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Disce quasi semper victurus; vive quasi cras moriturus.

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[Selected.]

## The Old School Clock.

BY JOHN BOYLE O'REILLY.

Sad memories rush o'er my mind just now,  
Of faces and friends of the past,—  
Of that happy time when life's dream was all bright,  
Ere the clear sky of youth was o'ercast.  
Very dear are those mem'ries; they've clung round my heart,  
And bravely withstood Time's rude shock,  
But not one is more hallowed or dear to me now  
Than that of the "Old School Clock."

'Twas a quaint old clock, with a quaint old face,  
And great iron weights and chain,  
And it stopped when it liked, and, before it struck,  
It groaned as if 'twere in pain.  
It had seen many years; and it seemed to say—  
"I'm one of the real old stock,"  
To the youthful fry who with reverence looked  
On the face of the "Old School Clock."

Ah! many a time have I labored to sketch  
That yellow and time-honored face,  
With its basket of flowers, its figures, and hands,  
And the weights and the chains in their place;  
And oft have I gazed with admiring eye,  
As I sat on the wooden block,  
And pondered and guessed at the wonderful things  
That were *inside* the "Old School Clock."

What a terrible frown did the "Old Clock" wear  
To the truant who timidly cast  
An anxious eye on those merciless hands  
Which, for him, had been moving too fast!  
But it lingered not long, for it loved to smile  
On that noisy, thoughtless flock;  
And it creaked, and whirred, and struck with glee,  
Did that genial, good-humored "Old Clock."

Well! years had passed, and my mind was filled  
With the world, its cares, and its ways,  
When again I stood in that little school  
Where I passed my boyhood's days.  
*My old friend was gone!* and there hung a thing  
Which my feelings seemed to mock  
As I gazed with a saddened and sorrowing heart  
At a new-fashioned Yankee Clock.

'Twas a gaudy thing, with bright painted sides,  
And it looked with an insolent stare  
At the desks, and the seats, and at everything old;—  
And I thought of the friendly air  
Of the face that I missed, and its chains and weights,—  
All gone to the auctioneer's block.

'Tis a thing of the past; never more will I see,  
Save in mem'ry, that "Old School Clock."

'Tis the way of the world! Old friends pass away,  
And fresh faces appear in their stead;  
But still, 'mid the bustle and strife of this earth,  
We cherish the thoughts of the dead.  
Yes! dear are those mem'ries; they've clung round my heart,  
And bravely withstood Time's rude shock;  
But not one is more hallowed or dear to me now  
Than the face of that "Old School Clock."

ARBOUR HILL MILITARY PRISON,  
DUBLIN, Aug. 29, 1866.

## Influence of Example in Morals.

Man, in the capacity of a free agent, may or may not conform to the various laws or restrictions imposed upon him either directly by God or indirectly by legitimate civil or ecclesiastical legislation. It is liberty that enables man to perform moral actions, and conscience that pronounces judgment on the morality of each individual act. Indeed, man is free, and precisely in this freedom consists his pre-eminence and dignity. Were he, like to the thousand other terrestrial living beings, but a mere irrational, though organized creature, irresponsible, how low would he not sink in the scale of individual excellence! Destitute of the sublime destiny he now presently enjoys, governed by mere animal instincts, instead of by reason and conscience, nothing could shield him from the common destiny of irrational beings, nor constitute him superior to them. But within us, there is a substance, simple, immortal and unchangeable, a spiritual substance—the soul. Like to its Creator, though in a finite degree, it is possessed of gifts, or faculties, that, as it were, individualize and characterize it. This soul, as needs not be demonstrated here, is but a mere creature, and hence dependent upon, not independent of, the Creator. To attain, according to the Creator's will, its ultimate end, it has, in conjunction with the body, to submit to various laws, especially to the moral law, which is, after all, but a species of the eternal law, as decreeing that rational creatures when they exist should act conformably to that nature. The moral law is as it were the fountain whence both natural and positive laws take their ultimate sanction. A few considerations are here submitted to the reader, to show that example has ever been a powerful inducement to both observance and non-observance of moral obligation.

If there has been any good done in the past, or is to be effected in the future—if the growing evil of immorality is to be checked—it was, and must in the future, be due to example; for from whatever point of view good may be viewed, whether in the practice of virtue or in the ex-

ercise of faith and religion, nothing would bring about so speedily its attainment as good example. In the first place, it renders the practice of virtue much easier; for what before seemed impossible in execution, becomes by dint of example at least of medium difficulty. As a rule, men are much alike, as regards their moral propensities. In all, there are many inducements to evil, few to good. They can, however, in their moral strength, imitate the good—nay, even heroic—actions observed in others. Nowhere is this more apparent than in the training of youth. What forms the young mind and heart either to good or evil? Example. Could the child, without sacrifices of which its infant strength does not admit, be virtuous, when the parent is bad? Man's nature would demand a negative answer. Illustration of this can be gleaned from any historic page. The greatest benefactors of mankind, as well as its greatest enemies, were in most cases spurred on to beneficent or injurious actions by example; hence, although the majority of mankind can be said to have, at all times, traversed the paths of wickedness, still goodness and good men have never been wanting, since Adam first walked in Eden's groves to the present age. Good always draws to good, and evil to evil; and though the latter has the more abettors, the former has the more sincere followers. Review the long list of great and good men that prior to the coming of our Lord edified and thereby benefited mankind; the patriarchs, prophets and holy kings fostered the love and practice of virtue, and thus by their example saved at least a portion of mankind from idolatry. Even paganism was not without great and virtuous men, although their motives were but natural, and remained entirely in the natural sphere, without even touching upon that of the supernatural. Cyrus, a great monarch, founder of the Persian Empire, and conqueror of proud Babylon, deserves, if authentic history can be believed, the title of a *virtuous* prince; for his was a noble soul, adorned profusely with civic virtue. Socrates, Plato, Aristotle, were indeed not only great philosophers but great men, and beacon lights, as it were, to pagan Greece, then steeped in the grossest idolatry; paving, at the same time, the road for the acceptance and promulgation of the sublime moral maxims of Christianity.

Virtue, as commonly estimated, is scarce worthy of practice. Although of great intrinsic excellence, it can hardly prevail upon the popular mind so as to be esteemed and practiced for its own, for virtue's sake. But when its practice becomes the task of great men, men in high positions, and directing popular opinion, then it gains charms, and shines in full lustre. One of the most striking facts on historic pages is the influence virtuous rulers have exercised upon the morals of their subjects. Judging from this, it can indeed be said that a virtuous ruler makes a people virtuous, but a godless prince renders his subjects like to himself. Cain's posterity was wicked like himself, says Holy Writ; from Jacob's race, however, was to be born the world's Redeemer. The downfall of empires, destruction of cities, sanguine strifes, civil wars, bloody revolutions, could indeed trace their origin to the dissoluteness and perversity of rulers; for viciousness and corruption generate like evils in the people. But when thus a whole nation has gradually become corrupt, it but strengthens its enemies, and hastens its downfall. For five hundred years from the founding of Rome, not a single divorce took place in the city; and during this interval Rome became powerful, for it then laid the very foundation upon which

afterwards was to rest the fabric of the mighty empire. But when breach of laws corruption, dishonesty, gross immorality, were suffered to infect all classes, then Rome, though victorious in battle, renowned as a great nation, nurtured within its very bosom the seeds of destruction. The foundations gave way, and pagan Rome fell.

To obey the moral laws, or comply with the dictates of conscience, has, at all times, cost strenuous efforts. It is indeed much easier to be wicked than good, much easier to follow the paths of vice than practice virtue. This is principally because through the fall of Adam man's nature has become corrupted, and prone to evil, whilst his propensities towards what is good have become weakened, though not extinct. Virtue is, so to speak, a precious gem, which only those can hope to purchase that are ready to subdue their passions, polish their manners, and intensify their good motives for action. Now this gem of virtue, example shows in its brightest light, prices at its true value, enhances its lustre, and removes the difficulties that would prevent access to it. The moral maxims of Christianity are, no doubt, immeasurably superior to the *dicta* of pagan philosophy. But by virtue of their own excellence and superiority they would feign have induced the multitude to follow up their practical side had not the Divine Founder of Christianity, in His infinite wisdom, Himself set the example of compliance with the very least of their teachings. His life was but a constant practice of His Divine precepts—a uniform adherence to Divine principle.

Socrates is known to have demonstrated the existence of One Supreme Being, the Immortality of the Soul, and other kindred truths of revelation, from proofs of natural reason. But Socrates, although firmly convinced of God's unity and simplicity, and therefore knowing the gods of his country to be merely the creation of an idolatrous national spirit, did nevertheless bow in worship to his tutelary deities, and was in practice an idolater. As a consequence, his reasonings on and demonstrations of the only God could but interest, startle—nay, amuse, not convince the Athenians.

An inquiry into the causes or origin of infidelity, heresy, apostasy and schism that have since the dawn of Christianity appeared and reappeared to rend the bosom of the Church—an inquiry into the source of revolution, civil wars, and all social and domestic evils, threatening the stability of law, government and time, would in most cases point to bad example as its primary and efficient cause. Ecclesiastical history records that one of the direst persecutions ever directed against the Church was due to nothing else than a mere desire of a satirical and tyrannical Roman to harass the Church, because his impious predecessors had done so. An Arius, a Nestorius, and a Eutyches, in bold derision of the Church's dogmas, reject her authority in doctrinal matters, rebel, gather adherents, and as a natural consequence are the cause and primary instigators of heresies, whose long train of spiritual, moral and social evils rend the bosom of Church and State. Luther, Judas-like, betrays his Master, deserts the pale of the Church; but along with his disastrous and deep fall are borne along millions of Christians, who but for his bad example would have adhered to truth. Alas, for the man that by premeditated, malicious bad example drags his fellow-man into destruction! A worse monster of malignity could not be found.

Were we to turn our eyes upon the battle-fields where nations' destinies are decided in bloody contest, where each

contending party strives for victory—even here, amid murderous strife or honorable battle, will example be the source of hope or despair, victory or defeat. The commander who can most effectually manage the movements of the army so as to destroy or render unavailable the enemies' forces, will likely make victory declare in his favor. But when a general, besides ingenuity in military tactics, is possessed of an indomitable martial spirit, is never more courageous than when danger is greatest, feels himself nowhere safer than amid the fiercest conflict, is first to charge and last to retreat, then victory will not probably but surely crown his arms. The plains of Marathon tell the sad story of Persian defeat. The greatest share in the Grecian victory, however, was due to Miltiades, the commander-in-chief. His conduct on the occasion was simply heroic. The passes of Thermopylæ could not be crossed but through stratagem, for Leonidas and his three hundred defied Persia's millions, and all but one fell as precious examples of exalted patriotism. At Salamis, Mycale, Platea, Greece won imperishable honors but through the instrumentality of Themistocles and Cimon, her patriotic and courageous leaders. Annibal, Scipio, Julius Cæsar, Napoleon Bonaparte, did they not conquer because by their living example they infused into the army their own martial spirit? Indeed patriotism cannot be aroused, or the least victory gained until those fight best that command most, for when the soldier sees the commander courageous in the greatest danger, careless of his own life, then his own arms grow stronger, and the hopes of victory and love of country more intense.

At present one cannot but feel grieved at the general demoralization of society. Crimes of a most shocking nature are of daily occurrence, and now excite no more the horrors of the people. The daily press, in hideous terms, recounts cases, ever increasing in number, of dishonesty, perjury, murder, suicide,—nay, cases in all phases of immorality, with all their concomitant evils. Virtue is on the wane; vice has become popular. The beardless youths and thoughtless girls that parade the streets of our cities at any hour of day and night, tell of anything but modesty and propriety in their gait, words and gesture. It is indeed to be feared that the rising generation will be but more godless, more unprincipled than the one that is gradually disappearing. And at this we need not be astonished, for bad example now, as in the past, will find people ready, nay, eager to copy its results. From the time when the boy takes up his books to go to school, to the moment he is said to have completed his education (if at that point he ever arrives), he has learned absolutely nothing but what in a greater or less degree alienates him from God, makes him a stranger to the noble and nobler aspirations of human nature, for the germs of these noble thoughts were crushed and destroyed in the very seed. Religion is ignored; or if any is professed, it is merely a dead branch of the true one. God is left entirely out of question; for, of course, being an immaterial, infinite substance, how could He be known by those that do not see beyond what is material, natural. And who after that would be so silly as to give a thought to the practice of virtue? Such principles as these are ingrafted upon the young mind, and the future career is to be but the practical side of them. He was taught dishonesty—he practices it. He was taught godlessness—from God he remains estranged, until finally when life ends he finds himself before an angry Judge. He was reared in vice, and its practice brings him to an immature grave, or suicide, if not to the gibbet.

Sad indeed is the fate of those youths that believe in and live according to the impious teachings of the age; for although the road they are induced to travel is at first pleasant, and, as it were, bestrewed with roses, those roses will gradually change into thorns, into stings that will pierce the very vitals of virtue, religion and faith, and directly lead them into the enemy's jaws—the jaws of death. How many youthful hopes are blasted, how many young and innocent hearts corrupted, nay, how many young lives destroyed through the pernicious influence of bad example! A young man, pure in heart and soul, of noble character, promising career, becomes deprived of a fond mother's immediate care, of a father's counsels, is thrown into the busy scenes of life with no guide but that of a good conscience, no boast but that of honesty. He comes in contact with men to whom virtue is vice, and vice virtue. Their bad example gradually influences the life of the young man; the remembrance of a mother's love vanishes, the thought of happy home and innocent childhood no more soothe him,—bad example has gained another victim. How often do not the columns of the press record heinous crimes of those, though young in years, yet old in crime! Youths, scarce above the age of reason, following the example of older wretches, plunge into the deep waters of the river, or send a bullet through their crazy brains, thus to end a life scarce begun. Two boys are returning from school. Some imaginary wrong excites their passions—they fight, but ere they desist one of the youthful combatants has forfeited his life, for nothing less than a fatal wound could decide the quarrel: even among boys, "might is right."

To give bad example is heaping injuries upon God, man, and oneself; it is to lower virtue and exalt vice—to render homage to iniquity—it is to change angels into demons. Each man has a right to the good example of his fellow-man; he who violates this right by giving bad example simply offers crying injustice to his neighbor. Those foremost in the ranks of iniquity will occupy the same position when a just remuneration for good and evil is to take place. None, not even their followers, will then envy them. Who can recount the evils that follow the follower of bad example? His greatest punishment is to share the fate of his model. Just the opposite is gained by giving and following good example. Among the many good results we rank quiet of conscience, respect from others, happiness in this life, and good prospects for bliss in that to come.

M. L.

#### Æsop.

The subject of this sketch, whose name has become so widely known through his "Fables," was, some authors tell us, born B. C. 550; others say he departed this world B. C. 460. Historians differ as to the place of his birth; some assigning it to Phrygia, a province of Asia Minor, others to Thrace, a wild, rugged country north of ancient Greece. But this we know, that he lived at the court of Cræsus, the proverbially rich king of Lydia. Lydia, in Asia Minor, was in those days one of the richest, most powerful and illustrious of countries. It was the richest, owing to its conquests and gold mines; it was the most powerful, on account of its bravery and enterprise in subjugating the Grecian cities of Asia Minor, and conquering very nearly all that famous peninsula; it was the most illustrious because of its king having at his court the most

eminent men in literature and science, such as Solon, the great Athenian lawgiver, Æsop, the fabulist, Anacharsis the Scythian, and others.

Æsop laid the foundation of a fame more lasting in its influence, more universal, and, perhaps, more instructive, than that obtained by any or all the wisdom, sagacity and prudence displayed by the Seven Wise Men of Greece, Solon, Thalès the Milesian, Bias of Priene, Pittacus of Mitylene, Cleobulus of Rhodes, Chilo the Spartan, and Periander of Corinth.

Æsop was possessed of a lively, noble spirit, but was deformed in body. Certain authors, however, deny the latter attribute. The oldest authority in which his name is made mention of, says that his face and voice contributed to the amusement and instruction of his hearers, as well as the stories he related. His head had a conical shape; it was lodged deeply between high, protruding shoulders, the lips protruded, the nose was flat. Besides all this, he was humpbacked, and stammered so much that he could hardly be understood. Born a slave, he was doomed to suffer being sold from one master to another. He was the laughing-stock and amusement of the other servants and slaves, and when they could possibly "play a trick" upon him they did so. His first lord, a farmer, put him at cultivating the land. Once some excellent figs were sent to the landlord; these he entrusted to the house-servants. But they, tempted by the beautiful, large fruit, ate several of them. The landlord being informed of this, summoned all his slaves and servants, and on enquiring who did the act, Æsop was put down as the guilty one. Sinking down before his angry lord, he alleged his innocence, and implored a few moments' time. He then went away, and having obtained some warm water, he returned, cast himself again at his master's feet, drank down a quantity of the tepid water, and, not having yet eaten his breakfast, he vomited forth only the clear water. He then arose and begged the master to order the others to do as he had done. His prayer was granted. Those of the servants who had not eaten anything that morning spued forth only the clear water, but those that devoured the figs threw them up with the water. Thus did Æsop prove himself innocent of the charge and the servants guilty of the two-fold crime of theft and slander.

Æsop soon afterwards obtained the gift of speaking fluently and intelligibly, and seeing Zenas, the landlord's procurator, cruelly scourging one of his fellow-servants, he, wounded to the heart at this harsh treatment, stepped up to Zenas and reproached him severely for his inhumanity. Hereupon the latter hurried to his master, accused Æsop of blabbering like a parrot, blaspheming men and gods, and said that nothing could now be done with him. "If this be the case," said the landlord, "you can do with him as you deem fit." Zenas was now happy, and, soon after meeting with a jobber in cattle, he offered Æsop for sale at a bargain. The merchant was not much pleased with this rather inhuman creature, and paid but three oboli for him (about nine or ten pennies).

Æsop followed his new master, who the very next day prepared for an intended journey to the city of Ephesus, where he had business to attend to. When the burdens were being shared among the servants, Æsop requested that he be allowed to carry the lightest. He was bid to choose for himself, and took the basket of victuals. The other servants laughed at him, for he took the largest and heaviest of all the baskets. But dinner-time being at

hand, Æsop, who had with no little difficulty borne his load, was told to distribute among the servants an equal share of the bread contained in his basket. He did as was ordered, and his burden was diminished by one half, and when supper-time came he got rid of the remainder of his load, thus freeing himself altogether for the rest of the journey. The other servants, whose loads seemed heavier and heavier at every step, could not but admire Æsop's forethought.

On arriving at Ephesus, the merchant sold all his goods, which consisted principally of slaves and cattle. Of the slaves, however, three were not sold. An old friend of the merchant's advised him to go to Samos, where a purchaser might be found. He took the advice, and placed the slaves on exhibition in the public square. These three unfortunate beings were a linguist, an opera-singer and Æsop. The first two were clothed in splendid apparel; but for the ugly, deformed Æsop, the merchant could nowhere obtain a suitable garment, so he threw around him a cloak. All the passers-by laughed heartily at sight of the deformed man between two fine-looking and elegantly clad gentlemen. Xanthus, a philosopher of Samos, coming by, halted before the three slaves. He, however, did not laugh with the others. He considered it true business craftiness to place Deformity on a level with Beauty. He stepped up, looked at the three closely, and then asked the opera-singer:

"In what are you skilled?"

"In everything."

"What do you charge for it?"

"One thousand oboli." (An *obolus* is equal to nearly three cents of our coin).

This was too much for Xanthus. He turned to the linguist. "With what are you acquainted?"

"I can teach everthing," replied the linguist.

"And at how much do you value your services?"

"At three thousand oboli."

This also was too much for Xanthus. He was on the point of leaving, but his pupils prevailed upon him to buy the ugly monster. Returning, he saluted Æsop, who returned the salutation.

"What do you know?"

"As these two gentlemen pretend to know everything, they have left me nothing."

"Where do you hail from?"

"From a black land."

"That is not answering my question. Whence come you?"

"From my parents."

"Why should I purchase you?"

"You must know that yourself. Nobody wishes to be imposed upon. If you wish to purchase me, open your purse; but if you do not want me, then leave me in peace."

"If I now purchase you, will you endeavor to escape from my premises?"

"If I wished to do that I would not inform you of it," replied Æsop.

"But you are almost too ugly a chap," said Xanthus.

"Hurrah for the *philosopher*! I was always of opinion that a philosopher should look upon the soul, and not upon the body," rejoined the ugly dwarf.

Xanthus was highly pleased at the quick and candid answers given by the slave, and bought him for sixty oboli. Æsop was taken to his new home, where, as at his former master's, he became the butt of derision and laughter of all

the servants. Xanthus' wife especially was enraged at the ugly-looking dwarf. But Æsop consoled her, saying that a monster such as he could never create embarrassment or discord, because he would never be listened to. The mistress became consoled at this observation, and Xanthus highly praised Æsop for his adroitness in persuasion.

The following are a few of the anecdotes related of the wise Æsop. Many of those told of him, in which morality is in question may not be true, as the slaves in those days were guilty, or accused of many of the misdemeanors attributed to court-jesters.

Xanthus having invited several friends to dine with him, Æsop was ordered to cook a lentil. When the invited guests appeared, he served the lentil, excusing himself by saying his master had ordered only one lentil. Xanthus became enraged at this, and commanded the slave to go and cook the four feet of a young pig. Æsop did so, and as he was engaged elsewhere Xanthus now conceived the idea of playing a trick upon his slave by taking from the pot one of the feet. Æsop discovering the theft, ran quickly to the hog-pen, cut off a young porker's foot, dressed it and threw it into the pot. Xanthus in the mean time fearing that his slave would run off, threw the leg back into the pot. The philosopher therefore was amazed when five instead of four pig's-feet were served, and demanded an explanation. In as cold a manner as possible the slave answered: "Two pigs have eight paws; one pig has four: as you now see on the table five, one of the pigs has three left; consequently all is right."

The philosopher burst out into a hearty laugh.

Not long after, Xanthus's wife left him, owing to an affront offered her at a banquet by Æsop. But he, by his adroitness, caused her to return. He went to the market, and purchased the necessary articles for a banquet. With these he entered the house of the parents of his mistress, where she now resided, and asked the proprietor whether he could not spare this or that article and sell it to him. Being asked why he bought so many things, he replied: "My master is to be married to-morrow." Xanthus's wife heard this, and although she would not credit it she returned and begged a reconciliation with her husband.

Another time Xanthus invited a large company to dinner. Æsop was ordered to furnish the feast with the choicest dainties money could procure. The first course consisted of tongues, cooked in different modes, and served up with appropriate sauces. This gave rise to a deal of mirth and witty remarks among the assembled guests. The second, third, and fourth course were repetitions, with a little variety, of the first. The matter seemed, to all, to have gone beyond a jest, and Xanthus, angrily, demanded of the slave: "Did I not tell you, sirrah, to provide the choicest dainties that money could procure?"

"But nothing excels the tongue," replied Æsop. "It is the great channel of learning and philosophy. By this noble organ eulogies and addresses are made, and commerce, contracts and marriages established. Nothing can excel the tongue."

The assembly relished Æsop's wit, and good humor was restored.

"Well," said Xanthus to the guests, "pray do me the favor of dining with me to-morrow"; and, turning to Æsop, he said: "If this be your best, pray, to-morrow let us have the worst you can find."

The next day, when dinner-time came, and the guests

had again assembled, great was their astonishment, and great the anger of Xanthus at finding again nothing but tongue served up.

"How, sir," said Xanthus, "can tongues be the best of meat one day and the worst another?"

"What can be worse than the tongue?" answered Æsop. "What wickedness is there under the sun that it has not part in it? Treasons, violence, injustice, and frauds are resolved, debated upon, and communicated by the tongue. It is the ruin of empires, cities, and private friendships."

The company were more than ever struck by Æsop's ever-ready and wise responses, and successfully interceded for him with his master.

To relate all the stories told of Æsop would be tiresome, on account of their number; the following, however, is an example of the manner in which he sometimes came to his master's relief, and extricated him from difficulties.

Xanthus, making merry one day with several students of philosophy, his companions, became intoxicated, and, while in that state, one of them, trying to make fun of him, said: "Xanthus, I have read somewhere that it is possible for a man to drink up the sea. Do you believe it could be done?"

"Yes, easily," said Xanthus; "I'll wager you my house and lands, and all that I have, that I can do it myself."

The wager was laid, and, to confirm it, they exchanged their rings. The next day, Xanthus, missing his ring, and finding a strange one in its place, asked Æsop for an explanation. "Yesterday," replied Æsop, "you betted your whole fortune that you would drink up the sea; to bind the wager, you exchanged your ring." Xanthus was overwhelmed with perplexity, and anxiously besought Æsop to tell him what to do.

"To perform your wager," said Æsop, "you know is impossible; but how you may evade it, I'll show you."

They accordingly met the scholar, and went with him and a great number of folks to the sea-shore, where Æsop had provided a table. On this table were placed several large glasses; around these were standing men with large ladders, with which they were to fill up the vessels. Xanthus, instructed by Æsop, gravely took his seat at the table. The beholders looked on in astonishment, thinking he must surely have lost his senses. "My agreement," said he, turning to the scholar, "is to drink up the sea. I said nothing of the rivers and streams that are everywhere flowing into it. Stop up these, and I will proceed to fulfil my engagement."

In recompense for such and similar favors, Æsop expected to be set free. It was a vain hope, however; Xanthus did not wish to part with so wise a slave. But at last the master was forced to do so. While a public festival was celebrating in Samos, an eagle having carried off a signet or royal seal, dropped it into the lap of a slave. The Samians, taking this for an omen, asked Xanthus to interpret it for them. The philosopher referred the matter to Æsop, and the Samians learning of his great wisdom, promised him freedom in case he interpreted the omen. Æsop did so in this wise. "As the eagle, the king of the winged tribe of the animal creation, has undertaken to steal a public royal seal, so doth a king strive to subjugate the Samians." Great was the consternation of the people at this augury, and as they could not break their agreement Xanthus was forced to set Æsop free.

The most powerful ruler of Asia Minor at that time was, as before stated, Croesus, King of Lydia, who, having im-



posed upon the Samians a tribute, threatened them, in default of payment, with the fury and terrors of war. In their dilemma, the people consulted Æsop. He advised them to wage war, and gave many a sage advice how the war could be best prepared for and carried on to the greatest advantage.

The doings of the crafty counsellor having reached the ears of Cræsus, he sent the Samians word that if they sent him Æsop, the tribute would be remitted and freedom given them. The Samians rejoiced exceedingly at this; but Æsop being informed of it, rose up before them and expostulated, saying they should not send him to Cræsus as a prisoner of war, but rather, if he must go, that he should be allowed to go of his own accord. However, before he went, he related to them the fable of "The Wolves and the Sheep," which runs as follows: "Once upon a time the wolves sent an embassy to the sheep, desiring that there might be peace between them for the time to come. 'Why,' said they, 'should we be forever waging this deadly strife? Those wicked dogs are incessantly barking at us and provoking us. Send them away, and there will no longer be any cause of disturbance to our eternal peace and friendship.' The silly sheep listened; the dogs were dismissed; and the flock, thus deprived of their best protectors, became an easy prey to their treacherous enemy." Æsop having finished his speech, descended the rostrum, and set out for Sardis.

The king had become enraged at sight of the dwarf who had placed so many and such great hindrances in his way in conquering the great island of Samos; but Æsop, casting himself at Cræsus's feet, exclaimed: "No one has forced me to this, O Cræsus! I come of my own accord. But lend me thine ear for a moment. Once upon a time a certain man determined to exterminate the grasshoppers. Among these he found a cricket. As the man was about to put the little creature to death, it cried out beseechingly: 'O, sir, do not kill me without just cause! I neither harm your wheat, hay, nor anything else belonging to you. My only fault is that by means of several small membranes upon my body I make a not very unpleasant musical sound. Save that one monotonous note, you find nothing wrong in, on, or about me.' The man was pacified, and the cricket given her freedom. Prostrate at thy feet, O Cræsus! I beseech thee kill me not without a just cause; for what have I done that could injure thee? Although I am deformed in body, I may not in the least be ignoble in speech."

Æsop having thus spoken to Cræsus, the latter spared the life of the crafty man who had so sagaciously hindered his conquest of the island of Samos. But Cræsus was still more generous; he commanded Æsop to ask of him any favor that he would like. Æsop, taking new courage said boldly: "Since you grant me the great liberty of asking your majesty a favor, I desire that you give the Samians peace and freedom."

Æsop himself was deputed to carry the terms of peace to the Samians, who welcomed him with public games etc. After this he lived at the court of Cræsus, and while Solon held the shoollmaster's rod over the monarch, the witty Æsop exerted much influence for good by his timely drollery and subtly conveyed advice. When the seven wise men had given their judgment, the Phrygian was sometimes set down as a wiser man than they all.

There cannot be the least doubt as to Æsop's growing quickly in favor with Cræsus. At this time it is also be-

lieved that he wrote his fables (of which I will at some other time speak at length), and handed them over to the king.

That Æsop was deformed, and that he played all the tricks attributed to him, is the work of a certain Maximus Planudes, a Grecian writer of Constantinople in the fourteenth century. Of the above-mentioned tales I could relate many more, but space does not permit me. The old Grecian historians say nothing of the sort and relate the last days of his life quite differently, as do also the more modern authors. They tell us Cræsus sent Æsop to Delphi, famous for an oracle celebrated amongst all the ancient nations, and a temple of Apollo, the god of music, poetry, physic, divination, etc. Here he was to offer sacrifice to the god, and then present each citizen with a handsome gift. Æsop handed the presents over to the citizens of Sardis, whereupon the Delphians became enraged, got up a charge of sacrilege against him, and he was thrown from a high precipice and dashed to pieces. Shortly after their city was visited by various plagues, and these they regarded as a just punishment by the gods for the unjust death of Æsop.

P. F. S.

### Scientific Notes.

—French druggists run some risk in recommending remedies. One of them lately sold a few sous' worth of "white water," Goulard's lotion, for the treatment of a burn. The patient was seized with tetanus and died, and the druggist was prosecuted for illegally practicing medicine, and fined 625 francs.

—Some experiments on the preservation of the eggs of the silk-worm have been conducted by G. Luvini—*Les Mondes*, Feb. 20. He has kept the eggs in good condition for three months in hydrogen, carbonic acid, oxygen, and nitrogen. Those which were in the carbonic acid and in the nitrogen hatched well and gave a highly satisfactory yield after removal.

—A paper has been submitted to the French Academy of Sciences on the poison of serpents. The author, M. Lacerda, concludes that the poison is a ferment, but not of the solid class, containing bodies resembling bacteria capable of reproduction in the blood of the animals bitten by the serpent. Alcohol taken internally and injected under the skin is recommended as an antidote. M. Quatre-fages presented the memoir, but dissented from its conclusions.

—Commander Cheyne, an experienced English naval officer, is making great efforts to get up an expedition to reach the north pole by means of balloons. When the ship is beset in the ice pack, three balloons will be inflated and joined together by means of light spars sixty feet long, thus forming a triangle. These balloons will have a lifting power of three tons, and will carry boat-cars, sledges, provisions, tents, ballast, etc. From calculations made, Commander Cheyne expects to drop within twenty miles of the north pole, and should the wind be unfavorable for his return, he will continue his aerial voyage and trust to good fortune to reach Russia, and descend wherever inhabitants may be seen.

—Two millions of Eucalyptus trees have been planted in Algeria. The French Government has granted a subvention to a company for the planting of a yet larger number. In Corsica more than a million trees have been planted. In Cyprus, thirty thousand have already been planted by the British authorities in the fever-infested localities. The Italian Government is planting quite a forest of these miasma-absorbing trees on the Campagna, in the vicinity of Rome. Prince Troubetkoy thinks the *Eucalyptus amygdalina* is the most useful variety of the tree. It is very picturesque and of remarkably rapid growth. Plants grown in pots, and replanted at the age of six months, have attained in eight years a height of 17 metres (52 or 53 feet). Its leaves contain six times as much volatile oil as the *Eucalyptus globulus*. It grows as well in a damp as in a dry and

exposed soil. It bears cold very well, having resisted a temperature of 21 Fahrenheit in a villa near Rome.

—Numerous attempts have been made of late to show that the variations in the number of spots on the sun's face were the cause of excessive rains, poor wheat crops, commercial panics and other terrestrial occurrences. Now comes Mr. B. G. Jenkins, fellow of the British Royal Astronomical Society, who says that the cholera, the black death, and other plagues are the effect of planetary influences, and particularly those of the four outer planets, Jupiter, Saturn, Uranus and Neptune. He goes back for hundreds of years, asserts that all the plagues which have swept over Europe during that period can be accounted for by the movements and positions of one or more of these planets; and concludes with this ominous prediction: "I would say that within the next seven years there will happen that which has not happened for hundreds of years: all the planets at or near their nearest point to the sun about the same time. It is true of the earth that its magnetic intensity is greatest about the time when it is near the sun; the same is probably true of all the planets; therefore we may expect extraordinary magnetic phenomena during the next seven years, and great plagues, which will manifest themselves in all their intensity when Jupiter is about three years from his perihelion—that is in 1880."

—Alloys of different materials in imitation of gold and silver, applicable as substitutes for these metals for ornamental purposes, have been produced by Meiffren & Co., of Marseilles. To make an alloy having the color and appearance of gold, they place in a crucible copper as pure as possible, platinum and tungstic acid in the proportions as stated below. When the metals are completely melted they stir and granulate them by running them into water containing 500 grammes of slaked lime and 500 grammes of carbonate of potash for every cubic metre of water. This mixture, dissolved in water, has the property of rendering the alloy still purer. The granulated metal is next collected, dried, and after remelting in a crucible, a certain quantity of fine gold is added. An alloy is thus produced which, when run into ingots, presents the appearance of red gold of the standard of 750-1000. The color of the alloy may be changed by varying the proportions of the different metals. As flux boric acid, nitrate of soda and chloride of sodium, previously melted together in equal proportions, are used. The proportion of flux to be employed is 25 grammes per kilogramme of the alloy. The proportions employed by preference for producing an alloy of red gold color are: Copper, 800 grammes; platinum, 25; tungstic acid, 10, and gold, 170 grammes.

#### Art, Music and Literature.

—The Philadelphia *Times* says it is finally decided that Webster's Dictionary is the best.

—Rubinstein has been greatly aggrieved at his treatment by the manager of the Royal Theatre of Berlin. At a rehearsal of his new opera the prima-donna suddenly refused to sing, lest her voice might be affected by the dust raised by the dancers. Rubinstein became so enraged that he threw down the music and abruptly went out of the house.

—Mr. William Morris, poet and upholsterer, is now busy in practising the art of weaving. Not only is he endeavoring to carry out practically some of his own designs, but in order to secure the tints he requires, and to be certain that the colors he obtains are permanent, he has set to work to dye his own fabrics, and to study exhaustively the nature of dyes.

—In the second volume by Count Raint, entitled *Exuvie Sacre Constantinopolitane*, lately published at Geneva, he has collected a number of liturgical and other documents, letters, and other matters relating to the many relics brought from Constantinople into Italy, Germany, England and other countries after the Fourth Crusade. An index of one hundred pages makes the book a most valuable one for reference.

—Leo XIII has made a valuable addition to the Vatican Library in the shape of 135 volumes of the *Moniteur Uni-*

*versel* of Paris, containing the continuous issue of that newspaper, without a break, from the day of the publication of its first number on the 15th of November, 1789, to the end of the year 1861. The volumes were offered for sale at a recent auction, at the starting price of \$400. The Pope gave an unlimited commission, and they were knocked down to him at \$800.

—The Abbé Winterer, a deputy to the German Parliament from Alsace, in his *Socialisme Contemporaine* (Paris: Palmé), has given us a small, useful, and timely book. The author has studied the Socialistic movement in all its phases, and is thus able to give us a clear answer to the question, What is Socialism? What are its religious and philosophical tenets, if it has any other than borrowed ones? What are its views as to domestic life and as to the State? Does it not seek to destroy these last entirely? What are its economical theories? Are they other than communism, than the substitution of property held in common for private property? To what is due the sudden spread of Socialism during these latter days, which has made kings and ministers tremble in their high places? Has the International founded by Karl Marx had much to do with this? And, lastly, what character has Socialism assumed, and what has it done in the various countries of Europe and America? Curious and burning questions these, and ones to which our author with much ability offers thoughtful replies.

—From a work of M. Isidore Liseux, lately republished from a second edition of 1644, we learn that the present Mazarin Library is only a fragment of the original, saved by Gabriel Naudé. Gabriel Naudé was a very learned bibliographer, and at the same time, which is very rare, a very distinguished bibliophile. He was of extraordinary activity, even for a young man, and travelled everywhere to enrich, augment and maintain the libraries of the Président de Mesme, of Cardinals Barberini, Bagni, and Mazarin, and of the noted Queen Christina, which were entrusted to his charge; passing with indefatigable zeal from France to Italy, Holland, or England. He it was who persuaded Cardinal Mazarin not to keep for himself alone the fifteen thousand volumes so arduously collected, but to present them to France for the use of the people. During the wars of the Fronde, in 1652, the Parliament saw fit to scatter by public sale this library, and out of 400,000 volumes, which it then comprised, the nearly heart-broken Naudé saved what he could by the sacrifice of about 3,000 livres, all the money he had or could raise. The present Mazarin Library comprises what Naudé saved from the first collection, and what he afterwards acquired, besides a purchase for 19,000 livres of the library of a Canon of Limoges, and Naudé's own collection, secured after his death for 20,000 livres.

—The last two numbers of the *Revue Catholique* of Louvain contain important articles on the Educational Question in Belgium. Professor Lamy writes on "The Poetry of the Hebrews," and Professor F. Nève on "Recent Publications relating to the history of Buddhism," while another Professor of the University, E. Pouillet, gives us in the same review an important article on "The Communal movement and influence of the Towns on the Country in the Low Countries during the Thirteenth Century." The Brussels *Précis Historiques* in its February issue contains several interesting articles of which, on a former occasion, we made mention, and it contains a short paper on the alteration in the value of money, by the late P. De Buck, the Bollandist. The January and February numbers of the *Etudes Religieuses* contain as usual many interesting articles, among others one by P. Sommervogel on the *Mémoires* of the Abbé de Bernis, and another on the Emperor Paul and Father Gruber by F. Gagarin. The *Civiltà Cattolica* contains in its recent issues articles, among others, on the Italian Catholics and Peter's Pence, on the Accomplishes of Passanante, on Pauperism in Italy, and on the projects of the Conservatives in Italy. The *Stimmen aus Maria-Laach* for January, among other solid matter, contains articles on Mgr. Förster and the Council of Würzburg, and on Götz von Berlichingen, the Iron-handed. For general readers the most interesting article in the *Zeitschrift für Katholische Theologie* is one on aphorisms drawn from unpublished letters of de Bonald and Lamennais.

# Notre Dame Scholastic.

Notre Dame, April 12, 1879.

The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWELFTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

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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## Till Commencement.

According to present indications, the few remaining months of the term will leave but a very narrow margin for dullness. Nearly all the societies, literary as well as dramatic, have yet full and interesting programmes to be carried out. The Philodemics and Columbians promise debates, which the well-known ability of the young debaters causes to be looked forward to with lively anticipations of satisfaction and pleasure. The Philopatrians have yet to be heard from for the first time, and the Cecilians will no doubt sustain their old-time reputation at their usual summer entertainment. Finally, the Euglossians—(there! we felt all along that Professor Lyons would yet be equal to the task of finding a sufficiently dignified and euphonious title for his elocutionists) are on the list for another *soirée*, and our best wish for them is that it will be as successful and interesting as their last. The societies have certainly been the life of the institution since last September. Never during the whole history of Notre Dame have they displayed greater energy and ability than during the present year, and never have they interfered less with the regular college routine. Still, in spite of the pleasure which their activity gives us, we cannot conceal the fact that we are now about to enter on a period which always brings with it a little anxiety; we may perhaps be wrong in entertaining any apprehension, but our desire to see everything go off well till the end will excuse us for mentioning it.

After Easter, we may consider that the second session is drawing to a close. Everyone admits with pleasure that more and better work was never done at Notre Dame than since the opening of the present scholastic year. Our only desire is that the same spirit that has heretofore animated the students should be kept up till June. Were we assured of this, we would feel no anxiety as to the success of the year's work. We know, however, that with the coming of the genial spring and summer weather, many are frequently tempted to relax their efforts. The

disease generally known as "spring fever" may be one which most medical text-books fail to mention, but it is, nevertheless, one which sometimes plays sad havoc with certain classes of college students. We have no reason to flatter ourselves that the Notre Dame students will enjoy any special immunity from its attacks, but still we think it possible to suggest certain considerations by which, if its inroads cannot be entirely prevented, its progress at least may be seriously checked. The first is that a few weeks of inattention during April and May may compromise the results of whole months of hard work. At this season of the year, it is not an unusual occurrence to hear a professor remark that such and such of his pupils who are generally as keen and bright as steel-traps, are beginning to fall behind. Now, it is to be hoped that no one aspiring to prizes or class-medals will place so much reliance on his ability as to allow himself to overlook the part of application. The battle is not to the strong alone, nor the race to the swift, and we have more confidence in the plodder of average talent than in the brilliant student who does not bear up with sufficient energy against the insidious attacks of "spring fever."

We are confident that there is not at Notre Dame a student who does not feel a laudable ambition to be able to show a satisfactory record at the end of the scholastic year. As the class-standing is determined principally by competitions of the second session, it follows that want of application at this season would upset all chances for prizes or honorable mentions. It may or may not be true (and we are inclined to believe it is not) that as much hard study cannot be gone through during warm weather as during the winter months, but were a student deliberately to endeavor to shirk any of the work which he can perform and which is required of him, he would simply be destroying all his own hopes of success and distinction.

In a month, or six weeks at most, it will be time for our young friends to begin counting the days till Commencement, but the alluring thoughts of pleasures to be enjoyed during vacation should not prevent them from doing full justice to the business on hand. They should remember that repose is never thoroughly enjoyed except when honestly earned, and one of the best ways to earn a vacation is never to think about it till it has arrived.

To that fortunately very small minority of students who have since the opening of the term by no means distinguished themselves by application to class-work, we have only to say that it is not yet too late to attempt to improve their record. The few months that still remain can do wonders in their favor. Let every hour be put to the best use, so that when vacation has arrived, these young gentlemen may congratulate themselves that all the opportunities which they have enjoyed have not been wasted.

In the remarks which we have made we do not of course wish to be understood as advising any student to sacrifice any portion of the time allotted for recreation. On the contrary, we feel that if any advice is needed by many of our Senior students, it is that that they should spend more of their time on the Campus and less in the study-hall. The bow cannot always be bent, nor the mind be kept continually on the stretch. Experience has long since convinced us of the truth of the aphorism concerning the kind of boy which constant labor without any relaxation is likely to produce. Time enough has certainly been laid aside at Notre Dame for study without encroaching on the time allotted for recreation. Let the hours devoted to



study be well employed, as also the hours of recreation—and mind and body will both be the better for it.

In conclusion, our only advice to the students of '78-'79 is to keep on in their good work till the end. "A long pull, a strong pull, and a pull all together" from now till Commencement Day, and all may rest assured that the satisfaction arising from the consciousness of having done their duty well, will more than repay them for the efforts which the doing of it may have required.

### To those who Need.

From an article lately handed in for publication we extract the following reflections which are respectfully submitted to the consideration of those would-be leaders of public opinion who so recently endeavored to stir up the fires of religious dissension among the population of our neighboring city.

Catholicism is the great school in which respect is inculcated. Better than any other form of religion it brings down the majesty of God into the soul and there creates, develops and perfects loftiness of sentiment and that reverence for God which is the source of all respect. On the contrary, the sentiments acquired in the school of contempt destroy in the soul all that is great and good, debasing it in proportion as it is inspired with contempt of all that is venerable and worthy of respect. But when this sense of contempt—the lowest in the human heart—becomes general, it is an unmistakable sign of a complete degradation fraught with peril to society. And yet, unfortunately, it has to be acknowledged that this decadence of reverence and respect is one of the characteristics of our age. When the interests of religion, of morality, of society, and of individuals imperiously demand from all right-minded men a coalition to labor for the restoration of respect for what is sacred and venerable, we unfortunately meet with those whose object seems to be, even under the cloak of religion, to spread abroad the spirit of contempt and irreverence by vilifying whatever their fellow-men hold sacred and honorable. Such was the system of the apostate emperor of the 4th century, revived in the 18th by the cynical philosopher of Ferney, whose impious sneer reminds one of Satan mocking in presence of the Eternal. The race of scoffers is not yet extinct. Their witless sneers and brazen mendacity are still as of old devoted to the task of depreciating whatever stands high in the estimation of mankind. But whoever engages in this disgraceful work of bringing into contempt and odium all that deserves respect and reverence, infallibly ends by drawing down upon himself the odium and contempt of all good men. Whatever is truly venerable must and will be respected.

### A Tribute from the Minims of the College de Ste.-Croix, Paris.

The following beautiful little address—to which we join an English translation—was lately sent to Very Rev. Father General by his little friends the Minims of the College de Ste.-Croix, Paris:

NEUILLY-SUR-SEINE, 14 Mars, 1879.

TRÈS RÉV. PÈRE GÉNÉRAL :—C'est avec un vrai bonheur que nous nous rappelons la gracieuse visite faite par vous, aux petits élèves de la Classe du Cours Préparatoire, lors de votre trop court séjour au milieu de nous, l'année dernière. Oh, que

nous serions heureux de la voir renouveler cette année, Très Révérend Père! vous verriez combien nous vous aimons, nous les aînés de la petite famille de notre Professeur, Frère Marie-Auguste, et vous verriez aussi, combien nos petits camarades, qui ne vous ont jamais vu, seraient joyeux d'être connus par celui qui sait si bien partager son cœur entre ses petits enfants d'Amérique et ceux de France.

Ayez la bonté de dire à nos petits frères de Notre-Dame du Lac, que nous pensons à eux souvent, et que devant le charmant petit autel élevé dans la classe, en l'honneur de notre bon Père Saint Joseph, nous prions pour eux.

Qu'ils prient aussi pour nous afin que nous soyons jusqu'à la fin de nos jours les petits amis de Jésus, de Marie et de Joseph, de bons fils et toujours dignes de votre affection.

Maurice Buttin, Victor Gay, Georges Larible, Victor Bachelez, Charles Savarit, Gaston Lochet, F. Gavard, Léon Rojare, Eugène Bellart, Georges Rojare, Léon Cassereau, Léon Hennequin, Edouard Bocquet, Walter MacLellan, Henri Leclerc, Henri Guerbois, Paul Saint Amand, Albert Bostviger, Julien Montadert, Georges Barluet, Raymond Nodé-Langlois, Lazare Jullien, Alfred Zimmer, René Allouin, René Delcroix, Henri Cavallié, Joseph Gaussin, Eugène Laurent, Edmond Grange, Felix Granoux, Gaston Cadet, Raoul Tétard, Henri Robert-Houdin, Henri des Rivaux, Paul Lafosse, Louis de Lauzon.

### TRANSLATION :

VERY REVEREND AND DEAR FATHER GENERAL :—We remember with sincere pleasure the kind visit which you paid the little pupils of the Preparatory Course during your stay with us last year, which we all found too short. Oh! how happy we would all feel to see this visit repeated! You would then understand how much we, the Minims of last year, love you; and you would also see how happy our little playmates, who have never met you, would be to form the acquaintance of one who knows so well how to share his affections between his children of France and of America.

Be kind enough, Very Rev. Father, to tell our little friends of Notre Dame that we often think of them, and pray for them before the beautiful little altar raised in our class-room to the honor of our holy Patron, St. Joseph.

We hope that they also pray for us, in order that we may always continue to be the little friends of Jesus, Mary and Joseph,—good children, and always worthy of your affection.

Your devoted little boys,

[The pupils of the Preparatory Course.]

### Personal.

—W. Morris, of '76, has removed from Jackson to Vicksburg, Miss.

—Frank Luther (Commercial), of '78, is with Wm. H. Kinkaid, Albion, N. Y.

—Mrs. F. Zeis, Chicago, Ill., visited her son Frank this last week, who is attending class here.

—M. Sheutzer (Commercial), of '67, is an enterprising clerk in a drug-store, Chicago, Illinois.

—Mr. R. M. Hinde (Commercial), of '68, is conducting a very prosperous business in Lewiston, Ill.

—James Ward (Commercial), of '74, was elected to the office of Supervisor of West Chicago, last week.

—Frank Pierce (Commercial), of '63, makes a very successful conductor on the Lake Shore & Michigan Southern Railroad.

—We are glad to see that Bro. Theodore, head prefect in the Senior Department, is around again after his recent illness and attending to business.

—A recent letter informs us that W. A. Widdicombe, of '78, is doing well at St. Paul, Minn. He lately received a visit from J. B. Patterson, of '77.

—Nathan S. Wood, familiarly known as "Nat," whose premature death was chronicled in last week's SCHOLASTIC, was a student here from '64 to '68.

—Rev. Father Vagnier, C. S. C., went to Fort Wayne on Wednesday last to attend the ceremony of the blessing of the Holy Oils by the Bishop, in the Cathedral on Holy Thursday.

—Among the visitors this week were Mrs. Purdy, of Burlington, Iowa; Mrs. Perry, Chicago, Ill.; Mrs. Leonard, Pittsburg, Pa.; Mrs. Zeis, Chicago, Ill.; and Mr. Frank P. Owens, Cincinnati, Ohio.

—Very Rev. President Corby has been for the last few days giving a retreat to the young ladies at St. Mary's Academy. It commenced on Wednesday evening and will close to-morrow morning, when all the Catholic young ladies will receive Holy Communion in a body.

—We are grieved to chronicle the death of Mr. F. Gallagher, of Cincinnati, Ohio, father of Master F. Gallagher, of the Junior Department, who is now attending class here. Master Gallagher has the sympathies of his fellow-students, and of all at Notre Dame, in this the hour of his sad bereavement.

### Local Items.

—Eggs of course to-morrow.

—Rain, as usual, on Wednesday last.

—The clubs, we suppose, will soon be all reorganized.

—The grounds around the lake are being put in order.

—There are some good hand-ball players among the Seniors.

—Some of the Juniors seem to take great delight in flying kites.

—The Passion was sung as usual on Palm Sunday and Good Friday.

—Matins and Lauds for Easter will be sung this evening at five o'clock.

—The ceremonies of Holy Week were carried out in full at Notre Dame.

—The Columbian debate is the first thing on the programme after Easter.

—Mr. T. Simms has been added to the list of public readers in the Senior refectory.

—Competitions next week will be in the Course of Modern Languages and Fine Arts.

—Masters G. Rhodius and P. Fitzgerald were the two principal acolytes during Holy Week.

—*Tenebrae* were sung on Wednesday, Thursday and Friday evenings at half-past seven o'clock.

—The Juniors are under obligations to Rev. Father Zahm and Bro. Polycarp for favors received.

—There were eight games of hand-ball going on in the Junior play-hall during a rainy day last week.

—We have not yet heard the name of the play the Philopatrians intend to give at their next Entertainment.

—Any one finding a copy of Worcester's Dictionary is requested to give it to the owner or to one of the Senior prefects.

—The rehearsals of the Philopatrians will soon begin for their annual entertainments which is announced for April 23d.

—The members of the Boat Club are busily engaged making preparations for what they style the opening of navigation.

—The baseball clubs in the Senior Department have not yet been reorganized. We hope soon to receive reports from them.

—The members of the Archconfraternity of the Immaculate Conception attended the procession on Holy Thursday in a body.

—There is no doubt but that the Philopatrians' Entertainment will be a grand success. Among the members there is a "Shakespeare."

—Athletic sports are now all the rage in the Junior Department. Could the example not be followed across the fence, in the Seniors' Campus?

—The Catholic students of the Junior Department made their Paschal Communion in a body last Thursday. The Seniors will make theirs to-morrow.

—The fifteen acolytes who assisted at the Mandatum on Holy Thursday afternoon, return thanks to Rev. Fathers Walsh and Kelly for favors received.

—Our friend John says that he will never again be caught without his Latin Lexicon at any Entertainment, not even at a lecture on "Queer People."

—Very Rev. President Corby gratefully acknowledges a donation of \$5 towards the erection of the new Chapel Master Willie Hake, of Grand Rapids, Mich.

—On Holy Thursday the Guardian Angels of the Sanctuary received Holy Communion in a body at the six-o'clock Mass, which was celebrated by Rev. Father Kelly.

—Pedestrianism seems to be a thing of the past. It departed along with the cold weather. Baseball knocked it higher than the kite that soared up from the Junior Campus last Sunday.

—The Librarian of the College Library returns thanks to Prof. T. E. Howard for the "Manual of Ancient History," by Thalheimer, and "Geometrical Analysis," by Benjamin Hallowell, which he kindly donated to the Library.

—Mr. Bonney, the photographer, will soon be on the grounds to take the pictures of societies, classes, etc. Any one around Notre Dame wishing to have any work in this line done will find Mr. Bonney at his usual stand, near the printing-office, on Wednesdays.

—We would wish that the secretaries of the different societies would be as prompt in sending in their reports as the Secretary of the Junior Archconfraternity. Let us have them the day after the meeting. By so doing you will save us a great deal of trouble.

—The 30th regular meeting of the St. Stanislaus Philopatrian Society was held on Saturday last, April 5th. At this meeting the following young gentlemen declaimed: C. Van Mourick, E. G. Sugg, R. French, M. L. Foote, J. K. Schoby, J. Guthrie, J. Knight, J. Kennedy, J. Morgan, P. Perley, W. Reinhardt.

—The 21st regular meeting of the Columbian Literary and Debating Club took place on Saturday last. At this meeting the debate, "Resolved, that the Learned Professions offer a better field to young men than Mercantile Pursuits" took place, with Messrs. J. Downey and M. Bannon on the affirmative, and J. Baker and R. O'Brien on the negative.

—The following books have been placed on the shelves of the College Library by a friend whose modesty does not allow us to publish his name: Vols. X and XI of THE NOTRE DAME SCHOLASTIC, unbound; "Fundamental Philosophy," Rev. James Balme; *Periodische Blätter*, Vol. VII, No. 12; Vol. VIII, No. 1; and 1 vol. of Darras's Church History.

—Once more we would call the attention of the students to the fact that the "box" in the corridor, near the Seniors' study-hall, is intended to receive all communications for the SCHOLASTIC in the way of essays, local or personal items, etc., etc. This is the place for them, and all wishing to have locals or personals appear in the SCHOLASTIC should put them here, otherwise they will not appear.

—The 12th regular meeting of the Junior Archconfraternity of the Immaculate Conception of the Blessed Virgin Mary was held Sunday evening, April 6th. At this meeting were present Very Rev. Father Granger, Rev. Father Stoffel, and Bros. Philip and Alexander. The ten-minute address was given by Very Rev. Father Granger, on "Holy Week." Essays were read by M. Burns and F. Grever. All the various reports were handed in.

—The 31st regular meeting of the St. Cecilia Philomathean Association took place on Tuesday, April the 8th. All the various reports were handed in. Declamations were delivered by W. Jones, K. Scanlan, E. Walters, E. Piekenbrock, F. Phillips and A. Caren. At this meeting the debate, "Resolved, that the President should be elected by the votes of the People," took place. The following took part in the debate: F. W. Bloom, K. L. Scanlan, M. J.

Burns, J. Brady, G. Schnull, W. J. McCarthy, F. Mug, J. Kurz, F. McGrath, E. Murphy, E. Fogarty, and F. Phillips.

—That ancient personage, the O'Gorman, Edith by baptism, is narrating her musty story at South Bend. The fact is hardly noteworthy, for notwithstanding that all decent journalism has closed its doors against her, she has continued to peddle her story wherever a penny was to be made. But it is rather amusing that South Bend seems to think that she is a novelty on the platform, and is inclined to make much of her and her narrative. South Bend is a lively place as a rule, but in this matter seems to be decidedly behind the age. The O'Gorman was played out long ago.—*Sunday Times*.

The above item, clipped from the columns of the Chicago *Sunday Times*, most emphatically "speaks for itself." South Bend papers would oblige by copying. For some unaccountable reason they have as yet failed to do so. We would comment on it at greater length were we not—unlike some of our contemporaries—opposed to the idea of advertising disreputable performances.

—Bro. Albert has nearly ready a fine picture of the Immaculate Conception, after Murillo. The coloring is brilliant, and exquisitely shaded and proportioned. The picture requires but a few finishing touches. It is an excellent copy, and in a good light and at proper distance will show to better advantage than most copies we have seen. By the way, it is singular how some people will stare pictures out of countenance—or rather bring them into such positions that the picture must be stared out of all the beauties which a perspective view gives. We hope this one will not be so hung, for

"If we should set our minds on pleasing those  
Who place a picture close before their nose,  
No right impression can our works supply  
To such as view them with artistic eye.  
Remark the dim appearance of the cliffs.  
When first the welcome land the sailor sniffs;  
'Tis land, all full of something—that we know;  
But what that something is, no art can show.  
Be mystery, then, the painter's constant aim,  
To feed imagination's shapeless flame."

—The following is a list of documents lately sent by the Department of the Interior to the College Library: Forty-Fourth Congress—First Session—Senate—*Miscellaneous Document*: No. 107, Propagation of Food Fishes, 1 vol.; House of Representatives—*Executive Document*: No. 81, Coast Survey Report, 1875-76, 1 vol. Forty-Fifth Congress—First Session—Senate—Journal, 1 vol.; House of Representatives—Journal, 1 vol.; *Executive Documents*: Nos. 1 to 21, 1 vol.; *Miscellaneous Documents*: Nos. 1 to 20 (except 6, 7, 8, 10, 11, and 16), 1 vol.; Nos. 6 and 7, 1 vol.; Nos. 8 and 11, 1 vol.; No. 10, 1 vol.; No. 16, 1 vol. Forty-Fifth Congress—First and Second Sessions—Senate—Journal, Second Session, 1 vol.; *Executive Documents*: Nos. 1 to 9 (except 3 and 4, 1st session, and 1 to 35, 2d session, Ex. 12), 1 vol.; Nos. 36 to 100 (except 69 and 84), 1 vol.; Nos. 3 and 4, 1st session, and 84, 2d session, 1 vol.; No. 69—Bridging the Mississippi River, 1 vol. *Miscellaneous Documents*: Nos. 1 to 15, 1st session, and 1 to 35, 2d session, 1 vol.; Nos. 36 to 89 (except 49 and 50), 1 vol.; No. 50—Arguments before Committee on Patents, 1 vol. *Reports of Committees*: Nos. 1 to 25, 1st session, and 25 to 209, 2d session, 1 vol.; Nos. 210 to 512, 1 vol.; Nos. 513 to 546, 1 vol. House of Representatives—Journal, 2d session, 1 vol. *Executive Documents*—Second Session: No. 1—Foreign Relations, 1 vol.; No. 1—Part III, Report of the Secretary of War and Accompanying Documents, 5 vols.; No. 1—Parts III and IV, Reports of the Secretary of the Navy and P. M. General, 1 vol.; No. 1—Part V, Report of the Secretary of the Interior, Part I, 1 vol.; No. 1—Parts VI, VII and VIII, and Nos. 7 to 33 inclusive, 1 vol.; No. 2—Report of the Secretary of the Treasury, 1 vol.; Nos. 3 and 4—Report of the Comptroller of the Currency, 1 vol.; Nos. 5, 6, 61, and 73, 1 vol.; Nos. 34 to 72 (except 35, 39, 51, and 61), 1 vol.; Nos. 35 to 39—Receipts and Expenditures, 1 vol.; No. 51—Offers for carrying the Mails, 1 vol.; No. 89—Fishery Awards, 3 vols.; No. 90—Commerce and Navigation, 1 vol.; No. 102—Commercial Relations, 1 vol. *Miscellaneous Documents*—Second Session: Nos. 1 to 35 (except 31), 1 vol.; Nos. 36 to 50, 1 vol.; Nos. 51 to 56 (except 52), No. 52—Contested Elections, 1871 to 1876, 1 vol.; Nos. 57 to 66 (except 63), 1 vol.; No. 63—Administration of the Navy Department, 1 vol. *Reports of Committees*: Nos. 1 to

4, 1st session, and 1 to 245, 2d session, 1 vol.; Nos. 246 to 588, 1 vol.; Nos. 589 to 701, 1 vol.; Nos. 702 to 833, 1 vol.; Nos. 834 to 1017, 1 vol.

### 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.

J. F. Arentz, R. M. Anderson, M. W. Bannon, M. H. Bannon, J. B. Berteling, A. J. Burger, M. T. Burns, J. M. Byrne, J. G. Baker, J. F. Buchanan, J. W. Bell, Thos. Barrett, T. Conlan, Wm. Connolly, B. J. Claggett, Geo. Cochran, E. Calkins, G. P. Cassidy, P. J. Dougherty, D. Donohue, J. H. Delaney, J. Downey, L. J. Evers, J. English, J. Eberhart, A. J. Hertzog, M. J. Hogan, J. C. Herrmann, P. Horn, A. M. Keenan, Wm. Kreig, P. B. Larkin, A. A. Lent, W. J. Murphy, C. F. Mueller, R. P. Mayer, E. J. Maley, M. J. McCue, J. B. McGrath, W. B. McGorrick, M. McEniry, J. J. McErlain, W. McGee, R. C. O'Brien, J. J. Quinn, J. P. Quinn, R. Russell, W. Ryan, M. Roughan, S. T. Spalding, J. Spalding, J. J. Shugrue, T. W. Simms, Jno. Simms, A. Scheiber, E. Schifferle, P. Shea, J. S. Smith, F. C. Smith, R. D. Stewart, T. S. Summers, P. H. Vogel, F. Williams, F. X. Wall, J. J. Kotz.

#### JUNIOR DEPARTMENT.

L. R. LeBourgeois, M. J. Burns, J. M. Boose, C. J. Brinkman, F. W. Bloom, J. G. Brady, B. A. Casey, J. C. Casey, H. E. Canoll, T. F. Clarke, W. D. Cannon, V. Cable, F. H. Campan, G. H. Donnelly, T. F. Devitt, J. W. Devitt, H. F. Devitt, L. D. Dimick, R. L. French, E. F. Fogarty, M. L. Foote, G. C. Foster, J. W. Guthrie, J. A. Gibbons, F. H. Grever, E. J. Gallagher, F. Glade, H. G. Gwynn, J. L. Halle, M. E. Herrick, J. B. Inderrieden, Jas. Kennedy, L. D. Keis, G. C. Knight, J. A. Lumley, W. A. Lentner, E. Murphy, J. L. Morgan, W. J. McCarthy, J. E. McCarthy, W. A. McDevitt, J. L. Nelson, H. G. Niles, J. N. Osher, J. A. O'Donnell, G. A. Orr, R. E. O'Connor, E. B. Piekenbrock, F. T. Pleins, F. B. Phillips, A. P. Perley, C. F. Perry, A. Rietz, W. Rietz, C. F. Rietz, A. S. Rock, W. F. Reinhardt, K. L. Scanlan, J. M. Scanlan, J. A. Seeger, G. A. Schnull, E. G. Sugg, F. C. Scheid, J. K. Schoby, R. J. Semmes, C. P. Van Mourick, F. E. Weisert, E. S. Walter, A. F. Zahm, F. Zeis.

#### MINIM DEPARTMENT.

G. J. Rhodius, A. M. Coghlin, W. S. Coghlin, J. M. Courtney, J. S. Courtney, P. S. Fitzgerald, J. S. McGrath, C. H. McGrath, C. M. Long, H. C. Snee, A. Chirhart, J. J. Gordon, W. F. Rea, C. L. Garrick, C. M. Crowe, J. A. Crowe, A. Hierb, H. W. Bachmann, N. P. Nelson, A. Rheinboldt, J. S. Inderrieden, H. Kitz, C. J. Welty, E. A. Howard, E. S. Chirhart, A. F. Schmückle, T. McGrath, W. V. O'Malley, L. J. Young, C. Young, P. Campan, F. I. Garrity, F. B. Farrelly, F. K. Parsons, J. Chaves, I. C. Williams.

### 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.]

#### COLLEGIATE COURSE.

A. Hertzog, L. J. Evers, M. J. McCue, J. P. Quinn, J. J. Quinn, A. J. Burger, J. P. Kinney, R. Russell, C. Clarke, G. Sugg, G. P. Cassidy, A. B. Congar, J. B. Berteling, J. B. McGrath, F. W. Bloom, M. J. Burns, R. D. Stewart.

### 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.]

#### COLLEGIATE COURSE.

Moral Philosophy—J. J. Quinn, A. Hertzog, L. Evers, F. Devoto; Metaphysics—M. McCue, J. P. Quinn, J. Shugrue, W. J. Murphy, J. B. Berteling, P. Dougherty; Logic—T. Simms, Geo. Sugg; Latin—A. Hertzog, L. Evers, J. J. Quinn, F. Bloom, T. Simms, R. Russell, A. J. Burger; Greek—A. Hertzog, L. Evers, F. Bloom, J. Kinney; English Composition—W. Connolly, R. Anderson, J. Downey, A. S. Rock, A. Zahm; Rhetoric—; English Literature—M. Bannon; Criticism—; Algebra—W. McGorrick; Geometry—; Trigonometry—W. McGorrick; Surveying—G. Sugg; General Geometry and Calculus—; Mechanics—M. McCue, A. J. Burger, J. Kinney; Physiology—J. J. McEniry; Botany—W. McGorrick; Physics—J. P. Kinney; Chemistry—W. Connolly; Astronomy—J. Berteling; Descriptive Geometry—M. McCue; History—S. Spalding, W. Murphy,

L. Evers, J. Shugrue, M. J. McCue, W. Arnold, A. Hertzog, J. Downey, G. Cassidy.

## Saint Mary's Academy.

—Promising April borrowed a few days from stormy March.

—The Children of Mary and the Rosary Societies meet regularly.

—The several literary societies hold very interesting meetings.

—The ladies residing at St. Mary's return thanks to Rev. Father L'Etourneau for the beautiful real palms presented them on Palm Sunday.

—St. Teresa's Literary Society are reading Father Lacordaire's "Conferences on God." At their last meeting an essay on "Table Etiquette" was read—contributed by the members of the 1st Senior Class.

—Palm Sunday was celebrated as usual; the sermon was highly instructive, on the event of the day's Gospel and its prophetic lesson of human fickleness. Rev. Father Shortis also sang the High Mass and distributed the palms.

—Among the visitors during the week were Very Rev. Joseph Strub, Conway, Arkansas; Mrs. K. A. Kinzie, Chicago, Ill.; Mrs. Fox, Mrs. Butts, Mrs. V. S. Hill, Chicago; Mrs. H. Purdy, Burlington, Iowa; Miss McEwen, Chicago, Ill.

—According to report, thirty hands roll out a quantity of dough on Thursdays, besides making every kind of cakes, etc., etc. Look out, girls! the "Broom Brigade" have started, with the intention of sweeping away all competitors.

—In the Art Department are some excellent specimens, evincing progress and artistic taste. The weather will soon allow the sketchers to take views. Among so many beautiful sites, it will be easy to select agreeably to the future destination of these cherished memorials of school-life.

—Among various articles of elegant work in the embroidery department, two bourses embroidered on white silk are noticeable for neatness and taste. They were worked by Miss Usselman and Miss B. Kelly. Also an arm-chair worked by Miss Hake, who has devoted all her spare moments on this welcome present to her mother, for a surprise gift.

—At the weekly academic meeting the Graduates and First Seniors' paper, "Rosa Mystica," was read by Misses Russell, Silverthorn, Birch, M. McGrath, and Miss Woodin. This little journal, now in full bloom, has realized all that its buds promised in the beginning of the year. Every article has nourished and kept alive the spirit of its motto.

"No canker-worm of cold, and caustic speech,  
The heart of our fair Rose shall ever reach,  
But dew of chastened thought shall gather there,  
To calmly mirror all her virtues rare."

While expressing the pleasure this refined entertainment has given, let us hope the delicate aroma may linger until it blooms again in September.

### Roll of Honor.

#### ACADEMIC COURSE.

##### HONORABLY MENTIONED IN THE

GRADUATING CLASS—Misses Sarah Moran, Hope Russell, Louisa Kelly, Ida Fisk.

1ST SR. CLASS—Misses Eleanor Keenan, Clara Silverthorn, Teresa Killelea, Ellen McGrath, Aurelia Mulhall, Anna Woodin, Rebecca Neteler, Anna Maloney, Zoé Papin, Mary Birch, Sarah Hambleton.

2D SR. CLASS—Misses Grace Glasser, Catharine Hackett, Adelaide Kirchner, Ellen Galen, Philomena Wolford, Catharine Danaher, Mary Sullivan, Adella Gordon, Angela Ewing, Annie Ryan, Annie Cavenor, Mary Brown, Elizabeth Walsh, Catharine Ward, Alice Farrell, Mary Plattenburg, Emma Lange, Harriet Buck.

3D SR. CLASS—Misses Catharine Hoadley, Alicia Donelan,

Anna McGrath, Catharine Claffey, Adelaide Geiser, Henrietta Rosing, Pauline Hills, Lucie Chilton, Agnes Joyce, Martha Wagoner, Mary Usselman, Annie Jones, Ellena Thomas, Louisa Neu, Mary Mulligan, Josephine Mitchell, Ellen Mulligan.

1ST PREPARATORY CLASS—Misses Mary Fitzgerald, Mary Mullen, Marie Dallas, Mary Feehan, Kathleen Wells, Linda Fox, Anna Hermann, Ollie Williams, Minna Loeber, Julia Barnes, Ina Capelle, Mary English, Della McKerie, Caroline Gall.

2D PREP. CLASS—Misses Teresa Zahm, Joanna Baroux, Lilly Lancaster, Mary Campbell, Annie Orr.

2D DIV.—Misses Ellen Kinzie, Mabel D. Hamilton, Ida Torrent, Bridget Kelly, Sarah Purdy, Mary Cox.

JUNIOR PREP.—Misses Sabina Semmes, Matilda Kildaire, Angela Watson, Celestine Lemontey, Mary Lyons, Elise Dallas, Ellen Lloyd, Maud Casey, Julia Wells, Sophie Papin.

1ST JR.—Misses Ada Clarke, Mary Chirhart, Mary Paquette, Elise Lavoie, Jessie Pampel, Julia Cleary, Minnie Fisk, Elise Papin, Elizabeth Consadine.

2D JR.—Misses Blanche de Chantal Garrity, Martha Zimmerman, Jane McGrath, Isabella Scott.

3D JR.—Miss Manuelita Chaves.

LATIN—Misses Ina Capelle, Iorantha Semmes.

##### FRENCH COMPOSITION.

1ST CLASS—Misses Eleanor Keenan, Clara Silverthorn, Ellen McGrath, Annie McGrath.

2D DIV.—Misses Henrietta Rosing, Ellen Galen, Marie Dallas, Elise Lavoie.

2D CLASS—Misses Iorantha Semmes, Grace Glasser, Zoé Papin, Elizabeth Kirchner, Ella Mulligan.

2D DIV.—Misses Angela Ewing, Martha Wagoner, Emma Shaw, Mary Casey, Lucie Chilton, Mary Birch, Mary Mulligan.

3D CLASS—Misses Mary Brown, 100; Louisa Neu, Annie Maloney, Annie Cavenor, Annie Cortright, Mary Campbell, Julia Butts, Mary Cox, Linda Fox.

4TH CLASS—Misses Philomena Wolford, Ollie Williams, Annie Ryan, Mary Feehan, Johanna Baroux, Mary Sullivan, Katie Wells, Della McKerie, Annie Jones, Mary English, Mary Hake, Annie Orr, Sophie Papin, Ada Clarke.

##### GERMAN.

1ST CLASS—Misses Adelaide Kirchner, Adelaide Geiser, Rebecca Neteler, Annie Hermann, Caroline Gall, Mary Usselman.

2D CLASS—Misses Adella Gordon, Elizabeth Walsh, Martha Pampel, Elizabeth Schwass.

3D CLASS—Misses Louisa Kelly, Ina Capelle, Minna Loeber, Alice Farrell, Catharine Hackett, Catharine Claffey, Charlotte Van Namee.

4TH CLASS—Misses Martha Pampel, Alice Donelan, Mary Fitzgerald, Catharine Ward, Agnes Joyce, Catharine Hoadley, Annie Woodin, Mabel Hamilton, Maud Casey, Julia Butts, Mary Chirhart, Martha Zimmerman, Matilda Kildaire.

#### CONSERVATORY OF MUSIC.

GRADUATING CLASS—Misses Adella Geiser, Clara Silverthorn, Elizabeth Kirchner, Minerva Spier.

1ST CLASS—Miss Ellen Galen.

2D DIV.—Miss Eleanor Keenan.

2D CLASS—Misses Adella Gordon, Harriet Buck, Angela Dillon.

2D DIV.—Misses Mary Usselman, Mary Sullivan, Henrietta Rosing, Teresa Killelea, Louisa Neu.

3D CLASS—Misses Annie McGrath, Mary Brown, Adelaide Kirchner, Mary Campbell, Emma Lange, Alice Farrell, Catharine Hoadley, Aurelia Mulhall.

2D DIV.—Misses Mary McGrath, Elizabeth Walsh, Caroline Gall, Catharine Hackett, Anna Maloney, Mary Taggart.

4TH CLASS—Misses Annie Cortright, Mary Mullen, Marie Dallas, Mary English, Emma Shaw, Kathleen Wells.

2D DIV.—Misses Annie Hermann, Ann Leydon, Zoé Papin, Angela Ewing, Iorantha Semmes, Ellen Mulligan.

5TH CLASS—Misses Martha Pampel, Annie Woodin, Mabel Hamilton, Annie Cavenor, Ida Torrent, Josephine Mitchell, Della McKerie, Marie Plattenburg, Charlotte Van Namee, Laura French.

2D DIV.—Misses Mary Garrity, Annie Jones, Sarah Purdy, Catharine Martin, Mary Birch, Linda Fox, Mary Mulligan, Minna Loeber, Elizabeth Schwass, Agnes Joyce, Mary Hake, Eleanor Thomas, Paulina Hills, Catharine Danaher, Matilda Kildaire.

6TH CLASS—Misses Mary Casey, Bridget Kelly, Julia Wells, Maud Casey, Rebecca Neteler, Annie Orr, Ellen Cavanagh, Elise Dallas, Mary Feehan, Ellen Mulligan.

2D DIV.—Misses Agnes McKinnis, Catharine Lloyd, Johanna Baroux, Alicia Donelan, Philomena Wolford, Lucie Chilton, Mary McFadden, Annie Ryan, Grace Glasser, Mary Fitzgerald, Ellen Kinsey, Catharine Ward, Julia Barnes, Lilly Lancaster, Mary Tam.

7TH CLASS—Misses Elise Papin, Julia Cleary, Mary Chirhart, Isabella Hackett.

8TH CLASS—Misses Blanche Garrity, Martha Zimmerman, Ada Clarke, Manuelita Chaves, Angela Watson.

2D DIV.—Misses Ellen Lloyd, Emma Fisk, Julia Butts.

9TH CLASS—Misses Celestine Lemontey, Annie Loescher.

HARP—2D CLASS—Miss Ellen Galen.

3D CLASS—Misses Angela Dillon, Iorantha Semmes, Mary Brown, Mary Campbell, Alice Farrell, Annie McGrath.

ORGAN—Miss A. Hermann.

HARMONY—1ST CLASS—Misses Adelaide Geiser, Elizabeth Kirchner, Clara Silverthorn, Minerva Spier.

2D CLASS—Miss Ellen Galen.

3D CLASS—Misses Adella Gordon, Harriet Buck.

ELEMENTARY THOROUGH BASS CLASS—Misses Adelaide Kirchner, Mary Brown, Angela Dillon, Eleanor Keenan, Teresa Killelea, Alice Farrell, Mary McGrath, Mary Usselman, Annie McGrath, Louisa Neu, Mary Campbell.

GENERAL THEORETICAL CLASSES—Best notes for the week—Misses Caroline Gall, Angela Ewing, Henrietta Rosing, Catharine Hackett, Annie Maloney, Mary Mullen, Kathleen Wells, Marie Dallas, Annie Hermann, Catharine Danaher, Martha Pampel, Agnes Joyce, Rebecca Neteler, Mabel Hamilton, Eleanor Thomas, Elizabeth Schwass, Mary Casey, Mary Campbell, Laura French, Emma Shaw, Mary Plattenburg, Catharine Claffey, Pauline Hills, Ida Torrent, Josephine Mitchell, Grace Glasser, Mary Fitzgerald, Alicia Donelan, Lucie Chilton, Linda Fox, Philomena Wolford, Annie Orr, Mary Garrity, Maud Casey, Mary Chirhart, Martha Zimmerman, Elise Papin, Ada Clarke, Catharine Ward, Manuelita Chaves.

TECHNICAL EXERCISES—Misses Adella Geiser, Clara Silverthorn, Minerva Spier, Elizabeth Kirchner, Ellen Galen, Eleanor Keenan, Harriet Buck, Angela Dillon, Mary Usselman, Henrietta Rosing, Louisa Neu, Adelaide Kirchner, Emma Lange, Catharine Hoadley, Elizabeth Walsh, Aurelia Mulhall, Caroline Gall, Catharine Hackett, Annie Cortright, Marie Dallas, Mary English, Kathleen Wells, Emma Shaw, Anna Hermann, Angela Ewing, Martha Pampel, Mabel Hamilton, Ida Torrent, Mary Taggart.

#### VOCAL DEPARTMENT.

1ST CLASS—Miss Elizabeth Kirchner.

2D DIV.—Miss Adelaide Kirchner.

2D CLASS—Misses Clara Silverthorn, Mary Usselman, Adella Gordon.

3D CLASS—Misses Adelaide Geiser, Catharine Hackett, Alice Farrell, Aurelia Mulhall.

4TH CLASS—Misses Emma Shaw, Mary McGrath, Zoé Papin, Anna McGrath, M. Casey, M. Birch, A. Ewing.

5TH CLASS—Misses Hattie Buck, Sarah Purdy, Mary English, Mary Mulligan, Ina Capelle, Mary Plattenburg, Laura French, Mary Hake, Martha Wagoner, A. Jones, D. McKerie, I. Semmes.

#### ART DEPARTMENT.

##### DRAWING.

##### HONORABLY MENTIONED IN THE

3D CLASS—Misses Mary Sullivan, Iorantha Semmes, Catharine Campbell, Julia Butts, Angela Ewing, Mary English, Sarah Purdy, Mary Taggart, Sophie Papin, Maud Casey, Minna Loeber, Ellen Mulligan.

##### PAINTING IN WATER-COLORS.

1ST CLASS—Misses Rebecca Neteler, Sarah Moran.

2D CLASS—Misses Marie Plattenburg, Hope Russell, Mary Campbell, Anna Cortright, Marie Dallas, Teresa Killelea, Ellen Thomas, Angela Dillon, Laura French.

3D CLASS—Miss Elizabeth Schwass.

##### OIL PAINTING.

1ST CLASS—Misses Elizabeth Kirchner, Emma Lange.

3D CLASS—Misses Agnes Joyce, Sarah Hambleton, Harriet Buck.

#### GENERAL DRAWING CLASS.

##### SENIOR DEPARTMENT.

Misses Martha Pampel, Lucie Chilton, Josephine Mitchell, Elizabeth Walsh, Ina Capelle, Teresa Zahn, Catharine Danaher, Mary English, Mary Fitzgerald, Ollie Williams, Martha Wagoner, Alice Donelan, Bridget Kelly, Ella Cavanagh, Caroline Gall, Catharine Lloyd, Mary Hake, Catharine Hackett, Mary Campbell, Mabel Hamilton, Ellen Kinzie, Ida Torrent.

##### JUNIOR DEPARTMENT.

Misses Laura French, Ella Mulligan, Anna McGrath, Julia Wells, Catharine Campbell, Sophie Papin, Catharine Claffey, Agnes McKinnis, Annie Orr, Ellen Lloyd, Johanna Baroux, Charlotte Van Namee, Linda Fox, Mary Lyons, Mary Chirhart, Mary Paquette, Margaret Cleghorn, Mary Garrity, Blanche Garrity, Elise Dallas, Ada Clarke, Julia Cleary, Elizabeth Consadine, Elise Papin, Jessie Pampel, Mary Feehan, Isabella Scott, Matilda Kildaire, Lilly Lancaster, Annie Leydon, Angela Watson, Celestine Lemontey, Minnie Cox, Jane McGrath.

##### ORNAMENTAL NEEDLEWORK.

1ST CLASS—Misses Annie Herrman, Bridget Kelly, Louisa Neu, Mary Hake, Elizabeth Schwass, Mabel Hamilton, Angela Dillon, Ellen Thomas, Sarah Hambleton, Mary Casey, Teresa Killelea.

2D DIV.—Misses Agnes Joyce, Minna Loeber, Marie Plattenburg, Mary Casey, Ollie Williams, Mary Sullivan, Annie Woodin, Annie Jones, Sarah Purdy, Caroline Gall.

##### PLAIN SEWING.

1ST CLASS—Misses Mary Usselman, Mary Birch, Ina Capelle,

Mary Brown, Annie Hermann, Annie Maloney, Clara Silverthorn, Mabel Hamilton, Catharine Lloyd, Sarah Moran, Ollie Williams, Emma Lange, Teresa Killelea, Zoé Papin, Adelaide Kirchner, Annie Cavenor.

2D CLASS—Misses Alicia Donelan, Mary Mullen, Della McKerie, Agnes Joyce, Sarah Hamilton, Catharine Hackett, Philomena Wolford, Catharine Danaher, Catharine Ward, Louisa Neu, Ellen Thomas, Martha Pampel, Henrietta Rosing, Mary Sullivan, Ida Torrent.

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

#### Tablet of Honor.

##### SENIOR DEPARTMENT.

Misses Hope Russell, Sarah Moran, Louisa Kelly, Ellen McGrath, Clara Silverthorn, Rebecca Neteler, Annie Maloney, Teresa Killelea, Aurelia Mulhall, Emma Lange, Adella Gordon, Ellen Galen, Catharine Hackett, Elizabeth Walsh, Alice Farrell, Mary Brown, Catharine Danaher, Annie Ryan, Catharine Ward, Mary Sullivan, Philomena Wolford, Grace Glasser, Annie Cavenor, Iorantha Semmes, Lucie Chilton, Henrietta Rosing, Angela Dillon, Alicia Donelan, Annie Jones, Ellen Thomas, Agnes Joyce, Josephine Mitchell, Martha Wagoner, Pauline Hills, Catharine Hoadley, Julia Barnes, Mary English, Anna Hermann, Mary Fitzgerald, Della McKerie, Ollie Williams, Teresa Zahn, Mary Hake, Mary Campbell, Mabel D. Hamilton, Bridget Kelly, Ida Torrent, Sarah Purdy, *par excellence*. Misses Ida Fisk, Sarah Hambleton, Zoé Papin, Eleanor Keenan, Annie Woodin, Adelaide Kirchner, Elizabeth Schwass, Catharine Lloyd, Emma Shaw, Mary Plattenburg, Harriet Buck, Louisa Neu, Elizabeth Kirchner, Mary Usselman, Adella Geiser, Mary Mullen, Minnie Loeber, Ina Capelle, Kathleen Wells, Caroline Gall, Martha Martha Pampel, Catharine Martin, Mary Taggart, Ellen Kinzie, Henrietta Botsford, Annie Loescher.

##### JUNIOR DEPARTMENT.

Misses Angela Ewing, Annie McGrath, Marie Dallas, Linda Fox, Agnes McKinnis, Johanna Baroux, Charlotte Van Namee, Annie Orr, Ellen Hackett, Lilly Lancaster, Annie Leydon, Mary Cox, Maud Casey, Sabina Semmes, Celestine Lemontey, Angela Watson, Mary Paquette, Mary Chirhart, Elizabeth Consadine, Elise Papin, Isabella Scott, Manuelita Chaves, *par excellence*. Misses Ellen Mulligan, Catharine Claffey, Laura French, Margaret Cleghorn, Marie McN. Garrity, Elise Lavoie, Matilda Kildaire, Ada Clarke, Jessie Pampel, Martha Zimmerman, Jane McGrath.

## St. Mary's Academy,

### NOTRE DAME, INDIANA.

#### Under the Direction of the Sisters of Holy Cross.

The course of Studies is thorough in the Classical, Academical and Preparatory Departments.

NO EXTRA CHARGES for French or German, as those languages enter into the regular course of studies.

The Musical Department is conducted on the plan of the best Conservatories of Europe.

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Time Table—Nov. 11, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Night Express.
Lv. Chicago.....	7 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	9 25 "	11 10 "	6 35 "	7 40 "	1 15 "
" Niles .....	10 45 "	12 15 p.m.	8 12 "	9 00 "	3 35 a.m.
" Kalamazoo...	12 33 p.m.	1 40 "	10 00 "	10 36 "	2 17 "
" Jackson.....	3 45 "	4 05 "		12 50 a.m.	4 45 "
Ar. Detroit.....	6 48 "	6 30 "	*Jackson Express.	3 35 "	8 00 "
	*Mail	*Day Express.		†Pacific Express.	‡Evening Express.
			5 40 a.m.		
			8 40 "		
Lv. Detroit.....	7 00 a.m.	9 35 a.m.	4 45 p.m.	9 50 p.m.	6 20 p.m.
" Jackson.....	10 20 "	12 15 p.m.			9 40 "
" Kalamazoo...	1 13 p.m.	2 38 "	4 30 a.m.	2 53 "	12 35 a.m.
" Niles .....	3 05 "	4 07 "	6 30 "	4 24 "	2 38 "
" Mich. City..	4 30 "	5 20 "	7 55 "	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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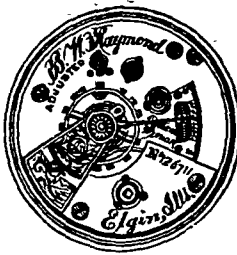
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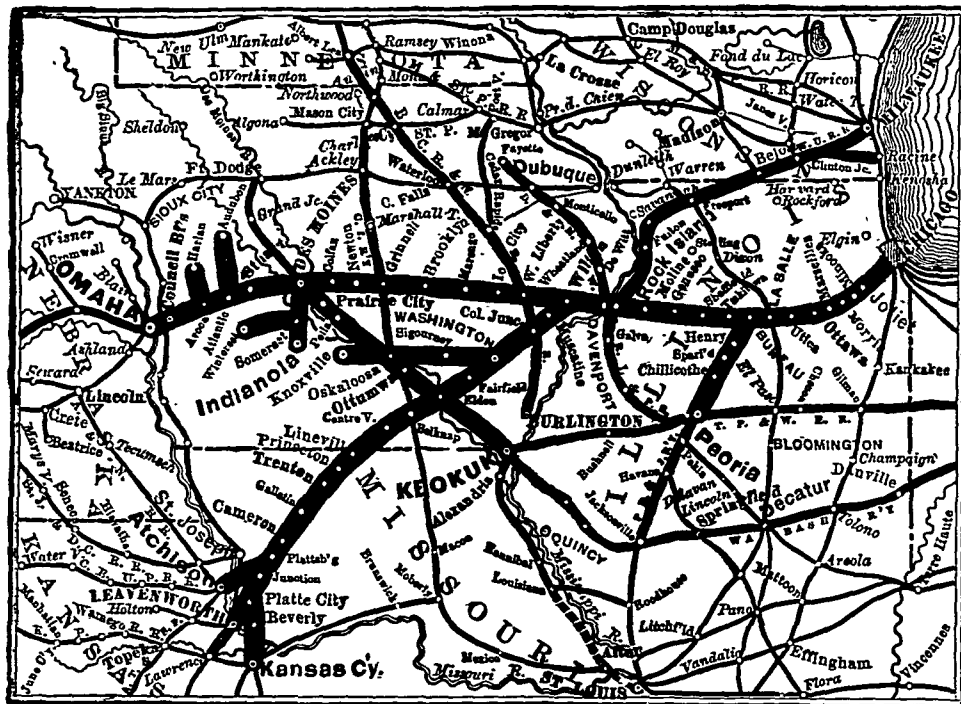
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