

# THE NOTRE DAME SCHOLASTIC.



Disce quasi semper victurus; vive quasi cras moriturus.

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## Sunny Days in Winter.

Summer is a glorious season,  
Warm, and bright, and pleasant;  
But the Past is not a reason  
To despise the Present.  
So while health can climb the mountain,  
And the log lights up the hall,  
There are sunny days in Winter, after all!

Spring, no doubt, hath faded from us,  
Maiden-like in charms;  
Summer, too, with all her promise,  
Perished in our arms.  
But the memory of the vanished,  
Whom our hearts recall,  
Maketh sunny days in Winter, after all!

True, there's scarce a flower that bloometh,  
All the best are dead;  
But the wall-flower still perfumeth  
Yonder garden-bed.  
And the Arbutus pearl-blossom'd  
Hangs its coral ball—  
There are sunny days in Winter, after all!

Summer trees are pretty,—very,  
And I love them well:  
But this holly's glistening berry,  
None of those excel.  
While the fir can warm the landscape,  
And the ivy clothes the wall,  
There are sunny days in Winter, after all!

Sunny hours in every season  
Wait the innocent—  
Those who taste with love and reason  
What their God hath sent.  
Those who neither soar too highly,  
Nor too lowly fall,  
Feel the sunny days of Winter, after all!

Then, although our darling treasures  
Vanish from the heart;  
Then, although our once-loved pleasures  
One by one depart;  
Though the tomb looms in the distance,  
And the mourning pall,  
There is sunshine and no Winter, after all!

DENIS FLORENCE MACCARTHY.

## Has the Church Fostered Ignorance?

From the earliest ages of Christianity, the charge of fostering ignorance has been hurled with all its force and immensity against the Church. The charge itself, betraying a lack of strength in the position of those who assailed the Divinity of Christ and His teachings in the days of His earthly life, had no foundation in fact, but was used for want of a better argument and handed down by tradition to the successors of those first anti-Christians, until, at the present day, in the minds of many, it has become a self-evident fact. Arguing upon the premises that the Catholic Church was the only Church during the Dark Ages, and that ignorance prevailed at that time,—therefore, that the Catholic Church is the cause of ignorance,—they have proved to their own satisfaction the truth of the charge. When the wily Pharisees were foiled in their attempt to ensnare the Incarnate Wisdom, their efforts were directed to ridiculing Him. Later, the Apostles were charged with being ignorant men, and foolish, because they denounced the whitened sepulchres who interpreted the law and the prophets to suit themselves.

In the middle of the 3d century we find Celsus, the heathen philosopher, using the charge in his controversy with Origen. It was launched at the teachers of Christianity by the pagan Rutilius, in the 5th century. It was the root of the contest between St. Bernard and Abelard. From age to age, the weakness of Christianity's adversaries has found it the strength of their arguments, until the present day finds the charge begotten in the weakness of the Pharisees, nursed by pagan philosophers, fostered by heretics, used, as of old, to assail the Church of Christ by those who accept it as a fact—unsusceptible of proof—yet, nevertheless, a convenient fact to believe.

The Church of Christ is for the ignorant as well as for the learned, for the poor as well as for the rich. In its bosom it contains the nourishment which she imparts to her children, and which fills the soul as well as the mind with wisdom which earth cannot give. That her constant aim has been to enlighten and cultivate the minds as also the hearts of her children, it shall be the object of this essay to prove, as concisely as possible.

From the earliest days of her existence, the

Catholic Church has, with all the weight of her authority, and by every means in her power, contended, not only against ignorance, but has been compelled to oppose those whose charges are most profuse against her in the glorious struggle for the education of her people.

There are pages upon pages of laws, iniquitous statutes, directed against Catholic education by those who have been loudest in their charge of the encouragement of ignorance by the Catholic Church.

In the 4th century, Julian the Apostate sought to crush out the Christian schools by legal enactments. From this time until the end of one of the blackest periods that ever threatened the civilization of Europe, the Church had to struggle with the barbarian hordes that scourged the land, destroying all that lay in their way.

England, from the time of Henry VIII down to the present reign, has followed in the wake of the barbarians, and by heartless and stringent laws, to say nothing of wholesale robbery and confiscation of church, school and even private property, such as are enough to bring the blush of shame to the face of their authors, endeavored to exterminate Catholicity or to drive it forever from English soil.

The statutes enacted for Ireland against Catholicism made it a penal offence for a Catholic to teach school, and after banishing Catholic education from the country, made it a crime punishable by heavy fines, imprisonment, and loss of property, for Catholics to send their children abroad to receive such education. The iniquitous laws upon this subject, however, made later generations blush for very shame, and, like the Blue Laws of Connecticut, they secured their own repeal; but still England has the audacity, while hurling the charge of ignorance at her Irish subjects, to lay the cause of it at the door of the Catholic Church.

Even in America, the home of the free, the cradle of liberty, the haven of peace to the persecuted foreigner, Catholic institutions were, in the years of Know-Nothingism, assailed by the blind fury and malignant hatred of prejudiced and bigoted opponents.

In France, Catholic education has met with another set of laws which may hereafter serve their authors in maintaining the charge of ignorance against the Church. Numerous religious orders, whose chief worldly object was the education of the young, have been cruelly driven from the country, and robbed of their property by those whose loudest cry is progress and education.

This persecution against Catholic education is a systematic effort to crush out Catholicism. Whenever and wherever the Church has established schools and colleges, has followed this persecution, and with it the unreasonable, unjust and unfounded charge of fostering ignorance.

Such has been the pathway of the Church in her efforts to give to her children the education she has been accused of withholding from them, and such the obstacles she has met, but, with the help of her Divine Founder, has overcome, and

the barque of Peter still rides unharmed towards the port of her destination.

Having, as briefly as possible, recounted the obstacles which the Church has met, let us dwell for a while upon her achievements in spite of them.

During the early ages of Christianity the means of imparting education were limited. Printing was not yet invented, nor paper, till the beginning of the 11th century; writing-materials were scarce and costly; the only text-books consisted of a few scrolls of parchment; this, together with the laws directed against Catholic education by tryannical rulers, made it exceedingly difficult to educate the people, who acquired the most of their knowledge, as they did the truths of the Gospel, by stealth, and at the risk of their lives. When, however, the Emperor Constantine, in the beginning of the 4th century, granted universal religious toleration throughout the Empire, the prospects of education became brighter; and though the State schools still retained the pagan teachings, yet the right of parents to educate their children was not interfered with.

Among the earliest schools and colleges which grew up under the care of the Church were the celebrated schools of Rome, Carthage, Alexandria, Milan, and Nisibis. Crowds flocked to the schools of Alexandria during the 3d century, and, till the sword of persecution drank their blood,—martyrs to the cause of education,—their souls drank in the eloquence of Origen.

Nor let us lose sight of the parochial school system which was created by the Church, as soon as the edict of Constantine made it possible—and which really is the foundation of the system of free schools, of which the public schools of to-day are but an imperfect imitation.

Let us go back to Ireland—down-trodden, so-called ignorant Ireland. When just emerging from the darkness of barbarism and ignorance into the light of faith and civilization, her people, whose hearts were no less filled with the love of knowledge than their souls with the love of God, lent their best efforts as well to the acquisition as to the diffusion of learning throughout the world. While the barbarian hordes of the North were spreading desolation and destruction over Europe, Irishmen, with indefatigable zeal, were raising up their schools of Lindisfarne, in England; of Verdun, in France; of Bobbio, in Italy; and of Erfurth, Cologne, Vienna, Wartzburg and Ratisbon, in Germany, to say nothing of their efforts at home. Hauréau, the learned and brilliant free-thinker, in his "History of Scholastic Philosophy," says: "In the sixth century there is a region of Old Europe, where the tradition of the Latin letters, of Greek letters has been preserved; where multitudes of young Christians sit at the feet of masters who teach them to understand not only Virgil, but Homer; and this region is Ireland." These masters, ever faithful to the cause to which their lives were devoted, continued to teach, diffusing the wealth of knowledge, of which they were the possessors, until the cruel persecution of England's kings sent them exiles to other climes,

and banished Catholic education from the soil on which it had produced such prolific results.

In the schools of Spain, under the rule of imperial Rome, were tutored Lucan, Seneca, Martial, and Quintilian. True, under the demoralizing influence of the Arian heresy, which was brought into the State at the invasion of the Suevi and Visigoths, the schools suffered greatly, and rapidly deteriorated until after the profession of the Catholic religion by the Visigoth King Recared I, in 587, when, at the Council of Toledo, the famous school of Seville, founded by St. Leander, was proposed by his brother, St. Isidore, as a model seminary of learning, and a decree was promulgated enjoining the establishment of similar institutions in every diocese. In this school the seven liberal arts, theology, law, philosophy, medicine and Hebrew composed the curriculum; hence it will be seen that the establishment of similar schools in each diocese was something more than founding ordinary colleges. Under St. Isidore, who Montalembert says was "a copious author, indefatigable, and prodigiously erudite," and his successors, the famous school of Toledo arose to great celebrity. Indeed, long before the Moorish schools of Cordova or Granada were heard of, the Iberian Peninsula was in the enjoyment of high literary and scientific culture; and, following the banishment of the Moors from Spain, came the cultivation and perfection of literature and the sciences under the ægis of Catholicity. The famous universities of Valladolid, Salamanca, and Alcalá, in addition to those above named, were supplemented by nearly thirty colleges of lesser note, and by numerous schools of medicine.

In Italy, another much-abused province of Catholicism, the parochial and Sunday-school system took its rise. These parochial schools were institutions established by the Church in connection with each parish, for the free education of youth, an education founded on the basis of the Christian doctrine and morals. The parochial school system was adopted as a model system for the education of youth by the Council of Vaison, in France, in 529; its adoption was urged upon the parish priests in the year 800, by the Council of Orleans, and the establishment of schools in every town and village was consequently enjoined. The Council of Mayence, in 813, commanded parents to compel the attendance of their children at either the parochial or monastic schools. Again, in 826, the Council of Rome, presided over by Pope Eugenius II, ordained the establishment of both cathedral and parish schools all over the world. The work of these councils in respect to education was continued by the Councils of Metz, of Rheims, of Tours, and popular education was thus greatly encouraged and promoted. Nor did this work lack the sanction of the General Councils of the Church; for the 3d General Council of Constantinople, held in 680, ordained the establishment of free schools by the clergy. Leo IV, in order to better carry out the design of the Church in this matter, required a regular report of the clergy to be given in the provincial synods, stat-

ing the quality and efficiency of these schools. The 3d Council of Lateran, presided over by the illustrious Pope Alexander III, re-enacted the establishment of the parochial schools, and expressly required that they grant free education to those who are unable to pay therefor. The decrees thus promulgated were constantly and faithfully enforced by the Popes. Honorius III and his successors labored zealously for the cause of popular education.

And so, through all the ages of her existence, the Church, like a faithful and devoted mother, while leading the heart into paths of virtue and holiness, ever strove to raise the minds of her children above the dense night of ignorance into the light and glory of Christian civilization. Beside the church, has ever been found the school house,—the one filling the soul with the knowledge of God, the Creator; the other the mind with the knowledge of His handiwork.

Shall it be said that she whose voice was ever loudest in proclaiming the needs of her children, and ever foremost in providing the means for attaining the cultivation of their minds,—she whose noble sons, devoting lives of self-sacrifice and toil to the transcription of the holy scriptures, the classics and sciences, for the benefit of an ungrateful posterity, as did the noble monks of Cluny, of Clairvaux, of Corbie, of Bec, of Monte Cassino, of Jarrow, and of hundreds of other monasteries whose ruins dot the face of the Eastern hemisphere,—she whose faithful sons count among them such names as St. Augustine, St. Isidore, St. Bernard, St. Boniface, St. Thomas of Aquin, Venerable Bede, Cuthbert, Gerbet, Anselm, Albertus Magnus, Scotus, Roger Bacon, and a host of stars whose resplendent light sheds a halo around the cause of education that dazzles with its brightness the eyes of modern scholars,—she who counts among the fruits of her labors the foundation of such noble universities as Oxford, founded in 886, Cambridge in 915, Vienna in Austria in 1365, Prague in Bohemia in 1358, Ingolstadt in Germany in 1372, Leipsic in 1408, Louvain in Belgium in 1425, Basle in Switzerland in 1469, Salamanca in 1200, Alcalá in 1517, to say nothing of those of Paris, Bologna, Ferrara, and numerous others whose antiquity was only exceeded by their great renown,—shall she who is the mother of greatness, who for upwards of fifteen centuries led the march of progress and civilization of the world, be called upon to answer the charge of fostering ignorance? Rather call upon the sun in the meridian of his noonday splendor to prove his brightness to the skeptic, who, shielding his eyes behind a screen, accuses the orb of day with lack of light.

What could be the object of the Church in fostering ignorance? No body of soldiers, however large it be, is desirable without training. Are not the Church's members soldiers, in the great moral fight she is waging with infidelity and false philosophy? It has been charged that the Catholic Church seeks power and influence among the nations of the earth; if so, why should she oppose

education? Knowledge is power. Can the Church hope to win with an army of ignorant followers? It is the very absurdity of the charge that best refutes it. Her influence over the lives, the souls of men is not obtained and retained by the encouragement of ignorance, but by the very fact that she meets learning with learning, error with truth, and false doctrine with knowledge and reason, and points out the duty of man towards God and towards his fellow-man.

The Reformation, which is often accorded the credit of overcoming the ignorance occasioned by the policy of the Catholic Church, was sprung upon the people in the glorious age of Leo X, when "Rome was at the head of all progress, which she urged on with the most active zeal, the most ardent enthusiasm," but the Reformation did more to retard the progress of education than its advocates ever pretended it to have accomplished. "The most striking effect" says Hallam in his *Literature of Europe*, "of the first preaching of the Reformation, was that it appealed to the ignorant. . . . It is probable that both the principles of the great founder of the Reformation, and the natural tendency of so close an application to theological controversy, checked for a time the progress of philological and philosophical literature on this side of the Alps." Erasmus lamented bitterly that wherever Lutheranism reigned literature perished. Thomas Arnold, in his work entitled "*Chaucer to Wordsworth*," thus characterizes the English reformers: "The official reformers, if one may so call them,—Henry VIII, his agents, and the council of Edward VI,—did positive injury to education and literature for the time, by the rapacity which led them to destroy the monasteries for the sake of their lands. Many good monastic schools thus ceased to exist, and education throughout the country seems to have been at the lowest possible ebb about the middle of the century. The sincere reformers, who afterwards developed into the great Puritan party, were disposed to look upon human learning as something useless, if not dangerous; upon art as a profane waste of time; and generally upon all mental exertion which was not directed to the great business of securing one's salvation, as so much labor thrown away." "In his *History of English Literature*, the same writer lays the charge in question upon the reformers generally, and Luther in particular, as being the originator of the fanatic movement against human learning."

How in contrast to this picture of the Reformation comes the testimony of the brilliant Macaulay concerning the Church. Though treating her as a human institution filled with error, he cannot deny the tribute, which, more than deserved, he pays her. He says: "The conversion of the Anglo-Saxons to Christianity was the first of a long series of salutary revolutions." After speaking of the glories which the Church brought to herself, and the benefits to the people during the Middle Ages by enlightening them with her doctrines, by elevating the intellect, and purifying the heart, by teaching tyrants humanity and compelling

them to atone for their cruelties, by protecting female honor, and providing asylums of peace and holiness where literature, art and science were encouraged, he compares her to the Ark of the Book of Genesis riding triumphant on the deluge of ruins of all the great works of ancient power and wisdom, bearing within her the germ from which a second and more glorious civilization was to spring. "Learning followed in the train of Christianity"—Catholic Christianity, mark you; for, happily, at that time no other was known. "The poetry and eloquence of the Augustan age were assiduously studied in the Anglo-Saxon monasteries, and the names of Bede, of Alcuin, and of John surnamed Erigena, were justly celebrated throughout Europe." Her noble fight against human slavery is then recounted with a brilliancy and eloquence worthy of his subject. Surely this is not fostering ignorance. Rather is it the imparting of an education far surpassing that of books.

Mr. Samuel Laing, a Protestant writer, in an article in the *Dublin Review*, says: "In Catholic Germany, France, and even in Italy, the education of the common people in reading, writing, arithmetic, music, manners and morals is at least as generally diffused and faithfully promoted by the clerical body as in Scotland; it is by their own advance and not by keeping back the advance of the people, that the popish priesthood seek to keep ahead of the intellectual progress of the community in Catholic lands. . . . Education is in reality not only not suppressed but is encouraged by the popish Church, and is a mighty instrument in its hands and is ably used."

Such testimony as this, coming from non-Catholic sources, cannot fail to have weight with the impartial reader and thinker.

The Reformation, with its depraving, undermining influences, casts a blight over literature, the arts and the sciences. The authority of the Church was ignored; her finger, pointing out the true, the infallible way to learning and to happiness, was scorned; she was robbed of her schools, her teachers were thrust out of doors, and, as if to crown the acts of cruelty and injustice to which she had been subjected, the very authors of the greatest cloud that ever darkened intellectual prosperity and progress, with an audacity equal to their insolence, cast at the door of the Catholic Church the charge of doing that which their own writers and historians are compelled to admit was caused by the errors and fallacies of the so-called Reformation.

No tribute that the most devoted sons of the Church could bring with loving hands to lay at her feet could replace the eloquent tribute of the English Premier, Gladstone, in his "*Studies on Homer*." Speaking of the Catholic Church, he says: "She has marched for fifteen hundred years at the head of human civilization, and has driven, harnessed to her chariot as the horses of a triumphal car, the chief intellectual and material forces of the world; its learning has been the learning of the world; its art, the art of the world;

its genius, the genius of the world; its greatness, glory, grandeur and majesty have been almost, though not absolutely, all that, in this respect, the world has had to boast of."

WILLIAM H. ARNOLD, '83.

#### Art, Music, and Literature.

—Tschaikowsky, the Russian composer, has completed a new opera, "Massegá." The libretto is founded on a poem by Pouschkin.

—A beautiful engraving of Leo XIII, similar to the one of Napoleon I, made by Calametta, has been made by the French engraver, Joseph Mancion. His Holiness is much pleased with it. He has given a gold medal to the artist, and created him Knight of St. Gregory the Great.

—The February number of the *North American Review* is to contain an article on "The Experiment of Universal Suffrage," by Prof. Alexander Winchell; a discussion of "The Revision of Creeds," by clergymen representing six evangelical denominations; a paper entitled "The Decay of Protestantism," by Bishop McQuaid; and a defence of the Standard Oil monopoly, by Senator Camden.

—The poet Schiller received from 1794 to 1805, in payment for his works, the sum of \$14,500, and since his death his heirs at law have got in all \$450,000 for the copyrights of all his works. As a set off, the manager and lessee of the Bouffes Parisiennes made in less than two years \$400,000 by a single comic opera, the well-known "Mascotte," which thus proved, indeed, an *El Dorado* to him. The same gentleman made \$500,000 net by the "Fille de Madame Angot."—*N. Y. Sun*.

—A splendid painting, *The Calling of St. Matthew*, from the masterly hand of Luca Giordano, of Naples (1632-1705), is in the possession of Georgetown College, Georgetown, D. C. The painting had been placed, with others, under the protection of the American flag, to save it from the rapacious hands of Marshal Soult, during the siege of Cadiz by the French army, and was purchased by the father of the late Gen. Meade. The painting at Georgetown College is valued at \$20,000.

—The handsome Capitol of Connecticut has niches for the marble statues of twenty-two of the State's best men. The canopies and pedestals are already in position, and the question is being discussed, "Who are to be honored?" There are also thirty-four medallion blocks of marble, which are to receive likenesses of distinguished Connecticut men, and seventeen tablets set in the walls for historical designs. The statues of Jonathan Trumbull and Roger Sherman have been put in place, and the profiles of Noah Webster and Horace Bushnell adorn two of the medallions, while on one of the tablets is pictured the famous old Charter Oak. Nothing further has been decided on.

—Mr. O'Donovan, a special correspondent of the London *Daily News*, has produced a book on the Mussulman Khanates of Central Asia. He is the first to tell us of the actual condition of the country and to describe its present inhabitants, and his book has not only added to our geographical and ethnographical knowledge, but enables us to clearly understand the strategical value of a district which has long been regarded as the key to Afghanistan and British India. The two volumes are collectively called "The Merv Oasis," since the greatest interest centres about Merv, so long regarded as inaccessible. Mr. O'Donovan's narrative is filled with anecdote and incident, and his expedition was one of remarkable daring and of an extra hazardous nature.

—In 1795, the Paris Conservatory was founded, and Cherubini, a distinguished artist, was appointed inspector as well as professor. A number of years after, the Conservatory fell into considerable decay, but was re-established, in 1822, with Cherubini as director. Under him and the foremost men of France, it was made what it has remained ever since—the greatest musical college in the world. Persons thought to possess rare musical talent are admitted free. Charles Gounod is at present the most distinguished musician and composer in France. Among others also noted are Auber, Rossini. But these are only a few among the many prominent in the French musical world. A study of them and their works is very interesting as well as instructive to those desiring such information.—*Normal News*.

—A curious mistake was committed recently by all the Turkish newspapers of Constantinople, which anticipated this pregnant Mussulman new year, 1300, by a day. They all appeared on Sunday, the 12th of November, with the date "1st Muharrem, 1300," while the proper date was "30th Zilhijeh, 1299." They were put right, when too late, by the proper religious authorities, whose duty it is to see to such things; and they all had to repeat the date on Monday, the 13th of November. The error seems to have been caused by ignorance that the month of Zilhijeh had thirty and not twenty-nine days, in 1299, and the able editors were also confused by the new moon of the 28th and 29th of Zilhijeh (10th and 11th of November). It was peculiarly hard upon a people who regard with superstitious awe and expectation this beginning of the fourteenth century of the Hegira that they should not even know when it dawned.—*New York Sun*.

#### Exchanges.

—*Fronde Silvulae* is the title of a neat little monthly magazine published at the Salford Catholic Grammar School, England. It is altogether of a literary character; there is no editorial matter, properly speaking; neither are there any local, personal or exchange notes, characteristic elements in the make-up of our American school and college

papers and magazines, and which tend to make them popular with the mass of students and alumni.

—Missing the visits of the *St. Bede's College Gazette*, which has collapsed for the want of support, we are glad to have at least one college visitor from England in *The Oscotian*. The Oscotian board of editors have set up a press in their college for the printing of the magazine, in consequence of which the number before us lacks somewhat its former extremely neat typographical appearance, but we presume that when things are well settled in the new printing office *The Oscotian* will be as handsome, typographically, as in former times. Like the SCHOLASTIC, the *Oscotian* has had to take up the cudgels lately in its own defence, against the *Amæba*, which is published at the Hon. and Rev. W. Petre's School, and, like the SCHOLASTIC, the *Oscotian* seems to have much the stronger position in the wordy war.

—The *American Art Journal* is now entering upon its 20th year. Under the management of Mr. Thoms this excellent periodical enjoys even a higher degree of popularity than when in the hands of its founder, Henry C. Watson, an art critic of acknowledged honesty and ability. Mr. Thoms has ever followed closely the lines of his respected predecessor. His motto is, that "the first and most important object the journalist should have in mind, is to criticise productive and reproductive art with such discriminating care and honesty of purpose as to offer a safe guide to popular judgment, rather than to act as its echo, thus creating a demand for higher culture in artists." The *American Art Journal* is subsidized by no one; it is an entirely independent periodical, run upon its own capital, and is not under the thumb of wire-pullers and charlatans. The last number gives a handsome portrait of Mad. Cecilia Albani, who is now about to visit this country. The price of subscription to the *American Art Journal* is \$3 a year.

—The *Crimson* has made up its mind that the grumblings about compulsory morning prayers in chapel at Harvard have got to stop, and says they might as well stop now. The thoughtful reader's attention is called to the following scheme—published in *The Crimson* of Dec. 16—"the result of deliberations lasting through many moons":

I. A committee of forty—from the Faculty and janitors—shall hear each morning the confessions of the students in their rooms.

II. At the first bell—6.20—each student shall awake, and remain so until his turn arrives and he is visited by his confessor.

III. Seniors shall be attended to first, Juniors next, and so on.

IV. Sophomores are particularly requested to condense their confessions as much as their guilty consciences will permit.

V. The *vade mecum* in prayers will be the Manual used now in chapel.

VI. The 8.40 bell will be rung as usual, when each student will be required to open his window and carol forth the hymn posted on the bulletin-boards. It is anticipated that gentlemen will be exposed to no greater cold than now, and there will undoubtedly be as much unanimity as to pitch as is obtained under the present régime.

VII. Members of the University who play *any* instrument are invited to join in the hymn, but no professional element will be allowed to do so.

VIII. A collection will close the service, and will go to the erection of an Intercollegiate Memorial to the memory of those who have fallen in the Yale games of the last few years.

An editorial seriously states that while it is well to allow the college an opportunity to worship God in unison and by a public service daily, attendance on this service should be a matter between each man and his own conscience. The editorial continues:

"The eminently logical position, on the other hand, which the Corporation and Board of Overseers take, and in the realization of which they are so effectually supported by the powers that rule at the office, is threefold: first, that every man should attend daily religious exercises; second, that the bestowal of degrees should depend upon regularity of Chapel attendance; and third, that it is their solemn and paternal duty to keep the Chapel as damp, chilly, and unventilated as possible, and thereby to prepare us, physically as well as spiritually, for a speedy translation to another and a better world."

In the number of *The Crimson* containing the above we find the following beautiful lines:

#### THE GOLDEN CROSS.

A golden cross, lifted so high  
Above the noisy thoroughfare,  
That rarely did a wandering eye  
Discover that a cross was there.

But wreathed around it prayers arise,  
And heavenward human songs ascend,  
While motionless against the skies,  
Its silent, golden arms extend

Upon it morning sunbeams flash,  
About the dark form star-gleams play,  
And wind and rain against it dash,  
Yet there it stands unmoved away.

P. S. G.

—The article entitled "Proposals for a New Statue," in the *Georgetown College Journal* for December, is the ablest that we have seen in any college paper for a long while. With its masterly style, graceful in its ease and splashes of humor, the important subjects of Art and Education are worked in in a manner that makes pleasant reading. "Robert Ruff" is one of the contributors that would help to give form to an ideal college paper. The article following the "Proposals" is very well written and contains sensible matter. "The Calling of St. Matthew" gives interesting information upon art subjects, and especially the masterpiece under the above title, by Luca Giordano, now in possession of Georgetown College, and valued at \$20,000. The enactors of the drama of "Marie Stuart" at the Visitation Academy secured an excellent reporter. So far the *Journal* is excellent. The exchange notes, however,—ah, well, we were inclined to say nothing about them, or of the *Journal* on account of them, although five columns of the matter refers to the SCHOLASTIC. We don't mind a friendly discussion at any time—in fact, we like it occasionally, even though it be a little sharp,—but when an exchange-editor descends to clownish expressions he can hardly expect us to join with him in turning summersaults. After telling us that "the tasteless, artless handling of a grave and inspiring

theme" he objects to, the exchange-editor goes out of his way, and ours, to spin a yarn about the "horse" that he and Steele used to ride in days gone by, brings "clothes-lines" in connection with "lines" of poetry, and in reference to the disputed color of the Massic wine mentioned in Horace's 1st Ode, adds,—*"not that we imagined it to be red or blue or terra cotta"*! Very "grave and inspiring" remarks truly—from a college man who affects perfection in the translation of classic poetry! Our accusation of his making a "bull" the champion of "grave and inspiring themes" clownishly attempts to turn aside by saying—"we shall consider it a kangaroo until the SCHOLASTIC proves, beyond the possibility of a contradiction, that it is a bull." Clever, isn't it?—as if the horns of the dilemma were not indication enough of the class to which it belonged. The "critic," who despises biographical writing because it is not "a school for originality," attempts to cover up his own ignorance of biography in the statement that he didn't "see exactly what right a college paper has to treat biographical and scientific matter of such *ancient* standing as Sir Humphry Davy," by saying that he knew Davy was not a companion of Horace in the famous 'Journey to Brundisium' or in "Noah's ark" on Ararat,—he used the word "ancient," he tells us, in much the same way as he would in alluding to an "*ancient* hen" or the "Ancient Order of Hibernians"! A very "grave and inspiring" answer, truly! A college man who affects classic poetry and sticks patches of Latin into his writing—to give it a "grave and inspiring" tone, we presume,—who considers himself too far advanced to write on biographical subjects, because "such exercise is by no means calculated to prove a *school for originality*" (italics ours), did not bethink himself, if he knew it, and we doubt that he did know it, that as Davy died *more than fifty years ago*, a comparison could hardly be made with either the "Ancient Order" or the toughest old hen that ever lived. Thus much for the three columns of matter about ourselves and our part of the criticism. A few words in reference to a column additional on Mr. Steele's oft-quoted line,

"Pursuing still the Marsian o'er the plain,"  
in which the critic of "grave and inspiring themes" puts his foot—a 'spondee' at that. He doesn't believe that Mr. Steele wrote the word "boar" in the line. We didn't say he did. What we said was that if Mr. Steele had received a printed proof-sheet, he would probably have noticed the error that escaped him in the MS. The critic of "grave and inspiring themes," who

"Would shine a Wilmot and a Tully too,"  
asks "where in that line would he put the word 'boar'?" In answer to which we refer the critic to Pope's emendations of his poetry, as given by Dr. Johnson, where he will find the following verses, which fully cover the point:

"The Greeks, in shouts, their joint assent declare  
The priest to reverence, and release the fair.  
Not so Atrides; he, with kingly pride,  
Repulsed the sacred Sire, and thus reply'd,"—

Instead of—

"He said, the Greeks their joint assent declare,  
T' accept the ransom, and release the fair.  
Not so the tyrant; he, with kingly pride," etc.

And the same lines as first written by Pope, as Dr. Johnson shows, and which would give ample room even for the Georgetown man's big foot:

"The father said, the gen'rous Greeks relent,  
Revere the priest and speak the joint assent," etc.

But perhaps the critic who objects to "artless handling of grave and inspiring themes" could not excuse such liberties on the part of Pope! We wonder if it was this critic that attempted the translation of Horace's 2d Ode, in the number of the *Journal* before us? As the work of an ordinary person, it might pass unchallenged; but as coming from one who affects perfection in poetry we would say that Horace's beautiful ode to Aristius Fuscus was travestied. We give two quatrains as a sample, italicising a few words out of many:

"The bard, clean-souled and pure of wrong,  
No javelin needs, nor curved bow's thong  
To save *with venom'd, twanging song*,  
Nor loaded quiver,—  
Or roams he by some Libyan bay,  
Or Caucasus *grudge* dangerous way,  
Or by Hydaspes his feet stray—  
*Dark-fabled river.*"

Compare with the original:

"Integer vitæ scelerisque purus,  
Non eget *Mauris*, jaculis neque arcu  
Nec venenatis grævida sagittis,  
*Fusce*, pharetra,  
Sive per Syrtis iter æstuosas  
Sive facturus per inhospitalem  
Caucasum vel quæ loco fabulosus  
Lambit Hydaspes."

Instead of the venom'd arrows in Horace's Latin ode, the translator gives us "venom'd, twanging song." "Fuscus" is left out altogether, as is also the word "Moorish"; what "grudge" means 'twere hard to tell; and "dark-fabled" is meant to indicate the fabulous things told of the "golden sands, pearls, and precious stones" of the Hydaspes! For the rhythm, compare the stately tread in the first line of the translation, with the gallopade in the ninth:—

"The bard, clean-souled and pure of wrong,"  
with this one:

"For, strolling too deep up the dell,"  
given as a translation of Horace's—"Namque dum silva vago."

All of which is submitted for the consideration—and, we hope, the cure—of him of "grave and inspiring themes" and of "originality" above biography. We like to take the starch out of conceited people like this, who cut and slash with merciless fury those whom they think weaker than themselves. To pull such critics down a peg or two will do good, and convince them of their own littleness. When we criticise, it is with a cause,—never to needlessly wound the feelings of others, and never except when we can prove our criticism true. And if perchance we make a mistake, we hope we shall not be such a slave to

"Pride, that never-failing vice of fools,"  
as to refuse to acknowledge our error.

# NOTRE DAME SCHOLASTIC.

Notre Dame, January 13, 1883.

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 SIXTEENTH 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.

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The Editors of the SCHOLASTIC will always be glad to receive information concerning former students and graduates of the University.

—In order to encourage as many as possible to compete for the prizes for English essay-writing, the number of essays required has been reduced to four. It is to be hoped that this action will have the effect intended, and induce a greater number to benefit themselves whilst they strive for a reward.

—Rev. Father Zahm lectured on Wednesday evening, in the Rotunda, before a large audience. The subject of the lecture was the "Past, Present, and Future of Colorado," and it was treated in an able, interesting, and exhaustive manner. We are happy to announce that we shall begin the publication of the lecture in our next.

—Very Rev. Father Sorin, Superior-General of the Congregation of the Holy Cross, has lately made an earnest appeal to all the friends—old and new—of Notre Dame, Indiana, to help defray the expense of finishing the grand Dome that will rise above the new University building. Judging by the responses published in the SCHOLASTIC, it would seem that the good Father will see the realization of his fond desires. Truly Notre Dame's success is marvellous, if not miraculous.—*Catholic Columbian*.

Indeed the response to Father Sorin's appeal

has been prompt and generous; but still it is far from what it should be. Notre Dame has many friends, but, it would seem, the wealthy among them are not generous according to their means. Cornell, Harvard, Asbury, and other colleges, acquire a fortune in a single instalment, while Notre Dame, doing as good work proportionately as any of them, is rather parsimoniously dealt with by many, and especially by her wealthy friends. But, as was said in the appeal, it is the wish of the venerable Founder that *all* the friends of Notre Dame and our Blessed Lady should share in the work of raising this monument to the glory of the Mother of God. The lists therefore shall remain open, and all donations, however small, will be thankfully received and recorded.

—On the night of the 4th inst., our neighboring city of South Bend was the scene of the most disastrous conflagration that has visited it during the whole period of its history. The city papers say that the losses aggregate over \$100,000, with but about \$25,000 insurance, and, as an additional misfortune, several hundred men have been thrown out of employment. One of the buildings swept away was the large planing mills of Hodson Bros. This firm was under contract to furnish building material to our University, a part of which contract had been already filled. With characteristic generosity Very Rev. Father Sorin, the day after the fire, having ascertained the amount of the University's indebtedness to the firm, at once sent Mr. Hodson a check for the amount. All here hope that this and the other firms that have suffered by the fire may soon be placed in a position to regain what they have lost, and may enter upon a career brighter and more prosperous than ever.

Terrible as the conflagration was, both in its extent and the losses which it entailed, we cannot but congratulate the people of South Bend that it was no worse. Had the weather been dry, no human efforts could have saved the business portion of the city, owing to the position of the burning buildings and the easterly wind which prevailed. As it was, a blinding snow-storm, though it impeded, to some extent, the work of the firemen, served to prevent any danger to other buildings from flying sparks and burning *débris*. It may give an idea of the danger to know that burning sticks of wood were carried a distance of a mile and a half.

The sympathy of all at Notre Dame is with the employers and employees of the suffering firms; but the hope is entertained that their privation is but for a very short time.

—Old-time boys visiting Notre Dame will find not a few remembrances of by-gone days in the new St. Cecilians' room, in the main building of the College. The fire did not destroy all the old *souvenirs* of that time-honored Society, and Prof. Lyons has, with great care, gathered what remained into the new room, where he evidently takes no

little pride in beautifying their surroundings. There are twenty-three photographic groups of members of the St. Cecilia Society, many of whom have long since gained distinction on the busy stage of life. The groups include portraits of 600 persons, and are handsomely framed. Taking a stroll around the room, in company with the genial Professor, we saw among the portraits those of many who have since grown to manhood and with some of whom we have become acquainted, among others those of Rev. Edward Lilly, Prof. J. F. Edwards, John G. Ewing, of '74, Mark M. S. Foote, of '69, etc. In answer to our inquiries about this or that face, we had recounted the names of Chas. Berdel, of '69, and Chas. J. Dodge, of '69, afterwards famous on the boards of Old Washington Hall; Frank M. Guthrie, of '67, (Br. Athanasius, C. S. C., a promising young poet, who died a saintly death at Notre Dame); Robt. Pinkerton, of Detective Agency fame; Jos. Healy, a prominent lawyer of Elgin, Ill., deceased; W. W. Dodge, of '69, of the law firm of Dodge & Dodge, Burlington, Iowa; Jos. Heintz, '70, a prominent railroad and mining man of Little Rock, Ark.; Jas. A. O'Reilly, '69, attorney at law, Reading, Pa.; David J. Wile, '70, now a prominent lawyer in Laporte, Ind.; Brown, '71, of Rockford, Ill.; Rufus McCarty, M. D.; Thos. J. Ewing, '74, now a United States Consul abroad; Nathan J. Mooney, '71, who recently gained signal honors at the College of the Propaganda, Rome, Italy; Jos. Marcks, '72, now Secretary to Slaughter's Banking Co., Chicago; Harold V. Hayes, '74, City Comptroller, Chicago; Douglas J. Cooke, '60, Secretary to the Mississippi Wine Co.; Vincent Hackman, '68, now a prominent merchant in St. Louis, Mo.; John Broderick, '73, Cairo, Ill.; Eugene F. Arnold, '75, now a Professor in the Law Dept. here; W. H. Arnold, of '83; Frederick Williams, editor of the *Lafayette Sunday Times*; Christian Burger, of Reading, Pa.; Scott Ashton, '69, of Topeka, Kansas; W. A. Widdicombe Hardenberger, '79, St. Paul, Minn.; Arthur Ryan, of Dubuque, and Maurice F. Williams, '62, of Baltimore, Md., both deceased; J. V. Mukautz, '60, Chicago; W. Hake, M. D., '76, Grand Rapids, Mich.; M. J. Burns, '79, Chicago; Geo. Haldorn, '60, Philadelphia; J. A. Gibbons, '80, Keokuk, Ia.; Chas. Tinley, W. J. McCarthy, and others of the Senior department. Around the walls of the room, between the framed groups, Prof. Ackerman has painted small portraits of Rt. Rev. Bishops Dwenger, of Fort Wayne, and Ryan, of St. Louis; Rev. R. Shortis and Rev. N. H. Gillespie, C. S. C., both of '49; Rev. F. Corby, of '58; Rev. E. B. Kilroy, D. D., '49, now of Stratford, Canada; Rev. T. E. Walsh, now President of the University; and portraits of great literary men and parliamentary and pulpit orators, among which we noticed those of Very Rev. T. N. Burke, and Rev. F. Smarius, S. J., an old-time friend of Very Rev. Father Sorin's. Besides the foregoing, Prof. Lyons has in preparation a series of tableaux of orators and literary men of the day, with some

of former ages. Among these are: Longfellow and his friends; O'Connell and his friends; Mozart and his friends; Shakspeare, and lastly, but not least worthy of mention, a tableau representing the reception of Rev. Father Sorin by the Indians on his arrival at Notre Dame.

The mural painting, and especially that on the ceiling and centre-piece, by Prof. Ackerman, is well worthy of praise. The ceiling is in excellent taste; we have heard there is but one in the parlors at Chicago to compare with it. It is a work that reflects credit on Prof. Ackerman's brush.

### Personal.

—R. Downey (Com'l), of '76, is doing well in New Orleans, La.

—G. Houck (Com'l), of '73, is in business at Portland, Oregon.

—Charles Weld, of '71, is happy and prosperous in San Francisco, Cal.

—Frank H. Grever, of '81, sends greetings to his many friends at Notre Dame.

—Charles P. Toll (Com'l), of '69, is Paying Teller in the Peoples' Savings Bank, Detroit, Mich.

—Ed. Fishel, of '81, who is at present at Stuttgart, Germany, sends New Year's greetings to the St. Cecilians and Euglossians.

—Albert Kramer (Com'l), of '75, is connected with the publishing house of the *Michigan Volks-Blatt*, in Detroit, Mich. His father is the associate editor of the paper.

—J. Cassard, of '79, is connected with the First National Bank of New Orleans. He says that he intends paying a visit to his *Alma Mater*, sometime in the near future.

—George A. Orr (Com'l), of '79, is an active clerk in J. E. Campbell & Co's wholesale grocery store, at Steubenville, Ohio. He wrote lately, sending the compliments of the season to all his old friends.

—On Christmas Day, at Warsaw, Ill., R. C. Price, of '77, was united in marriage to Miss Jennie B. Adams. Rob. has the best wishes of his many friends at Notre Dame for a long and happy life for himself and bride.

—S. P. Terry, of '82, writes from Richmond, Ind., and reports everything as flourishing with him. He is engaged in the study of law, and has lately received the appointment of Master Commissioner for his county. All his friends here are pleased to hear of his success.

—L. J. Evers and John J. Quinn, both of '79, received the order of Deacon at the Christmas ordinations; the former at St. Joseph's Seminary, Troy, and the latter at St. Mary's Seminary, Baltimore. We congratulate the Rev. gentlemen, and hope for their speedy elevation to the sacred priesthood.

—Ballard Smith, '65, has been appointed City Editor of the *New York Herald*. Mr. Smith, during his college days, was one of the brightest and most promising of Notre Dame's students. His success since leaving the University is in keeping with the reputation he had earned for himself whilst here.

—Charles Hull, of '67, is the business manager of that "breezy" paper, "*Chaff*," published in Detroit, and lately enlarged from eight to twelve pages. Those who have seen "*Chaff*" need not be told its nature—that it is light, and is scattered broadcast from the "hull" everywhere. We hope the editor and business manager of "*Chaff*" will not be displeased with the NOTRE DAME SCHOLASTIC for the manner in which it alludes to their paper, or have recourse to violence; if they do, we shall be compelled to call in the aid of a "separator," as we are naturally averse to "milling."

#### Local Items.

- Shake!
- All here.
- And more, too.
- Plenty of snow.
- Our poet is gone.
- It's a dollar cigar!
- And still they come.
- "Keep a stiff upper lip, Ed."
- Our friend John is blue again.
- They did not get those apples.
- "Pile in" now for the examination.
- Charley Ross goes to school in Denver.
- "Frigidus dies est quum sum sinistrum."
- They are cutting ice on St. Joseph's Lake.
- "Thanks, I don't smoke, but I'll take a cigar."
- There are only two hemispheres, bear in mind.
- There is no falling off in subscriptions for the Dome.
- Competitions next week in the Collegiate Course.
- The St. Cecilians had the first grand sleigh-ride of the season.
- Procure a copy of the *Scholastic Annual* and you will be happy.
- A new President has been appointed for the Horticultural Bureau.
- He got the wrong end of the cigar in his mouth—that was all.
- Bro. Simon has the thanks of the St. Cecilians for favors received.
- The Thespians will surpass themselves in "*Julius Caesar*" next month.
- Prof. Paul will soon begin to prepare a grand Cecilian Mass for Easter.
- Marshall O'Neill was a real marshall on last Sunday, and never looked so martial.

—We are under obligations to Rev. Father Delahunty for a rare and valuable pamphlet.

—To-morrow, the Feast of the Holy Name of Jesus, *Missa de Angelis* will be sung. Vespers, p. 114.

—We are glad to see our genial prefect, B. Paul, around once more, and able to resume the duties of his office.

—A correspondent writes: "The gass tubes are getting a new coat; the boys get theirs Commencement." There's a joke somewhere.

—Mashers are possessed of more brass than brains, more sentiment than sense. Don't aim at being one unless you have these qualifications.

—Our friend John went skating last week. He saw several meteors and countless numbers of stars, and, at the same time, discovered a new comet.

—The boys who travelled by the Pennsylvania Central RR. return thanks to Mr. C. L. Kimball, Gen. Pass. Agent, at Cleveland, for courtesies extended.

—They didn't miss the road, oh, no! They went to make a call on a friend or two. But they started forward as *leaders*, all the same. An explanation is in order.

—At the 16th meeting of the St. Cecilia Philomathean Association, held Jan. 9th, a unanimous vote of thanks was tendered to Rev. President Walsh, C. S. C., for favors in connection with the excursion.

—The Junior prefects and members of the Junior Reading-room are under obligations to Willie Bacon, A. Zeigler, M. O'Connor, Fred Curtis, Joseph Larkin, and Henry Hess, for favors received during the holidays.

—While in Colorado and Wyoming, during the holidays, Father Zahm secured a large and interesting collection of minerals and fossils for the Museum. Some of the Wyoming specimens are of unusual size and beauty.

—Five (5) large specimens of minerals from Mexico, Arizona and Colorado were received during the holidays. These, with another grand collection on the way from Wyoming, will make quite an addition to the Cabinet of Mineralogy.

—Through the kindness of Mr. W. J. Onahan, complimentary tickets to Bishop Ireland's Lecture in Chicago have been sent to the officers of the local T. A. B. U. Evidently our Temperance Society has begun to attract the attention of the outside world.

—A companion work to "*Youatt on the Horse*" and "*Mivart on the Cat*" is announced. It is entitled "*Kuhn on the Burro*." The work will be illustrated with suitable engravings.—N. B. This should have appeared in our Art and Literature column, but it was unavoidably crowded out.

—The Minims are right into business again, and not a shadow of homesickness is to be seen on the faces of those who have just returned after the holidays. But if there are any boys who feel at

home at Notre Dame it is the Minims, who, to use President Walsh's expression, "are fed on the fat of the land."

—Professor Lyons's interesting *Scholastic Annual* comes to us this year for the eighth time. The distinguished Professor celebrates this year his silver jubilee in his noble calling. We hope that *The Catholic Review*, seventeen years hence, will commemorate the continued usefulness and prosperity of his Almanac.—*Catholic Review*.

—The *Scholastic Annual* for the year 1883, edited by Mr. J. A. Lyons, Professor of the University of Notre Dame, at Notre Dame, Ind., has just been issued, and is a neat little pamphlet containing astrological predictions, astronomical calculations, tables of Church days, together with much good general literature.—*Inter-Ocean*.

—Rev. T. McNamara, C. S. C., arrived here on last Monday, having, owing to ill health, resigned his position as Vice-President of St. Isidore's Institution, New Orleans. Though we regret the cause, yet we greatly rejoice in the fact of his presence amongst us, and we express the hope that our congenial climate will soon restore his wonted vigor and activity.

—Among the profusion of beautiful cards which Father General received from all quarters at Christmas and New Year's was an exquisite picture of an angel, from the brush of an artist who for some time has been seeking health in Austin, Texas. The graceful painting shows rare talent, but no one knows how to appreciate better the thoughtfulness which prompted the execution of such a delicate token of affection than Father General.

—Mr. Wm. Hoynes, of '68, our new Professor of Law, entered upon his duties on last Monday. *The Chicago Evening Journal* says:

"Mr. William Hoynes, one of the very ablest young men of the Chicago bar, has just accepted the Professor's chair in the Law Department of the University of Notre Dame. The University authorities are to be congratulated on their selection. Mr. Hoynes, as a speaker, writer, thinker and lawyer, has no superior of his own age in the Northwest."

—On last Saturday evening, the Seniors gave a grand reception in their reading-room. President Walsh, members of the Faculty, and other visitors were present. Elbel's Orchestra of South Bend was in attendance, and discoursed beautiful music. Russ had charge of the refreshments. As usual, everything, passed off pleasantly and a very enjoyable evening was had. The Seniors return thanks to President Walsh, Prof. Edwards, Bros. Emmanuel and Paul, for favors received.

—The 15th regular meeting of the St. Stanislaus Philopatrian Society was held on Dec. 15th. At this meeting a debate—resolved that the "Chinese have a Right to Emigrate to this Country"—took place. Masters Ryan, Wile, H. Metz, and Henry stood up strong for the affirmative; and Masters J. Devereux, C. Cavaroc, W. Hanavin, and A.

Brewster defended the negative in a vigorous manner. The decision was given in favor of the negative, according to the arguments of the debate. Declamations were delivered by A. Warner, P. Warren, F. Kengel, T. Schillo.

—The 10th regular meeting of the Sorin Literary and Dramatic Association was held in St. Edward's Hall, Jan. 8th. The President briefly complimented the members on the earnestness with which they had commenced the work of the New Year, and then proposed as the subject of an extempore debate the question, "Is the Life of a Soldier Preferable to that of a Sailor?" On the affirmative side were Master Walsh, Wright, and Stange; and on the negative, Harris, Kelly and Lindsey. Paul P. Johnson read a composition, and C. Harris an original poem on "Columbus."

—The *Scholastic Annual* for 1883 has been received, and we must say, after looking over its well-filled pages, that Prof. J. A. Lyons never has done more careful editorial work in the eight years he has issued the *Annual* than with this number. Its literary excellence is above that of any of the many annuals for 1883 received at this office. He is one of the most painstaking of men in whatever he undertakes, and the *Annual*, being a special love of his, and of all who are or have been associated with Notre Dame University, he has made its preparation a labor of love which shows for itself.—*South-Bend Tribune*.

—Thursday afternoon, nearly one hundred Seniors availed themselves of the exceptionally fine sleighing, and formed a grand excursion party to South Bend; the best equipages of that city were brought into requisition. B. Emmanuel, and other members of the Faculty, accompanied the excursionists. Messrs. Cleary, Rhodius, and Tinley took the town by storm with their straw hats. Studebaker's Wagon Works, Oliver Chilled Plow Company, and other manufacturing establishments were visited. The party returned to the University at 6.30 p. m., in high glee, saying that they had had an immense time.

—This is the eighth year of one of our best Catholic annuals, the *Scholastic*. It opens with a short but very enjoyable chapter on "Astrological Predictions for 1883." These predictions are an improvement on Josh Billings, and have more humor than can be found in Twain thrice told. Poetry alternates with prose in this excellent Annual, and, what is better, the poetry is good and fit to keep. Every page, every line of the *Scholastic* is interesting, and will prove a source of joy, pleasure and amusement to the possessor. It is, moreover, a thing of beauty in the typographical art, and is brought out very handsomely.—*Catholic Herald*.

—The following books have lately been added to the Lemonnier Library: Atlantis, Hon. Ignatius Donnelly; Ragnaroc, or the Age of Fire and Gravel, same author; Lowsdale and Lu's Virgil; Ward's Errata of the Protestant Bible, Manning's Dispute; Mylin's England; Manning's Conversion; Modern

Magic, by Prof. Hoffman; Life of Most Rev. John McHale, Archbishop of Tuam, by Canon Burke; Geographical Studies, Ritter; Corals and Coral Islands, Jas. D. Dana, LL. D.; The World before the Deluge, Louis Figuier; The Works of Orestes A. Brownson, LL. D., Vol. 1, Philosophy, 2 copies; Harper's Hand-book for Travellers; The Army under Pope, Ropes; The March to the Sea—Franklin and Nashville, Cox; The Peninsula, Webb; The Antitam and Fredericksburg, Palfrey; Atlanta, Cox; From Fort Henry to Corinth, Force; Chancellorsville and Gettysburg, Doubleday; The Outbreak of Rebellion, Nicolas; The Army of the Cumberland, Gist; A Priest and the Scientists, Rev. Vehay; Hubbard's Newspaper and Bank Directory of The World, 1882, 2 Vols.; The Art of Decoration, Mrs. Haweis; Education as a Science, Bain; The Clergy of America, Belcher; Le Moyen Age, Havart; Poets and Poetry of Poland, Paul Sobieski.

—The Minims were honored by a lengthy and very pleasant visit from Very Rev. Father General last Tuesday. To test their knowledge of orthography he gave them five words which, according to "Montgomery's Review," were incorrectly spelled by a large percentage of the scholars of a certain Public School District. No sooner had the wide-awake Minims heard the words than they presented them, correctly spelled, to Father General, on their slates. He was highly gratified to find that, out of a class of thirty-four, *only three* failed. He then gave them as a problem in arithmetic to find out how many cubic feet was allowed to each of the eighty Minims, in their study-hall, which is forty feet square and fifteen high; and the dispatch with which a crowd of slates showed him "300 feet" made him feel proud of his Minims. The first to show his slate in orthography was Master James Studebaker, of South Bend, but he was not more than a second ahead of the others. Father Sorin said he was glad that the Minims had not only ample space in their study-hall but also an abundance of light and air, from the eleven large windows which admit sunshine from three sides. Father Sorin was so well pleased with the promptitude of the Minims in responding to his questions in orthography and arithmetic, that, after leaving the hall, he said he would send them a bushel of the best apples that could be had.

—The St. Cecilians enjoyed a grand sleigh-ride to the Farm, last Sunday. Mr. P. Shickey furnished a fine large sleigh, drawn by six horses richly caparisoned, and to the jingling and the tinkling—we should say tintinabulation of the bells—a merry, joyous crowd were carried away with the speed of the wind! The Rev. President of the University, the officers of T. A. U., and Mr. T. Burns accompanied the party. The "Stars and Stripes" were borne aloft by the indefatigable and irrepressible Marshall. The out-bound trip passed without incident, except, perhaps, we heard it remarked that "the one who tries to sell his voice was a little out of tune in the grand coal-box." After an hour's pleasant ride, St. Joe Farm

was reached, and all gathered in the reception-room, where the time was whiled away by some operatic (?) selections by Messrs. Kuhn, Burns, and Clarke. The good people at the Farm had prepared a bountiful repast, to which all concerned did ample justice. The return home was by way of Mishawaka and South Bend, greatly to the surprise and delight of the natives of the aforesaid localities. It might be remarked *en passant*, that Mishawaka is the birthplace of the Prince of Portage Prairie. The St. Cecilians will long remember this as one of their happiest days. They wish to express their unbounded thanks to their worthy President, Prof. Joseph A. Lyons, and to their kind Prefect, Bro. Leander.

### Roll of Honor.

[The following list includes the names of those students whose conduct during the past week has given entire satisfaction to the Faculty.]

#### SENIOR DEPARTMENT.

Messrs. Armijo, Ashford, Anderson, Austin, E. Bailey, W. Bailey, Bowers, Brady, Browne, Burns, Becerra, E. Burke, V. Burke, Comerford, Castenado, Cavanagh, Coll, T. Carroll, T. Clarke, G. Clarke, Conway, Cella, Campbell, Clements, Craig, Chelini, Cole, M. Donohue, Drover, Delgado, Deinhart, Dickerson, Eisenhauer, Eaton, Fogerty, E. Fenlon, T. Fenlon, Freeze, Fenton, Gall, Grever, Golonski, Grange, Garrett, Gooley, Grout, Harris, Jones, Johnston, Kleiber, Kane, Kolars, Kimmell, Koehler, Kuhn, Keegan, Molloy, W. J. McCarthy, W. H. McCarthy, Monaghan, McErlaine, Marlett, Mullen, McIntyre, Magoffin, Morse, T. McNamara, J. McNamara, Morris, Nelson, Neeson, Noonan, O'Dea, Orchard, O'Connor, O'Neill, Otis, O'Reilly, O'Brien, Paquette, Pour, Parrott, Peery, Peters, Piefer, Quinn, Ryan, Stull, Spencer, Simms, Stover, C. Smith, G. Smith, Sturla, Thompson, Terrazas, Twohig, Whalen, Witwer, Warner Wheatley, Yrisari, Rodgers, Tinley, Zahm, Zaehnle.

#### JUNIOR DEPARTMENT.

Masters. Berthelet, Bacon, Braunsdorf, Curtis, Coover, Chirhart, Droste, A. Eisenhaner, Fendrich, Fishel, Foster, Goldsmith, Grothaus, Hagerty, Halligan, Hagen, Kerndt, Kengel, Livingston, Mug, Metz, McGordon, McDonnell, J. McCartney, Nester, D. O'Connor, M. O'Connor, Rothschild, J. Ryan, Schott, Sells, Talbot, Taggart, A. Terrazas, Weber, Ziegler, Howard, Hickey, McHale, Waixel, Arnold, Devereux,\* Schaeffer.

\*Omitted last week by mistake.

#### MINIM DEPARTMENT.

Masters Cummings, Chirhart, E. Costigan, W. Dyer, J. Dyer, Devereux, A. Devine, Hynes, Kraus, Luther, B. Lindsey, McPhee, Moss, Noonan, Roper, Spencer, Studebaker, Schmitz, Thomas, Unger, Welch, Wallace.

### For the Dome.

H. J. Stanfield, South Bend.....	\$50.00
Meyer Livingston, ".....	50.00
G. T. Hodson & Co., ".....	50.00
N. Jackson, ".....	50.00
Miss B. Byrne, St. John's, Newfoundland.....	17.00
A. Wills, San Francisco, Cal.....	12.00
Mr. P. Connoughton, Boston.....	10.00
W. Ratterman.....	10.00
A devoted child.....	5.00
E. Mullen.....	5.00
John Crotty, Seneca, Ill.....	5.00

## Saint Mary's Academy.

*One Mile West of Notre Dame University.*

—Roll of Honor and Class Honors will appear next week.

—On Saturday an *impromptu* entertainment, by the Juniors, amused the pupils of the Senior department.

—The ride and dinner, enjoyed by those who went to Niles on the 7th, is one of the notable events of the week.

—Pupils are returning by every train. The coming examination is the chief topic of conversation, after the first joyful greeting. If any have been wanting in close application, now is the time to make up; to the studious the reviews are light work. Let everyone be ambitious to send home a perfect Bulletin, and thus gladden the hearts of fond parents.

—In the world's history are mentioned many celebrated temples. In Greece was that of Delphos; in Palestine, the glorious Temple of Solomon; in Italy, the grand Basilica of the Vatican. But far more beautiful than the Delphian Tripod, Solomon's Porch, or the Dome of St. Peter's, is the heart of a Christian, made by holy Communion the Temple of the Eucharist.

—At St. Mary's, among all the "Bethlehems," or representations of the grand mystery of the season, the finest by far is that in the Novitiate. There the crib at St. Mary Major's is represented according to the description by the late Father Neal Henry Gillespie, C. S. C., in last week's SCHOLASTIC.

The magnificent carpet of choice flowers and foliage; of lights and brilliant ornaments, which descends from the altar steps and covers the floor, reaches the climax of its significant loveliness in the large star, formed of lamps, resting in the midst of the floral treasures, to honor that wonderful luminary which led the steps of the Magi. The image of the Infant Jesus is of wax, and is of extraordinary beauty. The lilies which rise above the "shining bars of the manger" are worthy successors of their Roman originals, and are each stationed above the Infant King of kings as individual representatives—courtiers, so to speak, who stand there in behalf of those who have devoted their lives in a special manner to Him, either as benefactors of the Institution or otherwise. Behind an elaborately-ornamented screen—which appears like a wall of the loveliest dark mosses, throwing into relief the garlands of exquisite roses, of all colors and every shade, and extending from the manger, on both sides, to the walls north and south—the sky is represented. It glows with stars and softly-diffused lights, which reveal the faces of the "angelic hosts," a bright group being stationed just above the Manger. The dark cedars rise to the ceiling above the radiant scene. The perfect taste exhibited is the subject of universal praise.

### True Liberty.

Liberty, the most priceless gift of God to man, consists in an unrestrained action of the powers of the soul. By unrestrained action, we mean that which is not subject to vicious inclinations; that action which proves the superior nature strong enough to resist the inferior nature, and to hold it in subjection. Liberty of conscience, in the so-called "liberal circles," means unbridled self-will, unsubmitted to grace; but as evil alone can encounter actual and effectual opposition, evil alone is opposed to true liberty.

One who has violated the commands of God, by this fact alone becomes the slave of a guilty conscience; he is not free. Strange as it may appear to the superficial, perfect freedom exists where the will is subject to a higher power. The little child, for example, is perfectly free, though his will is completely absorbed in that of his parents. Man, in the same sense, is free only when his will is perfectly united to the will of God. In possession of this liberty, he is no longer the slave of human respect. Adversity to him is now no longer the withering flame, but the purifying fire; death itself loses its terror, and seems to him, not so much like a dread penalty of sin, as an opening to an eternal reward.

Purity of intention is the magnet which is unerringly attracted by Infinite Purity. It knows no cringing conciliation to the opinions of creatures. It soars far above the world and worldly considerations, and, trusting in God, fears nothing, so complete is its liberty. Like the eagle resting on the lofty mountain-tops which seem to pierce the sky, and gazing at the sun, so the "pure in heart see God," they gaze straight into the sunlight of His Presence.

Truth, justice, purity (beautiful synonyms), alone impart true liberty. The opposite vices chain the soul to earth, bind the understanding, and make the heart dependent on creatures for its consolation; happiness it cannot enjoy. This dependence, we see, is directly opposite to true liberty. Undoubtedly the human heart was made to love, and to respond to love, and in consequence we are never more happy than when we feel that we are loved; but when the heart rests in human love, it is like a broad, rushing stream when it is forced into the channel of a brook: it dashes madly over the banks, and rushes impetuously to the sea.

The love of the well-regulated heart, on the contrary, flows on like a majestic stream, until it is merged at last, tranquilly and joyously, in the ocean of infinite love, the sea of infinite freedom.

N. G.

WE attract hearts by the qualities we display; we retain them by the qualities we possess.

OLD age is the night of life; as night is the old age of day. Still, night is full of magnificence; and, for man, it is more brilliant than the day.

### The Lily.

Why is the lily the Flower of Mary?  
 Ask why the air is the channel of light;  
 Ask why the days, with a truth not to vary,  
 Come with the dawn, and depart with the night.  
 Fairest of flow'rets! arising so regal,  
 Lifting thy crown through the still, golden air!  
 There is peace of the Dove, with the strength of the Eagle,  
 In pose of thy form, in the thought thou dost bear.  
 Search through the isles, and the caves of the ocean:  
 Delve in the mines for the jewels they hold:  
 Seek for some emblem of spotless devotion,  
 Bring the rich diamond, the pearl, and the gold.  
 Go to the forest, and, out of its treasure,  
 Delicate leaflets, and marvellous flowers  
 Gather to choose from—aye, scale yonder azure.  
 Take the bright bloom of sidereal bowers,  
 But, 'mid them all, there is nothing so queenly—  
 Nothing so worthy the Mother of God  
 As the snow-white corolla, that, budding serenely,  
 Once fragrantly bloomed on the "Mystical Rod."  
 There is one virtue, most hallowed, most holy,  
 Rising above the dark world, with its crime,  
 'Tis humble, though sceptered; 'tis royal, though lowly;  
*Purity makes every virtue sublime.*  
 Therefore, O lily! arising so regal,  
 Lifting thy crown through the still, golden air!  
 The peace of the Dove, with the strength of the Eagle,  
 Are calmly revealed in thy bosom all-fair.

M.

### The Test of Noble Literature.

Literature may rank among the powers that exert the greatest influence over the minds of men. We may attribute many great and noble deeds to the influence of elevating literature; but, on the other hand, may trace no less a power in the ruin of many a young, innocent heart to the hidden process by which the evil thoughts of a mind perverse can penetrate and mislead the will of an unsuspecting reader. Inflexible must be the intellect that can peruse page after page of an author, unmoved by what he reads.

It is true that there are instances which require the examination of books of every grade, as in the case of the parent, the teacher, the director of souls; and, necessary though it may be, the process is not unaccompanied by danger. But, independent of this class, do *all* escape unharmed? No! A large class of persons, careless and indifferent by nature, sit for hours listlessly pondering over books; and, at the end of the time, they have not become cognizant of a single idea worth retaining; so it is hardly to be expected that they will be affected in any considerable degree, read what they will.

But because of these indifferent characters the susceptible should not be exposed to danger. Canary birds cannot be served to the same cage and care as will do very well for alligators; therefore because the stolid mind can be familiar with enervating literature, and remain unharmed, is no

reason why the quick, imaginative, or credulous, should be left free to its perusal.

Many authors who have embodied beautiful thoughts, sublime sentiments, and noble conceptions have, nevertheless, introduced expressions of light morality and even degrading principles into their caskets of mental gems. Such writings do not deserve the title of noble literature. What, then, may we regard as the test of noble literature? Is it such as will rivet the mind upon unlawful themes, or lead the fancy in a dangerous path? Decidedly, no. We may find much to recommend in the poems of Milton, but, at the same time, can but condemn the manner in which he paints the fallen angel. So of many others; we can say as Montgomery said of Burns:

"Oh, had he never stooped to shame,  
 Nor lent a charm to vice,  
 How had devotion loved to name  
 This Bird of Paradise!"

Or as, further on, he says of Byron:

"Let Byron, with untrembling hand,  
 Impetuous foot, and fiery brand,  
 Lit at the flames of hell,  
 Go down and search the human heart,  
 Till fiends from every corner start,  
 Their crimes and plagues to tell;  
 Then let him fling his torch away,  
 And sun his soul in heaven's pure day."

The lending a charm to evil, and the familiarity with what is not even humanly bright, is enough to exclude these authors from the young. Because Vesuvius is a beautiful point in a landscape, we should not, on this account, take the resolution to reside on its crater.

A Rogers, a Campbell, a Longfellow, a Burke, a Newman, a Manning, have produced literature which should be the study of all, old and young. It is much to be regretted that, at present, the press possesses a dangerous liberty. Daily papers present column after column of scenes upon which the mind should never dwell. A parent, who has at heart the spiritual welfare of his child, will therefore guard against the influence of indiscriminate newspaper reading, until such time as the mind reaches the capability of judging for itself, and can distinguish between false and true literature.

A. D.

### To a Star.

[The juvenile version improved.]

Scintillate, scintillate, globule vivific;  
 Fain would I fathom thy nature specific.  
 Loftily poised in æther capacious,  
 Strongly resembling a gem carbonaceous.

When torrid Phœbus refuses his presence,  
 And ceases to lamp us with fierce incandescence,  
 Then you illumine the regions supernal—  
 Scintillate, scintillate, semper nocturnal.

Then the victim of hospiceless peregrination  
 Gracefully hails your minute coruscation;  
 He could not determine his journey's direction  
 But for your bright scintillating protection.

—British Association.

## THE SUN.

NEW YORK, 1883.

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Because it is everybody's newspaper. No man is so humble that THE SUN is indifferent to his welfare and his rights. No man is so rich that it can allow injustice to be done him. No man, no association of men, is powerful enough to be exempt from the strict application of its principles of right and wrong.

Because in politics it has fought for a dozen years without intermission and sometimes almost alone among newspapers, the fight that has resulted in the recent overwhelming popular verdict against Robesonism and for honest government. No matter what party is in power, THE SUN stands and will continue to stand like a rock for the interests of the people against the ambition of bosses, the encroachments of monopolists and the dishonest schemes of public robbers.

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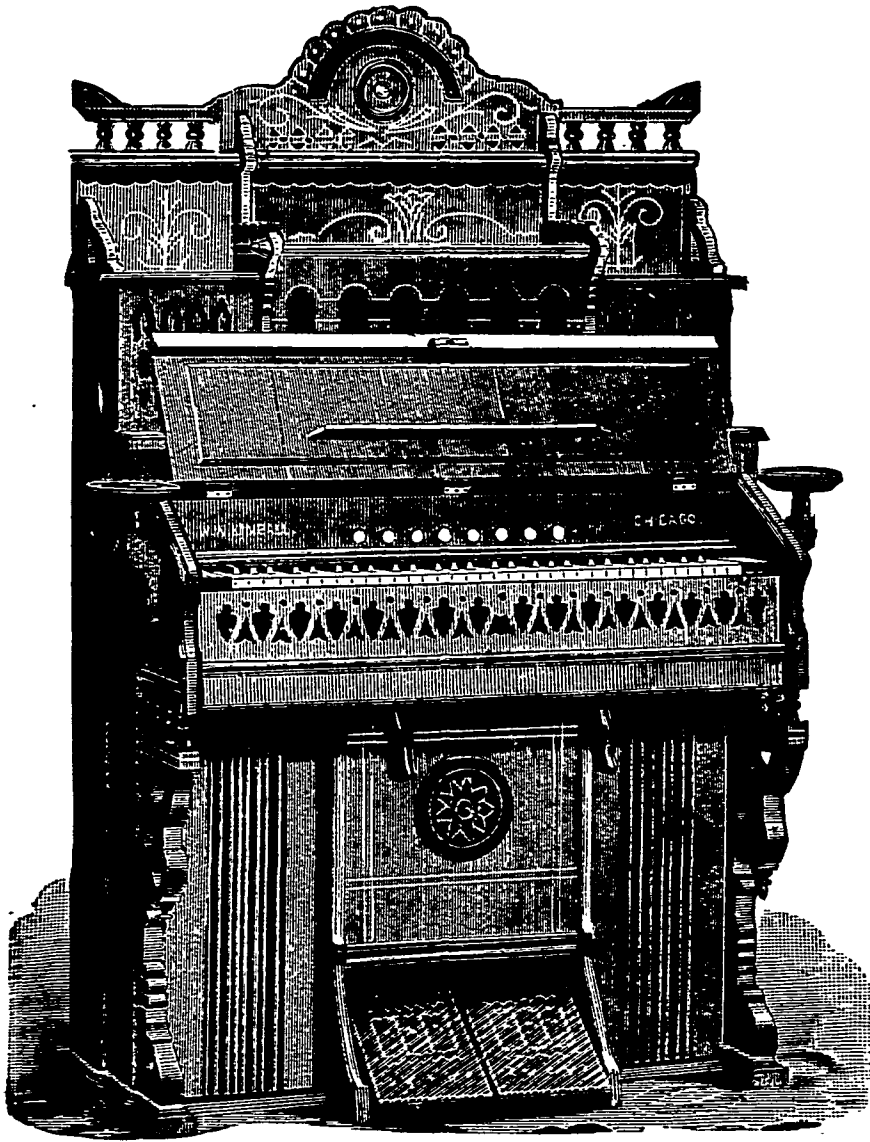
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On and after Sunday, Nov. 7, 1881, trains will leave South Bend, as follows:

### GOING EAST:

2.32 a.m., Chicago and St. Louis Express, over Main Line, arrives at Toledo, 9.50 a.m.; Cleveland, 2.30 p.m.; Buffalo, 8.05 p.m.

11.23 a.m. Mail, over Main Line, arrives at Toledo, 5.35 p.m.; Cleveland, 10.10 p.m.; Buffalo, 4 a.m.

9.27 p.m., Atlantic Express, over Air Line. Arrives at Toledo, 2.45 a.m.; Cleveland, 7.05 a.m.; Buffalo, 1.10 p.m.

12.38 p.m., Special New York Express, over Air Line, arrives at Toledo, 5.40 p.m. Cleveland, 10.10 p.m.; Buffalo, 4 a.m.

6.35 p.m. Limited Express. Arrives at Toledo, 10.35 p.m.; Cleveland, 1.45 a.m.; Buffalo, 7.25 a.m.

### GOING WEST:

2.32 a.m., Toledo Express. Arrives at Laporte, 3.25 a.m. Chicago, 6.10 a.m.

4.48 a.m. Pacific Express. Arrives at Laporte, 5.45 a.m. Chicago, 8.20 a.m.

7.40 a.m., Accommodation. Arrives at Laporte, 8.44 a.m. Chesterton, 9.40 a.m.; Chicago, 11.30 a.m.

1.17 p.m., Special Michigan Express. Arrives at Laporte 2.15 p.m.; Chesterton, 3.10 p.m.; Chicago, 5.00 p.m.

4.26 p.m. Special Chicago Express. Arrives at Laporte 5.18; Chesterton, 6.07 p.m.; Chicago, 8 p.m.

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J. W. CARY, Genl. Ticket Agt., Cleveland.

J. H. PARSONS, Sup. W. Div., Chicago.

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