

# Notre Dame Scholastic.

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Disce quasi semper victurus; vive quasi cras moriturus.

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[Selected.]

## Beautiful Things.

Beautiful faces are those that wear—  
It matters little if dark or fair—  
Whole-souled honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where hearth-fires glow,  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudence girds.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment the long day through.

Beautiful feet are those that go  
On kindly ministries to and fro—  
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.

Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountains but few may guess,

Beautiful twilight, at set of sun,  
Beautiful goal, with race well won,  
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,  
Where brown leaves fall, where drifts lie deep  
Over worn-out hands—oh, beautiful sleep!

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## Bias of Priene.

One of the most remarkable of the Seven Wise Men of Greece, and one well deserving the high title bestowed upon him, was Bias of Priene, a contemporary of Pittacus. Of the particulars of his early life there is but little definitely known. The most commonly received opinion, however, is that he was born at Priene, a small town of Ionia, towards the year 570 before Christ. His father, Teutamus, was very wealthy, and Bias made the best use of the riches left him. He lived without splendor, and spent his fortune in relieving the needy. He was an excellent citizen, a practical philosopher, an acute politician and an accomplished gentleman. He was considered the most eloquent orator of his time, and had thoroughly studied the laws of his country; but the only advantage he desired to reap from his knowledge was to be useful to his friends in defending them in the courts of justice and settling their disputes, to relieve the poor and the distressed, and to con-

tribute to the glory of his country. He never undertook any cause which he did not believe to be just; hence it became proverbial all over the country when one meant that a cause was good, to say that it was "one which Bias would have undertaken." And when they intended to give the highest praise to an orator, they said: "He succeeded better than even Bias himself."

It happened on one occasion that pirates landed in the Peloponnesus near Messene, and carried off several young women whom they took to sell at Priene. Bias purchased them, brought them home to his own house, maintained them as his own children, gave presents to them all, and sent them back to their parents. For this generous action he acquired such a reputation that he was generally styled "The Prince of the Wise Men." But his generosity was to be rewarded still further. Messenian fishermen found in the belly of a fish a golden vase on which were engraved the words, "To the wisest." The Senate of Messene being assembled to determine to whom it belonged, the young women whom Bias had treated with such humanity, and all those that were acquainted with the fact, presented themselves before the assembly and with one voice exclaimed, "There is none wiser than Bias." The Senate of Messene sent him the vase. But when Bias surveyed it attentively, and read the flattering inscription, he refused to accept of it, saying that this title belonged exclusively to Apollo.\*

When Alyattes, the king of Lydia and father of the rich Croesus, made war against the Asiatic Greeks, we find Bias holding the chief magistracy in his native city. Priene was besieged, and Bias made for a long time a vigorous resistance. But as Alyattes seemed determined to pursue his enterprise to the end, and besides, as the city was already reduced to extreme misery by the want of provisions Bias caused two beautiful mules to be fattened and to be driven to the enemy's camp as if they had escaped from the inhabitants of Priene. Alyattes, seeing these animals in such good plight, was fearful lest he should not be able to take the place by famine, and found a pretence to send a man into the city to whom he secretly gave orders to mark the situation of the besieged. Bias entertained a strong suspicion of Alyattes's design. He now caused great heaps of sand to be covered with wheat; and so dexterously did he manage the affair that the deputy of Alyattes surveyed this great abundance without ever suspecting it feigned. Deceived by this trick, Alyattes resolved immediately to raise the siege, made an alliance with the inhabi-

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\* Some suppose this vase to have been the same as the tripod mentioned in a previous article on the Seven Wise Men of Greece, and that the foundation for the story was that the tripod was sent to Bias first.

tants of Priene, and left them in peace. But being at the same time curious to see Bias, he sent him an invitation to visit him in his camp. Bias made the following reply to the deputies who were sent on this occasion: "Tell your king that I remain here, and that I command him to eat roots and to weep during the rest of his life."

When afterwards Cyrus led his victorious troops against the Ionian cities, Bias advised his countrymen to fly to Sardinia, there to concentrate all their powers, and while inhabiting the most considerable of the islands, they could thence rule over all the others. Unfortunately for the Ionians, however, his advice was this time disregarded, and the victory of Cyrus' army proved, but too fully, how foolishly they had acted.

Bias took great pleasure in poetry. He had composed above two thousand verses, in which were embodied wise precepts, teaching men how to live happily in every situation of life, and showing how a republic might be properly governed during peace and war.

Among his wise sayings we enumerate the following: To wish for impossibilities is a mental disease. The most unfortunate of men is he who does not know how to bear with misfortune. The bad suppose all men to be treacherous like themselves; the good are easily deceived. Good men are very rare; bad men and fools are innumerable. Anger and precipitation are two things very opposite to prudence. To be insensible to another's misfortune is a great disease of the soul. A vigorous constitution is the gift of nature, and riches are commonly the effect of chance; but it is wisdom alone that can render a man capable of consulting the good of his country. Nothing that depends on fortune can be reckoned among real blessings. Riches are merely playthings with which one may amuse himself in inconsiderate ease; but they frequently serve no other purpose than to turn men aside from the path of virtue. Those persons that apply themselves with all their intelligence to useless pursuits resemble, to a certain extent, night birds, which see in the darkness, and become blind by the clearness of the sun; Their mind is full of sagacity when they apply themselves to learned trifles, but they cannot see when they meet with true light. Hear much, and speak only at the proper time. Never thrust yourself into conversation; this is a mark of folly. Be scrupulously exact in fulfilling your promises. Be not importunate; it is much better to be obliged to receive than to oblige others to give. Be not rash in undertaking anything, but, having resolved, execute with vigor. Take care not to praise a man for his riches unless there be some cause for which he deserves it. Live always as if you were every moment to die, and as if you were to live on earth for a long time. Speak of the gods in a manner suitable to their greatness, and thank them for all your good actions. Monarch, if you wish to cover yourself with glory, be first subject to the laws of your empire. Imitate those of whom the choice does you honor, and be persuaded that the virtue of your friends will contribute not a little to your own reputation. Endeavor to acquire wisdom when you are young, for in age it will be your only consolation; it is the best acquisition you can make; it is the only one of which the possession is certain, and of which men cannot deprive you. Be temperate in the hatred which you bear your enemies, for they may yet become your friends. Be cautious in the choice of friends; bear the same affection for them all, but distinguish their merit. Endeavor to please every one; if you succeed (yes, *if*), you will be delighted with

a thousand charms in the course of life; pride and supercilious contempt are never productive of good. Love your friends with discretion: consider it possible that they may one day become your enemies.\* If you make yourself an arbiter between two friends you are sure to lose one,—you will never fail to fall out with the one who had been in the wrong; but if you decide a dispute between two of your enemies you will make up matters with him in whose favor your decision has been pronounced, and you will gain a friend.

Bias one day having been asked what it was that flattered men most, replied: "It is hope." What it was that pleased them most?—"Gain." What it was that was most difficult to bear?—"A reverse of fortune."

He was once in a ship with some impious persons. There arose such a furious tempest that the vessel was every moment expected to go to the bottom. Terrified at the prospect of death, these impious persons began to invoke the gods. "Be silent," said Bias to them, "for if they perceive that you are here, we are all inevitably lost."

On another occasion he was asked by an impious person what was the worship which was due to the gods. Bias made no reply. But being urged to give a reason for his silence, he answered: "It is because you are asking about things in which you have no concern."

He happened to be at Priene, the place of his birth, when that unfortunate city was taken and sacked. All the citizens carried off what they could, and fled where they expected to deposit securely what they had thus saved. Bias alone, as if insensible to the misfortunes of his country, remained without emotion, tranquil amid all the desolation of his native city. Being asked by one why he did not like the rest think of saving something, he coolly replied: "So I do, for I carry my all with me."

The following is the manner by which he terminated his days. He had caused himself to be carried into the Senate, where he zealously defended the interests of one of his friends. He was now very old, and it fatigued him much. He stopped a moment and leaned his head on the breast of one of his daughter's sons, who had accompanied him; when the orator who pleaded for his opponent had finished his discourse, the judges pronounced in favor of Bias, but when the child was to awaken the old man, Bias had sweetly expired in the arms of his grandson. The city gave him a pompous funeral and testified extreme sorrow for his death. His memory was held in great veneration, and a temple was dedicated to him in which the inhabitants of Priene paid him extraordinary honors. A superb monument was also erected to him on which was to be read the following inscription: "Priene was the native country of Bias, who was once the ornament of Ionia, and whose maxims are more exalted than those of the other philosophers."

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\* What is this? Does he mean to say that we should treat our friends as enemies? We have already met with a similar expression amongst the maxims of Pittacus. Should we look with suspicion upon those that have given us proofs that they love us? But if we were to form a maxim on this subject consistent with the spirit of Christianity, we should say: Treat your enemies as friends, and they will soon become such.

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—At the cattle show: Gentleman, with solemnity—"Miss Florence, do you love beasts?" Lady, with vivacity—"Am I to consider that as a proposal?"

## Grecian Tragedy.

The tragedy of the ancient Greeks as well as their comedy indisputably originated in the worship of Dionysius or Bacchus. This worship was of a twofold character, adapted to the dissimilar conceptions which the Greeks in former times entertained of the god Dionysius, as the god of flourishing, decaying or renovated nature, and the different changes or fortunes to which he was believed to be subject in the different seasons of the year. For this reason the festivals of Dionysius were celebrated in all parts of Greece in the months nearest the shortest day, corresponding with the many changes going on in nature, and by which they believed the god himself to be affected. They solemnized his mournful or joyous fortunes and his mystic death, symbolical of the death of all vegetation, in winter; his birth, symbolical of renovation of all nature, in spring; and his passing from one state to another were not only personated and sympathized in by dancers and dithyrambic singers, but they even thought themselves under the same influence as the god himself. While in their endeavor to identify themselves under the same fortunes, they arrogated the characters of subordinate divinities, such as Nymphs, Satyrs, and Panes, which formed the mythological lines of gods. Hence arose the custom of the disguise of Satyrs being taken at the festivals in honor of Dionysius. From the choral songs and dances on these occasions Grecian tragedy originated, being from its commencement connected with the public rejoicings and ceremonies of Dionysius in the cities, while comedy was confined more to country festivals and merriment. The name of tragedy does not signify anything mournful or pathetic; it is most likely derived from the goat-like appearance of the satyrs, who sang or acted with mimetic gesticulations the old Bacchic songs, with Silenus, the intimate companion of Dionysius, as their chief. From the great resemblance to goats in both dress and action, they were oftentimes called Tragoi, and their songs Tragoidia, from the two Greek words meaning goat and song. Tradition also holds that the word Tragoidia was coined at the time when the goat was offered at Athens for the best song in honor of Dionysius.

The dithyrambs of Dionysius were not alone of a gay and joyous character, but were also capable of expressing the extremes of sadness and lamentation, and in all probability it was from the mournful and sad dithyrambic songs that were sung in the winter months that the solemn and stately tragedy of the Greeks arose. It must, however, be remembered that in ancient times the dithyrambic song was not always rendered by a chorus. More generally a crowd of inebriated worshippers danced around a blazing altar, with a flute-player at the head, the object being, as already remarked, the birth or adventures of Dionysius. Thus we may see that tragedy arose from religious motives. But believers in a genuine faith can scarcely perceive a truly religious element in tragic or dramatic exhibitions. They who know God as a spiritual Being would have too great a reverence for Him to bring Him on a stage and there represent Him associated with the depraved passions and corrupt vices of human nature. But the fantastical Greek never considered this. His gods were made to take part as well in the most licentious revelries as in the most virtuous meditations.

In tragedy we find two principal parts—the chorus and dialogue. The chorus represented the audience, and all

their feelings and sympathies. The first improvement in the drama seems to have been made by Arion, a famous citharædus of Mythemna in Lesbos, who flourished in the time of Periander. He too was the first who invented the cyclic chorus, in which the dithyramb was performed in a more regular manner, by a band of fifty young men headed by one who performed on the lyre. Arion no doubt took his plan from the usages of various other parts of Greece, and especially the Doric States. He was a great traveller, having visited nearly every part of Greece, and thereby obtained ample opportunities of observing the manner of performance in the different States, and could very easily make improvements in his own tragedy. Sometimes the leaders of this irregular and frenzied comus were accustomed to lament the sad fortunes of Bacchus, or they commemorated his birth with spontaneous libations, accompanied with appropriate actions, which they trusted to the inspirations of the wine-cup. Arion also composed poems to be accompanied by the lyre, arranged the dancing chorus in a regular standing order, and at once raised the tragedy to a literary position. He then planned superstructures for its further advancement. He first introduced music into it, which he adapted to a chorus of satyrs.

Next after Arion came Thespis, a contemporary of Pisis-tratus, to whom the invention of Grecian tragedy, properly called, is now generally ascribed. He is said to have been born at Icarius, an Attic deme, about the sixth century B. C. This portion of the country was always noted for Bacchanalian feasts, and from them in some degree tragedy may have arisen. Thespis first introduced an actor, for the sake of relieving the Dionysian chorus, and he was called the hypocrite or the answerer, because he answered the chorus, and it is believed that the actor was the poet himself. He disguised his face by a pigment extracted from the herb purslane, and finally he used linen masks that he might be able to perform different parts in the same play. While the actor addressed the chorus they stood on an altar, and in order that he might be on a level with them he took his position on a small table, and this was the beginning of our modern stage. Æschylus was the first to introduce two actors into the play, and shortly afterwards Sophocles added a third. If it so happened that four actors were necessary there never were but three on the stage at the same time, but by this it is not meant that there never could be any more than three persons; there might be any number of mutes present. The three actors were severally named protagonistes, denteragonistes and tritagonistes, according to the part they bore. In order that the audience might discriminate those characters, there were three doors on the stage, one in the middle and one on either side. The protagonistes always came from the door in the centre, the denteragonistes came always from the door on the right, and the tritagonistes from the one on the left. The parts were always acted by males; if there chanced to be a female character it was taken by a young man in disguise, for in early times it was deemed improper for a lady to appear on a public stage.

Greece has produced some of the best tragedians that have ever been known. They have never been surpassed, if they have ever been equalled. It is now generally believed that Shakspeare stands at the head of tragedians, but we must take into account the times in which the Grecian tragedians lived and wrote. We may truly say that the tragedies of Sophocles, Æschylus and Euripides were in as high repute in the classical ages of Greece as those

of Shakspeare are in our age. The Greeks were a very different people from those of the present day, and even from those who were contemporary with them. Their line of thought and action was far dissimilar to that of the present age. If the plays of Shakspeare were to be placed back to the times of Sophocles can we suppose they would be as much admired as they are at present? Let it not, however, be supposed that when vindicating the powers of those ancient Greeks we wish in any way to lessen the name of Shakspeare. No! far from it. At the head of Grecian tragedians we would place Sophocles first, Euripides second, and Æschylus third. Sophocles was born at a small town called Colonus, about one mile from Athens in the year 495 B. C. By the universal consent of the best critics, both ancient and modern, the tragedies of Sophocles are not only the perfection of the Greek drama, but they approach as near as is conceivable to the perfect ideal model of that species of poetry. Euripides and Æschylus are the other two great tragedians of Greece. It is related that Euripides wrote tragedy at the age of thirteen. Some authors put Euripides first instead of second, but this is not the general opinion. It is said that neither of these three great tragedians was very opulent, but it is not riches that gathereth fame, but personal deeds. Riches come with time, and pass away again with it, but fame is immortal.

L. E.

#### A Query.

It is asked whether there can be a poem in prose. Now Aristotle, whose opinion is worth something in this regard, says positively that the epic may be written in *prose* or in *verse*. And what is worthy of note is, that he gives to the Homeric or simple verse a name that likens it to prose, *philometria*, as he says of poetic prose, *philoi logoi*.

Dionysius of Halicarnassus, whose authority is of equal weight, says: "It is possible for a discourse in prose to resemble a fine poem or melodious verse; a poem and lyric songs may resemble oratorical prose." Again, the age of Louis XIV, nourished, as has justly been said, upon antiquity, appears to have adopted the same opinion in respect to the *epic* in prose. When the "*Telemaque*" appeared there was no difficulty raised about giving it the name of poem. It was known at first by the title of the "*Adventures de Telemaque*," or sequel to the fourth book of the "*Odyssey*," Now the sequel of a poem can be only a poem; moreover Boileau, who, it is said, judges "*Telemaque*" with a rigor that has not been sanctioned by posterity, compares it to the "*Odyssey*," and calls Fenelon a poet. "There is a charm in this book," says he, "and an imitation of the '*Odyssey*' which I strongly approve. The avidity with which it is read shows plainly that if Homer were translated in elegant language it would produce the effect it ought to make, and that it has always made, in the original. The Mentor of *Telemaque* says very good things, although they are somewhat daring; and, in fine, Monsignore de Cambrai appears to me a much better poet than theologian." About eighteen months after the death of Fenelon, Louis de Sacy in giving his approval of the *Telemaque*, calls it an epic poem, although in prose. Let me add the Abbé de Chaulerae, that intimate friend of Fenelon, in writing to Card. Gabrieli, expressed himself thus:—"Our prelate had composed this book (the *Telemaque*) following the same plan with Homer in his '*Iliad*' and '*Odyssey*,' or Virgil in his '*Æneid*.'" Hence we may safely say the *Telemaque*

may be regarded as a poem. Nothing is lacking but the system, which is not essential to the epic; besides, we learn from the testimonies just adduced that the author sought to give it all the charm and harmony of the poetic style.

Lastly, let us hear Fenelon himself. He says: "As to *Telemaque*, it is a fabulous narration in the form of an heroic poem, like those of Homer and Virgil." To these authorities I shall here join that of Dr. Blair, although to the French Blair's authority is not beyond appeal; but it expresses the sentiments of a foreigner on the *Telemaque*, and moreover is of great weight in whatever concerns ancient literature; and, lastly, Dr. Blair is of all English authorities the one that approaches nearest our taste in whatever regards literature. He says: "In reviewing the epic poets it were unjust to make no mention of the amiable author of the *Telemaque*. His work though in prose is a poem. The measured poetical prose in which it is written is remarkably harmonious, and gives the style nearly as much elevation as the French language is capable of supporting in regular verses."

Supposing the *Telemaque* is not a poem, what is it? a romance? Certainly the *Telemaque* differs still more from a romance than from a poem, as we at present understand the sense of these two words. Perhaps because the *Telemaque* instructs, or at least was written to instruct, you would call it a *didactic* poem; but Milton's *Paradise Lost* instructs, for no one who reads it but is struck with the deformity of sin and the punishment its commission entails; but will you therefore call *Paradise Lost* a *didactic poem*? surely no, unless you desire to expose yourself to be laughed at.

The plain account of the nature of an epic poem is the recital of some illustrious enterprise in a practical form. This may be considered an exact definition of this subject. It comprehends several other poems besides the *Iliad* of Homer, the *Æneid* of Virgil, and the *Jerusalem* of Tasso, which are perhaps the three most regular and complete epic works that were ever composed. But to exclude all poems from the epic class which are not formed exactly upon the same models as these were the pedantry of criticism. We can give exact definitions of plants and animals, and even minerals, and can arrange them with a certain precision under the several classes to which they belong, because nature affords a visible, an unvarying standard to which we can refer them. But with reference to works of taste and imagination, where nature has fixed no standard, it were absurd to attempt defining and limiting them with the same precision. Criticism when employed in such attempts degenerates into trifling questions about words and names only. The most competent judges therefore scruple not to place such poems as Milton's *Paradise Lost*, Lucan's "*Pharsalia*," Ossian's "*Fingal*" and "*Tenora*," Voltaire's "*Henriade*," Fenelon's "*Telemachus*," Statius's "*Thebaid*," Camoens' "*Lusiad*," Glover's "*Leonidas*," under the same species of compositions with the "*Iliad*" and the "*Æneid*," although some of them nearer perhaps than others to the perfection of these celebrated works. They are undoubtedly all epic; that is, poetical recitals of great adventures, which is all that is meant by this denomination of poetry.

C. S. C.

—We should be benevolent to all men; but from this benevolence to friendship there is a great step, which we ought only to cross over in favor of those who have a right to our esteem.—*Silvio Pellico*.

### A Visit to the Trappist Monastery in Iowa.

A branch of the Order of La Trappe has one of its houses established about ten miles southwest of Dubuque, Iowa. A few Brothers came there from Mt. Melleray, in Ireland, many years ago, and purchased a few acres of land where they now live. Their occupation was farming and indeed they could hardly find a place better suited for this purpose than that which they now occupy.

At first they had to struggle very hard against poverty, and the many trials which every new settlement experiences, but by industry and perseverance they raised themselves up from this struggling position, and acquired additional property and the means of working it to advantage. They would have been rich long ago but for the great expenses which they have incurred in the erection of extensive buildings and in maintaining the hospitality of the monastery.

The Brothers are respected by all their neighbors, and in fact by all with whom they have any dealings. Their lives are more angelic than human, for they endeavor to expiate by fasting and prayer the sins of the world. There are about sixty Brothers and ten Priests at present in the monastery. The dress of the Brothers consists of a flowing robe of coarse blue cloth, which envelops them from head to foot. The Priests are distinguished by having, instead of blue, white cloth, of the same coarse texture as that of the Brothers.

Last summer a friend of mine expressed a wish to visit the monastery, and having procured a horse and buggy we started out. There are several roads leading from the city to the monastery, and we selected the one which we supposed was the best, but we soon found that the riding even on this was not of the pleasantest just then, an account of recent heavy rains which made the roads pretty rough, so we had to travel slowly. The level prairie was reached at last, however, and we had more leisure to observe the nature of the country around us. As far as the eye could reach extended rich, well-cultivated fields covered by the golden harvest, and here and there might be seen the substantial dwelling of some thrifty farmer. We soon arrived in sight of the monastery, and the large building, surrounded on every side by trees, presented a beautiful picture in the distance. On a closer approach we saw that the building was of cut stone, and rectangular in form. When finished, it will be one of the finest structures in the State. At present it is about half completed. In the centre there is to be an open court.

On entering you find yourself in a long hall, running the whole length of the building, on either side of which are the different apartments necessary to such large establishments. The council-hall, chapel, and dormitory respectively were visited; they are kept in excellent order and presented a very nice appearance.

It would take more space and time than I have at command to give anything like a full description of the different parts of the monastery building, so I must confine myself to a few general remarks. Just before leaving I noticed that the windows were of the finest stained-glass. This reminds me of an anecdote I once heard of a stranger who, having noticed this beautiful feature, inquired of the Father who accompanied him: "How is it that you who live in poverty have such fine windows?" "Oh!" laughingly replied the Father, "we only put a little paint on them to keep the cold out."

From the building we went to the garden, and we were very much pleased at the tasteful and scenic arrangement presented on every side. Fine shade trees, and still greater numbers of handsome fruit trees, were arranged around the monastery in the most artistic manner. The Brothers have a nursery of their own, and in it may be found trees of nearly all varieties.

After some time spent in looking at the different objects of interest, prominent among which is a large barn that shelters the finest herd of cattle in the State of Iowa, perhaps in the United States, we departed for home. One thing in particular that pleases a visitor to New Melleray is the kind hospitality which is shown him by all with whom he comes in contact, and the Brothers answer with cheerfulness any questions that may be asked by visitors. A half day could not be better spent than in visiting the Trappist Monastery at New Melleray.

F. C. (Jr. Dept.)

### The Office of the Blessed Sacrament.

*From the French of the Abbé Rolland.*

St. Thomas of Aquin, sprung from an illustrious family of Italy, and related on his father's side to the holy King of France, Louis IX, had early disengaged himself from affection to his family, to embrace the religious state in the Order lately founded by St. Dominic. He soon distinguished himself by his piety and knowledge, and he deserved to be named the "Angelic Doctor" on account of the purity, the sublimity and depth of his learning. Several universities solicited the honor of possessing him; the University of Paris, specially, earnestly and repeatedly entreated him and his Superiors to accede to its request and accord it this favor. It was useless. Indeed, at the same time, King Charles of Sicily asserted his right to the young religious, claiming him as having been born in his kingdom. He even offered him a bishopric. Not having succeeded in his project, he wished that, at least, his capital might have the benefit of his teachings since it could not have him as its Bishop. The reasons brought forward by the king triumphed over all other considerations, and Thomas was sent, towards the year 1272, to Naples, in which city he taught Theology for the space of fifteen months.

This Doctor, whose name was already famous throughout the world, lived like the least of his brethren, in a poor small cell, and he received from Charles of Anjou a salary of 25 francs (five dollars) per month. The hall is yet shown where he used to give lessons, and the tribune from which such sublime lessons were taught is yet venerated. Over this class-room was the cell of the Saint; it exists up to this day, and has lost none of its primitive form. It was large enough to contain a bed, two chairs, and a table. At present it is used as a chapel, and in the centre of the partition is the little bell with which the Saint called together his pupils. The walls contain no decoration; the cell is dimly lighted, and above the humble altar they have painted in gold letters, on a blue ground, the words "*O Sacrum Convivium*," which recall to mind that it was in this place St. Thomas composed the Office of the Blessed Sacrament.

Pope Urban the Fourth had charged the two greatest Saints and the two most illustrious Doctors of his time, St. Thomas Aquinas and St. Bonaventure, to compose the Office of the Blessed Sacrament, of which he had but lately instituted the solemn Feast. Saint Thomas at once set to



work: but before taking the pen in hand, he went each time to prostrate himself in the church of his convent, before an image representing Jesus Christ crucified. His task being accomplished, he came again to kneel before the image to return thanks for the assistance he had received. Thomas had been some moments thus in prayer, when the image of Christ, suddenly becoming animated, addressed to him these words: "Thomas, thou hast well written of Me; what reward wishest thou?" "No other, O Lord, but Thyself," replied the Saint. I have seen and venerated this painting, truly miraculous. It is not certainly a work of art, but there is no Christian heart which would not esteem it more than the best tableau of the greatest painters. The figure of Christ, blackened by age, is about four feet and six inches in height. The words of our Lord addressed to St. Thomas were painted on it immediately after the apparition, and methinks I yet hear them proceeding from the mouth of the Saviour.

God Himself approved the work of the Saint; but the pious Doctor was to submit it to the judgment of the Pontiff, Urban IV. Saint Thomas and St. Bonaventure, having finished their work, came to present their separate productions to the Sovereign Pontiff. The latter, seeing them together, turned towards Saint Thomas, saying, "Brother Thomas, commence the reading of your composition." The humble monk first read the lessons and responses of the Office. The Pope listened in silence; but St. Bonaventure could hardly repress his feelings of admiration. Brother Thomas then read the hymn "*Sacris Solemnis*," and when he came to this sublime verse: "*Pan's angelicus fit panis hominum*," etc., tears started from the eyes of St. Bonaventure, who then commenced to tear in pieces, silently, the manuscript he held in his hand. On hearing the "*Verbum Supernum*," the Franciscan, in ecstasy, continued to destroy his work. After the "*Lauda Sion*," the Pope, who was as profound a theologian as he was a saintly Pontiff, declared that that 'prose' was a complete treatise of the sublimest theology. Saint Thomas terminated his reading with the "*Pange Lingua*."

Urban IV, then addressing the other religious, said: "Brother Bonaventure, now read your work."

"Most holy Father," cried out Bonaventure, falling on his knees before the Pontiff, "on listening to Brother Thomas, it seemed to me that I heard the Holy Ghost Himself, for He only could have inspired such thoughts, expressed in terms so just and so beautiful. I would consider it a sacrilege for me to compare my production with his"; and tearing the last pages of his manuscript, he showed the fragments. "Behold, most holy Father, all that remains," and the two religious departed in silence.

The Office of the Blessed Sacrament is the grandest in the Sacred Liturgy of the Church. It is evidently the fruit of Divine inspiration.

All the other splendors of the Church of St. Dominic Major, its vast and rich sacristy, with its mosaics and curious tombs of the princes of Aragon, found me cold and indifferent; the remembrance of St. Thomas, of his little cell, and of the miraculous crucifix, absorbed me entirely, and it has always since then remained alive and fresh in my mind.—*The Ave Maria*.

—A Kentucky man who went to the Black Hills wrote back to a local paper, saying: "Offer a premium at your coming fair for the biggest fool in the country, and I'll try and get there in time."

### Generosity.

When a sculptor takes the chisel in hand and has before him some rough piece of marble, he has the intention of shaping the marble into such a mould as the ideal contained in his mind would suggest; when men practice virtue, it is to copy some original, some one who, by the peculiar excellence of his nature, qualities or gifts, is held as a model and pattern.

Men can possibly look to no greater model than that which they have in God, their Creator. He possesses essentially whatever is good and noble in men. Hence generosity, which is necessarily a Christian virtue, must have its ideal, its archetype in God, who possesses it in an infinite degree, and has so munificently displayed it in creation.

Whether we view heaven or earth, we see the bounteous hand of God scattering blessings on every side. Who provides for the millions of creatures that live and breathe in this vast universe? Who placed the myriads of stars in the heavens, that stand like sentinels in the blue firmament, guarding as it were the throne of God? Who is the author of the laws of nature, so wonderfully harmonizing and never failing? The bounteous and beneficent hand of God gave each star a place in the firmament, each creature a place to live, each man a soul to love and a mind to understand. As God thus manifests His bounty and beneficence in His works, so must man, if he wants to copy his Model, and have the virtue of generosity bud forth in his heart, give utterance and signs of his inward feelings; that is, he must be generous towards others.

Generosity is compatible with every state, every position of man's life. Poor and rich, learned and unlearned, old or young, man can practice generosity; and history proves that this has been the case with many whose names have reached us. The names of patriots, of warriors and great statesmen grace its pages. The patriots and warriors generously wield the sword in defense of their country, and are ever ready, even at the threshold of death, to sacrifice heart and life for the land they love. There is something grand, something fascinating in the character of a man whose heart is warm with sentiments of generosity. Does not the heart throb with joy at the view of such a man? Generosity is the source whence flows everything good that we admire in the character of a man. Generosity actuates the patriot to love his country, the warrior to stand firm in the battle, the statesman to use his best talents for the benefit of the state, the student to store his mind with knowledge, afterwards to be used for the good of society and to realize the expectations of his parents, the Christian to honor, love and serve his Creator, who is pre-eminently the God of generosity. M. L.

### Scientific Notes.

—A monument is to be erected to Leverrier, the great astronomer, whose edifying death we chronicled some time ago.

—Mr. Lugg, the Curator of the Maryland Academy of Sciences, left Baltimore early in April with the intention of making Natural History explorations in the West Indies and in Demarara. He is sent out by the Academy, but will endeavor, while accomplishing the main objects of his mission, to secure living plants for the conservatory of Druid Hill Park, and zoological specimens for the Johns Hopkins University.

—A National Congress of Microscopists will convene at Indianapolis on the 14th of August next. A formal invi-

tation is extended to Microscopical Societies and workers throughout the country. Arrangements are being made by the citizens of Indianapolis to provide ample entertainment for strangers attending the Congress, which will adjourn in time for the members to be present at the meeting of the American Association at St. Louis, one week later.

—The intelligence of the sudden death at Rio Janeiro of Prof. Charles F. Hartt, Chief of the Geological Survey of Brazil, will be received with general regret. He was one of the most active and accomplished men in the service of American Science, and his name has been honorably associated with the records of progress in this direction. Prof. Hartt was born at Fredericton, New Brunswick, in 1840, and graduated at Acadia College, Nova Scotia. He studied with Agassiz from 1862 to 1865, and subsequently accompanied the former in his journey on the Amazons. In 1870 Prof. Hartt published "The Geology and Physical Geography of Brazil,"—a work containing the results of observations made in three separate visits to the coast-regions. In 1875 he was appointed Chief of the Imperial Geological Commission; since which time he has been engaged in prosecuting the Geological Survey of the Brazilian Empire. For the last six months he was occupied in preparing a report of the researches and collections made by himself and assistants, Messrs. Derby and Rathbun, in the work of the Survey. His death occurred March 18.

—A writer in one of the foreign reviews, speaking of the nature and source of the sun's light and heat, remarks: That so brilliant a display is kept up by the combustion or destruction of something, appears to be generally, if not universally, maintained; but, as to what the matter is or may be, and how supplied, no probable determination has yet been arrived at. Further, the intensity of the solar light and heat is easily proved, and that it resides chiefly, if not entirely, at the surface,—the latter also, on close inspection, being found to be in a state of excessive agitation, and experiencing periodical disturbances and alterations of a most striking character. When, too, periodical changes are seen, secular ones may be expected also, and if the former were of a regular character, the latter may be necessarily inferred; but although no regular law has yet been made out for the sun, the probability of their slow variations through long periods of time is great, and is increased when we turn our attention to those other suns, and stars, and find some of them increasing and others decreasing, or going through regular periods of various lengths, and many degrees of gradation in brightness. The same may also be inferred from the geological discoveries of there having been formerly glacial ages in the world, and again torrid ones,—there being no other known cause equal to producing the effects observed. Such, in a word, is the great problem which yet awaits solution.

#### Art, Music and Literature.

—The king of Portugal is continuing his translations from Shakespeare, and is now engaged upon "The Merchant of Venice."

—Messrs. Jansen, McClurg & Co. have in press a new and enlarged edition of Prof. Jordon's "Manual of the Vertebrates of the United States."

—Gen. Emory Upton will follow up his book on "The Armies of Asia and Europe" by a brief history on "The Military Policy of the United States."

—The twenty-third volume of "The International Scientific Series," published by D. Appleton & Co., will contain "Studies in Spectrum Analysis," by J. Norman Lockyer.

—Prof. Jebb is at work on a complete edition of the plays of Sophocles, which will be rendered into English prose, and accompanied by critical notes on the text, a commentary, and illustrative essays.

—Dickens's earlier works are just now coming out of copyright. The protection on "Sketches by Boz," has expired, and "Oliver Twist" will soon be common property. Three cheap editions of the "Sketches" are already issued in England.

—In view of the decision of the German Emperor to exclude from the German Fine Art section of the Exhibition any picture recalling the war of 1870, the French Government has resolved to exclude French pictures commemorating that war.

—Prof. Max Muller has begun the issue of the sacred texts of all nations, by the use of the "Vhuking, or Book of Historical Documents of the Chinese." It will be followed by the "Zendavesta," translated from the Persian by James Darmesteter.

—Count Bandissin, who deserves great praise for his able translations of Shakespeare and Molière into German, died on the 4th of April, in Dresden, at the advanced age of 89 years. Of the nineteen dramatic pieces of Shakespeare left untranslated by Schlegel, Count Bandissin translated thirteen. He gave also a German version of every piece written by the great French comedian Molière, but did not commence this task until he had reached the advanced age of 76 years.

—A Padua publisher is to send to the Exhibition an edition of Dante scarcely larger than the thumbnail, and intended for a watch-chain appendage. The letters are so small as to resemble grains of sand, and few, of course, can decipher them without a magnifying glass. It being impossible to distribute the type after the edition had been worked off, it was returned to the foundry. This Iliad in a nutshell will be bound in red velvet, with silver clasps.

—Houghton, Osgood & Co. have in press a volume of the poems of Longfellow which have been produced within the last three years. It will be entitled "Keramos." The same firm have nearly ready the "Memoirs of William Francis Bartlett," by Gen. Francis W. Palfrey. The subject of this memoir distinguished himself as a soldier during the late Civil War. The profits which may accrue to the author from the sale of the book will be dedicated to the widow and children of Gen. Bartlett.

—Moore, the great Irish poet, relates in the preface to his "Lalla Rookh" that as early as 1822 the different stories composing that work were represented in *tableaux vivants* and songs at the royal palace of Berlin, during the visit of the Grand Duke Nicholas, (afterwards Emperor) of Russia. The principal characters were represented as follows: Fadladin, Grand Nasir, Count Hoake, Marshal of the Court; Aliris, King of Bucharia, his imperial highness Grand Duke Nicholas; Lalla Rookh, her imperial highness the Grand Duchess; Arungzeb, the Grand Mogul, his royal highness Prince William, the king's brother; Abdallah, father of Aliris, his royal highness the Duke of Cumberland, afterwards King of Hanover; the Queen, his wife, her royal highness Princess Louisa Radziville. Besides these and other leading personages, there were also brought into action under various titles as gentlemen and ladies of Bucharia, ladies of Cashmere, gentlemen and ladies dancing at the Feast of Roses, etc., etc., nearly one hundred and fifty persons. In this grand *fête* it appears originated the translation of "Lalla Rookh" into German verse by the Baron de la Motte Fouqué, and the circumstances which led him to undertake the task are described by himself in a dedicatory poem to the Empress of Russia, which he has prefixed to his translation. As soon as the performance, he tells us, had ended, Lalla Rookh (the Empress herself) exclaimed with a sigh: "Is it then all over? are we now at the close of all that has given us so much delight? and lives there no poet who will impart to others and to future times some notion of the happiness we have enjoyed this evening?" On hearing this appeal, the Knight of Cashmere (no other than the Baron himself) comes forward and promises to attempt to present to the world "the poem itself, in the measure of the original"—whereupon "Lalla Rookh," it is added, smiled approvingly.

—The *Tobacco Plant* says: The entire mass of tobacco which is annually consumed in smoking, snuffing and chewing on the earth is 4,000,000,000 pounds, manifestly too high an estimate; for from 1,200,000,000 to 1,500,000,000 of inhabitants let us take the half as leaves transformed into roll tobacco. A tobacco serpent is created which, with a diameter of two inches, and following the direction of the Equator, would wind itself around the earth thirty times.

# Notre Dame Scholastic.

Notre Dame, May 11, 1878.

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

THE NOTRE DAME SCHOLASTIC contains:

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

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

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

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

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## The Catechism.

The last instructions of the glorious Pius to the priests were that they should redouble their zeal in teaching the Catechism to little ones, "for the child that grows up unconscious of the duties of religion will ignore the duties of man." Truly should the noble words of that great Pontiff be engraved in the heart of every Christian, for they will afford him a sure and true guide of life. Too often in our day is the study of Holy Mother Church's doctrines neglected; too often are they lightly regarded. Not from want of reverence for her does this mainly spring, but from lack of appreciation of the great benefits, nay, incalculable, that can be derived from the dogmas of our Faith. The Catechism is not a mere dry recital of theoretical teachings, it is a manual of grand and glorious life-work. It is a most perfect epitome of the practical knowledge of man and man's desires and ends. It is a perfect rule and exemplar of life. To none should the words of the Pontiff come with more urgent and potent force than to the young men who soon shall take their rank in the nation as upholders of its laws and government. They, more than all, does that declaration effect, that the one "that grows up unconscious of the duties of religion will ignore the duties of man." Naught is more prevalent in our day than false and pernicious teaching in every department of man's life, and in naught can the guard against such teachings be found more forcibly set forth than in the Catechisms of Christian Doctrine. The notion held by many of its adaptation but to the young is wrongful and pernicious. True, it is simple, plain, easy, and concise. But for all these reasons is it most useful and beneficial, for it is the essence of all knowledge and all truth. Not only is it a book for the young, but for the old. The labor of study in after-years is, if properly directed, but an unfolding and development of the teachings of our Catechism. The faith we hold is not theoretical, it is eminently practical. Into every path

of life does it penetrate, into every action and work of man does it extend. The truths we learn as children from the lips of the Church's teachers are applied in all studies and works. If we would act and live as Catholics should do, we must in all things act and speak as Catholic truth would direct. Not that we must openly parade our Catholicity on the house-top and in the streets, but that our daily avocations and our common conversations be performed in a Catholic tone and spirit. There is a certain unobtrusive insinuation of opinion which is far more forcible than forcing of men's will. It is a happy mean between indifference and boasting of faith, which we as Catholics should exert in our daily pursuits, in society and in every department of life. For the obtaining such a Catholic tone and tendency, a thoroughly perfect knowledge of our Faith and understanding of it is necessary, and it is evidently in the recognized expositions of our Faith alone that we can find it.

Hence is the study of the Catechism all-important to every one, not only to the little child, or to the young, but to the man of work and action. It is a perfect philosophy, for it is the exposition of the doctrine of the greatest of all masters. It is a perfect foundation of all sciences, of all learning, and as far as men stray from its declarations, in so far do they err. It is a perfect rule and guide of life, and when its rules are neglected, man even physically feels the wrong that is done. Despise not its study, for it is the study of the science and the moral teachings of the great Master who, centuries past, trod the hills and vales of Judea to show to wandering and despairing man the way and the road to true happiness and knowledge. Our people are tending either to the Church or to Indifferentism. This tendency is evident. On us Catholics depends the giving to our people the guide to the right way. More on the layman than on the priest in our land does this devolve, for, shrewd as our people are, they rightly look to practice more than to teaching, and besides the tendency is to distrust the priest more than the believer. Our laymen have a destiny before them, to lead our nation to the true way by their example. On the young does this duty devolve, and as they are trained so will our Catholic laymen live. Let them be reared in a lively love and knowledge of Holy Faith, and in a determination to carry out her teachings in their counsels, plans and actions; in business and in society living strictly and faithfully up to the teachings of her exponent, the Catechism. Then shall our nation be given an example of Catholic practice which it will follow far more readily than teaching. You can conquer by persuasion easier than by argument. To the rising generation, to the Catholic young men and women of our beloved Republic should these words be taken to heart, that to be true Americans and benefactors to our people they should be true Catholics, and that, in the words of Pius the Glorious, "the child that grows up unconscious of the duties of religion will ignore the duties of man."

## The Philopatrians' Entertainment.

Although the unfavorable state of the weather, and the excitement attendant on the elections, prevented many persons from coming out to witness the annual Entertainment of the little Philopatrians, still quite a large audience, including many ladies and relatives of the debutants, greeted the boys on their appearance; and surely of those who witnessed the Entertainment not one was disappointed, their expectations being more than realized.



The Philopatrians are composed of the smallest boys in the Junior Department, and of course cannot be expected to play equally as well as the Thespians, Cecilians and Columbians; but the larger boys had better look out, as the Philopatrians, although they don't "put on any airs," are close at their heels.

The Cornet Band, as usual, opened the evening's exercises, and on the entrance of Very Rev. Fathers Granger and Corby, Rev. Fathers Walsh and Kelly, and other members of the faculty, struck up a lively march, and the Entertainment commenced. The whole Philopatrian Association then delivered a declamation, "The Union," and did it very well, after which Master K. Scanlan sang the ballad "Putting on Airs," the members of the Association joining in with a rousing chorus. It was well received. Masters H. Newmark and R. Pleins next favored us with German declamations. Both were very good—that of the former especially, who received a handsome bouquet as a mark of approval from some one in the audience. The address of the day was read by Master K. Scanlan in good voice and with good articulation. The address was truly Philopatrian in its character, and right to the point. Masters Cassard and Mosler next delivered French and Hebrew declamations, and by their delivery made those sweet tongues sweeter. The prologue, whose author was at once recognized, was first-rate, and was very well read by Master J. Gibbons. The Orchestra now played the overture to "Othello" pretty well, after which the real business of the evening began. "The Expiation," a pleasing little drama, was the first play, with the following young gentlemen as the principal characters: K. Scanlan, who personated in an able manner "Count Flavy," showed up the villain's traits very nicely; W. J. McCarthy, as "Loredan," bore off the honors of the occasion by his splendid conception of his rôle, and by the way he carried it out; "Gerard," a knight, was ably and gracefully sustained by J. P. Hafner. The other parts were taken as follows: "Rinaldi," A. J. Burger; "Beppo," F. Lang; "Chateau," F. Weisert; "La Phantôme," E. Walter; "Siffleur," F. Pleins; "Theobald," A. Heitkam; "Filion," C. Van Mourick; "Cassiguæ," H. Newmark; "Leon," J. Byrne; "François," C. Brinkman; "Barras," J. Scanlan; "Aubrey," W. Rietz; "Jacques," H. Gramling; "Pierre," R. French; "Guerin," F. Singler; "Guillaume," H. Canoll; "Sevres," W. Cannon; "Plou," J. Ittenbach; "Frederique," J. Kelly; "Baptiste," G. Orr; "Fernier," R. Pleins; "Edouard," O. Burket. All did very well, and displayed much talent. We had almost forgotten to mention P. P. Nelson, who did himself great credit in the rôle of "Robert Lusigny." His singing in the third act was very good. The grand tableau at the end of the play was very fine. The serious part of the Entertainment over, the amusing part began by presenting the rattling little farce "Who is the Actor?" "Manager Snap" (A. J. Burger) was a good manager, and did well; F. Clarke as "Felix Piper," and Cicero McKinnon as "George Bogus," young aspirants to Thespian honors, brought down the house by their capers and were really "bad men." Ned Funny," was well taken by F. Pleins. After a splendid rendition of Meyerbeer's "Cavatina" by the Band, the curtain rose for "Cherry Bounce." "Oldrents," the hot-tempered master, had a good representative in J. McNellis; "Old Homespun" was very naturally played by W. McCarthy, who again showed himself to advantage; "Gregory Homespun," the blundering servant, was splendid; and J. M. Byrne, who played the part, may feel proud. His

songs were very good, and his dancing was probably superior to any before seen at Notre Dame. "Gammon" (F. Weisert) and "Spinage" (A. Rietz) were immense, and A. Bushey, the "Doctor's Boy," was very smart.

Very Rev. Father Corby, C. S. C., arose after the play, and congratulated and thanked the Philopatrians on behalf of the delighted audience. "*En Avant* Quickstep" was played by the Band, and all adjourned, fully satisfied with the endeavors of the young go-ahead Juniors. The stage music was furnished by the Senior Orchestra, and was just right. Taking the Exhibition all in all, we may pronounce it the best the Philopatrians ever gave, and too much credit cannot be given to Prof. Lyons and his assistants for the successful manner in which they brought out boys who, with one or two exceptions, appeared for the first time on the stage.

### Personal.

—Pius Clarke (Commercial), of '60, is in business at Detroit, Mich.

—Rev. R. Shortis, of '49, preached an eloquent sermon on Monday last.

—Valerio Baca (Commercial), of '76, is in business at Valverde, New Mexico.

—Rev. T. O'Sullivan, the genial pastor of Laporte, Ind., was here on a visit last week.

—George Crummey (Commercial), of '74, is teaching school at Santa Fe, New Mexico.

—Rev. Paul E. Gillen, C. S. C., now residing at Luzerne, Iowa, paid a brief visit to Notre Dame the past week.

—Vincente Baca (Commercial), of '73, paid a visit to Notre Dame on the 2d. He is looking excellently well.

—Dr. Henry Perley, U. S. A., spent a few days at Notre Dame, visiting his brother attending class here. He is a most amiable gentleman.

—Among the visitors of the past week were Mrs. A. Heitkam and Mrs. Patterson of Indianapolis, Ind.; Mr. A. Garret, of Jeffersonville; Mrs. Felix Chavez and Vincente Baca, of Belen, New Mexico; and Mrs. Bennet and Mrs. Berry of Michigan City, Ind.

—Prof. T. E. Howard was elected a member of the City Council of South Bend last Tuesday. The fourth ward may congratulate itself upon having such an able representative, and could all our cities have men in their councils like to Prof. Howard they would be happy indeed.

—The Portland (Oregon) *Weekly Standard* announces that Hon. John M. Gearin (Scientific, '71), has received the nomination for District Attorney of the Portland district. The *Standard* says that Mr. Gearin "is a young lawyer of fine abilities," and "is one of the most graceful speakers in Oregon."

—Professor Lucius G. Tong was elected Mayor of South Bend last Tuesday by a majority of one hundred and twenty-two. Although South Bend is generally considered a Democratic city, the Professor was elected on the Republican ticket. We congratulate the people of South Bend on having chosen such an able, honest and reliable man as Prof. Tong to exercise the duties of Mayor. Were Republicans throughout the country to imitate the example set them by their party in South Bend, and recognize the fact that Catholics are citizens as much as Protestants, they would succeed in getting more Catholic votes.

—We should cherish those little virtues which grow at the foot of the Cross because they are bedewed with our Redeemer's blood; such are patience, kindness, condescension, tenderness for our neighbors, suavity of manners, good nature, cordiality, candor and the like. Such virtues are like violets which grow better in the freshness of the shade, are best nourished by the dew, and, however humble and modest, diffuse all around the sweetest odor.—*St. Francis of Sales.*

## Local Items.

—The monthly Bulletins were all sent off last week.

—At the Philopatrian Entertainment the music was excellent.

—All the trees that have been planted this spring are doing well.

—The new chapel at St. Joseph's Farm will be blessed in about two weeks.

—A large audience greeted the Philopatrians at their annual Entertainment.

—The Philopatrians have good reason to be proud of their Entertainment on the 7th.

—The Philopatrians feel elated over the success of their Entertainment. They have cause to feel so.

—Profs. Tong, Howard and Ivers made excellent speeches at the demonstration last Thursday morning.

—The Director of the Scientific Department has procured a fine bell telephone for the use of his students.

—Masters R. Mayer, F. Lang and J. McNellis made three excellent censors at the Philopatrian rehearsals.

—Bro. Leopold has the thanks of the Philopatrians for rehearsing the songs and choruses for their Entertainment.

—The editor of the SCHOLASTIC has taken steps to have the supply of sweet corn sufficient for all demands this year.

—The general opinion seems to be that the boat crews are about equally matched, and that the race in June will be tightly contested.

—To-morrow is the Feast of the Patronage of St. Joseph. Vespers are on page 138 of the Vesperal. The Mass sung will be *Missa Regia*.

—Bawl and bat seemed to be the motto of two clubs that played a game of baseball last week. Their shouts could be heard several squares off.

—The Philopatrians deserve great credit for the excellent manner in which all the members acquitted themselves at their annual Entertainment.

—We are under obligations to Hon. W. H. Calkins, M. C. for this district, for the Report of the Commissioner of Agriculture for the year 1876.

—For scholarship, variety, general interest, and "high tone," we know of few papers that equal THE NOTRE DAME SCHOLASTIC.—*McGee's Illustrated Weekly*.

—For the fish with which the members of the Junior Department have so generously supplied the table of the Rev. Director of Studies, many thanks are returned.

—Mr. Henry Newmark, of Neuremburg, Bavaria was the recipient of a beautiful bouquet at the Philopatrian Entertainment. The fair donor knows who was the most deserving.

—We think that Prof. Tong should 'set it up' for Pete Frane, who moved heaven and earth in his behalf last Tuesday. The Professor was elected Mayor, and Pete was not idle on election day.

—Master Frank Bloom, of Vincennes, Ind., had the best Bulletin for the month of May in the Junior Department receiving 1, which signifies perfect, in all his classes. Master J. A. Burger, of Reading, Pa., had the second best.

—The speech of Mr. John G. Ewing at the demonstration in honor of Profs. Tong and Howard is spoken of as a grand affair. We are sorry that, since the speech was extempore and we did not take notes, we cannot reproduce it in full.

—And now, at last, all the scaffolding has been removed from the Church. The painting has all been finished excepting the wall just back of the altar. This wall will be painted, but not so as to cost a great deal, as it will be torn down when the addition is built to the Church.

—Judging from the programme, we know of no college in which at the entertainments the characters are so well distributed as at Notre Dame. At each Exhibition there is an entire change, so as to give almost every student a chance to appear on the stage at least once a year.

—Since Mr. Vincente Baca, who visited Notre Dame

last week, graduated in the Commercial Course in 1873, he has had sent to the College eight students, besides a number of pupils to St. Mary's. Mr. Baca is one of those men who believe that actions speak louder than words.

—We understand that arrangements are being made to apply power for the blowing of the large organ in the new church. This is a measure devoutly to be wished for; the organ is much too large to be blown by hand, and the labor is severely felt by those appointed for the task.

—The 29th regular meeting of the St. Stanislaus Philopatrian Society was held on the 9th. The members tendered their thanks to the editor of THE SCHOLASTIC, and to Bros. Leander, Simon and Paul for favors shown at the late Entertainment, also to Messrs. A. K. Schmidt, M. J. Regan, T. F. O'Grady and the Senior Orchestra.

—Profs. Howard and Tong were the recipients of many and heartfelt congratulations from the students on Thursday last. Both Professors have ever been popular with the students, and their recent success in the late elections, in which they were elected to offices which they did not seek, was a matter of personal pride to every student.

—The Cornet Band was out in full force on the evening of the 5th, and adjourned to the garden in front of the College, where were played a number of choice pieces. Among them was a cavatina from Rossini, a selection *Fra Diavolo*, and other classic compositions. The evening was fine, and it is needless to say the music was enjoyed.

—A number of beautiful acoustic instruments have lately been added to the Cabinet of Physics. The apparatus for registering the number of vibrations of any given sound, and for illustrating the interference and coexistence of sonorous vibrations, as well as those designed for studying the laws of harmonics and showing the difference between the true and tempered chromatic gamut, are of especial interest and value.

—The members of the 1st Grammar Class entered into an agreement that any member of the class detected in making a grammatical error in speaking should pay a fine, the funds to be used in getting up a banquet. Prof. Edwards, their teacher, encouraged the movement by paying half the expense. Their first banquet was in December. We attended it and considered it one of the best of the season. We understand that they will have another in June.

—A number of new cases for the large collection of specimens lately purchased by Very Rev. President Corby have been put in the Museum, and will be ready to be fitted in a few days. Rev. Father Zahm says that when he gets all the specimens together, and has them properly classified, Notre Dame will have one of the most valuable museums in the country. It will not be a mere repository of curiosities, but a systematic working collection of such specimens, preparations, etc., as will be of most value to the student in the prosecution of his scientific studies.

—The Artistic Drawing Class is a lively and industrious one; almost every week new specimens are finished and exhibited. Two fine figure-pieces from scenes in military life, by A. K. Schmidt and A. Hatt, are the finest executed here by students in many years. Pastel studies also receive a large share of attention from the Class. Fine specimens in this branch by E. Gramling and G. Iitenbach may be seen. Fine pencil drawings of flowers and landscapes bear the signature of V. McKinnon. Although many pictures were taken home at Christmas by the young artists as presents for their friends, still to judge from the crowded state of the cases our draughtsmen will evidently make a fine exhibition in June.

—From some editorial remarks in the May number of the *Georgetown College Journal* we regret to learn that our esteemed contemporary receives but scanty support from the Alumni and students. This is not right, and not at all creditable to the Alumni of time-honored Georgetown. A well-edited and neatly gotten up paper such as the *College Journal* would be a credit to any institution, and should be liberally supported by those having the interest of their *alma mater* at heart. Besides, it is but a monthly, and the subscription price only a dollar a year, notwithstanding which it threatens suspension for want of contributors and subscribers. This shows a poor spirit, a great lack of appreciation on the part of the students and Alumni of

Georgetown. Perhaps if it were issued weekly it would stir their pens into activity and stimulate them to put it on a sound financial footing. We hope they will rally to its support and make it in the future, as it has been in the past, a credit to our college literature.

—On Thursday morning when Profs. L. G. Tong and T. E. Howard arrived at the College to teach their classes, they were surprised by a large delegation of students who asked a holiday in honor of their election to the offices of Mayor and Councilman. Shortly after the "rec." had been granted, the College Band and all the students assembled in front of the College, where, after several choice selections were played by the Band, Mr. John G. Ewing stepped forth, and in a neat, eloquent and appropriate speech congratulated the gentlemen on the honors conferred on them. He was frequently interrupted by enthusiastic applause. Mayor Tong answered first in an eloquent and appropriate speech, and was followed by Prof. Howard, who returned thanks in a felicitous manner. Three rousing cheers were then given, and Prof. Ivers was called upon and made a speech which put everyone in good humor. Then after more music by the Band all retired to the Campus, where baseball and other games occupied the day.

—The first instinct or inclination of the child when he is the happy possessor of a pencil is to "draw something." The sparks of what may called a "sacred fire" should not be smothered, but fanned into a flame. Drawing is the alphabet or rather the language of art, and when this is understood the child is the possible sculptor, painter or architect. Instruction in these elements of art corrects the taste and gives the hand skill; it gives the trained artistic eye which detects the incongruous, the ungraceful, and the ill-proportioned, and which, on the other hand, the graceful, the harmonious, the symmetrical, never escape. The instructed eye derives the same intense delight from the pleasures of sight as the instructed ear from the harmonies of sound. Impressed with the expediency of carrying out these ideas, those in charge of the younger portion of our students here, the Minims, make it a point to teach them drawing regularly, especially the branch termed linear, as being the best adapted to meet their wants in this line in after-life. It is very gratifying to their instructor to witness their aptitude for the study and the strong efforts made by them to succeed.

—The second game for the championship was played on Wednesday last by the University and Enterprise nines. The game was closely contested; the playing on both sides was excellent. Messrs. Schmidt, Marantette, and Hale of the University, and Nodler, McKinnon and Hamilton of the Enterprise did remarkably well. The score is as follows:

UNIVERSITY.	R.	O.	ENTERPRISE.	R.	O.
Deehan, 3d b.....	5	1	Hagan, 1st b.....	2	1
Schmidt, 1. f.....	3	3	Dechant, 1. f.....	1	4
Marantette, 1st b.....	3	2	Quinn, 3d b.....	0	5
Hertzog, c. f.....	3	3	Cooney, c. f.....	0	5
Lambin, 2d b.....	2	3	Ohlman, c.....	4	1
Murphy, p.....	1	3	Nodler, r. f.....	0	5
Maley, s. s.....	0	5	McKinnon, s. s.....	1	1
Hale, c.....	2	3	Williams, 2d b.....	1	3
McMahon, r. f.....	1	4	Hamilton, p.....	2	2
Total.....	20	27	Total.....	11	27

## SCORE BY INNINGS:

	1	2	3	4	5	6	7	8	9	
UNIVERSITY.....	1	0	3	6	4	5	0	1	0	—20
ENTERPRISE.....	1	0	0	1	1	1	2	4	1	—11

Umpire—J. Shugrue.

Scores—Messrs. McKone and Davenport.

—On Thursday evening, April 25th, the greater part of the students crowded into Phelan Hall to attend one of Rev. Father Zahm's pleasing entertainments. This time the Rev. Director of the Scientific Department had promised something entirely novel in some of its features around Notre Dame, namely, a magic lantern exhibition, introducing not only general, interesting and instructive scenes, but also some *very* local, amusing and laughable.

The first scenes displayed were representations of noted places in Europe, of ruins of ancient Rome, Pompeii, Greece, and Egypt, among which we may mention the Coliseum, the Pantheon, the pyramids, Cleopatra's needle, the sphynx, obelisks, etc., as being especially beautiful and striking. Next we were delighted by scenes from more modern Europe. We saw the great Church of St. Peter, with its dome and interior, the Vatican Palace with its large museum and library, St. Paul's in London, St. Sophia's Church in Constantinople, the Cathedrals of Genoa and Florence, and the Church of Notre Dame in Paris, which are considered the finest specimens of church architecture in the world. There was one scene particularly beautiful, Venice by moonlight with the Bridge of Sighs in the distance, and it called forth unbounded applause. Next, Rev. Father Zahm introduced something certainly unexpected, namely, pictures of a great number of the faculty, and you can just imagine the rounds of applause that greeted the appearance of each familiar face. Next came some comical illustrations of a local nature; we do not care to mention any names, but will give a list of the scenes represented: "The Doctor Puzzled," "The Demonstrator of Anatomy and his Class," "The enthusiastic lawyer and the sleepy jury," "Sparring match by So Long and So Short," "The bad effects of getting up at half-past 5 o'clock," "Stealing a smoke on the sly, and the consequences," "The Vocalist," "The Elocutionist," "Coffee cure for fits," "Eating at the Columbian Banquet," "How do you spell fence?" and many others too numerous to mention and too funny to talk about. We had almost forgot to mention the fine specimens of sculpture which were shown earlier in the evening, but we cannot describe them, so mention must suffice. In short, the entertainment was one of the most pleasing ever given at Notre Dame, and we hope we will have more of the same kind.

## Letter From Very Rev. Father General.

The following letter was sent from Rome to the students here by Very Rev. E. Sorin, Superior General of the Congregation of the Holy Cross:

ROME, April 9, 1878.

MY BELOVED YOUNG FRIENDS:—Each time I left our dear Notre Dame for Europe, or returned to your cherished *alma mater*, you greeted me with such warm and unfeigned expressions of good wishes and heartfelt welcome home, that I could never question for a moment, whether present or absent, the sincerity of your filial and noble sentiments. For the same, let me thank you once more, from this Eternal City, the birth-place and the centre of true civilization, and now the only guardian and dauntless defender in the world of the imperishable truths and principles by which man's dignity is preserved in society.

I have witnessed here the burial of the immortal Pio Nono, the greatest and noblest figure of the 19th century; and, in less than two weeks, the elevation of his successor to the Chair of Peter, of Leo XIII, *Lumen in Caelo*, whose incomparable merits have called forth the universal applause of the world: two bright links of the mystic chain binding the Church on earth to its Divine Founder in heaven. When in the Eternal designs the chain shall be completed, and the mysterious burden it bears shall have been drawn up to Him who has held it for nineteen centuries, time shall be no more. Until then, each new link shall be assailed by the united fury of wicked men and devils; but each time a new defeat will add a new lustre to the declaration of old: that the gates of hell shall not prevail where Christ Himself has solemnly promised to remain.

Within my own recollection many a throne has tottered and vanished, never to be raised again, and at this hour I scarcely know of one not seriously threatened. Rumors of war from all sides; apprehensions of all sorts and everywhere. And yet, when every man of sense is trembling for human institutions, and the oldest and proudest dynasties, not even a child will tremble for the Church; so solid is the rock on which it is built.

The unexpected death of our saintly Pius IX filled my

heart, as it did yours, with unspeakable sorrow; but not with alarm; and very soon our confidence has been fully confirmed. I have seen the new Holy Father; I have presented him your homages, and he has granted you his Apostolic Benediction with the same warmth of heart I had so often admired in his glorious predecessor. Is it not a consolation for you, as well as for me, to know that you belong to a Church that has such promises, so long and so admirably tested? To the Apostles and first Disciples, the words of the Saviour: *Ecce Ego vobiscum sum*, etc., may have been matter of faith: to us, they are simply matter of profound conviction. Here in Rome you feel it as you do the rays of the sun, or the blasts of the sirocco from the African coasts.

But I have not yet touched on the subject which alone I intended, when I commenced, to offer for your consideration. It is a serious one: I trust it will please you. A few days ago, on the 4th Sunday in Lent, we read in the Gospel the famous miracle of the multiplication of the loaves, after which and in consequence of which the multitude, 5,000 in number, who had been fed with five loaves and two fishes, took the resolution, the better to show their faith and their gratitude, to place Jesus at their head as their King, and henceforth to walk under His banner. This will reach you, my dear young friends, on the morrow of a similar and greater wonder from the same Divine Leader and Master; and I feel confident that in the same spirit of gratitude as the 5,000 of old, you have already pledged your word of honor to take Him for your King, and to remain forever true to your sworn and sacred allegiance. Angels have witnessed the grand and generous act, and registered it above. I wonder not at the noble impulse; were it otherwise, I would be surprised. For I know that you have realized how much more God has done for you than for the 5,000 at the foot of the mount. It is not on barley bread and fishes He has fed you, but on His own Flesh and Blood. For you He has changed bread into His own Body, and wine into His own Blood, a miracle infinitely greater than that of the multiplication mentioned above. In it He has suspended or changed the most elementary laws of nature: here, one same Body is found in several places at one and the same time; that same Body, though real, occupies no space; it exists indivisible, like a spirit, whole and entire in a host, and the same in the smallest particle of it, with accidents unsupported by their substance. What a series of miracles combined together! No wonder that you have in it recognized your King! No wonder, indeed, if after He had given Himself entirely to you, Body and Blood, Soul and Divinity, you have felt prompted to give Him, in return, all that was in your power to give! And even then, on which side is the greater generosity? On neither side could the gift be increased. Divine or human, the forces stood there at their last limits. May Heaven keep this wondrous reciprocal gift unchanged, unrevoked, unaltered! A little while of fidelity will bring upon it the broad seal of endless immutability! when that first liberty given to man, namely, the liberty of offending by sin, shall have been changed into that, proper to the elect, of not being able to sin any more.

But as long as man remains on earth, he remains exposed to violate even his most sacred engagements. The child instinctively feels its weakness, and holds to the hand that gives it support. Increased strength will likewise meet at every step new proofs and evidences that individual power can accomplish but little; while union and association of the same individual efforts will bring astonishing results. Never has this theory been better understood and more universally acted upon than in our day. Associations are formed in every land, and this spirit of association is spreading, for good and for evil, as the case may be. Let us not say that we Christians have found it out too late, and that we are in this respect far behind the children of the world. Remember the prayer of Jesus on the eve of His Passion: *Pater Sancte, serva eos in nomine Tuo, quos dedisti Mihi: ut sint unum, sicut et Nos*—and again: "*Ut omnes unum sint, sicut Tu Pater in Me et Ego in Te, ut et ipsi in Nobis unum sint*"; and again: "*Ut sint unum sicut et Nos unum sumus: Ego in eis et Tu in Me ut sint consummati in unum.*" (St. John, xvii, 11-23.)

If the children of the world are wiser on this point than we are, it is because they listen more attentively to their

father than we do to ours. Ignorance therefore can never be invoked as a justification in our negligence of such a powerful lever. Association is the foundation as well as the end of our religion.

But why attempt proving what you yourselves carry out daily in so many various forms? So far so well. I praise you sincerely for the beautiful zeal you display in forming, and perfecting, and mastering rules and habits which soon will make of each of you a power in society. But your zeal should outlive your college life. You will soon need it more than you do now. The world will assail you from all sides: but in the strength of the bread you have taken, *in fortitudine cibi illius*, like Elias, you will reach Horeb's heights.

You fully realize the multiplied advantages derived from your mutual intercourse, and the precious enjoyments originating in your Associations or Confraternities. They procure you, moreover, a personal acquaintance, an esteem, an affection you would scarcely obtain otherwise, from your fellow-students. Your desire, as well as mine, is, I am sure, to make that prolific source of good extend its benefits over your whole existence. Such a blessing, as I may call it, is well worth our efforts to give it permanency.

Thank God I do not entertain any apprehension of any student of Notre Dame ever forgetting himself so far as to join a secret society or countenancing anything disapproved by the Church. But I call the attention of all our Associations at Notre Dame to the discussion in regular meetings of the best means to secure to all members, through life, their mutual union before God and man, whatever avocation they may adopt in society.

By way of advice, I would offer my own suggestions, were it only to form a basis for deliberations and debates on the subject, namely:

1st. That a record be prepared for the end of each scholastic year, containing the by-laws and resolutions of the Confraternity, etc., with an exact list of all names that composed it that year, in order to secure a religious souvenir of each other among the associates; no matter how far separated they may be, their hearts should be kept united by the bonds of prayer and charity.

2d. On certain great festivals of the Ecclesiastical Cycle they should bind themselves to approach the Sacraments of Penance and the Holy Eucharist, and then pray for each other, their roll in hand, as real friends.

3d. All regular members of any Association to consider and show themselves as guards of honor of their *alma mater*, whose interests they should always have at heart.

4th. That the members of these Associations communicate from time to time, through the medium of their College paper, THE SCHOLASTIC, such matters of individual or general interest concerning the associates or their *alma mater* as may occur to them or be brought to their notice. Thus will the associations formed in youth be productive of much good, and their memory cherished even in old age.

With best wishes for all,

Your old and devoted friend,

E. SORIN, C. S. C.

### Roll of Honor.

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

#### SENIOR DEPARTMENT.

E. F. Arnold, W. H. Arnold, M. W. Bannon, T. Barrett, J. E. Cooney, J. J. Coleman, A. B. Congar, E. Calkins, W. L. Dechant, E. C. Davenport, A. E. Dorion, C. K. De Vries, J. G. Ewing, F. C. Ewing, L. J. Evers, L. Eisenman, J. English, J. J. Fitzgerald, W. C. Farrar, E. Gramling, A. Ginz, J. Garrett, L. Horn, P. Horn, F. Hellman, A. J. Hertzog, J. J. Houck, M. Hogan, J. S. Hoffman, F. J. Hoffman, A. J. Hettinger, O. J. Hamilton, A. W. Johnson, F. Keller, Jas. Kelly, J. J. Kotz, J. R. Lambin, A. A. Leut, P. W. Mattimore, W. J. Murphy, H. Murphy, J. J. Murphy, J. D. Montgomery, C. F. Mueller, H. Maguire, E. Maley, O. S. Mitchell, C. Marentette, J. P. McHugh, J. J. McEniry, P. F. McCullough, M. J. McCue, J. H. McConlogue, E. J. McMahon, H. W. Nevans, T. F. O'Grady, J. J. Quinn, J. P. Quinn, E. W. Robinson, J. Rothert, J. Rogers, J. Rabbitt, T. S. Summers, S. T. Spalding, J. J. Shugrue, J. S. Smith, M. Williams, F. Williams, F. Walter, G. S. Walters, E. A. Walters.

#### JUNIOR DEPARTMENT.

J. F. Arentz, J. G. Baker, M. T. Burns, M. H. Bannon, J. A.



Burger, A. J. Buerger, J. M. Byrne, J. B. Berteling, C. J. Brinkman, A. J. Bushey, C. O. Burket, T. F. Clarke, F. E. Carroli, C. E. Cavanagh, G. P. Cassidy, F. W. Cavanaugh, G. H. Cochrane, D. S. Coddington, J. S. Cassard, G. H. Donnelly, L. H. Garceau, J. W. Guthrie, J. A. Gibbons, H. A. Gramling, G. A. Heitkam, J. L. Halle, G. L. Ittenbach, J. B. Ittenbach, J. R. Kelly, F. W. Lang, J. A. Lumley, J. L. Lemarie, J. D. McNellis, F. J. McCarthy, R. P. Mayer, J. T. Matthews, T. E. Nelson, P. P. Nelson, H. J. Newmark, G. Orr, J. L. O'Donnell, F. T. Pleins, R. C. Pleins, S. S. Perley, A. Rietz, W. Rietz, E. J. Pennington, K. L. Scanlan, G. E. Sugg, A. W. Sievers, F. W. Singler, J. M. Scanlan, C. Van Mourick, W. B. Walker, E. S. Walter, F. E. Weisert.

## MINIM DEPARTMENT.

O. Farrelly, A. Hartrath, W. McDewitt, J. Seeger, W. Coghlin, R. Costello, Jno. Inderrieden, J. Boose, W. Coolbaugh, C. Crowe, J. Courtney, Jas. Courtney, C. McGrath, C. Bushey, S. Bushey, T. O'Neill, W. Rheinhardt, J. Devine, H. Kitz, P. Fitzgerald, F. Farrelly, C. Long, E. Herzog, L. Young, T. Barrett, F. Berry, M. Devine.

## Class Honors.

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

## COURSE OF MODERN LANGUAGES, FINE ARTS, AND SPECIAL BRANCHES.

R. P. Mayer, F. Hoffman, A. Hettinger, A. J. Burger, A. Heitkam, F. Pleins, R. Pleins, H. Newmark, C. Brinkman, J. B. Ittenbach, G. Ittenbach, J. Krost, L. Horne, F. Singler, A. Rietz, A. Ginz, H. Gramling, F. Walter, W. Rietz, E. Gramling, J. Halle, E. S. Walter, P. Horne, I. Chatterton, W. J. McCarthy, W. B. Walker, G. Crawford, W. Ohlman, J. P. Hafner, G. Walters, E. Dempsey, H. Murphy, M. Burns, T. Nelson, T. F. McGrath, J. Smith, W. Jones, J. Cassard, E. A. Walters, H. W. Nevans, J. M. Byrne, F. W. Lang, S. Welty, J. D. McNellis, C. McKinnon, J. Matthews, F. Weisert, W. Stang, H. Canoll, R. French, W. Cox, W. Doyle, W. D. Cannon, C. Nodler, A. W. Johnson, A. Keenan, J. Lemarie, J. Shugrue, W. A. Widdicombe, R. Keenan, A. Bushey, R. Price, A. Dorion, W. Arnold, G. Sampson, J. G. Ewing, M. J. McCue, J. D. Coleman, J. D. Montgomery, T. Barrett, J. A. Burger, F. W. Cavanaugh, M. Herrick, J. Scanlan, T. Fischel, F. Hellman, O. S. Mitchell, J. Garrett, C. K. De Vries, J. Gibbons, A. Sievers, K. Scanlan, T. Nelson, J. Rothert, J. P. McHugh, A. K. Schmidt, E. McMahon, B. J. Claggett, O. Rettig, O. J. Hamilton, J. Fitzgerald, T. Hale, F. Ewing, C. Cavanagh, J. English, J. Arentz, J. Healy, A. Hatt, V. McKinnon.

## List of Excellence.

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

## COURSE OF MODERN LANGUAGES, FINE ARTS, AND SPECIAL BRANCHES.

J. Ittenbach, G. Ittenbach, A. W. Johnson, H. Newmark, F. Hoffman; French —; Elocution —; Music—J. Smith, B. J. Claggett, A. Sievers, A. Rietz, F. Carroll, F. Hellman, T. Fischel; Drawing —; Painting —.

# Saint Mary's Academy.

—On Friday, the Feast of the Finding of the Holy Cross, Benediction of the True Cross was given.

—On Thursday the ladies who pursue the study of the Languages were treated to a visit to the beautiful Church of Our Lady of the Sacred Heart at Notre Dame.

—There was a very spirited and excellent competition in the Second Senior Chemistry Class this week. The Rhetoric in this class, also, has given more than ordinary pleasure of late to the instructress.

—At the Sunday reunion, Miss Amelia Harris read a selection from N. P. Willis; Bridget Wilson, "Premiere Communion de Stanislaus Sokolinski," par Rev. Père De Barry; Miss Sophia Rheinboldt, "Die Madonna von der Serviette," von E. L. Egert; Miss Adella Gordon rendered

the "Legend of St. Egidius," by the author of "Christian Schools and Scholars."

—Dr. H. Perley, Assistant Surgeon U. S. A., of Dakota Territory, on a recent visit to the Academy presented to Mother Superior for the Museum a rare piece of Indian bead-work. It is denominated by a word signifying in English "Fire-bag," and corresponds to the hunting-pouch. This article is regarded as indispensable among the Indians of the Northwestern tribes. It is presented on the occasion of marriage, by the bride to the bridegroom, and must be the work of her own hands.

—On the 30th ult the Chaplain, Rev. Father Shortis, C. S. C., opened the May devotions, and gave Benediction of the Blessed Sacrament. The statue of the Blessed Virgin surmounted a throne of spring blossoms, in which a large luminous heart, composed of minute colored lamps, was embedded. This beautiful device, fit symbol of the loving, living, tender Heart of Mary, which it was intended to represent, was to all her faithful children a token of the wisdom to enlighten and the love to vivify and actuate them in their future career.

## Roll of Honor.

## ACADEMIC COURSE.

## HONORABLY MENTIONED.

[The editor of the SCHOLASTIC is not responsible for the spelling, etc., of the names in these lists. As there is no rule for the spelling of proper names, these are printed as given by the young ladies themselves.]

GRADUATING CLASS—Misses Elizabeth O'Neill, Minerva Spier, Bay Reynolds, Pauline Gaynor, Jane Cooney, Amelia Harris, Mary O'Connor, Anastasia Henneberry.

1ST SENIOR CLASS—Misses Cecilia Boyce, Hope Russell, Emma Lange, Sarah Moran, Bridget Wilson, Ida Fisk, Mary Ewing.

2D SENIOR CLASS—Misses Clara Silverthorn, Mary Way, Ellen Keenan, Mary McGrath, Sallie Hambleton, Elizabeth Kirchner, Ellen King, Zoé Papin, Charline Davis, Anna Woodin, Mary Danaher, Elizabeth Keena, Mary Luce, Anna Maloney, Mary Casey, Blanche Thomson.

3D SENIOR CLASS—Misses M. Brown, A. Cavenor, J. Burgert, C. Hackett, Thecla Pleins, M. Sullivan, E. Galen, C. Ortmayer, Frances Kingfield, Genevieve Winston, Adelaide Kirchner, Agnes Brown, Alice Farrell, Marie Plattenburg, Emma Shaw, Harriet Buck, Mary Winston, Elizabeth Schwass, Lola Otto, Martha Wagoner, Angela Ewing, Adella Gordon, Alice Morgan, Elizabeth Walsh, Catharine Lloyd.

1ST PREP. CLASS—Misses Adelle Geiser, Anna McGrath, Margaret Hayes, Mary Usselman, Mary Cleary, Lucie Chilton, Henrietta Hersey, Sophia Rheinboldt, Ellen Mulligan, Blanche Parrott, Minerva Loeber.

2D PREP. CLASS—Misses Ellen Kelly, Mary Mullen, Julia Kingsbury, Mary White, Imogene Richardson, Alice Barnes, Ellena Thomas, Ollie Williams, Mary Lambin, Julia Barnes.

JR. PREP. CLASS—Misses Linda Fox, Laura French, Ellen Hackett, Louise Wood, Mary Hake, Agnes McKinnis, Caroline Gall, Frances Sunderland, Charlotte Van Namee, Elizabeth Miller, Mary Lyons.

1ST JR. CLASS—Misses Julia Butts, Ellen Lloyd, Jennie Sunderland.

## LANGUAGES.

## HONORABLY MENTIONED.

1ST LATIN CLASS—Miss Jane Cooney, Ellen King.

[Miss King's name has by an oversight been omitted for several weeks.]

2D LATIN CLASS—Misses Clara Silverthorn, Maria Plattenburg, Mary Luce.

## FRENCH CLASSES.

1ST CLASS—Misses Mary McGrath, Eleanore Keenan, Clara Silverthorn, Amelia Harris, Bridget Wilson, Hope Russell.

2D DIV.—Misses Bay Reynolds, Mary O'Connor, Genevieve Cooney, Julia Burgert, Anna McGrath.

2D CLASS—Misses Ellen Galen, Sarah Moran, Mary Ewing, Adelaide Geiser.

3D CLASS—Conversation—Misses Zoé Papin, Elizabeth Kirchner.

2D DIV.—Misses Mary Brown, Martha Wagoner, Mary Birch, Mary Winston, Angela Ewing, Matilda Whiteside, Ella Mulligan, Julia Butts, Mary Casey, Mary Danaher, Emma Shaw, Frances Kingfield, Lucia Chilton, Linda Fox, Laura French, Mary Mulligan.

4TH CLASS—Misses Louisa Neu, Genevieve Winston, Annie Cavenor, Agnes Brown, Henrietta Hearsey, Elizabeth Schwass, Louise Wood, Elizabeth Miller.



## HONORABLY MENTIONED IN GERMAN.

1ST CLASS—Misses Adelaide Kirchner, Adelaide Geiser, Caroline Ortmyer, Rebecca Netteler.

2D DIV.—Misses Mary Usselman, Sophia Rheinboldt, Elizabeth Walsh, Caroline Gall, Mary Ludwig.

2D CLASS—Misses Mary O'Neill, Anastasia Henneberry, Annie Reising, Catharine Barrett.

3D CLASS—Misses Mary Way, Cecilia Boyce, Sallie Hambleton, Mary Lambin, Ellen King.

2D DIV.—Misses Charlotte Van Namee, Alice Farrell, Minerva Loeber, Blanche Parrott, Imogene Richardson.

## HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

GRADUATING CLASS—Misses Thecla Pleins, Bridget Wilson.

1ST CLASS—Misses Silverthorn, Elizabeth Kirchner, Adelaide Geiser.

2D CLASS—Misses Minerva Spier, Ellen Galen, Elizabeth O'Neill, Amelia Harris, Eleanore Keenan.

2D DIV.—Misses Adella Gordon, Mary Usselman, Anastasia Henneberry, Frances Kingfield, Delia Cavenor, Harriet Buck.

3D CLASS—Misses Louisa Neu, Matilda Whiteside, Julia Burgert.

2D DIV.—Misses Adelaide Kirchner, Elizabeth Walsh, Mary Brown, Emma Lange, Alice Farrell, Annie McGrath, Mary McGrath, Caroline Ortmyer, Annie O'Connor.

4TH CLASS—Misses Catharine Hackett, Anna Reising, Alice Morgan, Genevieve Cooney, Pauline Gaynor, Annie Maloney, Ellen King.

2D DIV.—Misses Imogene Richardson, Mary Mullen, Caroline Gall, Mary Winston, Mary Way.

5TH CLASS—Misses Zoé Papin, Catharine Riordan, Anna Woodin, Martha Wagoner, Anna Cavenor, Mary Danaher, Genevieve Winston, Mary White, Emma Shaw, Ellen Hackett, Charlotte Van Namee, Marie Plattenburg, Mary Halligan.

2D DIV.—Misses Angela Ewing, Laura French, Henrietta Hersey, Cecilia Boyce, Louise Wood, Mary Cleary, Elizabeth Miller, Lola Otto.

6TH CLASS—Misses Elizabeth Schwass, Ellena Thomas, Mary Lambin, Mary Ewing, Mary Mulligan, Ida Fisk, Mary Loeber, Sophia Rheinboldt, Agnes Brown, Mary Casey, Marcia Peak, Linda Fox, Rebecca Netteler.

2D DIV.—Misses Blanche Parrott, Lucie Chilton, Mary Birch, Ellen Kelly, Mary Hake.

7TH CLASS—Misses Alice Barnes, Julia Kingsbury, Lorena Ellis, Agnes McKinnis, Sallie Hambleton, Mary Cox.

8TH CLASS—Misses Mary McFadden, Lucile McCrellis.

9TH CLASS—Miss Alice King.

HARP—2D CLASS—Misses Delia Cavenor, Ellen Galen.

ORGAN—Miss Blanche Thomson.

The General Harmony Class visited May 4th shows marked improvement. We were pleased to find prompt answers to questions given at random, also the animation and attention of the Class. The Private Harmony Classes are also doing very well.

## VOCAL DEPARTMENT.

1ST CLASS, 2D DIV.—Misses Delia Cavenor, Elizabeth Kirchner.

2D CLASS—Misses Adelaide Kirchner, Annie Reising, Mary Usselman.

3D CLASS—Misses Adella Gordon, Genevieve Winston, Agnes Brown, Lola Otto, Catharine Hackett.

2D DIV.—Misses Adelaide Geiser, Sophia Rheinboldt, Imogene Richardson.

4TH CLASS—Misses Clara Silverthorn, Mary Winston, Julia Burgert, Anna Woodin, Anna Cavenor, Alice Farrell, Mary Casey, Ellen Galen, Matilda Whiteside.

5TH CLASS—Misses Mary Mulligan, Mary McGrath, Annie McGrath, Henrietta Hersey, Eleanore Keenan, Mary Hake, Marcia Peak, Mary White, Mary Ewing, Elizabeth Schwass.

GENERAL CLASS—Misses Elizabeth Miller, Laura French, Ellen King, Linda Fox, Ellen Hackett, Charlotte Van Namee, Julia Butts.

## ART DEPARTMENT.

## DRAWING.

## HONORABLY MENTIONED.

1ST CLASS—Misses Emma Lange, Elizabeth Kirchner, Bay Reynolds, Pauline Gaynor.

2D CLASS—Miss Delia Cavenor.

3D CLASS—Misses Marie Plattenburg, Julia Burgert, Harriet Buck, Sallie Hambleton, Adelaide Kirchner, Alice Farrell.

4TH CLASS—Misses Mary Way, Lola Otto, Julia Butts, Ellena Thomas, Ellen Mulligan.

Promoted to the 4th Class—Misses Hope Russell, Elizabeth Schwass, Catharine Riordan.

5TH CLASS—Misses Caroline Ortmyer, Anna Reising, Florence Cregier, Minerva Loeber, Lucie Chilton.

## GENERAL DRAWING CLASS.

## SENIOR DEPARTMENT.

Misses Lola Otto, Mary Winston, Emma Shaw, Alice Morgan, Mary Ewing, Mary Brown, Mary Luce, Elizabeth Keena, Louise Neu, Catharine Hackett, Agnes Brown, Ellen Galen, Mary Mul-

len, Ellen King, Catharine Lloyd, Annie Maloney, Mary Birch, Mary Danaher, Ellen Kelly, Julia Barnes, Catharine Barrett.

## JUNIOR DEPARTMENT.

Misses Louise Wood, Frances Kingfield, Ellen Hackett, Agnes McKinnis, Adelaide Geiser, Annie McGrath, Laura French, Mary Lambin, Mary Hake, Julia Kingsbury, Angela Ewing, Lorena Ellis, Julia Butts, Lizzie Miller, and little Alice King.

## PAINTING IN WATER-COLORS.

2D CLASS—Misses Elizabeth Kirchner, Emma Lange.

3D CLASS—Misses Sarah Moran, Pauline Gaynor, Bay Reynolds, Ellen Davis, Mary O'Connor, Minerva Spier.

4TH CLASS—Miss Matilda Whiteside.

## OIL-PAINTING.

2D CLASS—Miss Bay Reynolds.

3D CLASS—Misses Elizabeth Kirchner, Charline Davis, Delia Cavenor, Mary O'Connor.

## HONORABLY MENTIONED IN ORNAMENTAL NEEDLE-WORK.

1ST CLASS—Misses Caroline Ortmyer, Mary Luce, Lola Otto, Bridget Wilson, Mary Usselman, Mary Winston, Agnes Brown, Minerva Spier, Anna Reising, Genevieve Winston, Mary Ewing.

2D DIV.—Misses Alice Farrell, Julia Burgert, Adella Gordon, Marie Plattenburg, Mary McGrath, Florence Cregier, Martha Wagoner, Blanche Parrott, Sophia Rheinboldt, Ollie Williams, Mary White, Mary Hake, Ellena Thomas, Catharine Barrett, Imogene Richardson, Eleanore Keenan, Elizabeth Keena, Ida Fisk, Thecla Pleins, Harriet Buck, Mary O'Connor.

## HONORABLY MENTIONED IN DRESS-MAKING AND PLAIN SEWING.

Misses Cecilia Boyce, Elizabeth Keena, Mary Ewing, Elizabeth Schwass, Ollie Williams, Mary Usselman.

## GENERAL SEWING CLASS.

Misses Sarah Moran, Bay Reynolds, Hope Russell, Mary and Genevieve Winston, Thecla Pleins, Mary Way, Sophia Rheinboldt, Matilda Whiteside, Caroline Ortmyer.

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## JUNIOR DEPARTMENT.

Misses Adelaide Kirchner, Frances Kingfield, Lucie Chilton, Ellen Mulligan, Julia Kingsbury, Ellen Hackett, Linda Fox, Mary McFadden, Mary Hake, Caroline Gall, Mary Cox, Amelia Morris, Lucile McCrellis, Alice King, 100 *par excellence*. Misses Annie McGrath, Adelaide Geiser, Mary Lambin, Agnes McKinnis, Frances Sunderland, Charlotte Van Namee, Jennie Sunderland, Eva Swaggart.

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	Leave	Arrive.
Omaha, Leavenworth and Atchison Express	10 15 a.m.	4 00 p.m.
Peru accommodation	5 00 p.m.	9 45 a.m.
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CONDENSED TIME TABLE.

JUNE 24, 1877.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex.	No. 5, Mail.
Pittsburgh,.....Leave	11.45 P.M.	9.00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 "	10.15 "	2.58 "	7.45 "
Alliance,.....	3.10 A.M.	12.50 P.M.	5.35 "	11.00 "
Orrville,.....	4.46 "	2.30 "	7.12 "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.20 "	3.11 "
Crestline,.....Arrive	7.30 "	5.15 "	9.45 "	3.50 "
Crestline,.....Leave	7.50 A.M.	5.40 P.M.	9.55 P.M.	
Forest,.....	9.25 "	7.35 "	11.25 "	
Lima,.....	10.40 "	9.00 "	12.25 A.M.	
Ft. Wayne,.....	1.30 P.M.	11.55 "	2.40 "	
Plymouth,.....	3.45 "	2.46 A.M.	4.55 "	
Chicago,.....Arrive	7.00 "	6.30 "	7.58 "	

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago,.....Leave	9.10 P.M.	8.00 A.M.	5.15 P.M.	
Plymouth,.....	2.46 A.M.	11.25 "	9.00 "	
Ft. Wayne,.....	6.55 "	2.10 P.M.	11.35 "	
Lima,.....	8.55 "	4.05 "	1.30 A.M.	
Forest,.....	10.10 "	5.20 "	2.48 "	
Crestline,.....Arrive	11.45 "	6.55 "	4.25 "	
Crestline,.....Leave	12.05 P.M.	7.15 P.M.	4.30 A.M.	6 05 A.M.
Mansfield,.....	12.35 "	7.44 "	5.00 "	6.55 "
Orrville,.....	2.30 "	9.38 "	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 "

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

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Time Table, December 26, 1877.

Northward Trains.	No. 5. Peru and Mich. City Ex.	No. 3. Chicago & Toledo Ex.	No. 1. Mail, Ft. W., Tol. and Detroit Ex.
Lv. Indianapolis.....	4.35 P. M.	12.25 P. M.	7.25 A. M.
" Kokomo.....	7.10 "	2.42 "	9.52 "
Ar. Peru.....	8.10 "	3.50 "	10.47 "
Lv. Peru.....	8.25 P. M.		11.10 A. M.
" Plymouth.....	10.25 "		1.14 P. M.
" La Porte.....	11.55 "		2.45 "
" Michigan City.....	12.40 A. M.		3.30 "
Southward Trains.	No. 2. Mail Ft. W., Chi. & Detroit Ex.	No. 4. Chicago and Mich. City Ex.	No. 6. Ft. W., Toledo & Detroit Ex.
Lv. Indianapolis....	5.30 P. M.	4.10 A. M.	9.10 A. M.
" Kokomo.....	2.55 "	1.50 "	6.33 "
Ar. Peru.....	1.50 "	12.38 "	5.37 "
Lv. Peru.....	1.27 P. M.	12.33 A. M.	
" Plymouth.....	11.24 "	10.25 P. M.	
" La Porte.....	10.00 "	8.50 "	
" Michigan City ..	9.10 A. M.	8.05 "	

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G. P. & T. A., Indianapolis.

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L. S. & M. S. Railway.

On and after Sunday, Sept. 24, 1877, trains will leave South Bend as follows:

GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p m; Buffalo 8 05 p.m.  
11 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 40 a m; Cleveland, 7 05 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.

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## Michigan Central Railway

## 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 30 "		3 35 "	8 00 "
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 "	2 25 a.m.
" Niles .....	3 11 "	4 07 "	6 10 "	4 24 "	12 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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