

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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Child Poets.

A COUPLE OF WONDERFUL INFANTS DISCOVERED IN THE
BERKSHIRE HILLS.

[From the Springfield (Mass.) Republican.]

Two child-poets have been found in the Berkshire hills and their discoverer introduces them to the world of children in the *St. Nicholas* for December. They are Elaine and Dora Goodale, respectively 13 and 10 years of age, and their home is a farm in the mountains, prettily called "Sky Farm." Here they have grown up amid nature, and have rhymed ever since they talked, almost. Their verse has a lovely melody, but no more thought than such children ought to have, though they sometimes imitate the thinking of the elders. Many old readers of *The Republican* will remember the poems of "Collette," which were so frequent in its columns years ago, and recall also the lamented death of their author, Collette Loomis—for the name was real—in West Springfield. Her first rhymes were published when she was about 12 years old. If either of the little Goodale girls reach the sweet facility of her later verse, they will do more than such precocious writers are wont to. We quote two samples, the first from Dora; the second, with its curious sympathy with grown folks, from Elaine:

ON A HUMMING BIRD'S EMPTY NEST.

When June was bright with roses fair,
And leafy trees about her stood;
When summer sunshine filled the air
And flickered through the quiet wood;
There, in its shade and silent rest,
A tiny pair had built their nest.

And when July, with scorching heat,
Had dried the meadow grass to hay,
And piled in stacks about the field
Or fragrant in the barn it lay,
Within the nest so softly made
Two tiny, snowy eggs were laid.

But when October's ripened fruit
Had bent the very tree-tops down,
And dainty flowers faded, drooped,
And stately forests lost their crown,
Their brood was hatched and reared and flown—
The mossy nest was left alone.

And now the hills are cold and white,
'Tis sever'd from its native bough;
We gaze upon it with delight;
Where are its cunning builders now?
Far in the sunny south they roam,
And leave to us their northern home.

ASHES OF ROSES.

Soft on the sunset sky
Bright daylight closes,
Leaving, when light doth die,
Pale hues that mingling lie—
Ashes of roses.

When love's warm sun is set,
Love's brightness closes;
Eyes with hot tears are wet,
In hearts there linger yet
Ashes of roses.

Who Was She?

Yes: it must have been a lady. So I remarked to the withered old Bibliothecarius who had handed me the manuscript, a fragmentary palimpsest of uncertain date—probably mediæval. He perfectly agreed with me. "This is all that remains of her writings as far as we know," he said. "The style is somewhat similar to that of the Princess Anna Comnena, and, in fact, if the latter had only written Latin hexameter instead of Greek prose, they would be hardly distinguishable." But our poetess does not seem friendly to the Greeks. Few Western writers of that period were so. She is always dropping disparaging remarks about them. Thus in her first poem we find:

Nomina Græcorum certâ sine lege vagantur,
stigmatizing them as lawless even in their very names. A little farther on she bids us

Corripe *Pro* Græcum, sed produc rite Latinum,
where *Pro* is evidently a scornful abbreviation of the name of the Grecian hero, Prometheus. But setting aside her unworthy animosity towards the Greeks, her verses show that she possessed a tender and sympathizing heart. How touchingly she alludes to a noble family of her own time, whose peculiarity it was that they always died young, probably in consequence of early piety:

Quanquam orta e brevibus, gaudent producere primam.
Which may be freely rendered:

Though scions of a short-lived race, they sacrifice their time
As cheerfully they lengthen out the sacred hour of Prime.

She must have lived when the catastrophe which destroyed Herculaneum and Pompeii was fresh in the minds of the people, for addressing, as it would seem, Mount Vesuvius as the cause of the calamity, she exclaims:

—Pompei et cætera produc!

Or, to develop the thought a little:

Forth from their grave, where long oppressed
By lava floods they lie concealed,
Produce Pompeii and the rest,
And thus a tardy mercy yield!

This is truly grand as well as touching. But still more beautiful is the verse in which she exhibits how the most lingering woes are alleviated by intervals of joy and triumph:

Protrahiturque eheu! sed io variatur et ohe.

The long-drawn sighs of grief will oft give way
To the glad summons of a happier day.

She deplores the inconsistencies of custom in Latium, her own country:

O Latium! in variis breuiat vel protrahit usus,
which it is scarcely necessary to translate. A young friend of hers named Prima appears to have suffered so much from untoward accidents that her growth was seriously checked thereby, for she says:

Casibus obliquis vix crescit Prima.

But she does not explain what these accidents were, through diffidence, perhaps, in her own powers of expression. She seems conscious of some deficiency here, for she remarks, further on:

Vult os produci,

where *os* may be freely rendered "cheek." Observe the emphatic position of *vult*. "Cheek will be brought forward."

We are sorry to observe a laxity of principle manifesting itself in an obscure hint, which gives us to understand that everything is permitted to poets:

Ri conjunctivum possunt variare poetæ.

What *Ri* means it is impossible for us now to say. Perhaps like *Knox Ompax* it was the password to some secret society of the period. Let us hope it was nothing very bad although the context is suspicious. Outside of this, it is impossible to find anything in the fragments which remain to us that could call a blush to the cheek of the most fastidious. Fragmentary as the poems are, it is impossible to elicit any meaning at all from some passages, such as

Phryxque, larix, et onyx, pix, nixque, salixque, filixque,
which, however, is a remarkable instance of terminational alliteration. It remains for those interested in the curiostics of literature to hunt up the name and other circumstances of the life of this poetess which are not revealed to us by her writings. If I have stimulated earnest research I shall have been more than rewarded.

JUSTUS LYCHAS KNOTT.

Classics.

Classics, a word derived from the Latin *classicus*, which signifies of the first rank or order, was the appellation given at the revival of letters to those authors who were studied and commented on in universities. When the European intellect had resumed its activity, immediately after the reign of imagination and sentiment in the early part of the middle ages, the beautiful and symmetrical relics of ancient literature were then its exclusive models. The learned neglected the wild legends, lays and songs born of the genius of feudalism, which were the sole delight of contemporaries and successors of Pope Adrian I and Charlemagne, and which dimly foreshadowed all that is highest and most peculiar in modern thought, and devoted themselves to the study of the more finished productions of Greek inspiration and Latin imitation. By degrees the epithet "classic" was applied not only to the literature, but also to the art, civilization, and all the modes of thought and life of the Greeks and Romans. Meantime, modern

civilization, with its society, literature, and art, was developing itself on the solid basis of Christian conceptions and sentiments.

The distinction between the spirit and form of the modern, and the Greek and Roman literatures, produced the long and vivacious contest concerning the comparative merits of the ancient and modern, which has assumed various phases in France, England, Germany and Italy from the fifteenth century to the present time. During the last half century the belligerent parties have been distinguished as the Classicists and Romanticists. The Greeks, who are the type of classicality, have never been surpassed as an artistic people; and, conscious and proud of their own superiority in architecture, sculpture, painting, music, tragedy, oratory, and every department of literature, they called every other nation with which they came in contact barbarians. A noble and active race, in a genial climate, and a land of varied beauty, their whole civilization was the joyous expression of harmonious faculties. They projected the conception of a beautiful sculpturesque humanity into their religion, and all the forces of nature and of earthly life were deified into clear and fair forms, in the full health of being, and a profound sympathy with the various objects of the world; finding in all preternatural things, in the nymphs, muses, fates, manes, and furies, and all the minor Olympian gods, only the happy counterparts and associates of man, esteeming gods and men as persons that might struggle with each other, and only the power of a remote, all-encircling fate, which rarely violates the freedom of the world, to be irresistible. Their conceptions in every department of thought were unrivalled in the grace of proportion. They admitted nothing deformed within the circle of their imagination; the gigantic and ill-formed fictions of the Oriental nations were chastened into grand and beautiful forms. They even made the gorgeous and furious admirable, according to the soundest æsthetics of hateful. In poetry and art they attained to internal harmony, though their public life was always distracted, and their philosophy was often but the utmost refinement of sensualism. Yet their conception of philosophy was characteristic; they esteemed it a species of intellectual melody, the internal harmony of thought and mind, the music of the soul.

The Greek authors who revealed this national mental symmetry in literature, were not so much the pupils of study and contemplation as of natural and energetic life. The gymnastic contests formed the groundwork of polite education, and from the exhibition of the human body in its finest and fullest development, a consequence of these exercises, the imitative arts, especially sculpture, took their strongest impulse and best lessons. When the study of rhetoric began to be taught, it was considered a sort of gymnastic exercise of the mind, and a public festival at which eloquence was displayed was instituted. Their popular games became so many theatres for poetry, and many odes and dramas were composed with reference to them. Shortly after it became a custom for biographers, historians, and poets to recite their best productions at them. Thus Greek literature was a blossom from the active and physical life of the nation. It had the round, definite outlines which belong to the plastic arts, and a symmetry easy to be apprehended pervaded the whole production. Everything was positive, clear, and finished, as they were in all the hopes and desires of the Greeks. Jupiter shaking Olympus and the whole world by his nod, and then shed-

ding ambrosial fragrance from his hair throughout the circle of the immortal gods, is the type of the natural and brilliant genius of the Greeks. The pages of Homer and of some of the later tragic writers are alive with statuesque forms of gods and men. Everything great and beautiful was ennobled by palpable relations with the celestial world. Even the mysterious and rapid changes of the human heart became dramatic conceptions under the theory of divine intervention. Thus the classical literature is distinguished by declaring the external relations of sentiments and thoughts, rather than their essential qualities, since the Greeks rarely conceived spirit as divorced from matter; by attaining to clear, definite and fixed views, which were possible in the confined thought and brilliant sphere of Hellenic imagination—by arranging these views in such a method that not only the moral and æsthetic sense may feel, but also that the intellect may perceive their unity as a whole throughout the harmonious adjustment of their parts. The laws of this literature were first reduced to a system by Aristotle in his "Poetics." Among the axioms contained therein, against which writers of the romantic school have ever directed violent attacks, are, that there is nothing beautiful in literature which may not be analyzed by the intellect. Every poem must be contained within prescribed boundaries, so that it may be easy for the mind to embrace it at a glance, and form a single conception or picture of it. The distinction between tragedy and comedy must be scrupulously observed, and their mixture strictly prohibited; neither admits of union with the other. These are a few of the fundamental rules of classical literature, still there may be a few exceptions, and in no other literature have they been carried out as in the Greek. Tragedy must be written in verse, and comedy and tragedy each must have the three unities, of action, time and place. The mind of the Romans was inclined to war and state policy, and they borrowed for the most part their poetry from the Greeks. With the grave and organizing character which delighted in making laws for the whole world, they of themselves could never have originated the imaginary realm which they inherited. Dwelling almost under the same sky as the Greeks, a little distant in time, and cherishing nearly the same religion, it is but natural that their literature should have many common qualities.

On the revival of literature in modern times, on the contrary, everything had changed: religion, society, and manners. The Greeks developed to unrivalled refinement the purely earthly life of man, for they had but a very dim knowledge of any being or life beyond their own pleasant sky. But in the Christian conception everything finite and mortal was almost wholly lost in the contemplation of infinity, and earthly objects and enjoyments were but the mere shadows of a greater and more glorious life whose reality dawns beyond the grave. The Greeks loved and delighted in the sunny and outward manifestation of nature; but the moderns in her mysterious depths. The ideal of the former was that of a perfectly harmonious human nature, and the latter were conscious of a profound internal discord which renders natural harmony impossible without the power of some supernatural being and with more power than that of the gods of the Greeks. In Greek literature what is proposed is executed with the utmost perfection; but modern literature vainly strove to give artistic form to that which is infinite. Greek poetry is that of enjoyment, the modern that of desire; the one ideal, the other mystical.

While chivalry was the ruling element of society, and the popular mind was occupied with fantastical and traditional songs, fairy lays, and knightly narratives; and while a new style of architecture, not less than new social institutions, showed forth a new posture and tendency of the human spirit, the voice of scholars invoked the imitation of the ancients, not only in literature, but also in history, politics, and morals. Of the many imitations of the ancients by moderns, the most studied and most successful was that made by the French tragedians in the age of Louis XIV. What only acted as an influence on Tasso and Shakespeare was made a law to Racine, Corneille, and Voltaire, and the three unities and the severance of tragedy from comedy was declared inseparable from dramatic excellence. A neoclassicism arose in France, which, in spite of many conflicts, predominated in French literature until the success of the romantic school in the present century. Yet, as imitation usurped the place of inherent truthfulness and originality, art suffered under a sort of an anachronism; and the attempt to rewrite the Greek drama resulted in a melange of modern sentiments and manners with classical simplicity and regularity, to the detriment both of the former and latter. After the restoration of Louis XVIII the republican authors were usually classicists, and the royalists romanticists. In 1853 the Abbé Gaume endeavored to prove that the corruption of modern society was due to early study of profane classical authors, and recommended the Fathers of the Church to be substituted in universities. In Italy Dante had been reproached for writing what was called the vulgar tongue, and Petrarch had rested his fame not on his Italian but on his Latin poems. In England, at a later period, Lord Bacon composed his philosophical works in Latin, for he thought it destined to become the universal language. In 1692 Sir William Temple published an essay on ancient and modern literature in which the dispute concerning the classics, then at its height in France, was transferred for a time to England. He commended the comparative merits of the ancients, and was replied to by William Wotton in favor of the moderns. In support of Temple and the ancients, Swift wrote his allegory entitled the "Battle of the Books." But the most direct attack on the authority of the classics was made by the romantic school of Germany.

The lessons most strongly conveyed by classical study is to seek simplicity and a harmonious completeness of thought and arrangement, and this lesson is not less valuable, though the moulds of ancient literature may be inadequate to the wider field and finer materials of Christian thought. The influence of the classics at the period of the *Renaissance* is well explained in Hallam's "Literary History of Europe." Among the most prominent authors who have written in favor of them, are Racine, Boileau, Temple and Henry Hein. Among those who have preferred the moderns are Paolo, Beni, La Motte, Wotton, and the Schlegels. The present literary tendencies of Germany and France, and less of England and America, as judged by their popular novels and poems, are anti-classical.

The term classical is also applied by usage to those authors of all nations who have been permanently admired and esteemed as authorities, and also to the period in which they lived. Thus the Greek classical period extends to 300 B. C., and the most distinguished authors which it includes are Homer, Hesiod, Simonides, Sappho, Pindar, Anacreon, Æschylus, Sophocles, Euripides, Aristophanes, Herodotus,

Thucydides, Xenophon, Aristotle, Plato, Isocrates, Demosthenes and Æschines. The Latin classical period begins with Plautus, 250 B. C., and ends under the Antonines in the latter part of the second Christian century; its principal authors are Plautus, Terence, Tibullus, Catullus, Virgil, Horace, Ovid, Livy, Lucretius, Juvenal, Sallust, Cicero, Cæsar, Quintilian, Seneca and Tacitus. The ages of Pericles and Augustus are called the classical periods of Greece and Rome. Italy had two classical periods, that of Dante and Petrarch, in the beginning of the 14th century, and that of the *renaissance*, of Medici, Tasso and Ariosto, a century later. The Spanish classical period was in the early part of the 17th century. The French period was during the reign of Louis XIV. The German embraced the period of Schiller and Goethe, Kant and Hegel, about the beginning of this century. From the time of Shakespeare to the present there has been no period in English literature which has been styled by pre-eminence classical.

Vocation.

This is a subject which comes home to the mind and attention of every one of us. There is not one whom it does not vitally concern. Since, then, it is a matter which so closely touches us, we should not slightly treat it,—or as many are wont to do, entirely disregard it; for on the prudence which we use in determining our vocation may depend our temporal, and not unfrequently our eternal well-being. Who does not see the many impediments which may check the temporal prosperity and imperil the eternal salvation of youth who, instead of applying themselves faithfully and prudently to ascertain the station in life to which they have been called, drift about carelessly and aimlessly on the dangerous ocean of life, without any haven towards which to tend? It is evident that sooner or later they must become the sport of the rude waves, which will ultimately open their bosom to bury these aimless victims in the depths of indigence and obscurity.

Nor are the evils which result from neglecting to ascertain our vocation of a merely temporal character. This negligence may sometimes entail eternal consequences. For the dangers before us are innumerable. On all sides are we beset with difficulties. The false lights which flash athwart our way dazzle us, and lure us into the shoals and quicksands of wickedness and error; and thus is rendered doubly difficult and dangerous our passage to the haven of eternal bliss. Hence the necessity of selecting, early and prudently, the position in life to which we have been called. All have a vocation to some station. "Each one," says the Apostle St. Paul, "has his gift from God; one indeed this, and another that." Every man born of woman has the way in which he should walk marked out for him by the finger of the Most High. Since, then, the state of life for which he is destined has been determined in the eternal decrees of God, even from eternity, he should labor faithfully to ascertain what it is, and, having ascertained it, he should not inconsiderately and rashly depart from it to seek another. God wills that each one should remain in that state to which He, in His wisdom and goodness, has called him. This the inspired Apostle tells us, when he says: "Let every man abide in that same calling, wherein he was called." Should we disregard this precept, and imprudently turn aside, to run in devious ways, we will most assuredly be obliged to wander in darkness, deprived of the

divine illumination which would have lighted up the path we should have pursued. So far, we have seen that all have vocations; that prudence should be exercised in determining vocation; and that, when once determined, we should faithfully correspond thereunto.

For greater clearness, we will divide the subject into two grand heads, embracing the two sorts of vocation, namely religious and laic. In the division, we shall place under the head of laical all the professions and avocations of a worldly character in which men engage; under the religious, are comprised callings of a sacred character, as the secular and regular priesthood. The laical division, besides embracing the professions and different avocations, includes also the marriage state, which might itself be very properly considered as a grand division in opposition to religious vocations, but that many are called to worldly professions without being called to the conjugal state. As regards professions, or any avocations of a worldly nature, it would appear to me that natural talents, education, wealth and such-like adventitious circumstances, do much towards pointing out the way for those who have been called to them,—at least for many; so that in their case the difficulty is not in ascertaining their true vocation, but in corresponding therewith. But, on the other hand, there are many who are thrown upon the broad ocean of the world without any apparent guide. This class it would behoove to seek out in the firmament the polar star which will lead them on through the stormy and perilous ocean, to the port of competence or peace. There are many who in the morning launched forth with buoyant spirits and brilliant prospects, with everything to prognosticate a successful and happy voyage; but whose evening, for want of some determined purpose, was overshadowed with clouds of indigence and disgrace. Had they chosen some end to attain, and unfold their sails and steered boldly in that direction, the winds which tossed their bark and the currents which swayed it would have been so many auxiliaries to hasten their entrance into the desired haven. These are they whom Persius lashes in the following lines:

"Est aliquid quo tendis, et in quod dirigis arcum?
An passim sequeris corvos testâque lutoque,
Securus quo pes ferat, atque ex tempore vivis?"

It is not my purpose in the present essay to treat of all vocations in particular. Worldly vocations are, as a rule, better attended to by young people, and with the foregoing general premises I will now turn to the more neglected of the two, namely vocation to the sacerdotal state. This is one of tremendous importance, not only as it concerns the individual called to it, but those over whom he may be destined to be placed. His ministry may be the means of unlimited good or of untold evil. He may be placed for the eternal ruin or the eternal salvation of immortal souls. "Positus in ruinam, aut in resurrectionem."

Vocation to the sacerdotal state has been defined as "a disposition of God's Providence by which, according to His own good will, He selects and sets apart certain young men for the work of His ministry, and dispenses to them the qualities and graces necessary for that sacred function." If then this definition be correct (and I think it is, for its foundation is the Sacred Scriptures), it is incumbent on those who aspire to ascend the mountain of the Lord, even to its summit, to see, first, that they have been called by God, and, secondly, that they have, at least in part, the qualities and graces necessary for an aspirant to so exalted

a state. If they have not these, how can they perform worthily the sacred functions of the holy ministry? Should they, without being called by God as Aaron was, thrust themselves into the sanctuary of the Lord, and grasp with sacrilegious hands the sacred chalice, lamentable must be their fate. If like Core, Dathan and Abiron, the swift and terrible vengeance of God does not instantly fall upon them, and hurl them headlong into the bowels of hell, His retributive justice awaits them. The necessity of a divine call to this state might be clearly shown from many passages of Scripture; but a few will suffice. "And the Holy Spirit said to the prophets and doctors . . . Set apart for me Saul and Barnabas for the work for which I have chosen them." Again we read in St. Mark that our Saviour says to His disciples: "You have not chosen Me, but I have chosen you," etc. St. Paul says: "No one takes to himself this honor, but he who is called by God as Aaron was." Now it is evident from these texts that there must be a divine vocation, and if there must be a divine vocation it follows that those who aspire to it should see well that they have been called to the ministry. Hence the necessity of a divine vocation requires the necessity of prudence and prayer, in order that we may be able to ascertain the divine will. The neglect of this may, in a measure, account for the abuses which now and again creep into the sanctuary, and the many heresies and troubles which have rent from time to time the bosom of the Church.

If we consider for a moment the fearful responsibility of the priesthood we shall readily perceive what dreadful consequences must follow the usurpation of this sacred function. What manifold evils may be generated by him who takes upon himself the honor, without being called by God! what must be the temerity of him who enters the hall of the Lord without the nuptial garment! When the Master of the feast shall come, He will cast him out into exterior darkness; and there shall be weeping and gnashing of teeth. Then many will say: "Lord, I have prophesied in Thy Name"; but He will say to them, "I know you not."

The responsibility of the priesthood, if duly weighed, is sufficient to overwhelm the strongest mind. The confessional! the pulpit! the altar! How sweetly dreadful! In the confessional the priest, as the representative of Christ, sits in judgment on sin; to loose, or to bind in eternal bonds. At the death-bed he pours the redeeming unction on the dying sinner, and catches his last breath ere his soul wings its flight to the presence of its God. In the pulpit he preaches the joyful tidings of salvation, which Christ came down from heaven to teach, which He confirmed by many miracles, and sanctified by His death on the holy rood. At the altar, the priest calls down the blessing of the Lord, the God of might, on His people, and offers up to the Eternal Father the sacrifice of His only Son, the unspotted Victim, in propitiation for the sins of man.

T. F. O'G.

—"He that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion and affectionate comforter."

—A Rev. gentleman accosted a herd laddie who was lying at the roadside reading. "What book is this you have got?" he enquired. "Jack the Giant-Killer," was the reply. "Have you got a Bible," he asked. "Ay have I." "Do you never read it?" "No." "Why then, it is no use to you." "I dinna ken that; it's better to hae a thing an' no need it, than need a thing an' no hae't."

Scientific Notes.

—The British astronomer-royal's deduction from the transit of Venus is that the distance of the sun from the earth is ninety-three million three hundred thousand miles.

—Prof. Hitchcock, the geologist, has found at Wothersfield Coye, Conn., four fossil bird tracks, measuring a foot from heel to toe, and proportionately wide, which he thinks must have been made by a bird at least twelve feet high.

—A monument to Sennefelder, the inventor of lithography, has just been unveiled in Munich. Mr. Sennefelder died in 1834. He was too poor to procure the printing of his own works, and sought some cheaper mode of multiplying his copies, and, by a happy accident, invented lithography.

—The "hygroscopic flowers" which have recently been somewhat extensively employed as indicators of the approach of rain or dry weather, do not appear to be a very modern application of a chemical fact. *Les Mondes* says that they were suggested by Herblot in 1837, and that as early as 1792 they were manufactured for sale.

—Every year witnesses curious sand showers in China, when there is neither cloud nor fog in the sky. The sun is scarcely visible, looking very much as when seen through smoked glass. The sand penetrates houses, reaching apartments which seem securely closed. It is supposed to be carried by whirlwinds from the great desert of Gobi, and the storms are indicative of a year of large fertility.

—The natural pearl banks of Ceylon are threatened with rivals by the establishment of artificial beds, where the breeding and rearing of pearl-bearing oysters may be carried on like any ordinary occupation. Such at least, is the prospect opened up by the experiments of Lieut. Mariot of the French navy, who has proved that this species of bivalve will both produce pearls and reproduce its species quite as well in captivity as in the open sea.

—Dugal McDonald is about publishing a book at Montreal containing a new theory in regard to heavenly bodies. He contends that the heat of the sun acting on a medium space creates all the motions of the planets and comets, and thinks it extraordinary that any person could propose any theory to account for the forces which are necessary to keep the planets in their positions before he knew the agency and the amount of force which not only caused the planets to move, but also kept them moving. His ideas are entirely opposite to those of Sir Isaac Newton on the law of gravity.

—For centuries the harmless toad has been an object of disgust and persecution. According to the London *Farmer* the unobstructive virtues of this reptile are at last commanding recognition. It is being utilized as an insect destroyer, and a toad market is now regularly held in Paris once a week, whither the dealers in this novel article of commerce bring their wares, carefully assorted according to strength and size, and packed by the hundred in baskets of damp moss. They find ready sale at from seventy-five to eighty francs per hundred. The greater portion are bought for use in English market gardens.

—The following is the chief part of the programme of an institute about to be organized at Philadelphia, with an object of furthering the industrial arts and sciences: Free public meetings, where important inventions may be illustrated, and interesting topics presented and discussed; free public lectures, having reference to the industrial arts; free classes in drawing and other useful arts; a free library and reading-room; free examination, test, and reports concerning new inventions; free advice and pecuniary aid to inventors; a free museum of models, drawings, and illustrative materials and manufactures. The project has been in process of development for two years past, and the institute is expected shortly to begin operations under the direction of Prof. R. Grimshaw, of *The Polytechnic Review*.

—A very old but good story has just been rehearsed in the columns of *The Land and Water*, by Mr. W. H. Webb. In substance it is as follows: Dr. Fothergill, an English botanist and physician of note in the eighteenth century, successfully treated a ship captain who arrived at London ill of yellow fever. The doctor would take no money

for his services, but requested the captain to bring him two barrels of earth from Borneo. At length the earth was brought, and the doctor having burned the surface of a piece of ground very thoroughly, sprinkled the Borneo earth upon it. The result was that one hundred different sorts of new and curious plants sprung up. These novelties in floriculture, including geraniums, have since been diffused throughout the gardens of England. In these days when the introduction of new plants is so sedulously pursued, it is surprising that the method of Dr. Fothergill has not been more extensively tried, as communication with tropical regions of germ-charged soil is infinitely more frequent now than then.

Art, Music and Literature.

—The biography of Abd-el-Kader is being written by his son.

—A Philadelphia house is about to issue Van Laun's new translation of Molière.

—Albert Bierstadt is completing a Rocky Mountain scene, which is to fill an order given by the Earl of Dunraven.

—Donald G. Mitchell has just made a book for children called "About Old Story-Tellers," of how and when they lived and what stories they told.

—A volume of biographical essays on "Modern Frenchmen" is soon to be published by Philip Gilbert Hamerton, and reprinted in this country by Roberts Brothers.

—Geo. A. Baker Jr.'s volumes of society verses and satire, "Point Lace and Diamonds," and "The Bad Habits of Good Society," will shortly be reissued in new editions, with some additions.

—Mr. H. Sweet has in preparation two works on philology—one entitled "Comparative Studies in the Living Teutonic Language," the other treating of the "Practical Study of Language."

—On the 4th of November, the thirtieth anniversary of Mendelssohn's death, his works became public property. The right of sale has, however, been accorded to the publishers until the 1st of January next by a German law.

—A series of state histories is a current enterprise of a New York publisher. One of Texas was published, some time since, and a second, of Louisiana, written by Alexander Dimitry, secretary of the board of education of that State, is just ready.

—Among the forthcoming publications of the list of the London press is a work entitled "Horæ Sacre," by the Rev. Dr. Gowing, P. P., which is brought out by an eminent Catholic publishing firm and is expected shortly to appear in the literary market.

—The *Academy* is informed that Dr. De Villiers, of Marylebone road, who is preparing for publication by engraving and photography a fac-simile edition of Gutenberg's Bible in two folio volumes, in the course of his researches discovered Gutenberg's signature on the back of a letter of indulgence, dated 1454.

—An art gift-book, entitled "The Bible of Peter Paul Rubens," is announced for publication by the Brussels firm of C. Muquardt. Its specialty consists in about forty heliotype reproductions of Rubens' paintings of subjects taken from biblical history, with sufficient of the sacred text to explain their meaning.

—Dr. Schliemann's new work is already printed in the American edition, and awaits only for Mr. Gladstone's introduction, which he is making an elaborate study of sixty pages. The work is fully and finely illustrated with cuts of the slabs, pottery, ornaments, etc., discovered by him at Mycenæ, as well as with views of the locality.

—The sum of 12,000 marks having been secured for the erection of a monument to Liebig at Munich, sculptors of all nations are invited to send in models for consideration by the Committee having the matter in charge. A prize of 2,000 marks will be given to the model ranking first in point of merit, and of 1,500 to that ranking second.

—The indefatigable Jesuit lay-Brother, Mr. Henry Foley,

will shortly publish another volume of his "Records of the English Province of the Society of Jesus." It will contain, *inter alia*, a history of the "Reign of Terror" of the ruthless Earl of Huntington in the North of England, an account of the siege of Wardour Castle, of the foundation of the colony of Maryland, and other historical matter hitherto unpublished. In this, as in former volumes, there is scattered up and down a mass of curious information about many of the old families of England.

—The *Univers* notices with high commendation the publication just completed of the translation into French by the Abbé Corriol, of the eminent Catholic philosopher Sanseverino's work, entitled *Elements of Christian Philosophy*, in three volumes, the first of which treats of logic and dynamiology, the second of ontology and cosmology, and the third of anthropology and theology. Canon Sanseverino, Professor of Metaphysics at the Archiepiscopal Lyceum, Naples, wrote the original in Latin. The French translation is warmly praised in two letters, one by the Bishop of Angoulême, and the other by M. de Belcastel, senator of France.

—A Paris correspondent writes: "Strauss has brought out a new operette, 'La Tzigane,' at the pretty little Renaissance theatre. The popular composer has made a ten-strike; 'La Tzigane' is one of the best things we have seen for a long time. The plot smacks considerably of other productions, well known to the public; but the partition is really sparkling, and Strauss has scattered melody throughout the three acts of the operette with a lavish hand. La Renaissance is one of the most fashionable theatres; it has only been built a few years, and, therefore, possesses many advantages over the Bouffes, the Variétés, and the Palais Royal, which are old, uncomfortable, unsavory places, constructed after the dingy, inelegant fashion of a half century ago. The success of the Renaissance has been extraordinary. When it was founded, comedy and drama failed to attract the public, and the house was on the verge of total failure, when Offenbach's 'Jolie Parfumeuse' was brought out with the siren Mme. Theo. The fashionables patronized the new theatre after that, and everything produced there drew all Paris. 'La Tzigane' has many elements of success. The costumes are superb, perfectly dazzling. The music, as I have said, is far superior to the ordinary run of operettes."

—Mr. Whittredge has been sketching during the past summer near Newport and in the vicinity of Baltimore. Mr. F. H. De Haas has just finished a moonlight scene on the Long Island coast, and is now at work on a picture of the rapids above Niagara Falls. William H. Beard has several characteristic pictures of animal life under way. The New York *Tribune* says of them: "One is 'A Rehearsal by the Wayside,' representing a travelling showman who has stopped to rest with his trained menagerie of bear, monkey, and dog on the country road, and is putting the smaller members of the group through the performances of their coming exhibitions in town. Another picture is 'The Hunter's Tomb.' It was suggested by an incident in an Eastern cemetery, not long ago. The tomb of a gentleman whose leisure time in life had been spent almost exclusively in shooting small game, was found one day covered with partridges, who seemed to be holding an exulting council over the matter. In the picture which is growing under Mr. Beard's brush a flock of partridges and a number of wild rabbits are displayed swarming about the tomb of the man who had made things uncomfortable for them in previous days, and reading his epitaph. Another painting, just completed, is a serious picture of a pretty child playing with rabbits in the yard."

—A friend sends us the following description of a unique specimen of mediæval art, the pulpit in the Cathedral of St. Gudule, in Brussels, the work of Henry Verbruggen of Antwerp, in 1699: The pulpit is a work to which the term unique may be applied with fidelity. The admiration drawn from you by sculptures in wood elsewhere, culminates in the presence of this singular creation of genius. No description can adequately place it before you, or render it justice. In its exquisite architecture and sculpture, a poem as grand as that of Milton is spread out before you. An outline, only the merest outline, can be attempted to supply description. Adam and Eve apparently sustain

the terrestrial globe. Angels chase them from paradise, and death pursues them. The half-size figure of Adam, in particular, is admirable. Carved in marble it would have been something for Canova to have been proud of. The preacher stands in the concavity of the globe, which is overshadowed by the branches of the tree of knowledge of good and evil, and covered with herds and animals characteristically grouped. By the side of Adam is an eagle; by the side of Eve a peacock and a squirrel. To the top of the tree is attached a canopy, upheld by two angels and a female figure, symbolical of truth. Above stands the Blessed Virgin with the Infant Saviour, who, with a cross in His Hand crushes the head of the serpent, whose hideous body, in huge folds, twines around the tree. The pulpit was made for the Jesuits of Louvain. Upon the suppression of their Order it was presented to this Cathedral by the Empress Maria Theresa.—*The Weekly Visitor*.

Books and Periodicals.

THE KNOWLEDGE OF MARY. By Rev. J. De Concilio, Pastor of St. Michael's Church, Jersey City. Author of "Catholicity and Pantheism." New York: The Catholic Publication Society Co., 9 Barclay Street.

This new book on the Blessed Virgin Mary cannot fail of being acceptable both to Catholic and non-Catholic readers, for the author is of a scientific turn of mind and has taken his deductions from a scientific standpoint. The subject, viewed in such a light, is comparatively new to English readers, and must prove interesting on the one hand to those who already understand the doctrinal relations in which the Mother of the Emmanuel stands between the Creator and the creature, and on the other to those who wish to obtain a proper understanding of the devotion of Catholics to the Mother of God. To those inclined to pantheistic errors a perusal of this work may prove very beneficial, and pantheism has made deep inroads into many of the professedly religious systems of the day—much deeper, in fact, than many are aware of. We therefore hail with pleasure the appearance of Rev. F. De Concilio's book, and recommend its perusal. In it will be found much cogent reasoning, much food for thought, much that will prove new, and beautiful, and acceptable to many that have heretofore labored under erroneous impressions on a subject of the greatest importance—important not only as regards time, but also as regards eternity.

Time and space do not allow us to enter into the details of this admirable book, but we would venture a suggestion in regard to a few paragraphs in the Introduction, though they may have caught the author's eye before this—namely, that a paragraph be made near the foot of page 26, at the sentence beginning "But God, says pantheism, is no such thing," and that the paragraph be continued unbroken to the middle of page 28. As it is, the Catholic idea and the pantheistic idea are given conjointly, and the latter being broken into paragraphs the casual reader remains in doubt of the author's drift until he reaches the end of the second paragraph on page 28.

WHIPPLE'S ANIMAL ANALYSIS; A Method of Teaching Zoölogy. To which is added an Appendix containing Directions for forming a School Cabinet. Chicago: Jansen, McClurg & Co. 1877. Price, 75 cents.

This is the title of a small book the special object of which is to bring the study of zoölogy to what it was formerly, a practical science. Theoretically, the book is calculated to do much good in elementary classes of zoölogy, but we doubt very much whether this system of teaching will ever be adopted, owing to the universal revolution undergone by that science. There is no time; our young men are hurried through a text-book of zoölogy of several hundred pages with very little profit. The evil consists in the invasion of theory into the domain of nature. Instead of studying facts, the student's head is crammed with nothing else but theory, and unless zoölogy be purged from those theories in which it has become involved text-books of this kind are of no use in the hand of an advanced student. When leaving the class of zoölogy the student is able to philosophize in his own way about cerebration, cephalization, etc. He may even know something about the ridiculous ideal vertebra, but let him describe zoölogi-

cally even the commonest animal and you will find that he knows absolutely nothing about zoölogy. We fancy sometimes that these modern theories in zoölogy might be aptly compared to the so-called religious Reformation in the 16th century, which instead of bettering the condition of religion disjointed everything and left nothing but ruin where it found acceptance. So these modern reformers of zoölogy, instead of bettering the study of that science attempt to destroy every heretofore existing fact, and put in its place a theory—replacing certainty with uncertainty.

The book before us has a wholesome tendency, as it endeavors to bring us back to the point from which we had been led by those zoölogical revolutionists. On this account we would recommend the adoption of the book in all our primary schools, or wherever a suitable person can be found to guide the child in the instructive study of nature. Although we ourselves are no great advocate of the author's system, still we would prefer to see this system introduced rather than the merely theoretic system of Owen, Huxley, Darwin, La Morgue, etc. But we would recommend it only for elementary schools, as it could never replace such text-books of zoölogy as those of Orton, Morse, Tenny, Nicholson, etc.

ELEMENTARY ENGLISH GRAMMAR AND EXERCISE BOOK. (Clarendon Press Series.) By the Rev. O. W. Tancock, M. A., Assistant Master of Sherborne School. MacMillan & Co., Publishers to the University of Oxford.

This little book has its merits. The author, as a worthy and valued friend of ours observed, while discussing the matter with me, the author has left out a great deal of the nonsense that we find in other English grammars. True; but then he has introduced some very original nonsense of his own. We have seen English Grammars where the nouns and pronouns were allowed four cases each, and others where they were denied the privilege of having any, but here is a man, who, while restricting himself, with commendable moderation, to Murray's three cases, actually indulges in four declensions of English nouns. The first three contain the nouns which do not form the plural in *s* or *es*, and there is about one noun, more or less, on a general average, in each of these three declensions. But then he makes some reparation for his reckless prodigality in declensions by having only four parts of speech, which is quite economical, considering the way in which he has evidently been brought up. These Englishmen certainly do take very peculiar views of the language which has the misfortune to bear their name. Listen to some of his "explanations."

"Q is always followed by U; their sound is the same as that of *ew* or *kw*."

Now what *is* the sound of *ew* or *kw*? *Ew* as a combination only occurs in Welsh words, and in them it is *not* pronounced like *qu*. *Kw* does not occur at all, in any language that we know of, and if it did it would be impossible to say how it would be pronounced. The fact is, *qu* is pronounced like *qu*, and nothing else. Again:

"Z in some words is=*zh*, as *azure*, an Italian word brought into English through French."

Now, supposing the latter clause of this sentence to be true, how would it account for the English pronunciation? The French and Italians don't pronounce it like *zh*. And we don't know how *zh* would be pronounced in any language. It is something we have never been called upon to pronounce yet, nor is there any imminently alarming prospect of so unpleasant a requirement in the future.

The "Examination Papers" at the end are exhaustive in more than one sense. The pupil, among other things, is required to "explain how much a substantive can be inflected," which, after a course under the Rev. O. W. Tancock, he will no doubt be able to do; as he will find substantives bent completely double and twisted out of recognition in the humane hands of that distinguished grammarian.

But in candor we must allow that it is much easier to criticize a system of English grammar than to form one. In the first place, there is so little in English grammar,—such a paucity of inflexions, such a simplicity of genders, that beyond a few rules for writing and speaking correctly, there is nothing in it to be taught. Begin on the plan of the old grammar-schools—teach boys *Latin* grammar to start with—teach them also how to spell English, and that is all they can ever learn.

Notre Dame Scholastic.

Notre Dame, December 8, 1877.

The attention of the Alumni of the University of Notre Dame Ind., and of others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the ELEVENTH year of its existence, greatly improved, and with a larger circulation than at the commencement of any former year.

THE NOTRE DAME SCHOLASTIC contains:

Choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

Personal Gossip concerning the whereabouts and the success of former students.

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.

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Notre Dame, Indiana

Immoral Writers.

We lately received an article on Byron from a student for whom we have the greatest respect because he is one who gives all his time to study and is noted for his general good conduct. The article is well written, and shows that the young gentleman possesses fine literary taste; but we decline publishing it because we do not care to use our columns for the glorification of a poet who, notwithstanding the many good points in his works, must nevertheless be regarded as the head and leader of the satanic school of poetry, and whose writings are bad company for any young man. It is true we published last year an article on Byron and his works, well written, as is the present one, but we regret it nevertheless, and wish now to make amends for our casual oversight at that time. We are aware that such works as Byron's are read by many, and especially by young people and students, for their literary merit, but it should be borne in mind that more harm than benefit results from such reading. Any learning that cannot be acquired from other than impure and poisoned sources had much better be let alone, for the virus contained in these works is imperceptibly imbibed by the student and will work him an injury that may last his life long, that may seriously harm him, body and soul. They seize hold upon the imagination, warp the judgment, and by degrees work their way to the heart, corrupting morals and sowing the seeds of licentiousness. The fact that they do not always prove deadly is no argument in their favor; their tendency is decidedly injurious, and they should therefore be kept from the hands of youth of both sexes.

Nevertheless, such books can be seen every day in the houses even of cultivated families—in their libraries, on their book-tables, free to every member of the household, from the youngest to the oldest.

We fear that parents and others charged with the direc-

tion of the young will have a great deal to answer for in this respect, for much of the immorality of the day is no doubt owing to a want of scrutiny in the matter of reading. And not only in the matter of books, but newspapers also, especially in this country. We have spoken of this before, but as the evil is deep-rooted and widespread it may not be amiss to revert to it.

It is an acknowledged fact that like generally begets like; hence the necessity, for young people particularly, to avoid the companionship of such as are in any way addicted to levity or vice; hence also the necessity of choosing virtuous companions, that their advice and example may serve as a light to guide inexperienced footsteps over the beginning of the thorny road of life. Young people cannot be too particular in their choice of companions, for a slight mistake in this important, though lightly considered affair, may be productive of much woe and misery in this life, and of eternal ruin hereafter. When we speak of *companions*, we do not wish to be understood as speaking only of such persons as one meets with in society or in daily intercourse, but also of those who have gone before but who yet remain in their works. The remark once made by a statesman that if he "had the making of a nation's ballads he cared not who made its laws" was not without significance; and those who are particular in excluding from their companionship or *coterie* all but those whose unblemished character gives them a ready passport and recommendation thereto, but yet who admit reading matter of any and every kind, without let or scrutiny, show a great want of judgment and common sense. For the writers of books, papers, etc., are personified in their works; and though the characteristics that were so palpably objectionable in the persons and manners of the authors themselves may not at once show in their productions, yet the cloven-foot is there, hid away beneath the tissue of fanciful drapery that meets the eye at first sight. So that one must have advanced somewhat, and become what the French term *blasé*, ere he is fully aware of danger, and not before curiosity has perhaps gained hold of his mind and warped his judgment. Curiosity! what will it not do to satiate itself! what dangers will it not encounter to satisfy its morbid cravings! And as one false step naturally leads to another, familiarity gradually changes horror into toleration, and toleration soon begets a liking.

So, to ensure safety, the only way is to be beforehand with danger, stop it at the very threshold, and carefully guard every avenue of ingress. When the devil cannot obtain a ready entrance himself into a stronghold, he often makes use of the expedient of throwing one of his imps through the window to open the door for him, and these imps he finds at command in the productions of evil-minded authors. As an instance, it may be stated without fear of exaggeration that the charming but infamous works of the licentious Voltaire have been a perpetual curse to the land of his birth, entailing innumerable evils upon it—diffusing their subtle poison through the veins of the public mind until they have corrupted youth, sapped the foundations of religion and morality, and have gradually drawn off their victims from all communication with the Fountain of Life. So likewise with many of the poets: tainted more or less on the score of morality, they leave impressions that may not at first be noticed, but which in time rust and canker into the very soul, ending often in a moral leprosy. So also with many of the num-

berless productions that teem every day from the press in the shape of Godless newspapers, novels, and romances; the authors, themselves devoid of religion, of morality, of every sense of right or duty, so engraft their spirit upon the minds of their readers as to make them in time as corrupt as themselves. Thus the spirit of evil is spread and perpetuated.

How many fathers and mothers there are who would not for the world have their children copy the traits or lead the life of the author of one or other of the books which they allow their children to read! And yet is it not reasonable to suppose that the effect will follow the cause?—that if children are allowed to read books from the pen of a sot or a libertine they will themselves become sots or libertines?—that if they read infidel books they will become tainted with infidelity? Innumerable instances might be cited to prove that it is generally so, if common sense did not assure us of the fact at the very first glance.

When a person of judgment looks over a bookshelf in most of our book-stores and circulating libraries he cannot but feel pained at the immense amount of poison dealt out to our young people from it; it is, in fact, much the same as a shelf in a drugstore: for one good book that it contains there are perhaps ten full of the most deadly poison to the minds of youth. Well, you say, what can be done to remedy the evil,—it is general, and individual efforts will prove ineffectual to stop it. But, we answer, you *must* stop it, and at any cost. If young people must read and will read, then give them sound and healthy reading, of which there is an abundance to be had. As you give them healthy food for their bodies and consider it your duty to keep poisons out of their reach, so do also with regard to their mental food. There should be first and second courses and dessert in your library as well as on your table; and as you would not for a moment think of allowing an insidious poison among the viands on your table, so also should you with even greater care see that none such is permitted to enter among the mental food in your library. To do so it is not necessary to remove all entertaining works, or to stock your shelves with those of an ascetic nature, for this would be a dangerous extreme. No: there is abundance of wholesome and entertaining reading to be had, notwithstanding the very poor encouragement given those who cater to the public taste in such matters, as a glance at the catalogues or a visit to the establishments of our publishers will assure you. And although it is a lamentable fact that as yet we have not a popular Catholic History of many of the principal countries—France and Germany, for instance—in the English language, yet there is no end of entertaining and instructive matter in the way of history, biography, books of travel, poetry, romances with a good moral and religious bias, and fully as interesting when once acquainted with any as that are injurious in their tendency. If we go no further than the shelves of the circulating library here we will see what a little care will do in selecting works; look at the long and varied list of those issued by the many Catholic publishing houses, as well as a number of non-Catholic ones. No: if bad books are allowed in our family or public libraries there is really no excuse for it, and they should be destroyed at once to prevent the moral pestilence they will eventually create. Replace all such pernicious influences by those that will prove beneficial; apply gentle but effective remedies to the disease already engendered, and

trust to time and grace and cheerful endeavor to effect a radical cure.

Personal.

- Alfred Randal, of '61, is in business at Joliet, Ill.
- M. Spellman, of '68, is practicing law in Joliet, Ill.
- C. V. Gallagher, of '67, is in business at Omaha, Neb.
- Thomas Flanagan, of '56, is practicing law in New Orleans, La.
- Henry Wrap (Commercial, of '69,) is residing at Montgomery, Ind.
- J. Phelan (Commercial), of '77, is in business at Dubuque, Iowa.
- James Brice (Commercial, of '76,) is with his father at Carroll, Iowa.
- Edward Oshe (Commercial, of '67,) is prospering in Zanesville, Ohio.
- O. E. Mullarky (Commercial, of '71,) is in business at Cedar Falls, Iowa.
- John H. Flemming, of '62, is in the county clerk's office, Fort Wayne, Ind.
- John Hermon (Commercial, of '67,) is in business with his father at Carroll, Iowa.
- Lewis Dennis (Commercial, of '67,) is in business with his father in Zanesville, Ohio.
- J. Henry Flynn (Commercial, of '59,) is with Sontag & Co., 160 State St., Chicago, Ill.
- Leo McKernan (Commercial), of '76, is in the real estate business in Indianapolis, Ind.
- James Guthrie (Commercial, of '77,) is deputy Treasurer of Carroll county, Carroll, Iowa.
- John D. McIntyre (Commercial), of '77, is studying military tactics at Deveaux College, Niagara Falls, N. Y.
- E. C. McShane (Commercial, of '67,) is in business at Omaha, Neb. Mr. McShane has held several county offices of trust.
- Rev. W. F. O'Mahony arrived at Notre Dame on Tuesday last, and began the students' retreat on Wednesday evening. It is needless to say that the retreat was most successful.

Local Items.

- The retreat ends to-day.
- Winter has now set in in real earnest.
- The Philopatrians are as active as usual.
- The Juniors were out-tracking rabbits on Sunday.
- The SCHOLASTIC ALMANAC will be issued Dec. 12th.
- To-day is the Feast of the Immaculate Conception.
- The St. Cecilians are preparing for their Entertainment.
- The drawing classes, this year, are in a most flourishing condition.
- A lyre has been lately purchased for the Band. It is quite an acquisition.
- The spittoon story still goes the rounds. Every repetition adds to its beauty.
- The new billiard table in the Junior play-hall is the centre of attraction during recreation hours.
- The psalms sung at Vespers to-morrow are all from the Common of the B. V. M. The hymn is the *Ave Maris Stella*.
- There is about an inch of ice on the lower lake, and the boys are in high glee in the anticipation of having skating in a few days.
- The Curator of the Museum returns his thanks to Mr. Thomas Barry for a donation of minerals to the Cabinet of Mineralogy.
- It is expected that Gen. Tom Ewing, of Ohio, or Richard O'Gorman, of New York, will deliver the oration at the next Commencement.

—It is said that Bacon was greatly esteemed at the Court of James I of England, but we do not find it recorded what those worthies thought of cabbage.

—Prof. Gregori has his two portraits of Gen. Sheridan and Very Rev. President Corby on exhibition in Chicago. Both portraits are real works of art.

—The 14th regular meeting of the St. Cecilia Philomathean Association took place Dec. 4th, at which the rehearsal of the drama to be given on the 18th was held.

—The exercises of the retreat were well attended by the Catholic students. They will no doubt put into practice the lessons taught them by the eloquent preacher.

—Very Rev. President Corby gratefully acknowledges the receipt from Col. Marshall Anderson, Circleville, Ohio, of a number of beautiful photographs of relics, of the Mound-builders.

—The interest taken by the students in their lessons and classes is a good sign. They take up a great part of the conversation at table during recreation days. An earnest student is sure to succeed.

—The Rev. Director of Studies has completed the third regular visit of the classes in the Preparatory Department. He reports himself as more than satisfied with the proficiency of the students. Serious work is the order of the day everywhere.

—There are some excellent players at the good old game of chess around the College, but no chess club,—at least none that we know of. A good chess club might prove a source of amusement to many during recreation days. Why not organize one?

—A lyra, from Rudolph Wurlitzer & Bro., of No. 115 Main St., Cincinnati, Ohio, and 1st and 2d E flat clarionets, one B flat clarinet and E flat piccolo, have been added to the Band, and as a consequence the music of the Band is greatly improved.

—Our friend Blum, the proprietor of the "Students' Office," South Bend, expects that everyone going home to spend the Christmas vacation will give him a call, to hear him explain the necessity of "going West." Of course he never "sets 'em up,"—unless he is forced to.

—We call the attention of our readers to the advertisement of the *New York Sun*. There is not a paper published in the city of New York edited as well as the *Sun*. It fairly sparkles with wit; and for sarcasm,—well, just let the editor once get after you, and you will find what he can do in that way.

—There is evidently some benighted individual around the College—that is, one who does not read the SCHOLASTIC. We advertised, a week or two ago, a scarf that was found near the printing office and left here until the owner called for it, but no one has as yet come to claim it. Well, it hangs on the peg, and when its owner gets wise and reads the SCHOLASTIC he will know where to find his property.

—We are sorry to see that our friend John's name is not on the Roll of Honor yet. Our friend John is rather a good-natured, erratic sort of genius; his intentions are good, but he does not stick to them, nor they to him. This is to be regretted. It is said that a certain uncomfortable place in the next world is paved with good intentions which never came to fruition. We hope our friend John will give a long pull, a strong pull, and a pull altogether, and so reach the goal of his ambition.

—The Archconfraternity of the Immaculate Conception held a spirited meeting on the evening of the 2d inst. The ten-minutes' instruction was given by Very Rev. President Corby, and was greatly relished by the members. Essays in answer to questions were read by Master Gibbons, on "The Author of the Imitation of Christ"; Frank Clarke, on "The *Agnus Dei*"; and W. A. Widdicombe, on "St. Stanislaus." After the remarks of the Rev. Director, the hymn was sung, and the meeting adjourned.

—Messrs. D. Appleton & Co., of New York, write to us that they are continually receiving letters from persons who inform them that they have given money to a man, calling himself M. S. Gardner, to pay for a magazine entitled "Myra's Paris Journal," which, he represents, is published by Appleton & Co., 814 Broadway, New York. There is no journal published at the address given by him;

nor do any of the fashion dealers or journals know anything of M. S. Gardner or "Myra's Paris Journal." Let all of our readers give M. S. Gardner the "cold shoulder."

—A person inquired of us the other day if the Catholic students were taught how to serve Mass. We told him that all the Catholic students who had a desire to learn to serve Mass were allowed the privilege of attending a private class of instruction. He was pleased to hear it, and then related of a young man, a friend of his, who, after graduating from college, was called upon to serve Mass,—the one asking him taking it for granted that, being a graduate, he knew how to serve Mass. He said he never felt more mortified than when he had to acknowledge his ignorance.

—The *Journal of Health* gives a list of the remedies prescribed by different persons for the cure of rheumatism. The following are a few of the prescriptions given: Kill a big dog and put your feet inside. Wear sulphur in your shoes. Wear silk. Wear flannel. Exercise. Don't Exercise. Pray fervently. Don't eat meat. Eat all the meat you can. Don't smoke. Smoke all you can. Don't drink. Drink brandy. Carry a piece of alum in your pocket. Bathe. Don't bathe. Wear a horse chestnut in your breast pocket. Read Job. Rub with kerosine. Do not swear. Put on hot poultices, etc.

—Some one has said that "the golden hours, studded each with its set of sixty diamond minutes, are fleeting by." It is our duty to see that they do not elude our grasp. Once lost, they are lost forever. When time is lost in the morning, we may chase it all day afterward,—but in vain. It is never recovered. We should, therefore, always look to the present moment, without wasting time in useless regrets for the past or in idle anticipations for the future that may never be realized. The past is passed—gone forever; the future is uncertain; the present is all that we possess, and only one moment at a time. We should therefore make a good use of what is ours, and not allow it to become a cause of future and unavailing regret.

—As a rule, those who have attended the vocal classes are the best readers in the refectory. We have had occasion to notice this more particularly in the case of the Juniors, but we have no doubt the same remark will hold in regard to the Seniors. The vocal classes give culture and depth to the voice, and after some practice in singing there is a command obtained over it that only very great practice in declaiming or reading in public can give. We would therefore urge upon all who would become good speakers or public readers to attend the vocal classes and obtain all the benefit that may accrue from them. The cultivation of the voice is a very important matter; it is, besides, a healthful exercise, and will be a source of pleasure in after years. What may be done with a little effort in youth may afterwards become either an impossibility or difficult of attainment.

—The literary Entertainment of the St. Aloysius Philodemic Association will take place Thursday evening, Dec. 13th. The following is the

PROGRAMME.

Night in Granada	String Quartette
Oration—"The Labor Question".....	J. J. Quinn
Essay—"The School Question".....	J. G. Ewing
Declamation—"The Painter of Seville".....	E. F. Arnold
"Preciosa".....	String Quartette
Oration—"Demosthenes".....	A. Hertzog
Essay—"The Fine Aim of Life".....	M. McCue
Declamation—"Shamus O'Brien".....	L. D. Murphy
"Caliph of Bagdad".....	String Quartette
Essay.....	J. P. Coleman
Oration—"The Study of the Classics".....	J. P. McHugh
"Zampa".....	String Quartette

—We hope that parents will consider the matter well before sending for their sons this year. If parents only knew to what an inconvenience it puts the members of the faculty when a student starts two or three days ahead of the young men in his class, and again returns two or three days after the others, they would not allow it to take place. We hope this year to hear of no young men presenting what they claim to be letters like the following: "Uncle Fred starts for Europe on the 19th, and would like so to see his nephew John Henry before leaving." "Sister Clotilda is to be married on

the evening of the 20th, and desires her brother, Victor Emanuel, to be present at the ceremony." "Aunt Gertrude wishes her nephew James Joseph to return home on the 20th, that he may be able to attend her birthday party, which takes place on the evening of the 21st," etc.

—We notice with regret that the readers in the pulpit during the meals do not take a good position, so as to secure as much as possible their own ease and at the same time give all in the refectory the full benefit of the reading. Some turn sideways, partly away from the great body of students, or from the tables in the upper part of the refectory; some lay the book on the desk, and take a stooping posture while reading, thus necessitating extra exertion in order to make themselves heard. The proper way is to hold the book up, with the body thrown back a little, so as to give full freedom to the lungs and respiratory organs. By doing so, and turning to that point in which they wish to be heard more particularly, they will save themselves much extra exertion and fatigue, while the reading will be heard more distinctly. We have noticed with pleasure that our hints in regard to the reading have heretofore been heeded, and attended with good results. The reading is now much more satisfactory than in the early part of the session, and the students pay particular attention to it. If readers were aware how much attention is paid they would be more particular.

—The annual retreat of the Catholic students began on Wednesday evening, and closed this morning. The exercises were conducted by Rev. W. F. O'Mahony, who gave the instructions in the pleasing and eloquent manner for which he is so well known at Notre Dame. The students, without exception, conducted themselves in that perfect and exemplary manner which all who know Notre Dame students have a right to expect. The non-Catholic students, though not joining in the exercises of the retreat, did the same. These spiritual retreats, made properly and in the right spirit, are of great service to all who enter upon them. It is but right that we should offer up to God the works of the year before us, and ask upon them the blessings of the Divine Hand. It is but the following of the admonition of Paul to Timothy: "Take heed to thyself." More especially is this the case with students, who should at some time during the scholastic year consecrate to God's honor all the studies in which they engage themselves. And moreover they should at times throughout the year renew their consecration, which, like a kind of alchemy, will turn their commonest actions into purest gold. Like good merchants, who now and then through the financial year stop to take a look at the state of their affairs and how they stand before the commercial world, so the student should stop to reflect how he stands, not before the world, whose bustle he has yet to enter, but before the Searcher of the minds of men; or as birds, who, whilst drinking, take different draughts, and then look up to heaven, the student should raise his eyes to contemplate the Infinite Source of all knowledge. It is alone by these frequent acts of consecration during the year that the fruits of the retreat can be preserved.

—A well made, genuine microscope—not a bit of molded glass in a paper or metal ring, or tube—but one with *triple* lenses, diaphragm, stand, etc., is not only *useful* in every family, but is very interesting. Such instruments have hitherto been too costly for the general public. The Editors of the *American Agriculturist*, in connection with an optical manufacturing company, have, after many experiments and much invention, succeeded in producing a *genuine microscope*, with three fine lenses, stand, etc., which, by use of machinery, and very large manufacture, is now made at far less cost than has ever before been done. Scientific men, and others, say it is decidedly superior to anything ever before offered so low as \$2.50; but this one is sold for \$1.50. But one is *given* to every Subscriber to the *American Agriculturist*, who simply adds 40 cents to the regular subscription price—that is, the paper is sent one year, with the \$1.50 microscope, for only \$2.00. If to be *delivered free* to any part of the country, 15 cents extra is to be added. A full description and all particulars can be had by sending your address on a postal card to ORANGE JUDD COMPANY,

New York; or better still, send them 10 cents (half price) for a post-paid sample copy of the paper,—which will give a full description of the Microscope, and also much valuable reading and engravings, etc., and be richly worth far more than its cost.

Roll of Honor.

[In the following 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.

E. F. Arnold, W. Arnold, M. W. Bannon, T. Barrett, P. J. Cooney, J. E. Cooney, J. J. Coleman, B. J. Claggett, W. L. Dechant, E. C. Davenport, J. Devine, J. Dougherty, J. G. Ewing, F. C. Ewing, L. J. Evers, J. English, J. Fitzgerald, F. Fulkerson, Wm. C. Farrar, E. Gooley, S. Gooley, G. Goble, A. Hertzog, J. J. Houck, W. Hoyt, M. Hogan, J. F. Hoffman, F. C. Hoffman, F. Hellman, A. J. Hettinger, J. O. Hamilton, J. Q. Johnson, A. W. Johnson, J. P. Kinney, F. Keller, J. Kuebel, J. Kelly, B. Kratzer, J. J. Kotz, F. C. Luther, P. W. Mattimore, W. J. Murphy, J. J. Murphy, H. Murphy, J. D. Montgomery, F. C. Mueller, H. Maguire, J. P. McHugh, J. J. McEniry, M. McCue, P. McCullough, O. McKone, J. P. McConlogue, T. F. O'Grady, J. Pembroke, E. Poor, J. J. Quinn, J. P. Quinn, M. J. Regan, O. P. Rettig, E. W. Robinson, G. Saxinger, J. J. Shugrue, C. L. Stuckey, S. T. Spalding, F. Walters, F. Whitner.

JUNIOR DEPARTMENT.

J. Arentz, R. M. Anderson, J. G. Baker, F. W. Bloom, M. T. Burns, M. H. Bannon, J. A. Burger, A. J. Burger, J. M. Byrne, J. Berteling, H. E. Canoll, J. Carrer, T. F. Clarke, W. D. Cannon, F. Cavanaugh, G. H. Cochran, C. J. Clarke, D. S. Coddington, G. H. Donnelly, J. A. Gibbons, H. A. Gramling, J. L. Healy, A. G. Heitkam, J. E. Halloran, G. L. Ittenbach, W. J. McCarthy, A. A. Miller, J. Matthews, T. E. Nelson, F. T. Pleins, E. J. Pennington, A. Rietz, M. Roughan, F. J. Singler, W. Stang, S. P. Welty, W. A. Widdicombe.

MINIM DEPARTMENT.

A. M. Coghlin, J. Scanlan, W. McDevitt, G. Lambin, J. Bushey, G. Rhodius, W. A. Coghlin, C. Crennen, J. Courtney, J. A. Seeger, W. J. Coolbaugh, John Inderrieden, N. Nelson, F. Gaffney, A. Hartrath, R. Costello, G. Knight, C. Garrick, F. Berry, C. Crowe, P. P. Nelson, H. Snee, J. Crowe, Joseph Inderrieden, C. Bushey, C. Long, C. Herzog, E. Herzog, H. Kitz, I. McGrath, J. McGrath, T. O'Neill, C. Welty, O. Farrelly.

Class Honors.

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

COURSE OF MODERN LANGUAGES, FINE ARTS, ETC.

J. Ittenbach, G. L. Ittenbach, H. Gramling, A. Ginz, E. Gramling, A. Rietz, E. Walter, L. Horne, J. Lemarie, W. B. Walker, W. McCarthy, Wm. Ohlman, G. Williams, F. Walter, F. Singler, G. Crawford, F. Lang, J. Haffner, W. A. Widdicombe, F. Pleins, K. Reynolds, R. P. Mayer, W. Vander Hayden, E. Pennington, A. Heitkam, R. Johnson, C. Johnson, T. O'Hara, W. Doyle, J. Krost, A. Abrahams, I. Chatterton, J. English, J. Rogers, M. Burns, J. Pembroke, E. Ward, F. Hoffman, A. Hettinger, A. J. Burger, J. Arentz, A. Keenan, R. Keenan, W. A. Widdicombe, E. Pennington, K. L. Scanlan, L. W. Prudhomme, F. Ewing, M. McCue, W. L. Dechant, J. D. Montgomery, M. Williams, J. A. Burger, L. D. Murphy, J. J. Quinn, W. Murphy, G. Williams, J. Perca, E. Arnold, J. J. Shrugue, A. K. Schmidt, A. Hatt, J. Carrer, V. McKinnon.

MINIM DEPARTMENT.

J. M. Scanlan, C. J. Bushey, G. Lambin, W. McDevitt, P. P. Nelson, W. A. Coghlin, M. Herrick, G. Rhodius, C. Crennen, Joseph Courtney, J. A. Seeger, W. J. Coolbaugh, N. Nelson, O. Farrelly, R. Costello, G. Knight, C. Crowe, H. Snee, H. Kitz, J. Inderrieden, C. Garrick, C. Herzog, C. Long, C. and S. Bushey, J. McGrath, T. O'Neill, F. Berry, J. Devine.

List of Excellence.

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

German—I. Chatterton, J. Pembroke, J. Ittenbach, R. Mayer; French—; Law—; Drawing—; Painting—.

Saint Mary's Academy.

—A remarkably beautiful ivy adorns the window west of the bay window in the study-hall.

—On Thursday, the 29th of Nov., Thanksgiving dinner and Thanksgiving recreation were preceded by the Holy Sacrifice of the Mass, which, as everybody knows, is a perpetual and ineffable Thanksgiving.

—Very Rev. E. Sorin, Superior General of the Congregation of Holy Cross, on Friday, Feast of St. Andrew, celebrated the thirty-fourth anniversary of his first Mass at Notre Dame. He offered the Holy Sacrifice in the Chapel of Loreto. On Sunday evening he alluded to his first journey to Notre Dame.

—A very beautiful English selection, "Disappointment," by the author of "Christian Schools and Scholars," was read on Sunday evening by Miss J. Cooney; Miss M. Ewing also read a select poem entitled "Prayer." A fine little poem in German, entitled "*Ave Maria*," was read by Miss C. Ortmyer. The French reading was facetious, and was well presented by Miss B. Wilson.

—The instruction after Mass at Loreto on Monday morning was on the Saint of the day—Saint Francis Xavier, the patron of the Diocese of Fort Wayne. As might be expected, the language of the Very Rev. speaker was well calculated to excite devotion to the great "Apostle of the Indies," in the hearts of the youthful listeners. The serious consideration of that momentous question which the great St. Ignatius of Loyola employed to rouse the aspiring and noble rhetorician at the University of Paris, was likewise recommended to the Children of Mary: "What doth it profit a man if he gain the whole world and lose his own soul?"

—On Thursday evening an impromptu *soirée* was given in the vocal room, at which two post-graduates entertained the young ladies with most delightful music. Miss Foote sang a very difficult "Tarentelle," in her own charming way, and Miss Ellie O'Connor, in her sweet, graceful style, sang "Birdling," by E. Wallace. By request, Miss O'Connor gave several ballads, among them "Kathleen Mavourneen," and "The Harp that once through Tara's Halls." St. Mary's vocal department has good reason to be proud of musical its post-graduates. Miss Clara Silverthorn and little Addie Geiser played some exquisite instrumental pieces.

—The Entertainment of Wednesday evening was very much enjoyed by the participants. The costumes worn by the Misses N. McGrath, D. Gordon, and A. Morgan, were among the most interesting of those presented on Wednesday evening. Professor Ivers and lady, and their little daughter, came so late, on account of an accident to their carriage, that permission was given to prolong the dance for an hour. "Ruth and Rebecca" were very appropriately personated at the dance by the Misses Hope Russell and Mary Ewing. Other historical characters were well assumed by the Misses L. O'Neill, M. O'Connor, A. Piatt, A. Henneberry, M. Birch, B. Thompson, etc. Little Ella Wotten was transformed into a fine little "sailor lassie," her costume being covered with white anchors. Among the ideal characters, Miss A. Harris as a fairy queen, Miss M. O'Neill as "Morning," Miss E. Miller as "Night," the constellation "Gemini," represented by the twin-sisters F. and J. Sunderland, were among the prettiest.

Roll of Honor.

ACADEMIC COURSE.

HONORABLY MENTIONED IN THE

GRADUATING CLASS—Misses J. Cooney, M. Spier, A. Harris, A. Piet, P. Gaynor, L. O'Neill, M. O'Connor, A. Henneberry, A. Reising.

1ST SENIOR CLASS—Misses C. Boyce, B. Wilson, H. Russell, S. Moran, I. Fisk, E. Lange.

2D SR. CLASS—Misses C. Silverthorne, N. Keenan, L. Keena, M. Way, A. Dopp, N. McGrath, H. Hoag, N. Davis, M. Burch, M. Luce.

3D SR. CLASS—Misses A. Thomas, C. Ortmyer, H. Millis, M. Wagoner, J. Burgert, L. Hoag, K. Riordan, F. Cregier, L. Otto, T. Pleins, L. Tighe, E. Shaw, H. Buck, M. Plattenburg, A. Brown, L. Walsh, K. Lloyd, F. Brazelton, Z. Papin, A. Farrell.

1ST PREP. CLASS—Misses M. Cleary, J. Winston, L. Neu, S. Rheinboldt, M. Winston, M. Hayes.

2D PREP. CLASS—Misses E. Thomas, J. Barnes, T. Whiteside, N. White, M. Mullen, O. Franklin.

JUNIOR DEPARTMENT.

3D SR. CLASS—Misses A. Kirchner, A. Morgan, M. Mulligan, D. Gordon, A. Ewing.

1ST PREP. CLASS—Misses A. Geiser, A. McGrath, L. Chilton, E. Mulligan.

2D PREP. CLASS—Misses J. Kingsbury, M. Lambin, F. Fitz.

JR. PREP. CLASS—Misses M. Hake, A. McKinnis, L. Fox, L. Wood, L. French, M. McFadden.

1ST JR. CLASS—Miss J. Butts.

LANGUAGES.

HONORABLY MENTIONED IN THE

1ST LATIN CLASS—Misses J. Cooney, A. Piatt.

2D LATIN CLASS—Misses C. Silverthorne, M. Luce, M. Plattenburg, O. Franklin, H. Hoag.

HONORABLY MENTIONED IN THE

1ST FRENCH CLASS—Misses C. Silverthorne, H. Russell, B. Wilson, A. Harris, N. Keenan, N. McGrath.

2D CLASS—Misses J. Cooney, M. O'Connor, M. Ewing, S. Moran, A. Geiser, A. McGrath, N. Galen, H. Millis, J. Burgert.

3D CLASS—Misses M. Winston, M. Wagoner, M. Whiteside, I. Fisk, M. Burch, A. Ewing, M. and E. Mulligan, M. Cox.

2D DIV.—Misses Z. Papin, A. Dopp, E. Shaw, M. Casey, M. Danaher, E. Wright, L. Chilton, L. Fox.

HONORABLY MENTIONED IN THE

2D GERMAN CLASS—Misses A. Kirchner, D. Gordon, L. Walsh.

2D DIV.—Misses C. Ortmyer, A. Reising, L. O'Neill, St. Henneberry, S. Rheinboldt, C. Barrett.

3D CLASS—Misses M. Way, S. Hamilton, F. Cregier, C. Boyes, E. Miller.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

1ST CLASS—Misses B. Wilson and T. Pleins.

2D DIV.—Misses A. Geiser and C. Silverthorne.

2D CLASS—Misses L. Kirchner, N. Keenan, A. Harris.

2D DIV.—Misses M. Spier, L. O'Neill, E. Miller, N. Galen.

3D CLASS—Misses H. Buck, T. Whiteside, A. Henneberry.

2D DIV.—Misses A. Gordon, L. Neu.

4TH CLASS—Misses H. Millis, L. Walsh, A. Kirchner, N. McGrath, A. McGrath.

2D DIV.—Misses C. Ortmyer, J. Cooney, A. Farrell, A. Morgan, P. Gaynor.

5TH CLASS—Misses A. Wooden, M. Winston, M. Danaher, H. Hoag, M. Mullen, B. Anderson, F. Cregier.

2D DIV.—Misses M. White, L. Papin, M. Way, L. Hoag, K. Barrett, E. Richardson, K. Riordan, E. Shaw, B. Thompson, L. Otto, L. M. French.

6TH CLASS—Misses M. Plattenburg, N. Hackett, C. Van Namee, S. Rheinboldt, O. Franklin, A. Ewing, M. Halligan, E. Thomas, M. Ewing, C. Boyce, M. Mulligan.

2D DIV.—Misses I. Fisk, B. Parrott, E. Tighe, M. Casey, A. Brown, F. Brazelton.

7TH CLASS—Misses M. Burch, A. McKinnis, L. Fox, L. Chilton, S. Hamilton.

8TH CLASS—Misses L. Wood, L. Ellis, L. McFarland.

9TH CLASS—Misses E. Wooten, M. McFadden.

GUITAR—Miss B. Anderson.

HONORABLY MENTIONED IN VOCAL DEPARTMENT.

2D CLASS—Misses L. Kirchner, M. Usselman, A. Kirchner, A. Reising.

3D CLASS—Misses A. Gordon, A. Brown, L. Otto, K. Hackett.

4TH CLASS—Misses J. Winston, A. Geiser, K. Reardon, S. Rheinboldt, A. Farrell, M. Casey, E. Richardson.

5TH CLASS—Misses B. Anderson, E. Galen, M. Mulligan, L. Schwass, M. and A. Ewing.

CHORUS SINGING—Misses B. Thompson, B. Parrott, J. Barnes.

GENERAL CLASS—Misses J. Butts, L. Van Namee.

ART DEPARTMENT.

DRAWING.

HONORABLY MENTIONED IN THE.

3D CLASS—Miss M. Spier, N. Davis.

Promoted to the 3d Class—Miss T. Whiteside.

4TH CLASS—Misses M. Plattenburg, S. Rheinboldt.

Promoted to the 4th Class—Misses A. Kirchner, A. Farrell, E. Thomas.

5TH CLASS—Misses J. Burgert, S. Hambleton, L. McFarlane, H. Buck, J. Butts, E. Mulligan, L. French.

GENERAL DRAWING CLASS.

SENIOR DEPARTMENT.

Misses L. Neu, C. Ortmyer, M. Winston, L. Keena, L. and H.

Hoag, A. Dopp, A. Brown, M. Birch, A. Thomas, M. Danaher, M. Cleary, M. Wagoner, E. Thomas, K. Lloyd, F. Cregier.

JUNIOR DEPARTMENT.

Misses A. McGrath, L. Chilton, A. Ewing, L. Ellis, A. Morgan, D. Gordon, N. Hackett, M. Hake, F. and J. Sunderland, E. Mulligan, L. McFarland, M. Lambin.

PAINTING IN WATER-COLORS.

3d CLASS—Misses S. Moran, L. Kirchner, B. Reynolds, P. Gaynor.

OIL-PAINTING.

2d CLASS—Misses E. Lange, B. Reynolds, P. Gaynor.
3d CLASS—Misses N. Davis, M. O'Connor.

HONORABLY MENTIONED IN ORNAMENTAL NEEDLE-WORK.

1st CLASS—Misses M. Usselman, C. Ortmayer, H. Millis, A. Brown, L. Otto, E. Richardson, B. Anderson, L. Schwass, J. Kingsbury, L. Neu, M. Mullen, T. Whiteside.
Div.—Misses M. Luce, M. Winston, E. Shaw, A. Thomas, E. Thomas, K. Lloyd, A. Dopp.

2d CLASS—Misses N. Keenan, M. Ewing, S. Hamilton, E. Miller, F. Papin, B. Parrott, A. Farrell, S. Hennebery, M. Wagoner.

Div.—A. McFarrell, T. Pleins, J. Burgert, E. Wright, F. Cregier, J. Butts.

DRESS-MAKING.

Misses B. Thompson, L. Kirchner, L. Walsh, L. Tighe.

HONORABLY MENTIONED IN PLAIN SEWING.

Misses M. Plattenburg, K. Hayes, M. Burch, A. Harris, E. Shaw.

Tablet of Honor

For Neatness, Order, Amiability, and Correct Deportment.

SENIOR DEPARTMENT.

Misses J. Cooney, P. Gaynor, A. Reising, B. Reynolds, A. Piet, H. Russell, M. Ewing, S. Moran, A. Dopp, N. McGrath, N. Keenan, C. Silverthorne, H. Hoag, L. Keena, S. Hamilton, L. Kirchner, M. Luce, M. Danaher, K. Barrett, T. Pleins, K. Reordan, M. Brown, L. Walsh, K. Hackett, A. Thomas, L. Schwass, Z. Papin, M. Sullivan, M. Galen, A. Farrell, M. and J. Winston, S. Rheinboldt, B. Parrott, M. O'Connor, 100 *par excellence*. Misses A. Henneberry, L. O'Neill, M. Spier, E. Lange, C. Boyce, I. Fisk, B. Thompson, M. Way, A. Woodin, M. Casey, L. Tighe, F. Cregier, H. Millis, L. Otto, M. Wagoner, M. Plattenburg, A. Brown, J. Burgert, L. Hoag, C. Ortmayer, A. Anderson, F. Brazelton, M. Hayes, M. Cleary, L. Neu, E. Wright, T. Whiteside, E. Miller, E. Thomas, J. Barnes, E. Richardson, M. Miller, O. Franklin.

JUNIOR DEPARTMENT.

Misses M. Mulligan, A. Gordon, A. Morgan, A. Kirchner, A. McGrath, A. Geiser, J. Kingsbury, M. Lambin, E. Hackett, L. Fox, M. McFadden, M. Hake, A. McKinnis, L. French, M. Lyons, L. Van Namee, L. Wood, M. Cox, E. Mulligan, F. Fitz, E. Wootten, J. Butts, L. McFarland, P. Felt, B. and T. Haney, M. Ivers, 100 *par excellence*. Misses A. Ewing, L. Chilton, L. Ellis, F. Sunderland, N. Lloyd.

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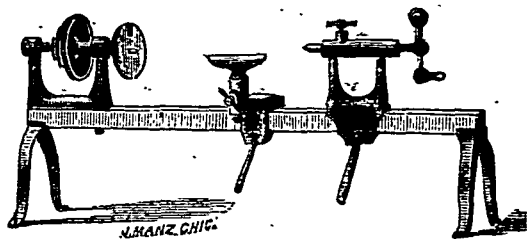
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For further particulars concerning this Institution, the public are referred to the Twenty-Second Annual Catalogue of St. Mary's Academy for the year 1877-8, or address

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L. S. & M. S. Railway.

On and after Sunday, May. 13, 1877, trains will leave South Bend as follows:

GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p m; Buffalo 8 05 p.m.

11 22 a m., Mail, over Main Line, arrives at Toledo, 5 50 p m; Cleveland 10 30 p m; Buffalo, 5 20 a m.

7 16 p m., Special New York Express, over Air Line; arrives at Toledo 10 56 p m; Cleveland 1 44 a m; Buffalo 6 52 a m.

9 12 p m., Atlantic Express, over Air Line. Arrives at Toledo 40 a m; Cleveland, 7 5 a m; Buffalo, 1 05 p m.

4 38 and 4 p m., Way Freight.

GOING WEST.

2 43 a m., Toledo Express. Arrives at Laporte 3 35 a m, Chicago 6 a m.

5 05 a m., Pacific Express. Arrives at Laporte 5 50 a m; Chicago 20 a m.

4 38 p m., Special Chicago Express. Arrives at Laporte 5 35; Chicago, 8 p m.

8 02 a m., Accommodation. Arrives at Laporte 9 a m; Chicago, 11 30 a m.

8 45 and 9 25 a m., Way Freight.

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

J. H. PARSONS, Supt West Div., Chicago.

CHARLES PAINE, Gen'l Supt.

Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

CONDENSED TIME TABLE.

JUNE 24, 1877.

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	11.45 P.M.	9 00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 "	10.15 "	2.58 "	7.45 "
Alliance,.....	3.10 A.M.	12.50 P.M.	5.35 "	11.00 "
Orrville,.....	4.46 "	2.30 "	7.12 "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.20 "	3.11 "
Crestline,.....Arrive	7.30 "	5.15 "	9.45 "	3.50 "
Crestline,.....Leave	7.50 A.M.	5.40 P.M.	9.55 P.M.	.....
Forest,.....	9.25 "	7.35 "	11.25 "	.....
Lima,.....	10.40 "	9.00 "	12.25 A.M.	.....
Ft. Wayne,.....	1.30 P.M.	11.55 "	2.40 "	.....
Plymouth,.....	3.45 "	2.46 A.M.	4.55 "	.....
Chicago,.....Arrive	7.00 "	6.30 "	7.58 "	.....

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago,.....Leave	9.10 P.M.	8.00 A.M.	5.15 P.M.	.....
Plymouth,.....	2.46 A.M.	11.25 "	9.00 "	.....
Ft. Wayne,.....	6.55 "	2.10 P.M.	11.35 "	.....
Lima,.....	8.55 "	4.05 "	1.30 A.M.	.....
Forest,.....	10.10 "	5.20 "	2.48 "	.....
Crestline,.....Arrive	11.45 "	6.55 "	4.25 "	.....
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 "	6.55 "
Orrville,.....	2.30 "	9.39 "	7.10 "	9.15 "
Alliance,.....	4.05 "	11.15 "	9.00 "	11.20 "
Rochester,.....	6.22 "	1.21 A.M.	11.06 "	2.00 P.M.
Pittsburgh,.....Arrive	7.30 "	2.30 "	12.15 "	3.30 "

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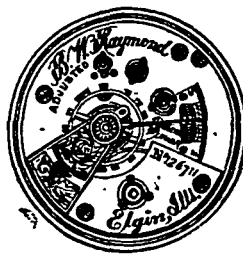
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THE CATHOLIC COLUMBIAN, published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. Terms, \$2 per annum. D. A. CLARKE, OF '70.

THE AVE MARIA, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, \$2.50.

THE YOUNG FOLKS' FRIEND, published monthly at Logansport, Ind. 50 cts. per year. Subscriptions solicited from the friends and students of Notre Dame. ARTHUR C. O'BRIAN, OF '76.

THE SOUTH BEND HERALD, published weekly by Chas. Murray & Co. (T. A. Dailey, of '74) \$1.50 per annum.

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Michigan Central Railway

Time Table—June 24, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Night Express.
Lv. Chicago....	7 00 a.m.	9 00 a.m.	3 45 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	9 23 "	11 10 "	6 25 "	7 35 "	11 15 "
" Niles	10 46 "	12 15 "	8 20 "	9 00 "	12 35 a.m.
" Kalamazoo..	12 35 p.m.	1 38 p.m.	10 10 "	10 26 "	2 17 "
" Jackson.....	3 35 "	4 05 "		12 50 a.m.	4 5 "
Ar. Detroit	6 25 "	6 30 "		3 35 "	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	9 35 a.m.	3 15 p.m.	9 50 p.m.	6 05 p.m.
" Jackson.....	10 20 "	12 15 p.m.	6 10 "	2 45 a.m.	9 30 "
" Kalamazoo..	1 15 p.m.	2 40 "	9 00 "	12 53 "	12 16 a.m.
" Niles.....	3 11 "	4 07 "	7 00 a.m.	4 24 "	2 35 "
" Mich. City..	4 40 "	5 20 "	8 10 "	5 47 "	4 05 "
Ar. Chicago.....	6 55 "	7 40 "	10 30 "	8 00 "	6 30 "

Niles and South Bend Division.

*GOING NORTH.		*GOING SOUTH.	
Lv. So. Bend—	8 30 a.m. 6 30 p.m.	Lv. Niles—	7 05 a.m. 4 15 p.m.
" N. Dame—	8 37 " 6 35 "	" N. Dame—	7 40 " 4 48 "
Ar. Niles—	9 10 " 7 15 "	Ar. So. Bend—	7 45 " 4 55 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
HENRY C. WENTWORTH, H. B. LEDYARD,
G. P. & T. A., Chicago, Ill. Gen'l Sup't, Chicago, Ill.
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Fellow of the American Association for the Advancement of Science
Life Member of the Philadelphia Academy of Natural Sciences
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Peru accommodation.....	5 00 p.m.	9 35 a.m.
Night Express.....	10 00 p.m.	6 50 a.m.

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	Arrive.	Leave.
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Springfield and St. Louis Ex. via Main Line.....	8 00 pm	9 00 am
Springfield, St. Louis and Texas Fast Ex. via Main Line.....	7 30 am	9 00 pm
Peoria Day Express.....	3 40 pm	9 00 am
Peoria, Keokuk and Burlington Ex.....	7 30 am	9 00 pm
Chicago and Paducah Railroad Express.....	8 00 pm	9 00 am
Streator, Wenona, Lacon and Washington Ex.....	3 40 pm	12 30 pm
Joliet Accommodation.....	9 20 am	5 00 pm
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