to Ireland, such was not altogether the case prior to that epoch. There have been early English writers of history who have earned deservedly the honest praise of all men, and among these we may name the Venerable Bede.

As for Lord Macaulay, the most brilliant writer in this the most polished age of the world, his Scotch prejudice was so strong when brought in contact with anything Catholic or Irish that the seeker after truth in history has to be always on his guard lest the fascination of his style may not lead him into false conclusions on the subjects of which he treated. Mr. O'Connell gave it as his opinion that Dr. Lingard's History of England was the best and only impartial one ever written, and the only history of England that should be read by those who were seekers after historical truth. At present, however, time and space forbid further remarks upon it.

When St. Bennet Biscop, in 672, returned from his fourth pilgrimage to Rome, Egfrid, King of Northumberland, granted him a large tract of land at the mouth of the river Wear, on the shores of the North Sea, in latitude 56 north, for the purpose of having a monastery established on it. About this time, 673, the subject of our present sketch was born upon this land, but the exact spot of his birth was covered by the sea centuries ago. Of his parentage nothing whatever is known. When he attained his seventh year he was delivered to Bennet, who had by this time completed his Monastery of St. Peter. Soon after Bennet placed the little Bede in charge of his coadjutor Coalfrith when he went with twenty monks to commence the Monastery of St. Paul at Yarrow, not far from the mother-house situated between the river Tweed and the Frith of Forth,

also upon the sea shore, where he is known to have been in the year 686 when a pestilence swept off every monk in the monastery with the exception of Coalfrith and himself.

But in all their afflictions this old monk and poor little boy continued regularly to chant the canonical hours, and Bede continued to reside in the same monastery for the remaining forty-nine years of his life. From his extraordinary merit or from other cause he was admitted to deacon's orders at the age of nineteen, by John, called of Beverly, afterwards Bishop of Hexham. In 703 he was ordained priest, and was ordered both by his Abbot and his Bishop to devote himself to writing for the instruction of his countrymen, and for thirty years he devoted his pen to this kind of composition. Most of his works have come down to us to the present day. He pursued his literary labors with the greatest assiduity. He not only directed the studies of the six hundred monks who inhabited his double monastery of Wearmouth and Yarrow, but wrote numerous essays on scientific subjects. His knowledge of the principles of astronomy was far in advance of his day; and he taught that the movement of the tides was caused by the phases of the moon. His writings on geography and geology were equally clear and lucid. It was suggested to him that he should write an ecclesiastical history of the Saxon churches from the first introduction of Christianity into Britain by Joseph of Arimathea, who laid the body of our Blessed Lord in his own sepulchre; for the Britains, Saxons, and Normans handed down from father to son the tradition that Joseph, in company with twelve other persons, flying from the persecutions of the Jews, and carrying with them only some of the Precious Blood of the Redeemer, landed on a desert spot in the estuary of the Severn, on the south of Wales, and there erected the first Christian sanctuary, afterwards known as the great Monastery of Glastonbury, originally built of wooden wattles plastered with clay. The body of King Arthur, after he died of his wounds received in battle with the pagan Saxons, was privately interred here. It afterwards fell into the hands of and was occupied by Irish monks, and grew to be the most important monastic institution in the kingdom. King Henry VIII demanded its surrender of the Abbot, who refused to violate his trust, whereupon he was brought outside the gates of his own monastery and hanged, drawn and quartered on the spot. This martyr was accused of concealing some of the treasures of the Abbey; he was pursued, captured and executed by order of John Russell, founder of the ducal house of Bedford, and ancestor of the present Lord John Russell of England. Thus fell the first Christian establishment raised on the extreme west of Europe by the holy hands that had assisted to release the body of the Son of God from the Cross and to wrap that Divine Body in Its winding-sheet and lay It in the tomb.

All the Bishops forwarded to Bede whatever records they possessed relative to their dioceses. This work was suggested by Albin, Abbot of St. Augustine's in Canterbury, and was blessed by Pope Gregory III, who permitted the records of the Holy See to be examined by Nothelm, presbyter of the church of London, for its greater advancement.

At its completion, the history of Bede was received by the learned with unbounded applause. Alfred the Great translated it from the Latin, in which it was written, into the Saxon tongue, for the benefit of his subjects. To succeeding generations it is an invaluable work, for without it we should be in profound ignorance of the events of those

bygone years of which it treats, of those missionaries who brought the pagan Saxons to the light of the Gospel, of the manners of the clergy, or of the worship and rites of the infant church. Great anxiety was manifested by all the monastic institutions in Europe to procure copies of this most valuable work, but this being eight hundred years before the art of printing was discovered, the work of transcribing with the pen on vellum was painfully slow, and copies of the history were correspondingly scarce.

Numerous editions of his various works were to be found in the great libraries of Paris, Balse, and Cologne, but a carefully collected edition of his genuine works, in twelve volumes octavo, was undertaken by Dr. Giles in London in 1842.

This holy monk never resided out of his monastery at Yarrow, and he died there on Holy Thursday, May 25, 735, aged 62 years. One hundred years after, all the Prelates of the Franks, assembled in council at Aix-la-Chapelle, numbered him among the Fathers of the Church, and styled him the "Venerable and Admirable Doctor." If the advance in science at the present day detract from the merit of his scientific writings, they are at least upon a par with any that were produced by the philosophers of Greece or Rome, and it should be borne in mind with regard to his astronomical knowledge that for two thousand years before Galileo no advance had been made in the science of astronomy.

B. P.

Grumblers.

There are two classes of grumblers—the confirmed grumblers and the occasional grumblers. The confirmed grumblers are pests and nuisances wherever found. Do they see any person working well, they are sure to find fault with him, and ascribe bad motives to him for his actions. If the same person, through thoughtlessness or forgetfulness or from the following of the natural promptings of human nature, should neglect some very slight duty, or cease for a short while to do that which he is accustomed to do, these miserable men are sure to grumble. They generally do not confine their grumbings to their own *frères*—for they never have many—but they must run to everybody with their complaints. Even superiors are not spared by them. All the little matters of which sensible persons take no note, are, with the regularity of the revolutions of the earth, taken by these grumblers to those who are seated in authority. They grumble because they must do this, they grumble because they must do that. They grumble because things are in such a condition, and then grumble because they have been changed to suit them. They grumble to superiors of their fellows, and then grumble to their fellows of their superiors. We see these fellows every day. They can be pointed out, because they have a mean, hang-dog look about them which tempts everybody else to grumble at them. We hear them grumbling at their food, and grumbling at everybody else who does the same. We hear them grumbling at this professor because he does *not* do certain things, and grumbling at that professor because he *does*. We hear them grumbling at these students because they *have* this habit, and grumbling at those because they *have not*. We hear them grumbling at such a prefect because he is strict, and at another because he is not. They grumble at such a one because he is too dignified, and at another because he is not. Grumble! grumble! grumble! No weather suits them. The

days are too long, or they are too short. The weather is too cold, or too damp or too hot. Grumble! grumble! grumble! They will do nothing themselves, and then complain that it is not done. Were an angel from heaven to come down, they would grumble at everything that he would do. They are continually grumbling themselves, and yet grumble if anyone else grumbles in the least. The sooner a place is rid of such a class of people, the better for the place; because they are never happy themselves, and make everybody else unhappy.

The other class of grumblers are, in our opinion, a blessing. The occasional grumbler grumbles only when he sees that things are not what they should be: when he sees that sound advice is thrown away; when he sees that a loud, grand, glorious grumble may be of some practical good. He does not go round the corners of the fence grumbling with every miserable little grumbler he comes across; he does not go grumbling with little trifles every day to superiors; he does not go around trying to stir up discord among people. If he has anything to say to the superiors, he says it, and is willing to face the person he accuses; if he finds any little faults, he passes them by quietly and peacefully, knowing that "time at last sets all things even." If he sees any great, glaring fault or abuse, he speaks right out manfully and boldly, and, though ready to fight until death in defence of what he believes right, yet, having spoken his mind freely, he is willing to grumble no more. The more grumblers of this kind we have the better. They leave it to the sound common sense of him against whom they grumble to right his conduct.

A Nest-Building Fish.

A nest-building fish is found in the ponds and ditches of the lowlands around the Ganges river in the East Indies. It is the rainbow fish, about two and a half inches long. As soon as the hatching period approaches, the male gets some water weeds from the bottom and conveys them in its mouth to the surface. To prevent these plants from sinking down again by their weight, the little fish distributes some air-bladder which he has swallowed previously underneath these weeds. This process is kept on, until a little island about four inches in diameter is swimming on the water. The fish is busily engaged on the next day to make air-bladders, which are now brought to bear on the centre. By this means the little island is raised like a cave above the surface, its margin still swimming in the water. To strengthen this little cave, the fish constructs around its base, by means of little plants and air-bladders, a rim about an inch broad, which makes the whole nest appear like a hat. The exterior of it being finished, the little fish is now employed finishing the interior, squeezing the walls inside with its head and body and turning around in the nest until the inner part forms a perfect hemisphere. The little builder invites now its female mate to enter the new home to deposit its eggs. The female fish having accomplished its task, and the eggs having been impregnated, the duty of the male is not yet at an end. It watches the eggs with great care, collects them from the different spots of the nest and arranges them to one common level. This done, and having closed the entrance to the nest, the male leaves it also. Before parting, the nest is subjected to a final inspection and everything set right. After seventy hours, the eggs being hatched,

the male returns and opens the top of the structure, which now spreads itself flat on the water. The fish now converts it into a net, which holds the little brood in a prison. The chief care of the old father is now to prevent his little family escaping in a vertical direction in the deep, but, seeing after a time, that the little ones get too obstinate and independent on him, and do not suffer themselves any longer to be pushed back again in the net, he now wisely judges them to be able to shift for themselves and thus he leaves them.

Scientific Notes.

—Natural History is a science of observation and not of destruction.

—A well-known Scotch zoölogist, Dr. T. Strethill Wright, died October last, aged fifty-eight.

—We read in the *American Naturalist* for January, an article on Educated Fleas, in which the writer says, first, that the fleas are not educated; secondly, that all the performances which make up the exhibition may be traced directly to the desire and earnest efforts of the insects to escape.

—Some derivatives of Dinitroparadibrombenzols are given by Dr. Peter Townsend Austero. They are chiefly: Betadinitroparadibrombenzol, Betadinitroparabromaniline, Betadinitroparabromanilidobenzol, and Betadinitroparabromdinitroanilidobenzol, and he got the compound sodium betadinitroparadinitroanilidophenilate.

—The *Congrès International des Americanist*, i. e., of American Antiquities, will hold its second session at Luxembourg, September 10-13, 1877. The Secretary, Rev. J. Schoetter, is very anxious that communications be sent at as early a date as practicable from Americans. He hopes that American savans will be induced to take as large a part as possible in this meeting, and that they will furnish matter enough for one volume of the *Comptes rendus*.

—It may be of interest to some to know to what geological age Clay township here belongs. Well, we may say it belongs to the extensive Devonian age, Chemung period and the Portage (?) epoch, and thus it was dry land long before Central Michigan and Southwestern Indiana. No rock outcrops throughout its extent, but we are quite sure that within 150 or 200 feet of the general surface shaly sandstone or simply conglomerated grib-rock could be found.

—Karl Ernst von Baer, the eminent zoölogist and embryologist, died at St. Petersburg, November 29, 1876, aged eighty-five years. His principal work is *Ueber die Entwicklungsgeschichte der Thiere*, 1828-37, in which he rejects evolution, although this book was always claimed by evolutionists till lately, when von Baer declared the book to have been written against the theory of evolution. In 1834 von Baer resigned his chair of zoölogy at Königsberg and removed to St. Petersburg, becoming Librarian of the Academy of Science.

Art, Music and Literature.

—Hoffmann, the young symphony writer, has just finished an opera, "Armin."

—Signor Operti has composed an opera in three acts on the subject of "Dan'l Druce."

—Mr. Nathan Appleton has written a parlor farce descriptive of "The Centennial Movement."

—A musical review, containing works by Turkish composers, is to be published at Constantinople.

—Prof. J. K. Paine is at work on a new musical composition, to be called the "Spring Symphony."

—Von Bülow is greatly improved in health and expects soon to be able to resume his professional engagements.

—The composer, Victor Joncieres, has been made an officer, and Leo Delibes a Knight of the Legion of Honor.

—William Cullen Bryant, now eighty-two years of age, has been elected President of the Century Club, in New York.

—Prof. Perry, of Williams College, has prepared an "Introduction to Political Economy," which will soon be issued.

—Herr R. Wagner has returned to Bayreuth, and is busily engaged in preparing for the series of performances which are to take place in August.

—Longfellow's collections of "Poems of Places" have now reached the tenth volume, the last two (including all of France) having just appeared.

—Two hundred letters of Mme. Sevigne, addressed to Mme. de Grignan, and as brilliantly as any heretofore published, have recently been found in manuscript by M. Capmas.

—The new opera by the Russian composer, Tchaikowski, called "Vakoul, the Blacksmith," has been produced with signal success at the St. Petersburg Theatre Maria. The libretto is based on a novel by Nicolas Gogol.

—A new *Revue Musicale* is announced to be published at Constantinople, which is to contain especially pieces composed by the amateurs of the Turkish Empire. The work is likely, we should think, to be a musical curiosity.

—Hurd & Houghton's "Beauties of De Quincey Sketched from his Writings" gives striking examples of the pathetic and the humorous, the quaint and the ludicrous, the serious and the sublime, in which De Quincey's writings abound.

—Edward W. Cox, president of the Psychological Society of Great Britain, has written "The Mechanism of Man," just published by the Longmans, as a popular introduction to psychology, and as an argument to prove the existence of the soul by science.

—In criticising Tenyson's "Harold" in the *Academy*, J. A. Symonds says that his blank verse "lacks the variety, rapidity, and spontaneity we find in the best dramatic writers," and that "at no time are we precisely overborne and carried away by the presentation either of passion or of action."

—Mrs. Anna H. Dorsey's story of "Mona, the Vestal," has been dramatized by one of the Sisters of Charity at Mount St. Agnes' Academy, near Baltimore, Md., and was given at an entertainment there, on the Feast of St. Agnes, with great success. Mrs. Dorsey is one of our very best American story-writers.

—A manuscript in the library of the British Museum, entitled "The Particular Description of England, with the Portraits of Certain of the Chiefest Cities and Townes, 1588," prepared by William Smith, is to be published in London by subscription, 250 copies only to be printed. The illustration will be in fac-simile from the manuscript, and will be issued under the direction of Mr. A. S. Ashbee.

—The Catholic Publishers' Society of Paris (*Société Générale des Libraires Catholiques*) has just brought out a work by Père Ratisbonne entitled *Allegories*. It is a book of tales, and consists of a reproduction of stories contributed by the accomplished authors to various periodicals for some years past. Père Ratisbonne is the author of the "Life of St. Bernard," and founder and director of the *Œuvre de Sion*. Each story is illustrated by an engraving.

—One of the attractions of the entertainment at the Academy of Design will be the life-sized portrait of Mrs. E. O. Seymour, painted by Prof. Luigi Gregori, the loan of which has been promised for that evening. Prof. Gregori has received a commission from Mrs. J. T. McAuley, of the Palmer House, for a full-length portrait of her little daughter, deceased. Numerous friends who remember this lovely child will look forward to the completion of the work.—*Chicago Times*.

—Turner's picture, "The Slave Ship," sold in the recent Johnston auction, is now in the Boston Art Museum. The *Advertiser* says it does not meet Boston's high anticipation, and adds: "Mr. Ruskin's brilliant description is not a good preparation for seeing it, at least for those who are unfamiliar with Turner's paintings. Few persons will be able at once, if ever, to see as much in it as this eloquent admirer has found, and the great disappointment that is pretty sure to follow is likely to be construed as owing to want of merit in the picture."

—Signor Verdi has contributed £20 toward the fund now being raised in Vienna for the erection of a monument to

Beethoven. A concert is to be given in Milan to aid the subscription. The first attempt to recognize the genius of Beethoven after his death was made in London by the late Earl of Westmorland, the founder of the Royal Academy of Music, who got up a concert in Drury Lane theatre. It was, however, Dr. Liszt who made such a large sacrifice of time and money for the festival at Bonn, where the statue of Beethoven was erected.

—An opera by Signor Lauro Rossi called "Biorn," and founded as to its story upon "Macbeth,"—the venue, however, being transferred to Norway,—has been brought out at the Queen's theatre in London. The *Athenæum* says: "Signor Rossi's score is not at all difficult to analyze, for it is utterly unpretentious. It is quite free from intricacy; it has no subtle meaning; it individualizes no character; it is neither uncouth nor ugly; it is not learned, much less severe; it is, in fact, an opera of the purely modern school, full of tune from beginning to end, and can be converted into exhilarating quadrilles and waltzes for the ball-room, while it will supply some charming airs for the concert halls and for the drawing-room. There were all the elements for a success for 'Biorn,' had the cast of the principals, with the honorable exceptions referred to, been up to the mark.

Books and Periodicals.

—We have received the *School and Home*, a journal of education published by L. G. Goulding, 132 Nassau St., New York. We have not yet had time to examine it carefully, but from a cursory examination believe it to be a good journal.

—The contents of the *Catholic Record* for February, 1877, are: I, The Explanation of Miracles by Unknown Natural Forces; II, Then—and Now; III, Love's Conquest; IV, A Dream; V, Richard Lalor Sheil; VI, The Saracens in Europe; VII, Forebodings; VIII, Martin Guerre: A Strange Case of Mistaken Identity; IX, Spots on the Sun; X, Editorial Notes; XI, New Publications.

COMMON SCHOOL LITERATURE, ENGLISH AND AMERICAN, with Several Hundred Extracts for Literary Culture. By J. Willis Westlake, A. M., Prof. of English Literature in the State Normal School, Millersville, Pa., and Author of "How to Write Letters," etc. Philadelphia: Sower, Potts & Co. 1877. Pp. 156.

We have already noticed in terms of praise this little work, and since the additional matter has been added we can the more heartily recommend it to teachers in the primary and intermediate schools. The author has condensed a large amount of information into a few pages and makes the entrance of the pupil into the higher walks of English literature a thing comparatively easy. The book serves as an excellent introduction to a higher course, and prepares the pupil for the teaching given in the college course. Without doubt it is a book worthy to be placed in the hands of the young pupil, and will accomplish much good. In this edition the author has added many names, especially those of eminent Catholics, to the absence of which we called attention in our first notice. It is tastefully gotten up, the print clear, the paper good, and the binding neat and strong.

—In the middle of the winter of 1838, a fire broke out in the female seminary at Limoges, France, and spread with such rapidity that it was feared all the inmates would perish. Suddenly there came a cry that one little girl had been left in her room. As the excited spectators were beginning to pray for the unfortunate child, a tall girl with dishevelled blonde hair and flowing night-gown ran through the crowd, and with a shriek, "I'll save her!" that rose above the sound of cracking timbers and falling masonry, dashed into the doorway. A loud hurrah, that was prolonged to the echo, only to be repeated again, attracted the attention of the devotee, and the pale-faced girl was seen hurrying through the flames with the terrified child. A few days thereafter, King Louis Philippe sent the heroine a gold medal for her bravery, and a captain in the French army, who had witnessed the girl's pluck, begged an introduction. The captain is now President of France and the brave girl Madame MacMahon.—*Exchange*.

Notre Dame Scholastic.

Notre Dame, February 17, 1877.

THE NOTRE DAME SCHOLASTIC contains:

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Moral Insanity.

This age is distinguished for a false humanitarian philosophy pernicious in its consequences to mankind. In vain have those who have been guided by the Church and those who, outside her pale, have still adhered to the traditional doctrine of moral responsibility which she has inspired into civilization, exclaimed against it. The community has been corrupted by the doctrines of this philosophy, and a false sympathy for criminals has been engendered in the hearts of the people. It influences men in all walks of life, and wards off punishment for the greatest of crimes. Those restraints which the teachings and practices of the Church placed upon the soul in the very first step towards crime, by insisting upon the power to choose between good and evil, and a belief in the future punishment for the thought or desire of evil, being once discarded and held as unworthy of belief, the ambitious, revengeful or avaricious have no help save the fear of the civil law and its punishments in resisting their temptations. For the thought or desire to do evil, the law has no punishment; and the heart, unchecked by the teachings of the Church, sins with impunity. The desire is the first step towards crime; and as this cannot be punished, it is indulged until it leads to the act, for the corrupted heart soon loses all fear of punishment, and the soul has an easy descent to crime in its lowest depths.

The moral restraints which the Church places over the heart being taken away, and habituated, as it is, in thought to contemplate and desire the commission of crime, the mind yields to the depraved desire whenever the opportunity presents itself, unless indeed the most powerful motive of immediate fear does not arrest it.

And, the crime being committed, what is the practice of our modern humanitarians?

As if all the powers of hell had combined to snatch from the poor erring soul this immediate fear of punishment—the last check to its utter perdition—this very sinful and

corrupted state of the mind habituated to the contemplation of crime is made by them the excuse for its commission, and gives immunity from punishment, salutary alike to the offender and to society, under the plea of moral insanity.

A poor wretch steals a small sum. He is convicted and punished; and justly, for this punishment is for the public good. He commits an assault, and he is likewise punished, and justly; if he had suffered any injury the law could have redressed it. But a great offender, beyond necessity, swindles to the amount of thousands, issues false railroad-bonds and shares, or floods the market with forged paper, and, brought to the bar of justice, he is found morally insane! Or, perhaps another, feeling himself aggrieved by some act, and brooding over thoughts and desires of revenge, until, worked into a frenzy, he stains his hands in human blood—he also, is found to be morally insane! That is, he has thought, lived and acted crime until it became a part almost of himself; and as he ought not to have done so, and knows it—but has done so, and will do so again upon the first occasion with the hope of immunity, he is not to be held responsible for it! He is not insane, nor unconscious of guilt, nor a believer in blind necessity, but so depraved in his moral views by his habit of sin that he is to be permitted to sin on with impunity!

So, great villains escape, terrible crimes go unpunished; and therefore the number of great villains multiplies and the frequency of terrible crimes at length will some day startle the world to reflection and make it also a believer in the Catholic doctrine that there can be a sin of thought as well as of deed. See the corruption of the times! how even those holding the highest stations of trust and honor abuse the confidence placed in them by a generous people and bring down disgrace upon their names! They do not, it is true, claim to be morally insane. They do but make public and glaring the corruption to which the public has accustomed itself. How came men, generally, to become so corrupt? Some answer that it was the spirit of speculation which pervaded the whole community since the breaking out of the rebellion; others again trace it as the natural result of the teachings of the public schools, where the mind is educated at the expense of the heart; others again to various sources. These may indeed have done much towards bringing about the present degenerate state of morals, but the real and main source of the evils of the present day lies in the teaching that so long as we do not commit an *act* of wrong we commit no sin; that we may with impunity, dwell in *thought* over the commission of an unjust act, but so long as we do not act we have not sinned. This, as we said before, by making men familiar with crime makes it easy for them to give way to temptation whenever there is any probability of escaping detection.

There are many people who, not knowing the great good accomplished by it, cry out against the confessional. But it is this institution which places a greater restraint on men than the fear of the law; which forces all who believe in it to account not only for their acts, but for the inmost secrets of the heart and mind. It is this institution which recalls men to the knowledge that they are responsible to a just God for all their thoughts, words, and actions, and which makes them feel the great necessity of choosing the good and avoiding the evil. Were it more frequented we would hear less not only of the plea of moral insanity in trials for murder, but, also of the lamentable corruption of the times.

Normal Schools.

The Baltimore *Catholic Mirror*, speaking of the importance of a normal institute for the training of young ladies as teachers for Catholic schools, says that St. Catherine's Institute of that city meets all requirements to the letter. This institute was commenced in the spring of 1875, at the express request of Most Rev. Archbishop Bayley, by Mother Angela, Superior of the Sisters of the Holy Cross, and has now some twenty boarders from different States of the Union and about one hundred day scholars, "all of whom," says the *Mirror*, "are receiving thorough knowledge as teachers under the careful training of the Mother Superior and the other Sisters of the Holy Cross. The pupils are, according to their respective proficiency on entering, expected to remain in the institute from one to three years before they receive a diploma or certificate, in which their true standing in every branch they may have pursued is set forth. In addition to the usual course of studies of the country, candidates are afforded an opportunity to learn to the best advantage languages, music, vocal and instrumental (including the organ and choir music), drawing from busts and models, from nature and original designs, needlework, plain and ornamental, etc. Every possible effort is made, in a word, to draw out and develop to the fullest extent the talents with which God has endowed the young persons who are consecrating themselves to the noble cause of Catholic education. There is a special course for teachers wishing to review their studies and receive instruction in the best methods of teaching." The choir of the institute chapel is composed of pupils of the school, and at the High Mass on Sundays a favorable opportunity is afforded them to put to a practical test the instructions received on the organ and in church music, thus qualifying them the better to take charge of country parish schools, where a knowledge of music is of the greatest importance, not only for the instruction of their youthful charges in this useful adjunct even in a common school education, but that they may in the poorer parishes be able to preside at the organ during High Mass and Vespers. The good that can be done in this way by a well-educated person of good will can hardly be estimated by any one but the overburdened parish priest, who, wishing to make the services attractive even to the indifferent, has yet not the means of securing a regular organist,—and who though he would advance the youth of his parish by an education at once practical and polished, cannot himself spare time for it from his ministerial duties.

St. Catherine's Normal Institute is therefore a move in the right direction, and we hope not only that it will be well patronized and ably supported, but that similar steps may be taken by those interested in the cause of education towards advancing the status of teachers for our male parochial schools. True, religious teachers supply this want to a certain extent, but the number of these is not at all adequate to the growing demand, and in very many places pastor and parents must make the best shift they can, even in some cases allowing the children to attend the public schools.

The value of a good teacher is incalculable; the heart must be educated no less than the head; with him or her lies the responsibility of training in a right or wrong direction the faculties, moral and mental, of the young mind, and not only to implant good seeds therein but to eradicate such evil ones as may have already been sown. When the

services of such a teacher can be obtained they should be secured at any expense. Dollars and cents can never be pitted as an equivalent to the services of such an one, for the evil done by a godless teacher or one of poor principle is only in inverse ratio to the good performed by a well-educated, moral and religious teacher.

The wants in our male parochial schools are perhaps even more pressing than the others, from the fact that very few gentlemen of ability and liberal attainments choose to devote themselves to the laborious task of education. In fact the pittance offered would not justify people of their position to do so. Therefore it behooves those interested in the education of youth to supply the want in other ways; and we believe the only way to do it properly is to have young persons willing to devote themselves to this important duty educated in a manner that will qualify them to do it justice. To do this, it is necessary that they receive a thorough training under competent masters; and in no other way, natural talents presupposed, can the educational want in our parochial schools be supplied in a proper manner, except it be by an increase in the number of our teaching orders that circumstances do not justify us to hope for at present.

Personal.

- Mr. Carl Sehnert, of Chicago, spent last Sunday with us.
- Henry Borden (Commercial, of '71) resides at Muskegon, Mich.
- Clement Hess (Commercial, of '75) is in business at Wheeling, W. Va.
- Edward Davis (Commercial, of '72) is the proprietor of a large ranche near Austin, Texas.
- Very Rev. E. H. Brandts, V. G., of Covington, Ky., was at the College on Monday last.
- J. W. Wernert (Commercial, of '73) is connected with the 1st National Bank, Toledo, Ohio.
- W. J. Winterbotham (Commercial, of '69) is in business at No. 208 LaSalle St., Chicago, Ill.
- James Mahon (Commercial, of '66) is one of the proprietors of the Globe Foundry, London, Canada.
- John Mahon (Commercial, of '66) is principal of the Tile Manufacturing Company, London, Canada.
- Isaac Miller (Commercial, of '70) is a part-owner of the Hurricane Mineral Springs, Hurricane, Tenn.
- Mr. and Mrs. D. Coughlin, of Toledo, spent several days at Notre Dame towards the close of last week.
- Thomas C. Lawler (Commercial, of '65) resides at Prairie du Chien, Wisconsin, where he is doing a large business.
- Mrs. L. Duff, of Cleveland, Ohio, and Mrs. A. B. Miller, of South Bend, were among the visitors at Notre Dame on the 9th.
- Rev. Philip Grace, of '57, is pastor of the Church of Our Lady of the Isle, Newport, R. I. He is also a member of the Bishop's Council.
- David S. McKernan, of '60, has in press "The San Antonio Guide" at San Antonio, Texas. People wishing to advertise in the publication would do well to write to him.
- R. W. Staley, of '74, writing from No. 18 S. Fifth St., St. Louis, to have his address changed to that number, says: "Each number of your—I came near saying our—paper, affords me the greatest pleasure, and I can assure you of my subscription as long as I am able to earn enough to pay for it; after that, I pray you, place me on the free list, as I could scarcely do without it. Your one column of "personals," fraught as it is with recollections of cherished friends, is worth the whole of any other paper in the land."
- Rev. M. B. Brown, of '62, lectured in Youngstown, Ohio, on February 4th. Speaking of the lecture, the *Register and*

Tribune of that place says:—"The large attendance at St. Columba's Church last night to hear the lecture of Rev. M. B. Brown, was exceedingly complimentary to that gentleman. The price of admission was only twenty-five cents, but even this was a large sum to very many who were attracted by the known ability of the lecturer. The subject: 'The Church of the Dark Ages,' is one with which Rev. M. B. Brown has evidently made himself thoroughly familiar, and he handles it in a way that is instructive and at the same time interesting in the highest degree. The lecture was about one hour in length of delivery, during which time the vast audience maintained the most perfect silence, hearkening to the words of the eloquent divine." The same paper gives a two column-abstract of the lecture.

Obituary.

We are again called on to record the death of a student MASTER WILLIAM ROELLE departed this life on Sunday, February 11th, in the 17th year of his age. Master Roelle attended class at Notre Dame for some two years and a half, during which time he endeared himself to his companions by the mildness of his manner and by his generous and noble disposition. A few days before Christmas he went to his home in Chicago, to pass the holidays, and while enjoying himself with his relatives and friends was attacked by sickness. When the vacation had passed he was unable to return to the College, and after a lingering sickness he died last Sunday, fortified by the Sacraments of the Church. Master Roelle was a member of many societies and confraternities here. While in the Junior Department, he was a member of the Sodality of the Holy Angels, the Philopatrian and the Philomathean Societies. He was at the time of his death a member of the Archconfraternity, the members of which will no doubt have a *Requiem* Mass sung for the repose of his soul. A good boy here upon earth, we trust he is now in heaven in the enjoyment of God. May he rest in peace.

Local Items.

- The Orchestra has enthusiastic rehearsals.
- The ice will be off the lakes in a week or two.
- It looks as if spring had now begun in real earnest.
- The gardener has already begun putting the premises in order.
- A number of scrub games of baseball were played on Wednesday.
- It is expected that the Thespians will do magnificently next Wednesday evening.
- The societies are all in good working order, and will do a good session's work before June.
- The Entertainment in honor of Washington's Birthday will take place on the evening of the 21st.
- Wednesday was an excellent day for outdoor sports, and the Juniors took advantage of the fine weather.
- The Forty Hours' Devotion began on Sunday last and closed on Tuesday. The ceremonies were very imposing.
- The Thespians have been very busy this past week practicing for their Entertainment, to be given next Wednesday.
- The party that carried off the two volumes of Alzog's History of the Church from the College Library is requested to return them.
- All the classes are progressing finely, and will, without fail, pass splendidly at the June examinations. Success to each and every one of them.
- Wednesday last was a field-day for French exercises. The returning-board sat in the office of the Prefect of Studies and did considerable bulldozing.
- We would again call the attention of the students to the fact that we are only too well pleased to receive all the local and personal gossip they can send us.

—Why do not the members of the two Confraternities procure regalia and take part in the processions of the Blessed Sacrament? We hope they will join in the procession on Holy Thursday.

—There are only two more paintings necessary to finish the series of panel-paintings representing the Stations of the Cross. Prof. Gregori will have the complete series finished in a short while.

—Lent began on Wednesday last. Solemn High Mass was celebrated at eight o'clock; the ashes were distributed as usual, and the sermon preached was replete with edifying and instructive illustrations.

—The 21st regular meeting of the St. Cecilia Philomathean Association took place on the 12th inst. The minutes of the previous meeting were read and approved of. The regular reports of the Society were handed in. Remarks were then made concerning the banquet which will soon be given by the members of the Association.

—The 20th regular meeting of the Columbian Literary and Debating Club was held Saturday, Feb. 10th. P. Hagan delivered a declamation, and A. J. Baca and J. P. Kinney read essays. A vote of thanks was tendered Rev. Father Colovin and President Edwards for improvements made in the society room. Jno. Lambin was elected a member.

—The 20th regular meeting of the St. Stanislaus Philopatrian Society was held on Monday, Jan. 23d. The exercises consisted of declamations and select readings. Declamations were delivered by Masters Keenan, Anderson, Phelan, and Pleius. Select readings were given by Masters Taulby, Nicholas, Congar, Peltier, Donnelly, Duffield, Frazer, Jones, Scanlon, and Inguerson.

—Vespers to-morrow are of St. Titus, Bishop and Confessor, page 126 of the Vesperal. The antiphons, hymn, etc., may be found on pages 48 and 49. The *Ave Regina*, sung at the end of Vespers, may be found on page 235. The *Attende, Domine*, sung at Benediction, may be found on page 11* of the *Kyriale*, and the *Parce Domine*, sung at the end of the same service, on page 13* of the same book.

—The football games by the Juniors on Wednesday last were very exciting and lasted for two hours and a half. The reds were led by Master Heeb, of Dubuque, Iowa, and the blues by Hagarty, of St. Louis. After a long struggle, the reds managed to win one game. The second game was not finished, for darkness came on and the Campus was cleared. The contest will be renewed next Wednesday.

—It is said that Charles O'Connor called upon President Grant to explain to the occupant of the White House that when he called the General "the drunken democrat whom the Republicans dragged out of the Galena gutter, besmeared with the blood of his countrymen," the worthy advocate merely used the epithets in a Pickwickian sense. The explanation was received with true Pickwickian courtesy.

—The 20th regular meeting of the St. Cecilia Philomathean Association took place on the 3rd inst. Declamations were delivered by A. Widdecombe, M. B. Kauffman, C. Hagan, J. L. Healy, J. P. Phelan, F. Cavanaugh, J. Mosal and G. Crawford. Essays were read by Messrs. C. Clarke, J. Hagerty and T. Fishel. These, with the regular reports of the Society, formed the principal exercises of the evening.

—At a meeting of the Scientific Association the following officers were elected for this session: President, Rev. John A. Zahn; Vice-President, Mr. A. M. Kirsch; Recording Secretary, John G. Ewing; Corresponding Secretary, Henry C. Cassidy; and Treasurer, Nathan J. Mooney. The regular meetings will begin on the 25th, when a lecture will be delivered by Mr. Kirsch. Preparations are on foot for an Entertainment to be given in the spring. Mr. Carl Otto was unanimously elected a member.

—At a regular meeting of the Thespian Association, the names of Messrs. Quinn, Gross, Evers, and Cooney were proposed for admission. They were severally elected by the unanimous vote of the members present, complying with the requirements of the Constitution by displaying their elocutionary abilities, as follows: Mr. Quinn declaimed "Extract from the Speech of Robert Emmet"; Mr. Gross

read the selection entitled "Monterey"; Mr. Evers discoursed upon "Science and Art," while Mr. Cooney closed with the vehement appeal of "Spartacus to the Gladiators." By an oversight, the name of Mr. Ambrose J. Hertzog was omitted from the list of officers. That gentleman was with due formality elected Third Censor. The plays to be given on the twenty-second of this month are "Julius Cæsar" and "End of the Tether."

—The following is the programme of the Entertainment to be given next Wednesday, February 21st, at 7 o'clock p. m.:

PART FIRST.

Grand March.....Cornet Band
Overture (Crown Diamonds).....Orchestra
Song and Chorus.....Gillespie Choral Union
Oration.....William T. Ball
Light Cavalry—Luppé.....Orchestra

PART SECOND.

Prologue.....John G. Ewing

JULIUS CÆSAR.

A Tragedy in Five Acts, by Shakespeare.

Julius Cæsar.....Eugene F. Arnold
Marc Antony.....Carl Otto
Brutus.....William T. Ball
Cassius.....Thomas C. Logan
Decius.....August K. Schmidt
Soothsayer.....Ambrose J. Hertzog
Octavius Cæsar.....Frank S. Hastings
Casca.....Logan D. Murphy
Metellus.....William P. Breen
Popillius.....George J. Gross
Titinius.....Nathan J. Mooney
Tribonius.....John J. Quinn
Cuina.....Luke Evers
Lucius.....Joseph P. McHugh
Pindarus.....Henry C. Cassidy
Servius.....Frank Maas
Flavius.....Peter Tumble
Cletus.....Patrick J. Cooney

Senators, Soldiers, Rabble, etc.

Comic Speech.....John J. Quinn

END OF THE TETHER.

A Comedy in Two Acts.

Mr. Bland Smyle (Bubble Company Promoter and Finance Agent).....W. P. Breen
Stephenson Gearing (An Enthusiastic Inventor).....J. J. Quinn
Lord Adolphus Firstwater } Twin Sprigs of } W. T. Ball
Lord Augustus Firstwater } the Aristocracy } H. Cassidy
John Gearing (Brother to Stephenson, and Steward to the Lords).....N. J. Mooney
Drudge.....E. F. Arnold
Nibbs.....A. F. Hertzog
Fubbs.....G. J. Gross
Jukes (a Detective)
Ephraim Cadge (a Benevolent Society Tutor) } J. McHugh
Bullford (an Escaped Forger) }
Epilogue.....W. P. Breen
Music.....Cornet Band
[Between the Scenes there will be Music by the Orchestra and the Band.]

—On Thursday evening, Rev. Father Zahm delivered the fourth lecture of his course, the subject being, as announced in our last issue, "Chemical Affinity." Having briefly defined his subject, the lecturer spoke of the forces and conditions which favor or impede the operations of chemical affinity; after which he succinctly enunciated the general laws of chemical combination, briefly explaining the laws of *Definite*, *Multiple*, and *Equivalent Proportions* and Gay Lussac's law of combination by volume. With these explanations he proceeded to illustrate his subject by a large number of brilliant and interesting experiments. For the sake of simplicity he divided his subject into two parts, treating first of those elementary substances that combine with each other directly either under the influence of heat, light, or electricity, or without the concurrent action of these forces, and illustrating what he said by appropriate

experiments. After this he spoke of combinations formed by substitution and metathesis, elucidating the same by a number of apposite chemical reactions thrown upon the screen by means of the lantern. He then spoke of the forces utilized by the chemist in the analysis of matter, and gave examples of some of the methods adopted in the laboratory in actual practice. He explained the nature and constitution of acids, bases and salts, and in illustration of this part of his subject he threw on the screen a number of striking examples of electrolytic decomposition of various substances, after which he concluded by giving a brief *resumé* of what he had said during the evening.

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. T. Ball, W. Breen, P. Cooney, R. Calkins, J. Coleman, E. Davenport, W. Dechant, J. Ewing, L. Evers, J. Fitzgerald, T. Garso, A. Hertzog, J. Johnson, J. Krost, J. Kinney, J. Kuebel, F. Keller, W. Keily, J. Larkin, H. Maguire, J. Montgomery, P. J. Mattimore, P. W. Mattimore, John Murphy, V. McKinnon, T. McGrath, J. McEniry, C. Otto, P. O'Leary, J. O'Rourke, C. O'Donald, E. Patterson, T. Quinn, P. Skahill, G. Saylor, T. Summers, F. Schlink, J. Silverthorn, G. Saxinger, P. Tumble, F. Vandervannet, J. Vanderhoof.

JUNIOR DEPARTMENT.

A. Bergek, J. Burger, A. Burger, J. Bell, Geo. Crawford, G. Cassidy, F. Cole, J. Carrer, J. English, B. Heeb, Chas. Hagan, W. Hake, J. Ingwerson, R. Keenan, J. Krost, M. B. Kauffman, Chas. Larkin, J. Lumley, F. McGrath, J. Mosal, R. Mayer, E. Moran, J. Mungoven, Thos. Nelson, W. Ohlman, C. Orsinger, J. O'Meara, E. Poor, C. Peltier, J. Perea, R. Price, J. Reynolds, J. Rothert, F. Rheinboldt, S. Ryan, I. Rose, H. Rodgers, P. Schnurser, G. Sugg, J. Stewart, J. Sill, W. Taulby, C. Van Mourick, W. Vander Heyden, P. Frane, C. Faxon, Ralph Golsen, L. Garceau, L. Wolf.

MINIM DEPARTMENT.

G. Lowrey, P. Nelson, R. Pleins, J. Seeger, G. Rhodius, J. Scanlan, W. McDevitt, W. Coolbaugh, C. Reif, W. Cash, E. Carqueville, M. Coughlin, H. Riopelle, C. Kauffman, A. Sehnert, F. Carqueville, W. Carqueville, W. Coughlin, C. Long, H. Kitz, F. Gaffney, A. Rheinboldt.

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 THURSDAY, FEB. 15, 1877.

COLLEGIATE COURSE.

SENIOR YEAR.—J. G. Ewing, C. Otto, W. T. Ball, N. J. Mooney, H. C. Cassidy.

JUNIOR YEAR.—W. Breen, J. McHugh, J. Coleman.

SOPHOMORE YEAR.—A. Hertzog, P. Skahill, J. McEniry, W. Dechant.

FRESHMAN YEAR.—H. Maguire, L. Evers, C. J. Cooney, J. C. O'Rourke, A. K. Schmidt, A. Burger.

Saint Mary's Academy.

—The beautiful weather brings with it a great number of visitors from every direction.

—The Forty Hours' Devotion commenced at St. Mary's on the 11th. The Catholic pupils are very grateful for the blessed privilege of gaining all the spiritual favors granted for the performance of this holy exercise.

—The pretty St. Joseph's Cottage is now completed, and is quite an ornament to the grounds. It occupies the place of the little cottage so long and well known to the visitors at St. Mary's as one of the many picturesque features of the place.

—The dancing party that came off on the 7th was much enjoyed by the pupils. The music was fine, the Elbel Brothers being the musicians. At ten p. m. the ball closed, and refreshments were passed around; then all retired, well pleased with themselves and all the rest of the world.

—On Thursday, the 8th, the Rev. President of Notre Dame College gave us a lecture on the subject of "Education." All listened with great attention to the Rev. Lecturer, for his discourse was replete with wisdom and practical suggestions, delivered in an interesting manner, and enlivened with many humorous touches.

—On last Sunday evening Very Rev. Father General de-lighted the pupils by informing them that the box of premium books which he ordered in Paris had arrived, and that the members of the Art Department and the French Classes would have the privilege of competing for those choice and beautifully-illuminated works.

Saint Luke's Studio.

"If there is one Exhibition in which I dread to appear more than in any other," said a wise old reporter, "it is an exhibition of pictures in a young ladies' academy. One is expected to praise everything, whether it deserves praise or blame; and this, too, precisely where indiscriminate praise is especially hateful; for either the pictures are dishonest or the reporter. A school-girl's pictures cannot be above criticism." With this speech, which seemed to have relieved his mind, the old reporter wiped and readjusted his spectacles, put on a judicial look as one would put on a mask, and, thus prepared, entered the hall leading to—shall we tell the exact truth? if we are allowed to do so, we will finish our sentence and say—Saint Mary's Exhibition room. When we reached the door, his quick eye caught the name on the glass of the transom. "Saint Luke's Studio!" he repeated. "At least they know the name of their Evangelical patron; perhaps, too, they know something of St. Luke's Academy in Rome, which speaks well for them"; and we thought there was a dreamy look in his eyes, as if he remembered with pleasure his own long ago visit to this famous school of art in the Eternal City, close to the Roman Forum, and to the temple of Antoninus and Faustina, with its majestic columns of cipollino marble. A moment more and we were in the room. The old reporter looked warily around, bowed awkwardly to the *religieuse* who seemed to preside over the department, and then, instead of making his way to the glowing exhibitions of color at the farther end of the room, stepped quickly up to the screen on which was hung the work of the beginners; saying to us in a low voice: "I always like to see the *beginnings* of everything. It is like feeling the pulse of the patient."

With a composure altogether unexpected, for our reporter is a nervous man, his eye followed down every set of blocks pinned up on the green cambric screen. Each beginner had not only taken the same block, but had placed it in the same position as every other pupil, only with that slight difference which comes from each one's having drawn from the actual block. No two were exactly alike, any more than two maple-leaves are exactly alike.

"No copying here!" said the old reporter, and then he added, after another careful looking over of one set after another: "There is method here; as much method as if the teacher had a class in arithmetic or grammar. No copying, but plenty of honest young work. No touching in by another and more skilful hand. Enough crooked lines, enough uneven shadows and imperfect reflections, to allow one to see the improvement from one block to another. In this one the *cylinder* in its first position is a choice piece of drawing; in that one, the *cone*; and there is a *sphere* which would roll if you would give it a chance. I must find out the ages of these beginners. Evidently, the first two sets are by young pupils, who are both intelligent and industrious." On inquiry we found they were by little girls of twelve. "Well done! well done!" said the old reporter. "They will have a light touch as they go on, and facility too. The others show maturity of mind, and their blocks

would pass creditably in any 'Institute'; but I always enjoy these rather tremulous productions of young fingers, because they have so many years of innocent labor before them." From the spheres, we came to the drawings from casts of hands. One beautiful hand in three positions, and each position drawn twice. "Well drawn, too," whispered the old reporter. "And do you know, a strange idea comes into my mind: if there are twin-girls in this department those twin-girls have drawn these hands!" It was a droll notion, but our sharp-sighted reporter had his fancies occasionally. "Well drawn," he repeated; "but if the twins had been a little more patient they could have shaded those wrists in a way to carry out the real elegance of the forms. I am glad, however, that nobody made the wrists perfect, since the girls did not do it themselves. Let them face an honest imperfection; they will see it and be more patient the next time. But there is a very nice cross just above. Do you not think the further arm looks a little, just a little, shorter than the near one?" "It is in perspective," we suggested, rather cautiously, for our old reporter does not bear contradiction very well.

"O, I know it is in perspective; but, I was thinking, just a little too much so. If it is, however, *this* pupil will find it out herself, for it is done intelligently. That is a nice little hand below it; and here are some really pretty water-color drawings. These rose-berries have a touch of life in them; and this "Forsaken Nest" is a touching fancy; for, do you not see, it lies on the ground among these autumn leaves, and the eggs are broken! If the eggs had been perfect, we might have smiled to see fresh bird-eggs in autumn. These shells, too, are true in form and color, and with just enough uncertainty in both to tell us they were honestly done by the pupil. The landscape, of course, in one, and the waterscape in the other, were done by the teacher," he said, with a knowing look.

"And now we come to the oil-paintings! Well," he continued, "if I had not begun my examination at the beginnings of the beginners, I should have taken it for granted that those were copies; but now—and here, too, we have the Sisters' word—I can believe that we have studies from nature; real honest studies, no copying from chromos. The arrangement of the flowers on these panels are of exceeding beauty. Do you see those tube-roses?" said our old reporter, getting enthusiastic. "I can almost smell them! and there is nice drawing in that geranium-leaf."

The old reporter was in good humor; we could see that plainly enough. With a sort of tranquil delight he stood now before a basket of fruit in which were red-cheeked apples and golden pears, with purple or white grapes. There were two apples lying on the ground in the autumn sunshine, and again three streaked orchard beauties enjoying the fine day. On a marble slab lay two woolly peaches and a cluster of Delaware grapes with leaves and tendrils and woody stem, and hanging above all these were two which had the charm of novelty. One was a scroll of birch-bark on which was the motto: "*As leaves we fade*," each rustic letter casting its slender shadow on the birch-bark, which, itself, lay among stems of the most delicate ferns and twigs of maple with their small leaves; some all aflush, others of pale gold; and while some caught the sunshine, others made a shadowy background for the ferns. "Real hide and seek!" chuckled the reporter. "But there is a bluejay which would make an artist's reputation! Those twigs holding the new snow are from nature, as well as the bird; charming! But here is some nice work on the other side of this screen. These fuschsias, of all shades, make a beautiful panel, and these pansies, especially the one which is half open, would talk if I spoke to them. The two fruit-pieces—let me see—they are in pastelle, and are well done. My twins again! although the fruit-dishes are not exactly alike." Then, standing off to get a good focus on the large picture in the middle, he said low to himself: "That is as near to an original as one gets nowadays with a cross. The marble I should say was copied from a piece of rough oriental granite, and the flowers are lovely. That calla has the true creamy white on its one spreading sheath, and those morning-glories absolutely shrink from the touch."

There was a long pause here, and then the old reporter grew confidential. "Do you know," he began, "I can see exactly how far these young ladies carry forward their pictures? All of them draw well; so well that they show the best of training. All, too, have nice taste; so nice,

that their ideas are beyond their skill to express, and when it comes to the fourth painting, perhaps in some cases as soon as the third, they can go no further. I do not think I can blame the girls, and—all things considered—I cannot blame a teacher who can finish as these pictures are finished; for I have never seen their equals in a school exhibition. But then it would be better to keep these pupils on studies which they can finish themselves, even if my eyes and the eyes of all the visitors are not so well pleased."

"But what will you say?" we asked, for the old reporter had his pencil with him.

"Say!" he retorted, rather sharply. "Why if this was an ordinary exhibition of copies, I would—yes, I would lie through the whole of my report and praise everything as I generally do! But"—and here the old reporter paused—"but, I thoroughly respect these ladies. In the first place, the institution has dared to go out of the beaten track of Young Ladies' Academies. They are doing with school-girls what is done next to never out of an art-school, which is to teach methodically from objects and from life; and, at the same time, aim to cultivate the taste of their pupils. Their aim is a noble one, and it will take years to see their aim actually accomplished: which is, to make honest workers and also fair workers. It will take years; because no one can be an honest worker and also a fair worker in the time which most of these young ladies have to work in. They must begin while minims and juniors to accomplish it. "And so," he continued in a lower tone, "since there is so much honest work and fair work, I will be as honest as the honestest pupil and say exactly what I think. For once, I can speak the truth!" and the old reporter shuffled himself out of the room, forgetting to make even his usual apology for a bow.

VISITOR.

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

Tablet of Honor.

SENIOR DEPARTMENT.

Misses C. Ritchie, A. Walsh, A. O'Connor, M. Julius, M. Cravens, M. Faxon, M. Brady, L. Johnson, J. Bennett, L. Beall, J. Nunning, M. Walsh, B. Spencer, J. Cooney, A. Rising, E. and M. Thompson, E. Rodinberger, S. Moran, M. O'Mahoney, M. Carroll, E. Weber, G. Kelly, C. Silverthorne, M. Dunn, K. Gibbons, E. Pleins, D. Cavenor, K. Kelly, L. Schwass, M. Halligan, M. Smalley, M. Coughlin, M. Usselman, N. Johnson, C. Thaler, 100 *par excellence*. Misses R. Casey, E. O'Neill, L. Kelly, A. Henneberry, M. Spier, H. Russell, C. Boyce, J. Cronin, H. Hawkins, E. Lange, H. Dryfoos, E. O'Connor, E. Siler, A. Woodin, N. McGrath, G. Breeze, L. Tighe, M. Pomeroy, K. Burgie, J. Burgert, G. Conklin, S. Cash, E. Davenport, M. Hungerford, I. Cooke, J. Bergie, E. Wright.

HONORABLY MENTIONED IN LESSONS.

GRADUATING CLASS.—Misses L. Ritchie, A. Walsh, A. O'Connor, M. Julius, M. Cravens, M. Faxon, M. Brady, L. Johnson, J. Bennett, L. Beall.

1ST SR. CLASS.—Misses A. Byrne, M. Walsh, H. Julius, P. Gaynor, E. O'Neill, A. Harris, M. O'Connor, L. Kelly, J. Cooney, A. Henneberry, M. Spier.

2ND SR. CLASS.—Misses H. Russell, S. Moran, C. Morgan, C. Boyce, H. Hawkins, A. Cullen, E. Lange, H. Dryfoos, E. and M. Thompson, E. Rodinberger, M. O'Mahoney, M. Carroll, B. Wilson.

3D SR. CLASS.—Misses E. Weber, G. Kelly, M. Schultheis, C. Silverthorn, E. Siler, M. Dunn, E. Forrey, A. Woodin, E. Pleins, N. McGrath, D. and A. Cavenor, E. Kirchner, K. Kelly, G. Breeze.

1ST PREP. CLASS.—Misses L. Tighe, L. Schwass, A. Koch, M. Halligan, M. Pomeroy, K. Burgie, J. Burgert, G. Conklin, S. Cash, E. Davenport, M. Smalley, N. O'Meara.

2ND PREP. CLASS.—Misses M. Usselman, M. Hungerford, I. Cook, J. Burgie, N. Johnson, L. Brownbridge.

3D. PREP. CLASS.—C. Thaler, E. Wright.

JUNIOR DEPARTMENT.

Misses C. Correll, J. Kingsbury, M. Lambin, L. Cox, E. Mulligan, A. Hackett, L. Ellis, L. Vannamee, A. Williams, A. Getty, J. Butts, E. Wootten, R. Cox, 100 *par excellence*. Misses L. Walsh, A. Morgan, D. Gordon, M. Ewing, A. Kirchner, L. Chilton, L. Forrey, M. Robertson, M. McFadden, F. Fitz.

HONORABLY MENTIONED IN ENGLISH STUDIES.

2D SR. CLASS.—Miss Mary Ewing.

1ST PREP. CLASS.—Misses A. Morgan, L. Walsh, D. Gordon, A. Ewing, A. Kirchner.

2D PREP. CLASS.—Misses A. McGrath, L. Chilton, E. Mulligan, C. Correll.

JR. PREP. CLASS.—Misses M. Lambin, L. Cox, F. Fitz.

1ST JR. CLASS.—Misses L. Ellis, N. Hackett, M. Cox, L. Vannamee.

2D JR. CLASS.—A. Getty, A. Williams, J. Butts, E. Wooten.

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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 2 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, Supt West Div, Chicago.

CHARLES PAINE, Gen'l Supt.

Attorneys at Law.

SPEER & MITCHELL (N. S. Mitchell, of '72), Attorneys at Law, No. 225 Brady St., Davenport, Iowa.

LUCIUS G. TONG, [of '65] Attorney and Counsellor at Law, and Real Estate Agent, Room No 2 Arnold's Block, South Bend, Ind.

THOMAS B. CLIFFORD, [of '63] Attorney at Law, Notary Public and Commissioner for all the States, 206 Broadway (cor. Fulton), New York. Special attention given to Depositions.

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JOHN F. McHUGH [of '72], Attorney at Law. Office, 65 and 67 Columbia St., Lafayette, Ind.

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Thomas M. McSheehy's

"Little Shamrock,"

FOR ST. PATRICK'S DAY.

Owing to the success attending the first issue of the *Little Shamrock*, I have determined to issue on *St. Patrick's Day*, 1877, a second number. It will be a large six-column quarto paper (the size of the *Chicago Times*). The issue will be 25,000, and will be printed in green, the national color of Ireland.

It will be edited and its columns controlled by one of America's most brilliant female journalists (a lady resident of Chicago, but whose name I reserve) and will contain contributions from the best journalistic talent of the country and the most distinguished Irish patriots, and will be illustrated with

ENGRAVINGS

made especially for it.

It will contain such articles as will call to the memory of Erin's exiled children their dear Emerald Isle, and cause them to love the country of their adoption with a deeper and more abiding love.

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This is the only enterprise of the kind ever undertaken in this country, and will be of peculiar interest to thousands of its citizens.

Arrangements will be made by which a sufficient number of these papers will be at the College and Academy on St. Patrick's Day, affording students an opportunity to procure copies of this novel paper for themselves and friends.

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Is the only route between Chicago and Elgin, Rockford, Freeport, and all points via Freeport. Its

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Is the old Lake Shore Route, and is the only one passing between Chicago and Evanston, Lake Forest, Highland Park, Waukegan, Racine, Kenosha and Milwaukee.

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are run on all through trains of this road.

This is the ONLY LINE running these cars between Chicago and St. Paul and Minneapolis, Chicago and Milwaukee, Chicago and Winona, or Chicago and Green Bay.

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Close connections made at junction points with trains of all cross points.

Tickets over this route are sold by all Coupon Ticket Agents in the United States and Canadas.

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New York Office, No. 415 Broadway; Boston Office, No. 5 State Street; Omaha Office, 245 Farnham Street; San Francisco Office, 121 Montgomery Street; Chicago Ticket Offices, 62 Clark Street, under Sherman House; 75 Canal, corner Madison Street; Kinzie Street Depot, corner W. Kinzie and Canal Streets; Wells Street Depot, corner Wells and Kinzie Streets.

For rates or information not attainable from your home ticket agents, apply to

W. H. STENNETT,
Gen. Pass. Ag't, Chicago.

MARVIN HUGHITT,
Gen. Manager, Chicago.

CHICAGO, ALTON AND ST. LOUIS AND CHICAGO KANSAS CITY AND DENVER SHORT LINES.

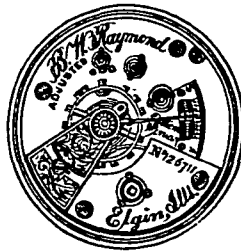
Union Depot, West side, near Madison street bridge; Ticket offices at depot and 122 Randolph street.

	Arrive.	Leave.
Kansas City and Denver Express via Jacksonsville, Ill. and Louisiana, Mo.....	4 00 pm	12 30 pm
Springfield and St. Louis Ex. via Main Line.....	3 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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In the immediate vicinity of Notre Dame, and very conveniently located in regard to Church and Markets, a very desirable property consisting of three large enclosed lots, a good two-story frame house, well arranged and finished, good stable, carriage shed, coal-house, young trees, grapes, shrubbery, etc., will be sold at reasonable figures to a good buyer. For further information, address P. O. Box 35, Notre Dame, Ind.



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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.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex.	No. 5, Mail.
Pittsburgh,..... Leave	11.30 P.M.	9.00 A.M.	2.00 P.M.	6.00 A.M.
Rochester,.....	12.40 A.M.	10.15 "	3.14 "	7.45 "
Alliance,.....	3 05 "	12 50 P.M.	5 55 "	11.00 "
Orrville,.....	4 47 "	2 32 "	7 42 "	12.55 P.M.
Mansfield,.....	6.50 "	4.40 "	9.55 "	3.11 "
Crestline,..... Arrive	7.30 "	5.15 "	10.30 "	3.50 "
Crestline,..... Leave	7.50 A.M.	5.40 P.M.	10.35 P.M.	.....
Forest,.....	9.25 "	7.40 "	11.53 "	.....
Lima,.....	10.45 "	9.35 "	1.05 A.M.	.....
Ft. Wayne,.....	1.20 P.M.	12.10 A.M.	3.25 "	.....
Plymouth,.....	3.45 "	3.20 "	5.49 "	.....
Chicago,..... Arrive	7.20 "	7.20 "	9.20 "	.....

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
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.	6.05 A.M.
Mansfield,.....	12.35 "	7.44 "	5.00 "	6.50 "
Orrville,.....	2.32 "	9.38 "	6.58 "	9.15 "
Alliance,.....	4.10 "	11.15 "	8.55 "	11.20 "
Rochester,.....	6.22 "	1.20 A.M.	11.06 "	2.00 P.M.
Pittsburgh,..... Arrive	7.30 "	2.30 "	12.15 P.M.	3.30 "

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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Three Months.....	3 25	Three Months.....	3 50
One Month.....	1 25	One Month.....	1 50

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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 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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HENRY C. WENTWORTH, G. P. & T. A., Chicago.
B. CELESTINE, Ticket Agt., Notre Dame.

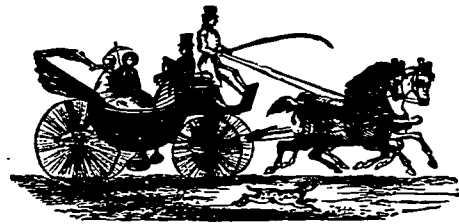
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Send for the bulletin stating where you saw this advertisement.

A. E. FOOTE, M. D.,

Prof. of Chemistry and Mineralogy,

Fellow of the American Association for the Advancement of Science,
Life Member of the Philadelphia Academy of Natural Sciences and of the American Museum of Natural History, Central Park, New York.