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Disce quasi semper victurus; vive quasi cras moriturus.

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The Christian's Throne and Crown.

BY ELEANOR C. DONNELLY.

When my heart grows faint and my spirits flag,
With the bitter cares I meet;
When deep in the dust my footsteps lag
Because of the bleeding feet;

Like the warmth of wine to a freezing wight,
New life to the soul cast down,
There comes a glow thro' the blackest night
From my waiting throne and crown.

Here below, in a weary way,
I struggle and toil and fret,
So full of the wants of every day,
'Tis easy to forget

That up, high up o'er the cloudy skies,
(Oh, joy! for those who see!)—
There wait in the golden Paradise
A throne and a crown for me!

A throne so splendid,—mortal king
Ne'er sat on one so fair;
A crown so beauteous,—mortal king
Ne'er wore a thing so rare.

Thro' work and worry, dust and noise,
I follow the Will divine,
And there in the skies are those priceless joys,
That throne and crown of mine!

Waiting for me? Ah, yes! mine eye
Grows bright with hope, sweet Lord!
Waiting for me? Ah, yes! but I
May miss that great reward.

Hither, my soul, and let us kneel
At the feet of the Lord of lords;
Far from the world of the senses steal,
And ponder on His words:

What doth it profit a man to win
The world and its renown,
If in the end he lose by sin
His heaven'y throne and crown?

—Catholic Universe.

—As an old man by the name of Michael Young, who lived at the Bottom of West Lomond Hill, in Fife, was breathing his last, his wife, somewhat tired with her long vigils over his final illness, breathed the following affectionate hints into his ear: "Be wearin', Michaelie; be wearin' (going). Ye ken the captle's wastin' and the folks wearyin'. Be wearin', Michaelie, my mon!"

Guatimozin.

Anahuac, which after the conquest was called New Spain, in the beginning of the sixteenth century, was adorned with all the elegance of her primitive beauty. Her stately forest, endowed with an exuberant fertility, enjoyed the glorious majesty, so to speak, of savage nature. Her extensive tracks of level ground and her beautiful fields were covered with the flora of which she is characteristic. The elevation of her mountains, the brightness of her sky, and her sundry lakes, made the landscapes of this unknown kingdom appear as a huge and picturesque panorama.

Ixtlacinatl and Popocatepetl, whose high summits are elevated almost to the sky, looked like two soldiers placed there to watch and guard the security of the kingdom. Indeed they may be said to have been the sentinels of Huitzilopochtli, the Mars of the mythological religion of the Aztecs. These and other features combined, comprised the empire of Montezuma II, whose people were the most enlightened and powerful of the whole Anahuac, when Cortez, followed by Alvarado, Ordaz, Olid, Sandoval, and many other adventurers, in 1519, took upon himself the conquest of this beautiful country, that for three hundred years remained the most exquisite and valuable pearl that enriched the crown of Spain.

The quick submission of the Mexican empire was due largely to the weakness of the unfortunate Montezuma. Cortez guesses from the first this vacillation of the emperor, and, far from complying with the request of the Aztec monarch to leave the kingdom, he advances to the interior of the country, notwithstanding the many obstacles which are placed upon his path.

Thus on the eighth of November, 1519, the conqueror presents himself at the gates of the capital of the empire, and Montezuma, accompanied by a large number of his vassals, comes out to receive him and generously admits him into the palace of Axayacatl. A few days afterwards the fierce conqueror thanked Montezuma for his kind hospitality by putting him in irons, with the pretext that in virtue of the orders given by the monarch to Quanhpopoca, Escalante and other Spaniards were to be put to death. And to the brilliant reception given him by the Cholultecs, he answered also with the cowardly assassination of six thousand defenceless victims. It must be confessed that during the whole conquest Cortez always stained his triumphs with crime.

The arrival of Narvaez at the head of an expedition obliged Cortez to leave the city and go out to meet him. During his absence, Alvarado and his soldiers committed a terrible massacre on the Mexican nobles who had assembled to celebrate the great Texcatl feast, so called by them. Such

strange conduct strongly irritated the Aztecs, who, led by the brave Cuiclahuatzin, attacked for several days the headquarters of the Spaniards. Cortez, on his return, after a brilliant triumph over Narvaz, seeing the danger that surrounded him, compels Montezuma to pacify the infuriated people; but the latter, exalted by patriotism and possessed of an extraordinary courage, far from listening to Montezuma, regard the monarch as the instrument of their enemies, and so they insult and attack him. According to Carbajal, Guatimozin was the first to discharge his weapons on the monarch, an example soon followed by the other warriors. The unhappy Montezuma received three wounds, from the results of which he died on the 30th of June, 1520, in the 54th year of his age and the 18th of his reign. Montezuma was succeeded by Cuiclahuatzin, styled *The Intrepid*, whose glorious reign lasted only for the short period of four months. Through the terrible epidemic of smallpox, brought to Mexico by one of the slaves of Narvaz, the grave enveloped in its dark regions the hero of glorious deeds and sublime efforts in the defence of his country. Several terrible encounters, the famous defeat of the *Noche Triste* (sad night) and the memorable battle of Otopam, make up the shining pages which constitute the history of Cuiclahuatzin's short reign. Brilliant meteor which before being definitely extinguished, spread over Anahuac torrents of military glory!

That worthy chief was succeeded by Guatimozin, a brave personification of military genius, courage and purest patriotism. He was the son of Ahuitotzin, a member of the family that composed the dynasty of Tlaltelolco, and married to the princess Tecnichpotzin, daughter of Montezuma.

When he ascended the throne, according to Bernal Dias and other historians, he was but twenty-five years of age, of a commanding appearance and a keen look. Guatimozin in grasping the sceptre knew that it then symbolized the aspirations of a whole people who only longed for war and the extermination of the invaders of their country. He was aware that on him depended victory or martyrdom. Nevertheless, calm and hopeful, he saw the terrible storm coming upon him, and was resigned to meet the consequences. Thus it is that the history of the conquest of Mexico is so intimately connected with his person: for he undertook to add to its pages something that would astonish the world. The defence of Anahuac against the soldiers of Cortez is the sublime poem of valor and abnegation; the grand hymn of the victims that march towards sacrifice, who hail, in their last moments the twilight of the independence for which they died.

When a nation has entered into the regions of the past, all the peculiarities of her sons are attributed to one only man. Like Philopœmen of Greece, Guatimozin was the last of the Aztec race, because in these dark ages in which his memory is buried the heroism and greatness of his people disappeared forever. Guatimozin, in whose heart was enkindled the fire of patriotism, was determined to conquer or die. It is for this reason that in the light of history his fall was so great and majestic. As soon as he knew that Cortez had entered Xochimilco, he caused all the nobility to assemble, warned them of the danger, and stimulated them to a desperate defence, because in his mighty heart the bold warrior felt as much hatred for the Spaniards as Hannibal for the Romans.

All the inhabitants quickly responded to so sacred a call, and the whole city was ready to encounter the conquerors,

as indicated by these sublime words of Guatimozin: "Very well; he who values his life to any degree, let him not speak of surrender; at least let us die like warriors."

And so it was; for during the siege the last Aztec emperor, an illustrious prince and true type of the ancient soldier, defended the capital of his country with all the energy that characterizes the true hero. Bathed in blood, as it were, among thousands of lifeless bodies, and after seventy-five days of strife, hunger, conflagration and destruction, the daring Guatimozin, the sublime Guatimozin, tried to the very last to remove the dark shroud in which the city was enveloped, ever resisting and turning a deaf ear to the propositions of peace made to him by the conqueror. The desolation of the capital and the frequent attacks made upon it only served to infuriate the Indian chief and increase his energy. But at length, on the 13th of August, 1521, like Leonidas at Thermopylæ, he had to yield to the inflexible law of fatality. The gods had abandoned him, and fortune lavished her smiles on the invaders. Cortez had entered Tlaltelolco, the emperor's last stronghold. There courage struggled with the inevitable, but its efforts proved of no avail.

At three o'clock p. m. of that unfortunate day, Guatimozin left the city, accompanied by his wife, Queen Tecnichpotzin, kings Coanacoatzin and Tellepanquetizaltzin, and other members of the nobility. Captain Olguid pursued the fugitives, and thinking to drive a spirit of fear into the brave monarch he ordered the men to aim at them; but immediately a warlike youth appeared from the runaway party armed with his shield and with his characteristic wooden weapon, macana, and was ready to fight the whites. But on hearing that the Spanish captain ordered the men not to fire, he lowered his weapon and exclaimed: "I am Guatimozin, your prisoner; but do not touch my wife, or any one of my companions."

On being taken before Cortez, the brave Aztec, full of dignity, and with much presence of mind, exclaimed: "I have done, O general, for the defence of my country and my people, everything that the honor of the crown and the jealousy of my subjects required of me! but the gods have deserted me and I now find myself deprived of the crown and of liberty"; and placing his hand on a poinard that Cortez carried in his belt, added: "Take my life, when I have been unable to lose it in defending my kingdom." Beautiful words, that show the heroism and nobleness of gallant Guatimozin, whose name deserves to be inscribed in the annals of fame.

Later, notwithstanding the promises of Cortez, the conquerors, ever thirsty for gold, entertained the base idea of torturing the fallen Emperor, for the purpose of obtaining his treasures. But the hero, who in different forms and on several occasions had faced death, was not to be intimidated by torture. When his companion, the cacique of Tlacopam, complained to him of the terrible suffering, he very laconically replied: "Do you think that I am on a bed of roses?" The torture of Guatimozin is an infamy which will never be justified before the severe tribunal of reason and history.

Some year after, Cortez left for Honduras at the head of an expedition to meet Olid. During his march he put Guatimozin to death by hanging. Just before the woful event, the illustrious victim said to the conqueror: "I knew what it was to confide in you; I knew that this destiny awaited me," and then walked towards the place of execution with a serene look and much presence of

mind. Death, that on so many occasions had threatened him, this time shrouded him in her dusky folds. Thus was extinguished the life of the last of the Aztec emperors, whose kingdom, from its foundation, lasted for one hundred and ninety-six years, and for one hundred and sixty-nine after its establishment as a monarchy.

Although it is true that these acts of barbarism we must consider rather as characteristic of those times, and although it is true also, that the conquest brought to much good Mexico, still we must not deny that if the end was grand and humanitarian, the means employed for its attainment was cruel and sanguinary. Lastly, even if it is said that such was the conduct of all conquerors, and that Cyrus, Alexander and Attila did not behave any better than Hernan Cortez, nevertheless humanity will ever hurl at them a severe anathema, and their names shall be but little honored while there is justice and sympathy upon earth.

Guatimozin, the brightest star in the firmament of Mexican history, the strongest pillar that sustained the temple of the independence of Anahuac, shall always be considered as a most perfect type of the true patriot. Of him it can be said what Napoleon said of Ney: "He died as he had lived; such a man needs not a funeral oration."

For this reason, perhaps, the municipal body of 1876, moved by feelings of gratitude, by that mysterious impulse of the soul that makes us render a homage of admiration to the heroes that exalt their native countries, in erecting a monument to the memory of the great Emperor, inscribed the eulogy which consists of these eloquent words:

TO GUATIMOZEN.

HEROIC IN THE DEFENSE OF HIS COUNTRY.

SUBLIME IN MARTYRDOM.

D. C.

Conversation.

Many of the evils which befall persons of every rank and condition of life arise from the improper use of the tongue, or in other words, from the ill management of their conversation. It is, therefore, necessary to be careful and on our guard when speaking, so that nothing may be said by us of an injurious nature either as regards our own reputation or that of those with whom we may converse. In order to avoid all misunderstandings, disputes, etc., it would be well to observe certain rules relative to the manner in which we should regulate the faculty of speech, or rather the speech itself, which, as all admit, is so ennobling and elevating. We have received from God a tongue to speak, to declare the truth at all times and under all circumstances, and therefore on our part a lie is never excusable or justifiable. Nay more, it is even a great sin, and one which God punishes severely. It lessens our manhood and destroys our character, blights all our hopes and ambitions. It is like the sting of a venomous reptile, deadly, showing no mercy. And once we are known to be a tattler, once we are known to be untruthful, to be deceptive, we might as well be transformed into a "willow" to weep for the remainder of our days. To tell a lie is an offence against humanity, against society, against religion, against God. It degrades our nature and brings us down to such a level that we lose altogether, as it were, the faculty of speech,—as far, at least, as telling truth is concerned; and in place of using our tongue for what it was intended, we use it just for the opposite. We do not any longer know when we tell or are telling a lie, as by use we get so accustomed to

it that it becomes a second nature. We are worthless as men, worthless as members of society, worthless for everything,—good for nothing. We are believed by no one, even when, accidentally, we speak the truth.

In order, then, to avoid telling a lie—saying what is untrue—we should not even assert what we are not sure of; neither say anything positively for which we have no authority, or at most but doubtful authority, or use equivocal terms, etc.; but in all uncertain things affirm only as far as we know,—give simply our opinion in the case—and by doing this we will not unfrequently avoid suspicion, avoid being branded as an imprudent and presumptuous person, too ready to pass judgment on everything without having ever weighed the case in the proper scales; our reputation as an honest and prudent man will lose nothing of its lustre, but gain much as being an undeniable reality. But, on the contrary, is it not often that men speak because they like to talk—because they want to make their neighbors think they know something? They assert more than they clearly perceive, they draw conclusions from false premises, they pass judgment when they should only give their opinion; their senses deceive them, as a certain "philosopher" has said, but their tongue never does. In conversation our words should be few, especially in the presence of superiors or strangers, or those with whom we are but slightly acquainted; for surely if we are talkative, loud and boastful in our conversation, and given to disputes, we will be marked as a foolish and "nonsensical fellow,"—all words, but very little sense, the cause of annoyance, of trouble, and not unfrequently wise auditors are forced to keep silence on account of our impertinent talking. We should always speak in a low and earnest tone, not loud or precipitately, aiming to say what is reasonable, what is true, right, and logical. While another is speaking we should listen, and not interrupt him, as it is very impolite to do anything like this; his meaning should be understood by us, as otherwise it is impossible to give a correct answer; and moreover, know where the difference is, and in what it consists, if this be necessary, as in case of argument, so that we may give the better reply. When there is something of importance or of moment at issue, we should consider and weigh well our words, keep to the point and not go off into things that have little or no connection with the real question; we should be moreover careful on all occasions about what we say and how we say it, never being offensive or haughty, but always calm and serene. It is of much moment to study well the person with whom we argue, in order to know the better how to take him. When in company with the learned, we should listen attentively to their conversation and let them see that we know we have two ears and only one tongue. Our language should be accommodated to the persons with whom we speak, never using big words or high-sounding expressions. If in company with vain, light and inconsiderate persons, we should be still more careful, so that we may not become as one of them. Credence should not be given too easily by us to everything heard, especially if told in the shape of a story, but at the same time prudence must be used in order not to give offence to the party to whom we may be indebted for such information. With strangers, or persons with whom we are only slightly acquainted, our words should be few, our answers, yes or no, always keeping in mind that "a word once uttered can never be recalled." If flattered, well, let us take it for what it is worth, remembering the fable of

the fox and the crow; but, above all, we should be careful never to praise ourselves, as this is a sure sign that nobody else will do it or has reason to do it; besides it is pure pride, or at least it springs from a proud heart. Nobody ever should be spoken ill of by us, nor should we laugh at another's mistake, or correct him unless when having authority to do so. We may, however, sometimes correct from a motive of charity or some such reason, but never otherwise. We should always observe charity, as charity is the foundation of every virtue; we should moreover bear one another's burdens, help one another, comfort one another, never finding fault except where a fault really is; and then, if a superior, chastise for love of order and discipline, but at the same time in a mild and fatherly manner, using strictness tempered with moderation. If the person with whom we have to deal be vulgar, passionate, and disdainful we should strive to correct him, using mild remedies at first, and if ineffectual, have recourse to severer measures. There is no use in being too severe, nor, on the other hand, too easy, with those whom we are placed over; their dispositions, however, should be taken into consideration, their principal defects should also be considered before we apply any remedy whatever to their eradication. In our intercourse with persons of authority we should be upright, frank, straightforward, as also with our equals—in a word, with all with whom we come in contact. We should see God in the person of our superiors, being always respectful towards them, and show this respect not only in exterior manifestations but more especially in the interior workings of the soul. J.

The Universe.

That God created all things is as clear as the noonday sun and as evident as our own existence. And when we reflect and consider what we ourselves are, as also what all those things are which we see around us, beginning as we may with the smallest animate creature that creeps in the dust and ending with the largest animal that roams the plains; or, again, diverting our mind and commencing with a grain of sand and terminating by considering the world as a whole; or, looking upward, view with astonishment those numberless heavenly bodies, some of which in size far exceed the globe which we inhabit; and when we moreover consider that the solar system, which consists of the sun, the stars called major planets with their satellites, the minor planets or asteroids, and a number of comets, is but a portion of the universe, what can we say? what is there left for us to say, except that God is wonderful in His works?

The universe comprises all created things viewed as a whole; it is the *mundus* of the Latins, the *κόσμος* of the Greeks, and has been so called because the heavens and heavenly bodies appear to turn round in one and the same time. It embraces many systems. Our own system, or rather the system to which this earth belongs, being excepted, the fixed stars are supposed to be the suns of all the others, which, as is reasonable to suppose, are as large as, if not larger than, that to which the world belongs. Furthermore, their distance from us may in some way be conceived by the time it takes the light of those stars to reach our globe; for according to astronomers the light from the nearest fixed star has been travelling since the creation of the world and has not reached us yet. And so when we strive to grasp or take into our finite brain the works of an

Infinite Being we find ourselves, as it were, lost. Our mind wanders and goes away into the immensity of space, views new worlds, contemplates new things, new beings. But what of all this? How imperfect is this contemplation! . . . You may ask, if you wish, the mathematician, whose mind is as pliable, in the way of calculation, as wax is to the seal, to number the grains of sand on the seashore, the blades of grass in the field, or the stars that shine over his head. What will be his answer is easy to know. Ask the proud philosopher, who by a long and laborious study has, so to speak, acquired a knowledge of the laws of nature, as well as of nature itself, to explain the nature of the elements of which matter is composed, the nature of the parts that compose a grain of sand; and what is the answer received? He will very likely say: "Well, that's a disputed question. There are," he will continue, "various views concerning the elements of matter. But the direct question is, whether the parts, no matter how small they may be, of which any body is composed, always remain *divisible* even through the power of God, or whether these parts, after every possible division being made, are *simple*? Both these views have no mean defenders. Indeed the most learned men the world has ever seen have defended both; therefore it is not for me to say which is right or which is wrong." The chemist, for instance, will say that there are two kinds of bodies, *simple* and *composite*; those are called *simple* which cannot be resolved into heterogeneous bodies; and these are *composite* resulting from the aggregation of *simple* bodies. The ultimate indivisible particles of bodies, which cannot be dissolved into other particles, are called atoms or primitive atoms; and molecules, when the particles are divisible. This is all we can learn from this class of individuals except that the power by which the homogeneous atoms are united is called cohesion; and affinity, when the heterogeneous particles form compounds. Hence arise the distinction of bodies into solid, liquid and fluid. From this it is plain that they for the most part contend that those primitive atoms have extension and the power or force of resistance. And so it goes on, one for this, and another for that. But which is right is difficult to say. Common sense, however, or rather reason, teaches that the divisibility of matter *in infinitum* is by no means correct. For although we may not be able by any known process to divide matter into those elements of which it is here spoken, nevertheless we must admit that God by His infinite power can divide any body into all its possible parts, and that these parts must be simple. For otherwise the power of God would be limited, which is contrary to our idea of Him. Anything else would, too, be repugnant. A whole would no longer be greater than its parts, nor would a mountain be any larger than a pebble, since both would be infinitely large or small. But in the system of simple elements a difficulty arises. It is this: how extensive elements form something extensive. The best answer given to this is, that these monads are endowed with a power of attraction and a power of repulsion, and from the conflict of those forces arises extension." This is very probably the true doctrine. But the reader may see that there is a kind of timidity exhibited throughout the above remarks. What is the cause of this? What is the reason why men who have devoted their whole lives to this study are so careful about what they say concerning what appears to us to be quite simple? They know but too well that there is a something in everything that man with all his knowledge is unable to penetrate, at least perfectly.

And man after studying his whole life, will at the end—when this world and all that is fair and beautiful therein are about to pass away from him—come to the absolute conclusion that he knows but very little—nothing. We have deviated from our subject, but will now return to it.

That God created the universe from nothing scarcely needs a proof. But for some who strive to contend that there is but one substance in the world which is uncreated and eternal, a proof is needed, or at least good a one; as also for others who strive to persuade themselves that there is no God. Creation is not repugnant; therefore it is possible. There is not, nor can there be, any repugnance in the transition from *non esse ad esse*, as is evident. For repugnance consists in affirming and denying something at the same time and under the same respect, or saying that a thing is and is not at the same time. But nothing of this can be said of creation, since we do not affirm that a being is and at the same time is not, but simply say that a possible being has passed from non-existence to existence, or *a posse ad esse*, as the expression has it. But to prove part of the foregoing, we say that whatever we have an idea of is possible; but we have an idea of a contingent being, of a created being; therefore creation is possible, or that act which makes possibility a reality agrees with our idea of the Divine power. The universe, then, has been created by Almighty God from nothing; for either those substances or beings of which it is composed have been brought forth from nothing, or they existed by a necessity of their nature; but this latter cannot be said, since everything would be infinite; and in place of having finite beings contingent beings, as we ourselves are, we would have all infinite beings; and as there can be only one infinite being, which is God, this is absurd. It is true that we cannot altogether understand how creation came; but is this the only thing we cannot understand? Do we know in what manner, or how the soul is united with the body? Have we an adequate idea of anything? Do we know how we ourselves came into existence? and yet we know we exist. This, then, is not sufficient for rejecting the possibility and reality of creation; all we want to know is that we perceive no repugnance in it. If you deny the existence of God, it follows as a consequence that He did not create the world. By whom then, may we ask, was it created? Did it create itself? this is repugnant, since nothing or rather no being can be the cause of itself; for if it were or could be the cause of itself it would be effect and cause at the same time, or in other words would be and not be. Did nothing create the world? *Ex nihilo nihil fit* is too well known. Cicero says, "you cannot find a hut in the woods without concluding that some one was there to build it; and you look at this universe, its grandeur and harmony, and yet pretend that no one made it."

We will now say a few words in regard to those who strive to deny the existence of God. In the arguments of those men there is a kind of stupidity found, which, to say the least, is surprising. They strive to deny everything without thinking (we suppose) that in doing this they make really an affirmation. Hence their very negation of the existence of God supposes His existence. For how can we deny something without first having an idea of that thing? Again, the existence of God is a primary truth in the ontological order; but not, however, in the logical order, as St. Thomas alludes to when he says: "Deus non est primum quod a nobis cognoscitur; sed magis per creaturas in Dei cognitionem pervenimus." Against Atheism there are

three kinds of arguments—metaphysical, physical and moral. The arguments derived from the physical and moral order prove the existence of a Supreme Being that rules and governs the universe. In nature are reflected truths of a moral, spiritual and intellectual character, as we read in the 18th Psalm: "The heavens show forth the glory of God and the firmament declareth the works of His hands. Day to day uttereth speech and night to night showeth knowledge," etc., etc.; and St. Thomas says, "Deus est similitudo omnium verum." In the physical world we find order, no matter where we may turn our eyes, no matter what object we may view; everywhere we find order—in the motions of the planets, keeping their respective distances from one another, and at the same time making their revolutions around the sun. With what harmony, with what order are not those movements made? The astronomer views with delight the movement of those bodies, as in them he sees something of an elevating nature—something which causes him to think and consider within himself—something that reminds him of his Creator, of that God in whom he lives, moves, and has being. On looking around us we naturally notice those very principles which lead us on to acknowledge the existence of a Being higher, nobler, and grander than ourselves. Who causes the sun to shine upon and illuminate everything in this world, fructifying at the same time animal and vegetable life? Who gives to the planets and stars their positions in the heavens, their motions, and the other properties with which they are endowed? In fine, who fashioned the earth on which we live? decked her in so beautiful an attire? and caused to spring from her bowels that number and variety of plants, flowers and trees which so delight the eye and excite the imagination?

The moral arguments of the existence of God are founded upon the unanimous consent of all peoples of all times concerning this truth. The idea of a Supreme Being or God is engraven on the hearts of all rational creatures. Go where you will, you find this to be the case. There is no people, no matter how savage, no matter how barbarous, that has not a notion of a Being superior to themselves; nay more, they have what we may call a belief in some deity, as is evident from the number of churches, temples, altars, monuments, statues, and images which we everywhere meet with and see.

The metaphysical proofs of the existence of God are founded on necessary truths. But, however, those arguments are called metaphysical which are obtained from the idea of God as an *infinite* being, as also from that of a *necessary* being or *ens a se*. An *infinite* being and a *necessary* being or *ens a se* are one and the same being considered under different respects. We have, now, an idea of this being; but we cannot have an idea unless of something possible; since then an *infinite* and *necessary* being is possible, it really exists; therefore God exists. It is evident from the foregoing remarks that the existence of God can be demonstrated *ex ratione*: and the Council of the Vatican, speaking of this, says: "Si quis dixerit, Deum unum et verum, Creatorem et Dominum nostrum, per ea quæ facta sunt; naturalis rationis humanæ lumine certo cognosci non posse; anathema sit." And St. Anselm says: "Quod Deus non possit cogitari non esse"; which he exposes in his own beautiful way as follows: "Quod utique sic vere est, ut nec cogitari possit non esse. Non potest cogitari esse aliquid, quod non possit cogitari non esse, quod majus est quam, quod non esse cogitari potest. Quare si id, quo majus nequit cogi-

tari potest cogitari non esse: id ipsum, quo majus cogitari nequit, non est id quo majus cogitari nequit; quod convenire non potest. Sic ergo vere est aliquid, quo majus cogitari non potest, ut nec cogitari possit non esse. Et hoc es tu, Domine Deus noster. Sic ergo vere es, Domine Deus meus, ut nec cogitari possis non esse. Et merito. Si enim aliqua mens posset cogitare aliquid melius te, ascenderet creatura super Creatorem; et judicaret de Creatore, quod valde est absurdum.” God alone is the Creator, the primary Cause of all things. He alone is a necessary Being, an infinite Being. He alone can say “I am who am.” It is, then, by Him all things have been created, and it is on Him all things depend for their existence. The creative act is continuous, and creates us and all other creatures from nothing every moment of our existence. All things are in God and God in all things; but God is not everything, nor is everything God. He is eminent in all His works: His Name is written in plain characters on the face of every existence, on the face of all creation. The universal and last end of all created beings is in accordance with the divine wisdom of God, and is therefore Himself. But the particular end of all irrational creatures is man; that is, though ultimately ordained for the greater glory of God, tend proximately to his use, as is manifest. In nature we notice an exquisite adaption of one class or kind of things to another class or kind, such as the mineral kingdom to that of the vegetable, and of the vegetable in turn to that of the animal, and finally that of the animal to man. Man, then, endowed with a rational soul, comes near, as we may say, to God; but in his present state of fallen nature he cannot of himself make offerings to God meritorious of eternal life, except through the mediation of Christ, the Saviour of mankind. Hence the words of St. Paul: For all things are yours, whether it be Paul or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours, and you are Christ’s, and Christ is God’s.

The secondary end of man is his own happiness, which consists in being with God, his beginning and end. Now in order to be happy forever in heaven, in order to be with God, he must do while on earth—which is, after all, but a time of probation—what is commanded of him; and unless he does this how wretched he is, and how wretched he will be! He is already below the plane of his destiny, and is at war with himself. He strives to seek consolation in transient things, in the goods of this world, in the joys and pleasures that may be had here below. But there is something wanting, there is a vacancy in the soul that nothing finite can fill. If man does not live for God he is the most miserable of all creatures, he is the most wretched being in existence; for he separates himself from the possession of that to which his poor immortal soul tends by reason of its nature. He says to himself, I do not wish to be happy; I do not wish to be with God. This is almost incredible; and yet what do we see? What else do those say who wilfully and knowingly transgress the laws of God—trample them under foot? Should man not rather, as a reasonable being, conform himself to all those laws which God in His wisdom has given him to observe? He has imposed nothing upon us but what we are able to bear, consequently we should bear all that He has imposed, and bear all we must. We should strive as good Christians to love God and do His holy will in all things; but there is nothing that is so much opposed to this love as selfishness. We have some men in this world of ours who should be some place where they would be “monarch

of all they survey.” They think of nothing, of no one but themselves; kindness, good nature, or any of its concomitants have never darkened the door of their heart. Their egotistical spirit is in itself a little world, from which all foreigners are excluded.

We should study and strive to know ourselves, as “the proper study of mankind is man”; strive to know also our position: know, too, a little of what we see around us. Let us look at the lower animals and see them fulfilling the end for which they were made, and then turn to ourselves and see if we do that: see if we strive in all things to perform the will of God. If we would accustom ourselves to see God in everything—in all His works, in the person of the lonely and afflicted, the stranger and the beggar, we would not be so prone to do evil, to commit sin. If we heard the voice of our Creator in the whispering breeze, in the howling of the winds and the roaring of the tempest,—in the rumbling of the thunders, in the stillness of evening, in the silence of night, in the calmness of the morning, and in the serenity of day, we would not so easily commit ourselves in the presence of so august a Master. If we would consider ourselves always in the presence of God, looking upon us with ever-watchful eye, we would not so easily offend Him who has done so much for us. In nature we find ample room for reflection, ample room for exercising the powers of our soul. By studying nature we are raised up to the contemplation of nature’s God, in whom all things are centred, have their foundation. God, then, is the source of all things. He has given existence to all things, and He rules, directs, and governs all things in such a manner that we are never tired contemplating, studying and considering the harmony, unison and grandeur of His truly admirable works.

J.

Scientific Notes.

—The huge granite monolith which supports the equestrian statue of Peter the Great at St. Petersburg, Russia, was rolled from Finland on cannon balls.

—Signor D’Albertis and Prof. Ad. Beccari have started on a voyage around the world, during which they will collect mammals, birds, and insects for the museums of Italy, —particularly for that of Genoa.

—It is said that shingles made of the Eucalyptus are fire-proof. A tree of this species exposed to the San Francisco fire of 1876 is still flourishing; and it is suggested that the prevalence of such trees in cities may be a means of checking the spread of fires.

—Oak wood which has remained a long time in water finally acquires the appearance and hardness of ebony. Upon demolishing an old sluice dam in the Rhine, oak which had lain for one hundred and forty-six years was found to have become possessed of the characteristics of ebony. The modification is due to the presence of peroxide of iron.

—M. Kelseif, a Russian naturalist collecting for the Moscow Anthropological Exhibition of 1879, has passed the last summer in the Arctic countries bordering the White and Polar Seas. On the Murmanian coast he made researches among the Lapps who there dwell in subterranean houses. Aug. 29 he set out for the North of Finland, where he intends to study the Lapps of Lake Enara, and thence return to St. Petersburg by way of Tornea.

—A Frenchman has discovered a process for making glass iridescent, by the application of acids, under a pressure of two to five or more atmospheres. Water containing 15 per cent. of hydrochloric acid is used to bring out rainbow tints like mother-of-pearl, and artificial gems of various sorts have thus been made. The application of the acids hastens a result that the ordinary agencies of the atmosphere would take centuries to produce.

—A scheme is started in Holland, under the patronage of Prince Henry of the Netherlands, for the dispatch of a sailing vessel in May, 1878, to the west coast of Spitzbergen and to the mouth of the Yenesei. The sum of 24,000 florins has been collected to defray the expense of the expedition, the objects of which are to explore the route to the Siberian rivers, to train sailors who may be employed in future scientific stations, and to erect a few monuments to the early Dutch Arctic navigators.

—Madame Leverrier, the wife of the French astronomer, died within a month after the loss of her husband. She was suffering from a protracted illness at the time of his decease, and was unable to recover from the affliction. The bust of Leverrier will be placed in the Palace at Versailles, where similar monuments of illustrious Frenchmen of the Nineteenth Century are to be collected. As yet, Leverrier is the only representative of Science to whom the honor of a place in the Palace has been accorded.

—Maj. R. Stuart writes from Port au Prince, describing an unknown narcotic plant which produces coma of any intensity or duration, or even death itself. The knowledge of the plant is confined to a few families, and is used by miracle-workers and priests to inspire their votaries with awe and dread. Those knowing its properties and just how long its influence remains, make a show of restoring the dead to life at the proper moment. Maj. Stuart thinks it might be discovered by experienced botanists, and that the plant would prove a valuable acquisition to medical science as an anæsthetic.

—In the last volume of *Annals of the Observatory of Paris*, prepared under the superintendence of the late M. Le Verrier, there is an elaborate essay concerning the Pleiades, by C. Wolf. A careful study of the relative places of these stars goes to prove that their proper movement does not tend to separate them. They travel through space together in a group. It may interest some readers who have tried their eyes by endeavoring to count seven, nine, or eleven stars in that group, that the positions of six hundred and twenty-five stars have been mapped in it with the telescope, and that the comparative magnitudes of more than five hundred of these are now estimated. Beside the stars, there are patches of nebulous matter perceptible within the group.

Art, Music and Literature.

—Mr. William Winter, the dramatic critic of *The New York Tribune* has published, in London, a volume of lyrics.

—An annexé to the Paris Exposition of 1878 is to be devoted to a series of painting by Felix Regamy, illustrating his recent tour around the world.

—During his holiday, Liszt has finished his oratorio of "St. Christoforo," and has written notes to the great trilogy of Richard Wagner, "The Nibelungen."

—The talent of the Frenchman, Saint-Saens, having compelled recognition in the concert rooms of Germany, now aspires to the stage. His opera, "Delilah," was booked in Weimar for Nov. 17.

—Senff, in Leipsic, has published four new works by Rubinstein, viz.: Sextet for strings, op. 97; sonata for piano and violin, op. 98; pianoforte quintet, op. 99; and sonata for piano, op. 100.

—A translation of Lessing's Works is in preparation. His dramatic works, complete, will be published in two volumes in Bohn's Standard Library, and will be ready shortly after Christmas. A third volume, to be published soon afterwards, will contain a selection from his prose works.

—"Elements of Geology: A Text-book for Colleges and for the General Reader," by Joseph Le Conte, professor of geology, will shortly be published. Its peculiarity and its advantage over many other text-books of geology hitherto published will be its full consideration of the doctrine of evolution.

—Prof. Lockyer's new book on "Star-Gazing," deals with the history of astronomical investigation, from the rude instruments of early days, through the improvements of Hip-

pocrates and Ptolemy, and their long line of successors, to the present time. It is especially rich in illustration of astronomical instruments.

—A Romance, hitherto unknown, by Edgar A. Poe, has recently come into the possession of Mr. John H. Ingram. It is entitled "The Journal of Julius Robman," and is a description of an imaginary First Passage across the Rocky Mountains of North America ever achieved by civilized man."—*London Register*.

—A collection of Dutch engravings, etchings, and similar works, comprising 2,500 examples, gathered by M. Vander Kellen, will be sold in Amsterdam early in January. Among the most valuable specimens are sixty proofs of Rembrandt's finest productions, twenty-two by Van Leyden, several by Bol, Visscher, Paul Potter, etc., etc.

—At Treviglio, Italy, there has been a curious scene during Verdi's "Masnadieri." The occupants of the gallery, either because they took a sudden dislike against her, or were bribed, hissed the prima donna. Thereupon the members of the chorus climbed into the gallery, and after a brief combat succeeded in summarily ejecting the malcontents. The opera then proceeded with great eclat.

—The account of the late Arctic expedition, that Sir George Nares is engaged upon, is to be published by Messrs. Sampson, Low & Co. early next year. It will fill two volumes, and will be illustrated with maps, charts, photographs, and sketches made by the members of the expedition. Capt. Fielden will add an appendix treating of the additions to our knowledge of natural history made by the explorers.

—The Society of St. Gregory is making great progress and numbers among its members many of the clergy and hierarchy of the United States. The object of the Society is to restore Gregorian music to its rightful place in our Catholic churches and to completely expel from them all figured music. The object of the Cecilian Society is similar to that of the St. Gregory's Society and is likewise successful.

—Among the contributors to the Exhibition of the Drawings of Old Masters, to be held at Grosvenor Gallery, London, are the Queen; the Earl of Warwick; Mr. John Malcolm, who lends about 100 choice drawings of Italian masters; Mr. William Russell, who lends a series of drawings by Rembrandt; etc., etc. Drawings by Caravaggio, Watteau, Greuze, Prudhon, Millet, and others of the French School, have been secured with many interesting examples of the earliest masters of the English School.

—Professor MacFarren, the celebrated English musician and head of the Royal Academy of Music, in a recent speech to the students of that institution, dwelt especially upon the importance of "technical exercises," to which he said the students must give increasing and uncompromising attention; spoke with much emphasis upon the necessity of respecting the music of the elder masters; impressed upon vocalists the advantage of studying intently the words they sang and concluded by saying that the real "music of the future" was in the hands of the pupils, all of whom he trusted would take every pains to unfold the talent with which nature had endowed them.

Books and Periodicals.

—We have received the first number of *Vick's Illustrated Magazine*, devoted to horticulture. It is a magazine of great merit, one of much service to the practical gardener and indispensable to the amateur. The subscription price is \$1.25 per annum. Publisher, James Vick, Rochester, N. Y.

—We have received from the publishers, The Catholic Publication Society, No. 9 Barclay Street, New York, *The Illustrated Catholic Family Almanac* for 1878. The literary excellence of the Almanac is fully equal to that of former numbers, while the illustrations are far superior. The portraits of Archbishop Bayley, Bishops St. Palais, Von Ketteler, and others, are especially well done. The price of the Almanac is 25 cents. The neediest of Catholics can afford to get one.

Notre Dame Scholastic.

Notre Dame, December 15, 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.

A weekly digest of the news at St. Mary's Academy, Notre Dame, Ind.

Students should take it; parents should take it; and, above all,

OLD STUDENTS SHOULD TAKE IT.

Terms, \$1.50 Per Annum, Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,

Notre Dame, Indiana

Catholic Schools.

We have been favored by an esteemed friend in Chicago with a letter so filled with good and practical suggestions that we take pleasure in publishing it in full. The plan proposed by our correspondent is not altogether new, for we have heard it advocated by several clergymen of this and other dioceses. Our friend's letter is as follows:

CHICAGO, ILL., Dec. 8, 1877.

DEAR EDITOR OF THE SCHOLASTIC:—As your spicy little sheet comes every week to my hand, I notice articles betokening a zealous interest in education; not only that which is to be given and found in such institutions as Notre Dame and St. Mary's, but in the parochial schools, or such schools as every working man can afford to send his children to. These are the schools which really claim the earnest attention of every Catholic parent; and which are now exercising the minds not only of the religious orders, but of the secular clergy, and even of the hierarchy of Prelates. There is no question as to what needs to be done; the only question is, *How to do it?*

I have had a good deal to do with all sorts of schools, public, private, parochial, religious and secular: and I find there is one method which always tells upon any one class of schools; viz.: regular public examinations, by a board authorized to decide upon the standing of each pupil, and upon the fitness of the instruction given. Little account is to be taken of the so-called yearly *Exhibitions*, at which the parents or perhaps some distinguished visitors are present. The Exhibition may be very gratifying to those who take the principal parts in it, but has nothing to do with the real excellence of the school. This is determined by the regular examinations conducted by those authorized to sit in judgment upon its results. The modern fashion of Exhibitions belongs to private schools, where, indeed, they should only follow Examinations, as public as the circumstances will admit; but they cannot be said to have any place, save those of a pastime, in such schools as we have now under consideration. The working man, the man of limited means, who counts upon his children to help

him carry the burden of life, at least so far as to take care of themselves, must have quite a different style of education from that which closes with the music and drama of an Academy or College Exhibition. There must be not only solid instruction, but this must be given in a regular and authorized way, so as to secure to these children, during the few years allotted to school education, the most perfect methods, with the very least expenditure possible.

Now for our plan. First of all it must embrace the limits of a whole diocese, and must have at its disposal all the means and appliances belonging to a diocese. These parochial schools, like the Rev. Pastors of the several parishes, are to acknowledge the Right Rev. Bishop of their diocese as their head, assisted by the Very Rev. Vicar General of the diocese, and at least one of the Very Rev. Rural Deans; while to these we would affiliate two laymen of such acquirements and such a practical interest in education as will ensure a zealous co-operation. This "Board of Education" must be the basis of all organized educational work for the diocese. We care not how many other zealous workers may be admitted, but less than these five could not make a working Board. This Board, in which is to be found the fulness of Episcopal authority, will appoint visitors, examiners, inspectors, who will give full reports of the condition of every diocesan or parochial school in the diocese, the number and attendance of the pupils, the ability and success of the teachers, the fitness of school-rooms, and the advantages possessed by each of them in the way of books, instruments, maps,—in short, everything necessary to make those schools successful; and not only worthy, or capable, to compete with the so-called Public schools, but to outstrip them, by the solidity of the instruction given as well as by their religious and moral excellence. These reports should be in the hands of the Catholic people of the diocese, and should have for them a surpassing interest; as they certainly will have, if put forth with regularity and absolute precision.

When this Board has once begun its operations, it will find Catholics interesting themselves in the diocesan or parochial schools to a degree little dreamed of at present, and a thorough satisfaction will take the place of the, at present, discontented, fault-finding mood—for which, we must own, there are only too good grounds.

Among other good results of this management by a Board will be the regulating of the school-books in a diocese,—the same thing in use through its entire length, breadth and circuit. The cry: "Oh, the youngsters must change their books every six months! New reading books—new series even,—new arithmetics, new geographies; indeed it is more than a poor man can do to provide school-books for his family, saying nothing of clothing them!" will be done away with, at least so far as this, that the removal from one parish to another, as so often happens in large towns, will not make a complete change necessary.

Then, too, by an arrangement so indicative of permanence, we may hope to secure such subscriptions, donations, and even such legacies, as our people can afford. In the annual report of the Westminster Diocese, under his Eminence Cardinal Manning, there is this practical evidence of the confidence engendered in the public mind by a School Board at the head of which is a Bishop, Archbishop, and even a Cardinal, and associated with him the learning and zeal of the Priesthood and laity, for these subscriptions, donations, etc., do not come from the titled Catholics of England alone, but from that so-called middle class which makes the bone and sinew of everything in the way of that solid work which is to last for centuries rather than generations.

Of course we are ready to hear a thousand and one "amendments" to our plan; but to some consolidation of this sort we must look if the Catholic schools in America, the Catholic schools for the people, are ever to take their proper rank, or if they are ever to draw the great body of Catholic children to their study and class-rooms. The efforts of one, two or a dozen laborious

pastors will not begin to bring this question of Catholic schools on to firm ground. Each diocese can work for itself, decide upon its own needs and its own resources, and the first success will be like a trumpet call to victory for all the others. The way once found, all difficulties will be overcome. There is courage enough, ambition enough, and money enough, among the Catholics of the United States to make them independent of the Public schools and all their Godless education, if Catholics only work together, under an intelligent organization; and with the pious intention of leaving to the future United States of America the legacy of a wise, religious, law-abiding, God-serving system of education. Who will begin?

Some such plan as that proposed above ought, we believe, to be adopted everywhere. The advantages of it must be apparent to every thoughtful mind. Public examinations made by competent men are needed in order to add to the efficiency of Catholic schools. These examinations will be not only an incentive to the scholars but will do much towards making the teachers more zealous in their work. They will, besides, make known to the people of the diocese just what is needed in order that their schools may be bettered.

The printed reports of the examiners or inspectors, placed in the hands of the people, will awaken them to the cause of Education, and make them take more interest in the schools. Besides, as our correspondent remarks, by an arrangement so indicative of permanence we may hope in time to have our parochial schools endowed by the liberality of the people. As it is, we never hear of any legacy left to the parochial school, and yet there is nothing more worthy, and at the same time more in need of it. We would be much better pleased to hear of a school being remembered by a charitable person than to know of large sums being given to colleges and academies. What are wanted, first of all, in the United States are good parochial schools, and, after they are everywhere established, colleges will be able to take care of themselves. There are already many good schools, but their existence depends wholly on the pastors. With the united work of the clergy, and even small legacies of the people of a diocese, there would be two good schools for every one which now exists.

The uniformity of text-books is another thing which is of great importance. Without uniformity of text-books the poor man may be forced to purchase complete sets of books for his children every time he removes from one parish to another, and without any advantages accruing from this extra expense. When a person knows that the books used in one school are used in all others he will not hesitate to make the purchase and keep his children at school.

Besides what has already been said, we believe that all teachers in Catholic schools should be subjected to an examination, according to the grade of the classes they are to teach, by this school board of the diocese before they are allowed to fill the office of teachers, the board giving certificates graded according to the learning of the applicants.

We thank our esteemed friend for the suggestions in the above letter, and hope that it will not be long before they are acted upon.

—A druggist is not inappropriately termed the chief pillar of society.

—Telegram as sent: "Ft. Wayne, Ind. Dr. Howard, Wellsville, Ind.: Come at once with prescription. Case of Cerebro Spinal Meningitis." As received: "Come at once to see procession of Carrie Spencer's Menagerie."

Personal.

—It is really pleasant to see Rev. R. Shortis, of '49, once in a while.

—Hon. John M. Gearin, of '71, is practicing law at Portland, Oregon.

—James O'Brien, of '59, is practicing law at Caledonia, Huston Co., Minn.

—Joseph W. Conolly, of '75, is studying law with his brother at Lafayette, Ind.

—Thomas Ireland, of '72, is in partnership with his father in Cincinnati, Ohio.

—We were favored with a visit from Hon. P. Gibbons, of South Bend, on the 8th.

—Edward Lafferty (Commercial, of '67,) is a partner in a wholesale hardware store, Chicago, Ill.

—Emil Schuster (Commercial, of '71,) is with Geo. W. Timmerman, 139 E. Madison St. Chicago, Ill.

—Charles Forestal is travelling for his father, who has one of the largest paper warehouses in Philadelphia.

—Mr. Arthur C. O'Brien (of '75,) has formed a partnership with Mr. A. Chomel in the publishing of the *Loogootee Times*.

—John Keenan (Commercial, of '71,) visited his brothers at Notre Dame, Ind. Mr. Keenan is in business at Dubuque, Iowa.

—James Daly, of '58, visited Notre Dame on the 8th. Mr. Daly is the senior partner in the firm of Daly, Henrotin & Co., 144 and 146 Wabash Avenue, Chicago.

—Douglas G. Cook, of '60, was married Dec. 5th to Miss Carrie S. Dickson, at St. Louis. We wish him all happiness. Mr. Cook was one of the charter members of the St. Cecilia Philomathean Association.

—We are happy to announce that Mr. Cassidy, who was dangerously ill, is recovering rapidly. His son George, who was called home during his father's illness, writes that he will return to school after the Christmas holidays.

—James E. Hagerty (Commercial, of '76,) is keeping books for his father, 944 Broadway Street, St. Louis. We see by the St. Louis papers that his father, John E. Hagerty, is the most extensive commission merchant in St. Louis.

—We have the sad duty of announcing the death of the mother of Messrs. Joseph and Jacob Perea, now attending class at Notre Dame. This sorrowful event took place at the beginning of the week. The Messrs. Perea have the sympathies of the students in their sad bereavement.

Local Items.

—Too thin! The ice on the lakes.

—Christmas boxes are expected to arrive on the 24th.

—The astronomy class go out star-gazing frequently.

—Hand-ball and racket are all the rage with the Juniors.

—Are we going to have any sleighing, at all, this winter?

—The Lemonnier Circulating Library has a large list of subscribers.

—Another billiard table will be put up in the Junior hall shortly.

—The St. Cecilians intend doing their "level best" next Tuesday evening.

—The Juniors took a glorious old tramp on the 9th. They enjoyed themselves.

—The St. Cecilia Philomathean Entertainment will take place on the evening of the 18th.

—George Guthrie won the prize given by the professor of his class for the best competition.

—The students who intend spending the Christmas vacation at home will leave next Friday.

—The St. Cecilians have a novel way of taking off their boots when they return from rehearsals.

—The Minims managed to have a little skating during the week at one of the neighboring ponds.

—Of course there will be a broadsword combat at the St. Cecilia's Entertainment next Tuesday.

—We hope that we may be favored with many literary Entertainments like that of Thursday evening.

—The decorations in Washington Hall still look well. They have stood the wear and tear of time nobly.

—A few good items dropped into the box in the corridor would not be a bad thing for any one to do occasionally.

—The regular meeting of the Archconfraternity of the Blessed Virgin Mary will take place to-morrow evening.

—What with velocipedes, racket, validores, swings, etc., the Minims manage to enjoy themselves during recreation hours.

—The canary in the Junior study-hall is only two months old, but already is a famous singer. The boys call it "Sankey."

—The reading room continues to be well patronized. Everyone should take advantage of the establishment of the room.

—Messrs. J. Ittenbach and F. Lang were ex-aequo in the contest for a prize in their class. Cutting for it, Mr. Ittenbach won.

—If the fine open weather which greeted us about Tuesday would only continue, we would advocate having another boat-race.

—The pupils in drawing are making great progress. We noticed some very creditable work during our last visit to the Studio.

—The members of the Archconfraternity had a small sociable one evening last week. All who attended were delighted with the music and the fun.

—The Seniors should try and get billiard tables in their play-hall, like the Juniors. They would afford them much pleasure during the recreations.

—The occultation of Venus and the moon, on the evening of the 8th of December, could not be seen by our astronomers because of the cloudy weather.

—Classes will begin after the Christmas vacation, on Thursday, January 3rd. All the students should endeavor to be back for their classes on that day.

—Four Masses are served daily by the students in turn, in order to give all the Catholic students who desire it an opportunity to learn how to serve Mass.

—The pleasant weather at the beginning of the week took all hope from the hearts of our skaters. It looks as though we were to have a very open winter.

—The members of the two Archconfraternities sat down to an oyster lunch on the afternoon of the 8th. Music was furnished by the newly organized string band.

—Somehow or other we do not get many personals lately. That's not right, boys. Give us information about the success and whereabouts of all old students.

—The readers in the Junior refectory are engaged on "The Life of Father Henry Young," by Lady Georgiana Fullerton. All the auditors are delighted with it.

—A fine deer was sent to Very Rev. President Corby by Mr. P. M. Guthrie, of Carroll City, Iowa. It was served up, and we can testify that it made excellent eating.

—Matters and things at the Manual Labor School go on well, as usual. The tailors and shoemakers have a great deal of Christmas work on hand, and they turn it out well.

—We call the attention of our readers to the advertisement of the SCHOLASTIC ALMANAC in this number of our paper. Every student should procure a copy of the ALMANAC.

—Those students who intend remaining here during the Christmas vacation will not be without amusements. Perhaps they will enjoy themselves as well if not better than those who go home.

—*Missa Parvulorum* to-morrow; at Vespers the psalms sung will be: *Dixit Dominus*, *Confitebor*, *Beatus vir*, *Laudate pueri*, and *In Exitu Israel*, page 32 of the Vesperal. The hymn is *Creator Alme Siderum*, page 59.

—Next Thursday, the 20th inst., Rev. Father Zahm, will lecture on "Magnetism and Electro-magnetism." The sub-

ject will be profusely illustrated by brilliant experiments. Every one should attend, and gain profit with pleasure.

—It is rumored that some of the classical students purpose giving us one of the plays of Plautus in January. If this is done it will be quite a novelty, as we believe no Latin play has ever been given west of the Alleghenies.

—Classes will continue to be called until Friday, December 21st. Everyone should be on hand until the last class is called, and then return from their Christmas vacation in time to attend class on the morning of January 3d.

—Last Sunday evening Rev. W. F. O'Mahony preached to his former parishioners in St. Patrick's Church, South Bend. The church was densely crowded. The sermon has been spoken of as the most eloquent ever heard in the edifice.

—The 12th regular meeting of the St. Stanislaus Philopatrian Society was held Dec. 11th. At this meeting essays were read or declamations delivered by Messrs. L. Sievers, K. Scanlan, F. Clarke, F. Pleins, F. Lang, J. A. Burger, A. J. McCarthy, J. Haffner, and J. McNellis. Master Kelly was elected a member.

—The literary Entertainment given by the members of the St. Aloysius Philodemic Association on Thursday evening was enjoyable and passed off with credit to all the young gentlemen taking part in it. On account of our going to press the day after the Entertainment, we have thought it better to postpone a more extended notice until next week.

—The St. Aloysius Philodemic Association held a regular meeting Dec. 11th. Essays were read as follows: A. K. Schmidt, "Progress of the Age"; J. P. McHugh, "Historical Reading"; and N. J. Mooney, "Duties of an American." Declamations were delivered by Messrs. A. J. Hertzog, J. P. Quinn and J. J. Quinn. Questions were answered by J. Coleman and J. G. Ewing. The criticism on the former meeting was read by J. P. McHugh.

—The exercises of the retreat closed on the morning of the 8th, all the Catholic students receiving Holy Communion. The members of the Archconfraternity attended High Mass in regalia. High Mass was sung by Very Rev. President Corby, assisted by Rev. T. E. Walsh as deacon and Rev. C. Kelly as subdeacon. Mr. A. Morrissey was master of ceremonies. The acolytes were taken from the Archconfraternity. They were as follows: cross-bearer, Master Bannon; thurifer, Master Burns; candle-bearers, Masters McGrath and Gibbons.

—The 14th and 15th regular meetings of the Columbian Literary and Debating Club were held Dec. 2d and 9th, at which Mr. Hettinger was elected a member. The Treasurer and Critic read their reports. The filling of offices being next in order, they were elected as follows: 3d Censor, Mr. Houck; 2d Critic, Mr. Dougherty. Declamations were delivered by Messrs. Kuebel, Fischel, M. Williams, Fitzgerald, Claggett, and Gintz. Essays were read by Messrs. McConlogue, Keller and G. Williams. A select reading was given by Mr. Bannon.

—The string Band lately organized furnishes first-class music. Every Wednesday afternoon the members give music in the Senior hall for two hours, and then adjourn to the Junior hall, where they have earned for themselves the thanks of all the Juniors. Last Saturday evening they furnished the music at the Archconfraternity sociable, for which the President thanks them. The following young men belong to the club: Wienicawski McHugh, Paganini Walters, Joachim Schmidt, Ole Bull Barry Camilla Urso Rothert, Levy Quinn, Arbuckle Houck, and Von Bülow Claggett. Mr. Schmidt is the leader.

—In order to give those students who are at a great distance from home an opportunity to meet their parents by Christmas Day, it has been decided since our last issue to discontinue classes from Thursday evening, the 20th inst. In no case will any student be permitted to leave before that date. It must be remembered that it is a rule of the institution that no student be allowed to visit any person during the holidays save his own parents or relatives at home. All students permitted to go home shall be required to report again on the 3d of January. Any person arriving after this date, or found to delay on his way either in South Bend or any other place, will be kept off the Roll

of Honor for a number of weeks and be deprived of all honors at the end of the year.

—We received an invitation to attend the Fifteenth Annual Reception at Mosher's Photographic Art Gallery, No. 125 State Street, Chicago, Ill., to be given on Saturday afternoon and evening, December 15, 1877. We regret being unable to attend, as the catalogue of pictures, exhibited included many very fine ones. Among others, there are some from the easel of Professor Luigi Gregori, of the University here. From the following card accompanying Mr. Mosher's catalogue of fine pictures on exhibition, we are led to infer that Professor Gregori is becoming favorably known, and appreciated, among the lovers of art in Chicago. The card says: "Prof. Luigi Gregori, artist, from Rome, Italy, will open a studio in connection with my Gallery, January 15th, 1878. He has just completed portraits of General Sheridan, and Very Rev. Father Corby, C. S. C., President of the University of Notre Dame, Ind., which, with other paintings, are now on exhibition in my gallery, to which I take pleasure in calling your attention. Prof. Gregori has had advantages rarely equalled, having studied in Bologna, Florence, Naples, Palermo, Venice, Parma and Rome, where he remained twenty years studying the works of the great masters. He painted the first life-size portrait of Pope Pius Nono in 1847, which now exists in the Church of the "Scala Santa," Rome. In 1856 he received the Grand Premium for Historic Painting at the Academy of Bologna, and in 1868 the title of "Professor" under the government of Victor Emmanuel (at Piedmont, ere he had gone to Rome). In March, 1874, he painted the portrait of the Pope, in his private library, in the presence of Cardinal Franchi, Cardinal Pacca, and other members of the Court. This portrait he reproduced five times consecutively, for the Ambassador of France, De Corseil; the Ambassador of Belgium; Monsignor —, Rector of a German College in Rome; Monsignor De Bisogna, of the Court of the Pope, and Lady Herbert, of London, England." We congratulate Mr. Mosher on having associated to himself such a distinguished artist as Professor Gregori. As everyone connected with University here knows, Prof. Gregori is one of the first of living artists, and a perfect gentleman. At Notre Dame his truly artistic works—his graceful delineations, the brilliancy of his colors, etc.—are daily admired by the numerous visitors here; added to this, his amiable manners, nobility of character, in a word, his truly generous artistic nature, have gained him the affection of every one with whom he has come in contact. Having had the pleasure of a personal acquaintance with Professor Gregori, and judging from the few particulars we have incidentally learned of his life, the above remarks of Mr. Mosher are no more than a shadow of the reality. Professor Gregori labors under one great difficulty in this country—he does not speak the English language; but his works speak for themselves, and we feel assured that he will be well patronized in Chicago. We wish him every success.

—The following is the programme of the twentieth annual Entertainment of the St. Cecilia Philomathean Association to be given Tuesday, Dec. 18th, in Washington Hall:

PART FIRST.

Centennial March.....N. D. Band
Song and Chorus.....Gillespie Choral Union
Address of the Evening.....W. A. Widdicombe
Overture—"Light Cavalry"—*Suppé*.....Orchestra
Personation.....C. Hagan
Declamation.....J. Perea
Waltz.....Orchestra
Declamation.....F. Cavanaugh
Declamation.....F. McGrath
Overture to Figaro.....Orchestra
Prologue.....G. Cochrane

PART SECOND.

THE RECOGNITION.

A DRAMA OF THE 15TH CENTURY—IN FOUR ACTS.

Written Expressly for the St. Cecilia Association by a Member of the Faculty.

Dramatis Personæ:

Duke of Spoleto.....W. A. Widdicombe

Riccardo (his squire).....C. J. Clarke
Prince of Macerata.....F. E. Carroll
Count Bartolo.....J. Berteling
Antonio (his son, a boy).....F. T. McGrath
Balthazar (Arbalester, friend of Antonio).....C. L. Hagan
Stephano (Teacher of Antonio).....J. L. Healy
Leonardo (a Soldier).....R. E. Keenan
Gratiano..... } Pages, friends of Antonio {
Lorenzo..... }G. Donnelly
Giacomo (Squire of Bartolo).....F. Cavanaugh
Fabiano (Governor of Montefalco).....F. G. Sugg
Reginald (Officer of the Prince of Macerata).....G. P. Cassidy
Paolo (a Jailor).....M. Burns
Zucchi (a Blacksmith).....J. G. Baker
Pedro..... }
Beppo..... } Attendants of Bartolo {
Vincentio..... }T. Nelson
Alphonso..... }M. Bannon
Piccolo..... }J. Lemarie
Marco (a Soldier).....J. Reynolds
Andrea (a Squire of the Duke's).....A. Sievers
Orlando (Officer to the Prince).....J. Arentz
Silvio (a Courtier).....G. Crawford
Carlo..... } Soldiers of the Duke {
Alfieri..... }A. Hatt
Almeno..... }G. Cochrane
Manfred..... }G. Crawford
Angelo..... } Officers of the Prince's Guard {
Rossi..... }C. Walsh
.....R. Anderson
.....W. Jones

SYNOPSIS OF SCENERY.

ACT I—SCENE FIRST.

[The Duke and Riccardo in the mountains—Meeting with Antonio—Their Flight.]

SCENE SECOND.

[Bartolo in quest of his Lost Child—His Grief—Appearance of the Prince of Macerata—Bartolo pledges himself to the Prince.]

ACT II—SCENE FIRST.

[Lapse of three years—Antonio in the Fortress of Montefalco—His Reflections—Balthazar in good humor—Pages plotting an Escape—Troubles of Stephano the Serious.]

SCENE SECOND.

[The Duke's Orders.]

SCENE THIRD.

[Escape of Antonio and the Pages—Their Recapture by Balthazar—They are sent to the Tower with Stephano—Sadness of Antonio—The Battle Raging.]

Declamation.....T. Nelson

ACT III—SCENE FIRST.

[The Duke's Soliloquy after his victory—The Mysterious Arrow found by Stephano—Report of Riccardo—Mission of Fabiano.]

SCENE SECOND.

[Leonardo puzzled—Stephano's Nightmare—Stephano and Balthazar Reconciled.]

Music.....N. D. Band

SCENE THIRD.

[The Duke names Julio his Heir.]

ACT IV—SCENE FIRST.

[The Besieged Town—The Chieftain's Prayer—Bartolo's Address to the Soldiers and Citizens—Sad news of the Prince's Death—Capture of Julio.]

Music.....N. D. Band

SCENE SECOND.

[Scene in the Prison—Balthazar Caught.]

SCENE THIRD.

[The Tent of the Duke—Frustrated Hopes.]

SCENE FOURTH.

[Last Address of Bartolo—The Prisoners are brought before him—THE RECOGNITION of Antonio by Bartolo—Balthazar kills the Duke, who is forgiven by Bartolo and Antonio.]

TABLEAU.

Epilogue	J. Berteling
CLOSING REMARKS.	
Music—March for Retiring.....	N. D. Band

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, M. W. Bannon, J. Bell, T. Barrett, P. J. Cooney, J. E. Cooney, J. J. Coleman, B. J. Claggett, J. C. Carroll, W. L. Dechant, E. C. Davenport, E. C. Dempsey, J. Devine, J. Dougherty, J. G. Ewing, F. C. Ewing, L. J. Evers, L. Eisenman, 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, R. Hazlett, A. J. Hettinger, J. O. Hamilton, J. Q. Johnson, A. W. Johnson, J. P. Kinney, F. Keller, J. Kuebel, J. Kelly, B. Kratzer, F. Luther, P. W. Mattimore, L. D. Murphy, H. Murphy, J. J. Murphy, W. J. Murphy, J. D. Montgomery, F. C. Mueller, V. McKinnon, H. Maguire, J. P. McHugh, M. McCue, J. J. McEniry, P. McCullough, O. McKone, J. P. McConlogue, T. F. O'Grady, W. L. Prudhomme, J. Pembroke, E. Poor, J. P. Quinn, M. J. Regan, O. P. Rettig, J. Rogers, A. K. Schmidt, T. Summers, G. Saxinger, J. J. Shugrue, C. L. Stuckey, S. T. Spalding, G. Williams, E. Ward, F. Walter, F. Whitner.

JUNIOR DEPARTMENT.

J. Arentz, R. M. Anderson, J. G. Baker, M. T. Burns, M. H. Bannon, J. A. Burger, A. J. Burger, J. M. Byrne, J. Berteling, J. Carrer, T. F. Clarke, F. Carroll, G. H. Donnelly, H. Gramling, J. Healy, A. Heitkam, J. Hafner, J. Halloran, G. L. Ittenbach, J. B. Ittenbach, R. E. Keenan, F. Lang, W. J. McCarthy, A. A. Miller, J. Matthews, T. E. Nelson, T. P. O'Hara, F. T. Pleins, S. Perley, E. J. Pennington, A. Rietz, M. Roughan, K. L. Scanlan, G. E. Sugg, W. A. Widdicombe.

MINIM DEPARTMENT.

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

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.]

PREPARATORY DEPARTMENT.

T. Barrett, J. E. Cooney, E. Dempsey, T. Fischel, F. Fulkerson, R. Francis, J. Fitzgerald, E. Gooley, M. Hogan, P. Hagan, W. Hoyt, O. Hamilton, J. J. Kotz, F. C. Luther, J. McConlogue, J. Murphy, W. Ohlman, L. Prudhomme, M. Regan, J. Rice, J. Rogers, J. Smith, G. Walters, F. Walter, J. M. Byrne, C. Clarke, T. Barrett, E. Donnelly, W. Doyle, J. Gibbons, H. Gramling, L. Garceau, J. Guthrie, J. Herrick, J. Halloran, A. Heitkam, J. Hafner, G. Ittenbach, J. B. Ittenbach, C. Johnson, R. Johnson, J. McNellis, R. P. Mayer, G. Orr, T. P. O'Hara, A. Rietz, M. Roughan, F. Singler, L. Sievers, G. Sugg, C. Van Mourick, W. B. Walker, S. S. Welty, E. S. Walter, F. Weisert.

The name of Jules Cassard should have appeared in the Class Honors last week.

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.]

Grammar—J. Guthrie, L. Garceau, J. Hafner, T. O'Hara, C. Johnson, G. Walters, L. Horne, J. McConlogue, J. Smith, M. Hogan; Arithmetic—L. Sievers, J. Arentz, J. Guthrie, C. Van Mourick, A. Heitkam, F. Luther, F. Walter, J. Gibbons, G. Ittenbach, J. Ittenbach, A. Rietz, G. Orr; Geography—J. Gibbons, W. B. Walker, G. Cochrane, J. Hafner, C. L. Stuckey, F. Fulkerson, T. Barrett, L. Horne, J. Rogers; Algebra—J. Fitzgerald, W. Ohlman, J. Lemarie, C. Clarke; Christian Doctrine—

R. and C. Johnson, T. O'Hara, F. Lang, J. Ittenbach, A. J. Burger, J. Gibbons, W. McCarthy, W. Walker; Reading and Orthography—F. T. McGrath, A. Sievers, L. Horne, M. Hogan, B. Kratzer, O. Rettig, J. B. Ittenbach, J. Halloran, T. O'Hara.

Saint Mary's Academy.

—Friends of the institution have very kindly donated some fine cases to the Museum, for the purpose of containing the specimens brought by Mother Superior from Salt Lake. They are gratefully acknowledged.

—In the Convent halls there are several fine new lamps; one, very beautiful in structure, before the statue of Our Lady of Lourdes, and another equally so, which is suspended in the main hall of the Convent. It is the gift of Hon. Judge P. B. Ewing, of Lancaster, Ohio.

—The Chapel of Loreto was beautifully illuminated on Monday evening, and Very Rev. Father General, C. S. C., gave Benediction of the Blessed Sacrament to the Children of Mary. The apartments adjoining the Chapel were filled with adorers who could not gain access to the Chapel.

—At four o'clock p. m. on the 8th inst. the Misses M. Luce, M. Cleary, L. Keena, K. Reordan, M. Hayes, M. Sullivan, and T. Pleins were received as aspirants into the Society of the Children of Mary. Rev. Father Shortis, C. S. C., performed the ceremony and made some very appropriate remarks.

—On Monday evening Rev. Father Zahm, C. S. C., gave a very interesting lecture, accompanied by experiments, in St. Cecilia's Hall. After the lecture the *camera obscura* was employed, to the great amusement of the Juniors and Minims. The young ladies are very much obliged to Rev. Father Zahm for the entertainment.

—The Grotto of Lourdes was beautifully illuminated on the eighth inst. From seventy to eighty little lamps gleamed like stars at the feet of the statue and threw their brilliant glow upon the arch above the head of our Blessed Lady, which contains the inscription: "I am the Immaculate Conception." These are the words the Apparition at Lourdes addressed to the little Bernadette when she asked "the lady" to give her name.

—On Sunday at High Mass Rev. Father Shortis, C. S. C., gave a very interesting historical account of the various translations of the House of Loreto, which took place in the years 1291 and 1294. He referred to the excellent work on the "Holy House of Loreto," by the Most Rev. P. R. Kenrick, Archbishop of St. Louis, published by Eugene Cumiskey, No. 1316 Chestnut Street, Philadelphia, which he highly recommended. The dimensions of the House of Loreto were taken by the late Rev. Father Gillespie, C. S. C., from the original house, in Italy, about the year 1854, and Mrs. M. M. Phelan, the esteemed benefactress of St. Mary's, gave the money for building the present *fac-simile* at St. Mary's. In 1859 the work was begun and completed.

—Monday, 10th inst., Feast of the Translation of the Holy House of Loreto, found the *fac-simile* of that renowned sanctuary which adorns the grounds at St. Mary's, beautifully decorated and illuminated. The painting on the tabernacle, though not by any means yet complete, was brought out into better relief, and the inscription "*Hec est Domus Domini*," (This is the House of God) in gold letters is placed just beneath the cornice. The picture on the tabernacle door, which is copied from the authentic attestation of indulgences which were bestowed by His Holiness Pope Pius IX upon the House of Loreto at St. Mary's, is from an original, by the Venerable Giovanni da Fiesole, the "angelical painter" of the Order of St. Dominic. He lived in the fourteenth century.

Roll of Honor.

ACADEMIC COURSE.

HONORABLY MENTIONED IN THE

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

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

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

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

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

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

JUNIOR DEPARTMENT.

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

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

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

JR. PREP. CLASS—Misses M. Hake, L. Fox, A. McKinnis, L. Wood, L. French, L. Van Namee, F. Sunderland, E. Hackett, L. Ellis, M. McFadden, M. Lyons.

1ST JR. CLASS—Misses J. Butts, E. Wootten.

2D JR. CLASS—Misses E. Lloyd, L. McFarland, M. Ivers, P. Felt.

LANGUAGES.

HONORABLY MENTIONED IN THE

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

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

HONORABLY MENTIONED IN FRENCH CONVERSATION.

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

2D FRENCH CLASS—Misses H. Millis, J. Burgert, S. Moran, M. Ewing, A. Geiser, A. McGrath, M. Galen.

3D CLASS, 2D DIV.—Misses A. Dopp, E. Shaw, Z. Papin, L. Chilton, M. Casey, M. Danaher, E. Wright, L. Fox.

HONORABLY MENTIONED IN THE

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

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

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

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

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

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

2D CLASS—Miss N. Keenan.

2D DIV.—Misses M. Spier, E. Miller, N. Galen.

3D CLASS—Misses G. Welch, H. Buck, M. Usselman, A. Henneberry, T. Whiteside.

2D DIV.—Misses L. Neu, A. Gordon, J. Burgert.

4TH CLASS—Misses M. Brown, H. Millis, A. Kirchner, L. Walsh, A. McGrath, E. Lange, N. McGrath, A. Reising.

2D DIV.—Misses C. Ortmeyer, J. Cooney, A. Morgan, P. Gaynor, K. Hackett, A. Farrell, B. Anderson.

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

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

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

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

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

8TH CLASS—Misses L. McFarland, L. Ellis, J. Kingsbury, E. Mulligan, L. Wood.

9TH CLASS—Miss M. McFadden.

GUITAR—Miss B. Anderson.

ORGAN—Miss Dudley.

HONORABLY MENTIONED IN VOCAL DEPARTMENT.

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

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

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

5TH CLASS—Misses B. Anderson, E. Galen, M. Mulligan, 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. Whiteside.

Promoted to the 3d Class—Miss S. Rheinboldt.

4TH CLASS—Misses M. Plattenburg, A. Kirchner, A. Farrell, E. Thomas.

Promoted to the 4th Class—Miss S. Hambleton.

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

PAINTING IN WATER-COLORS.

3D CLASS—Misses S. Moran, L. Kirchner, B. Reynolds, P. Gaynor, M. O'Connor.

4TH CLASS—Misses N. Davis, M. Spier.

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.

2D 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. Henneberry, M. Wagner, A. McFarrell, T. Pleins, J. Burgert, E. Wright, F. Cregier, J. Butts.

DRESS-MAKING.

Misses K. Barrett, E. Lange, L. Walsh, M. Cleary, L. Tighe.

HONORABLY MENTIONED IN PLAIN SEWING.

1ST CLASS—Misses L. O'Neill, M. Spier, S. Moran, N. McGrath, B. Thompson, M. Casey, S. Hamilton, L. Keena, M. Plattenburg, M. Halligan.

2D CLASS—Misses E. Shaw, J. and M. Winston, S. Rheinboldt, M. Mullen, A. Farrell.

Tablet of Honor

For Neatness, Order, Amiability, and Correct Deportment

SENIOR DEPARTMENT.

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GOING EAST.
2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p m; Buffalo 8 05 p.m.
11 05 a m, Mail, over Main Line, arrives at Toledo, 5 25 p m; Cleveland 10 10 p m; Buffalo, 4 a m.
7 16 p m, Special New York Express, over Air Line; arrives at Cleveland 10 10 p m; Buffalo 6 52 a m.
9 12 p m, Atlantic Express, over Air Line. Arrives at Toledo 2 10 a m; Cleveland, 7 15 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 5 40 a m.
5 05 a m, Pacific Express. Arrives at Laporte 5 50 a m; Chicago 8 a m.
4 38 p m, Special Chicago Express. Arrives at Laporte 5 30; Chicago, 7 40 p m.
8 02 a m, Accommodation. Arrives at Laporte 9 a m; Chicago, 11 10 a. m.
8 45 and 9 25 a m, Way Freight.
F. C. RAFF, Ticket Agt., South Bend.
J. W. CARY, Gen'l Ticket Agt., Cleveland.
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Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

CONDENSED TIME TABLE.
JUNE 24, 1877.

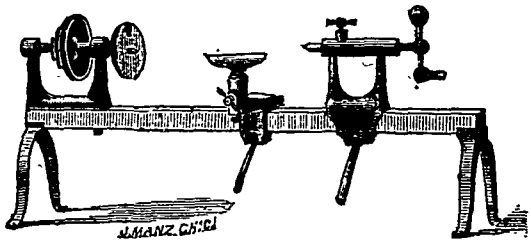
TRAINS LEAVE CHICAGO DEPOT,
Cor. Canal and Madison Sts. (West Side).
On arrival of trains from North and Southwest.

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 "	2.40 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 "	9.35 "	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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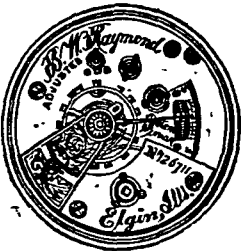
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THE YOUNG FOLKS' FRIEND, published monthly at Logansport, Ind. 50 cts. per year. Subscriptions solicited from the friends and students of Notre Dame. ARTHUR C. O'BRIAN, OF '76.

THE SOUTH BEND HERALD, published weekly by Chas. Murray & Co. (T. A. Bailey, of '71) \$1.50 per annum.

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Time Table—Nov. 11, 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 28 "	11 10 "	6 20 "	7 35 "	11 15 "
" Niles	10 45 "	12 15 "	8 14 "	9 00 "	12 35 a.m.
" Kalamazoo..	12 35 p.m.	1 40 p.m.	10 00 "	10 26 "	2 17 "
" Jackson.....	3 45 "	4 05 "	5 20 a.m.	12 50 a.m.	4 55 "
Ar. Detroit	6 45 "	6 33 "		3 35 "	8 10 "
Lv. Detroit.....	7 00 a.m.	9 35 a.m.		9 50 p.m.	6 20 p.m.
" Jackson.....	10 20 "	12 15 p.m.		12 45 a.m.	9 40 "
" Kalamazoo..	1 15 p.m.	2 40 "	4 00 a.m.	2 53 "	12 25 a.m.
" Niles	3 11 "	4 07 "	6 10 "	4 21 "	2 38 "
" Mich. City..	4 40 "	5 20 "	7 50 "	5 47 "	4 15 "
Ar. Chicago.....	6 55 "	7 40 "	10 30 "	8 00 "	6 45 "

Niles and South Bend Division.

*GOING NORTH.		*GOING SOUTH.	
Lv. So. Bend—	8 45 a.m. 6 30 p.m.	Lv. Niles—	7 05 a.m. 4 15 p.m.
" N. Dame—	8 52 " 6 38 "	" N. Dame—	7 40 " 4 48 "
Ar. Niles—	9 25 " 7 15 "	Ar. So. Bend—	7 45 " 4 55 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
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NEW YORK.

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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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