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Disce quasi semper victurus; vive quasi cras moriturus.

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The Money Question.

"'Tis gold and its discovery here, that claims our thought to-day."
S. N. GREENLEAF, (pioneer meeting.)

"Ah!" said the Pioneer, "this scorn of riches
Is the sure sign that marks an arrant thief.
A sort of cool, poetic license which is
Shown by the gambler and the bandit chief.

"For love of gold we broke the primal silence
With white trains winding over nameless sands.
And, when we won it, set on yonder highlands
The cross whose glories lighten savage lands.

"And we were men" (his broad, black beard caressing
With the strong hand that saved a little child);

"With all our faults, the hearts of men possessing,
And lips that lying speech had not defiled.

"My little friend, these men of book and college
With dust of the dead past have filled their eyes.
Have crammed their heavy brains with idle knowledge,
And have forgotten where man's honor lies."

MARION MUIR.

Who were the First Americans?

We know from the Bible and believe that Almighty God created but one man and one woman, from whom the whole human family has descended. But in connection with that most venerable dogma of the "Unity of mankind," which has been scientifically established by De Quatrefages, there is a question which cannot fail to be of great interest to all Christians, and especially to Americans. What was the original source from which the primitive inhabitants of this new country sprang, and by what means were they transported to this continent?

Far from pretending to give a satisfactory and definite answer to this difficult question, which, if we are not mistaken, is still looked upon as unanswerable by most of the scientists, we shall in this essay make a few simple remarks concerning the point at issue, and compare the various nations and languages of our so-called New World in order to understand more clearly to what portion of the human family those people belong who first landed and settled in America.

It is an undeniable fact that the number of dialects spoken by the natives of America is almost

incalculable. Take any tract of country in the Old World where the greatest number of languages can be found; then select at random an equal space, in any district of this country, peopled by native tribes—and the latter will present a greater variety of tongues. History tells us that even persons of intelligence and learning, some twenty or thirty years ago, would rather deny Humbolt's assertions regarding the number of American dialects than admit what to them seemed an unanswerable objection to the Mosaic narrative. No wonder, therefore, that unbelievers should have taken a shorter method to solve the problem by maintaining that America had its own genuine population, independent of that in the Old Continent. Nay, more: even the so-called friends of religion came early forward, and, unhappily, with crude hypotheses and groundless systems sought to explain the origin of the American nation, and vindicate, as well as they could, the revealed narrative contained in the Book of Genesis. Here we have only to examine what light ethnography has been able to throw upon the question above proposed.

1. The first step towards establishing a connection between the inhabitants of the two continents was attempted by making a comparison of words between American dialects and terms found among the nations of northern and eastern Asia. The result obtained from these investigations was the following: In eighty-three American languages one hundred and seventy words have been recognized, the roots of which appear to be the same. Of these hundred and seventy words, which bear this analogy, three-fifths resemble the Manchou, the Tongoose, the Mongol and the Samoyed; and two-fifths the Celtic and Irish, the Biscayan, the Coptic and the Congo languages. We are, nevertheless, acquainted with no American idiom which seems to have an exclusive correspondence with any of the Asiatic, African, or European tongues.

2. A step further was made by Geography, which endeavored to establish a connection between the American and Asiatic languages. After minute researches, it has been verified that tribes, allied with the Finnish, Ostiak, Permian, and Caucasian families, passing along the borders of the Frozen Ocean and crossing over Behring's Straits, dispersed in very different directions towards Greenland in North, and Chili, in South America; that others, allied to the Japanese, Chi-

nese, and Kourilians, proceeding along the coast of West America (now California), penetrated into Mexico. On this account it is probable that the Astecs, who colonized Mexico, the Hindoos, who, according to Chinese annals, emigrated under Puno, and were lost in the north of Siberia, and another colony, related to the Mantchoos and Mongols, passed along the mountain-tracts of both continents (as they were hunting people) and reached the same destination. Besides these, several smaller emigrations seem to have brought over a certain number of Malay, Japanese, and African words. However limited this last comparison may appear, it has been admitted by the sagacious traveller Humboldt as sufficient to prove a resemblance between the languages of the two continents, and too marked to be the result of accident. Still, many a scientist considers these conclusions as of little value, both because the resemblances are too slight, and because these very migrations were simple additions to a population already existing, and merely modifying agents in the formation or alteration of the indigenous languages.

3. There are, however, other conclusions, drawn by ethnographic science from the observation both of local and general phenomena, which bear most materially upon this point, and have completely removed all the difficulties arising from the multiplicity of American idioms. *First of all*, the examination of the structure pervading all the American dialects has left no room to doubt that they all form one individual family, closely knitted together in all its parts by the most essential of all ties—*grammatical analogy*. This analogy is not, in fact, of a vague, indefinite kind, but complex in the extreme, and affecting the most necessary elements of grammar; for it consists chiefly in the peculiar methods of modifying, conjugationally, the meanings and relations of verbs, by the insertion of syllables, so that this form led Otto Müller, after W. von Humboldt, to give the American languages a family name, as forming their conjugation, by what they termed *agglutination*. Nor is this analogy a local one, but it extends over both great divisions of the New World, and gives, as it were, a family appearance to the various dialects spoken by the rudest as well as by the more civilized tribes. Now, such a wonderful uniformity in forming the conjugations of verbs, favors in a singular manner the supposition of a primitive people, which must have been the common stock of the first inhabitants of America. Nay, this conclusion logically derived from a strikingly real affinity between languages so many hundreds of miles asunder, seems to be greatly corroborated by this other remarkable fact that there must be a divergence from one common centre of civilization in all. *Secondly*, the more attention is paid to the study of American languages, the more they are found subject to the laws of other families, inasmuch as this one great family tends to subdivide itself into large groups, having closer affinities with themselves than with the great original division. For instance, it has been long since observed by

the missionaries, these pioneers of civilization, that certain dialects may be considered keys to others, so that whoever possessed them easily made themselves masters of other analogous idioms. Hence it is that a French scientist has been able in a recent tableau of the American languages to divide them into certain general provinces, holding within them numerous dependencies.

Thus, therefore, the difficulty about the unity of the American nations, drawn from the multiplicity of their idioms, is satisfactorily removed by the very study within which it has arisen, and with it also the difficulty of their belonging to a common stock with the people of the Old World.

But the comparison of facts connected with linguistic researches can lead us to a further and equally satisfactory result, when we are able to account for the dissimilarity of dialects spoken by tribes bordering on each other. Thus it has been verified that this is a phenomenon in no way peculiar to America, but common to all uncivilized countries. Had we no other criterion of unity of origin but language, we would perhaps meet with great difficulties in examining this apparent anomaly. But another science, called the Natural History of the human race, has fully confirmed the preceding conclusions of ethnography and linguistics, and, at the same time, enabled us to fix characteristics whereby the connections of tribes in unity of race may be easily determined. Thus we obtain, as it were, a rule according to which we can judge that the savage state, by separating families and tribes and exciting internecine wars, has essentially an influence opposed to the unifying tendencies of social civilization, and consequently introduces a jealous diversity of manners and customs, as well as unintelligible idioms, into these various hordes of one and the same nation.

Nowhere has this disuniting power been more attentively observed than among the tribes of Polynesia (North Oceanica). The Papuans, or Oriental negroes, seemed to be divided into very small societies which have but little connection with each other. Their language is, therefore, broken into a multitude of dialects, which, in process of time, by separation, accident, or oral corruption, have nearly lost all resemblance. Now, it is plain that languages under similar influences must of necessity experience the same changes and alterations. In the savage state, they are great in number; in civilized society, few. Therefore it is that the state of languages in America affords a convincing illustration of the same fact, and even more: if these causes so act elsewhere, they must be far more powerful among the many nations of the New Continent. Here, indeed, the configuration of the soil, the wonderful strength of vegetation, the natural apprehensions of the mountaineers under the tropics of exposing themselves to the burning heat of immense plains, are formidable obstacles to communication, multiply the occasions of divergences, and contribute to the amazing variety of local dialects,—although this variety is more restrained in the Savannas and forests of the North, which are easily traversed by the hunter, on the

banks of large rivers, along the coast of the ocean and in every country where the Incas had established their irresistible theocracy by force of arms.

Let us now touch upon a few evidences of the connection existing between the inhabitants of the two worlds, and supply for some defects in our ethnographic acquaintance with their idioms. In the first place, we meet with the traditions of the Americans themselves, which describe them as a migratory people, proceeding southward from the Northwest. The Toltecs and the Aztecs are represented in Mexican history as nations successively arriving in Anahuac, or Mexico. In the picture exhibiting the migrations of this last tribe, they are shown crossing the sea (probably the Gulf of California), a circumstance which clearly indicates the course they took. The same traditions record the arrival of later settlers who greatly advanced civilization. Manco-Capac is the most celebrated among them, as being the founder of the dynasty of Incas. A fanciful writer has built upon this fact a complete history of a conquest of Peru and Mexico by the Mongols. He supposes Manco-Capac to have been the son of Kublai, grandson of Genghis Khan, who was sent by his father, the Mongol emperor, with a large fleet against Japan. A storm dispersed the fleet, which did not return, but was driven on the waste of West America, where the commander made himself a pontiff-king. Ingenious though it may be, such an explanation appears very unsatisfactory; and yet many analogies, drawn from other more genuine sources, may be found between the Peruvians and the Mongols: thus, for instance, chronological data, the nature of the religion they established, and the monuments they erected, leave no room to doubt that Thibet or Tartary was the original country of Manco-Capac's emigration.

Secondly, the computation of time among the primitive Americans shows too marked a coincidence, even in trifling matters, with that of eastern Asia, to be merely accidental. The division of time into greater periods of years, again subdivided into smaller portions, each of which bears a certain name, is precisely the plan followed among the Chinese, Japanese, Kalmucks and Mongols, in Asia, as well as among the Toltecs and Aztecs, at Mexico; the character of their respective methods is also the same. Moreover, a comparison of the zodiac adopted by the Thibetans, Mongols and Japanese, with the names given by the Mexicans to the days of the month, will satisfy the most incredulous. The identical signs are the tiger, hare, serpent, ape, dog, and bird; in all which, it is plain, there is no intrinsic fitness that could have suggested their adoption in both continents. This strange coincidence is still further increased by the fact that several of the Mexican signs wanting in the Tartar zodiac are found in the Hindoo-Shastras—or sacred books—in exactly corresponding positions. These are no less arbitrary than the former, being a horse, cane, knife, and three footprints.

Thirdly, were everything else wanting, the clear traditions so vividly preserved amongst the Indians of America about man's early history, the flood,

and the dispersion of nations, so conformable to those of the Old World, must remove every hesitation regarding their common origin. The Aztecs, Mittecs, Flascaltecs, and other nations which formerly composed the flourishing empires of Mexico and Incas, in Peru, had innumerable paintings and sculptures of these primeval events. Tezpi, or Coxcox,—as the American Noah is called—is represented floating in an ark upon the waters, and with him his wife and children, a great number of animals, and several species of grain. When the waters subsided, Tezpi sent out a vulture which, being able to feed on the carcasses of the drowned, returned no more. After the experiment had failed with several others, the humming-bird at length came back, bearing a green branch in its little beak. In the same hieroglyphic painting, the dispersion of mankind is described as follows: the first man, after the flood, was dumb; and a dove is seen perched upon a palm-tree, giving to each of his children a tongue, in consequence of which the families, fifteen in number, disperse in different directions. This coincidence, which is very remarkable, would alone be sufficient to establish a link of close connection between the various nations of the two continents.

In fine, so numerous, so extraordinary, and so minute are, in fact, the resemblances between both, that, in a recent publication, two long and elaborate dissertations have appeared, to prove that Jews first,—which is the hypothesis upon which the Mormons have based their fictitious revelation—and then Christians, colonized America. The work alluded to is the valuable collection of Mexican monuments published by Lord Kingsborough; a precious treasure of learning, and a rich store-house of knowledge for such as dedicate themselves to that special study. All the hieroglyphic figures representing the human form in squat and distorted proportions have nothing in common with the sculptural reliefs. Some of these are tall figures, standing in warlike attitudes; others represent females seated upon double-headed monsters, with children in their arms, their necks surrounded by strings of pearls, and their heads crowned with conical and fretted head-dresses, which are sometimes formed of animals. Again, we see a serpent winding round a tree, or men threatened to be swallowed up by misshapen monsters; so that we imagine ourselves to be examining the sculptures of some Indian cavern or ancient pagoda. I myself have seen at Paris* and London† some well-preserved specimens of similar Mexican sculptures placed near other Indian photographs of Calcutta; the resemblance and imitation are striking, and absolutely incontestable. And, strange to say, the type of countenance in the Mexican sculptures is in no way American, but strongly recalls to mind the early Indian manners of Hindostan, in Asia. On the other hand, we find a peculiar class of monuments which seem

* Musée du Louvre, and private collection of Mr. Latour-Allard.

† British Museum.

to harmonize with Egyptian art. We also notice pyramids constructed upon the same model, and apparently for the same purposes. We see figures closely wrapped up, so that only the feet below and the hands at either side appear, as in Egyptian statues, while the head-dress surrounds the head and drops down at either side, pushing forward enormous ears, like the Egyptian sphinx; besides, there are other kneeling figures where this attire is still more marked and striking, so that they might have been copied or imitated from the gigantic statues at Memphis, or the portico at Dendara, whose capitals they closely resemble.

Who shall now solve this riddle for us, and say whether these resemblances are accidental or produced by some actual communication? Assuredly, this is yet a land of mystery and clouds, and much study is still required to clear up anomalies, to reconcile apparent contradictions, and place our scientific knowledge upon a stable footing. We cannot even remove difficulties of the same nature nearer our own time. We cannot, for instance, explain how, as was verified by Maratori, Brazil wood should be entered among the taxable commodities at the gates of Modena (Italy), A. D. 1306; or how Andrea Bianco's map, preserved in St. Mark's Library, at Venice, and constructed A. D. 1436, should place an island in the Atlantic (perhaps the same as Plato's Atlantis) with the very name Brazile. How much more must we be involved in difficulties when we attempt to unravel the intricacies of primeval records, or reconstruct an early history from a few fragmentary monuments!

In conclusion, what remains indisputable is: 1st, that all the various nations of America originated from one and the same country; 2d, that, in spite of their apparently irreconcilable differences, all the dialects of its first inhabitants can be reduced to one and the same primitive language. Besides, what remains also most probable is, that both the first inhabitants and primitive speech came from Asia, and principally from Japan, China, Thibet or Mongolia, but at a time certainly subsequent to that of the dispensation of the human family. We have, then, a strict right to assert, according to the various modern sciences, as we firmly believe from the Mosaic narrative, that there was in the beginning only one man and one woman, which were the primitive stock of mankind; that there was, before as well as after the deluge, one only speech; and that both the different human races and all their variegated languages are but a natural consequence from a violent and sudden revolution, and from the diverse circumstances in which man was placed by a mysterious permission of Divine Providence.

STANISLAUS PHILALETES.

THERE is as much difference between the counsels that a friend giveth and that a man giveth himself, as there is between the counsel of a friend and flatterer.—*Bacon.*

To the Authoress of "Dirges o'er Departed Postage Stamps," etc.

AIR:—*The Wearing of the Green.*

I.

Rest, rest, perturbèd spirit,* rest! Disordered mind, be calm;
Nor mingle angry clangor with the chimes of Notre Dame.

Such names as "liar," "arrant thief," defile a gentle pen:
It is not seemly for a girl to flee at learned men.

II.

But though I'm not a "bandit," I can teach you this, fair maid:

When you wish to use a weapon do not hold it by the blade.

If there's naught in Colorado save the filling of the purse,
And your aims are all prosaic, why do you rush into verse?

III.

Love gold, if that's your nature, but it will not help your luck

To make the Car of Poetry a vehicle for truck.

Cast no more wistful glances at the laurel's sacred boughs;
But bind a wreath of sage-brush on your mercenary brows.

IV.

O Plutus, filthy Plutus! do your prophetesses think
To sell the bright Pierian wave at fifteen cents a drink?
Or send it bottled C. O. D. with catalogues of "cures,"
And "chemical analysis"? Apollo this endures?

V.

And has the Mammon-worshipper the impudence to claim

The praise of teaching savages to know their Savior's name?

He cheated them, he banished them, he robbed them of their gear,

And the cross he set before them was to cross the desert drear.

VI.

The Muse affronted stands aghast, her lute away she flings

When bid to sing of postage stamps,—the nasty, sticky things;

Nor can we wonder, seeing you defy celestial ire,

That when you next invoke the Muse a Fury should inspire.

VII.

I see you on the cañon's brink, the Fury to you clings,
A burro is your Pegasus,—you take his ears for wings;
And when you make the fatal plunge, without † your "flying horse,"

The outraged Nine assembled chant a pæan o'er your corse.

ARTHUR.

P. S.—Please stamp here.

* Shakspeare, I think; but my credits sometimes embarrass me more than my debits.

† Those conversant with burro nature will ask no explanation of how this could be.

Johann Wolfgang Goethe.

On the 28th day of August, 1749, Johann Wolfgang Goethe was born at Frankfort-on-the-Main. His father, named Johann Caspar Goethe, was a cold, formal and pedantic man, who, though the son of a tailor and innkeeper, had raised himself to the dignity of an imperial counselor. Goethe's mother was named Katherina Elizabeth Textor. She was the daughter of Johann Wolfgang Textor, the chief magistrate of the city. Her contemporaries describe her as "a simple-hearted, genial, vivacious and affectionate girl, who was fond of poetry and romantic lore." To her partiality in that direction she gave free scope, and it awakened response in the enthusiastic nature and exuberant fancy of her son. Referring to the relative influence of father and mother upon his life, Goethe says:

"From my father I derive my frame and the steady guidance of my life, and from my dear little mother my happy disposition and love of story-telling."

There is no doubt that the devoted care of the mother exercised much influence in giving direction to his thoughts and aspirations. She had the faculty of composing nursery tales, and these she related to him, day by day, during the earlier years of his life. As a lad, he was distinguished by exceptional precocity. He learned languages with rare facility, and when his father and teachers discovered this fact they sought to make him a prodigy as a linguist. As early as his eighth year he could write exercises in German, French, Italian, Latin and Greek. His father intended that the law should be the ultimate object of his study, and not a little of his instruction in early life had reference to that fact. But, as he grew in years, to poetry and romantic lore his heart and thoughts more naturally turned. For mathematics he conceived an invincible dislike. Indeed, he found it almost impossible to master even the simplest elements of that science; but history, languages, botany, geology, etc., he learned with great ease and rapidity.

In 1759, the French troops took possession of Frankfort, the Seven Years' War being then in progress. This had the effect of bringing Goethe into contact with a class of men that represented the most polished manners and advanced refinement of the time, and he was quick to emulate their manners and acquire a fair mastery of their language. There came in the wake of the invading army several tragedians and comedians, and these formed a theatrical combination and daily presented French plays. At these plays, Goethe was a regular attendant, and there he acquired the great love of the drama which ever afterward distinguished him.

In 1765, Goethe was sent to Leipsic to pursue his studies. He remained there four years. His course at college, it must be admitted, was capricious and wayward. He gave more attention to literature, the drama, and the fine arts than to the regular studies of the curriculum. While at Leipsic, a deep-seated melancholy became established in his nature; and some of the habits he formed gave

much pain to his parents and friends, and threatened to disappoint their expectations in respect to his future. In 1770, he was sent to Strasburg, where it was supposed he would study to better purpose than at Leipsic. And the supposition proved to be well founded. He shook off his habits of indolence and became a model of industry. In 1772, he received his degree and returned to Frankfort. Though in comparatively good health at Strasburg, he nevertheless suffered from great irritability. Loud sounds were peculiarly disagreeable to him; diseased objects excited in him the greatest horror and loathing; and he was affected by overpowering giddiness whenever he looked down from a great height. All these infirmities he determined to conquer, and, in doing so, he subjected himself to a noteworthy course of discipline. In the evening, while the tattoo was beating for the garrison, he went close to the drums, although the deep rolling and noisy beating of so many seemed more than he could endure and threatened to make him deaf or deprive him of breathing power. Alone he ascended to the highest pinnacle of the Cathedral, and sat in what is called the "neck," under the crown, remaining there for nearly half an hour at a time before venturing to look down from that dizzy height. And then, standing on a platform, hardly an ell square, he saw before him a boundless prospect. Below him was the great city, and the mingled noises of its many industries filled him with strange emotions. But beyond the smoke and range of the noises, and stretching away for many miles in every direction, appeared a panorama of neat cottages, tidy farms, beautiful groves and vine-clad valleys. Still more remote, away off in the horizon, rose "the blue Alsatian mountains" in all their superb majesty and romantic loveliness. And, winding through the mountains, and the meadows, and the valleys, came the justly famous river Rhine. To the pinnacle of the Cathedral Goethe often ascended, and beheld from the lofty eminence the manifold beauties of that glorious vista. In this manner he overcame his infirmity and acquired the self-possession necessary to enable him to look with safety from any elevation. By the practical study of anatomy he found it possible to overcome his other infirmity. He thus became habituated to the presence of repulsive objects and learned to view with comparative indifference the shocking spectacles of a dissecting room.

The contemporaries of Goethe describe him as a person of very attractive appearance. His features were large, and his brow was lofty and massive. His eyes were brown and large. The mouth was well formed and expressive. The chin and jaw were prominent, and the head rested on a muscular neck. In stature, he was rather above the middle size. Though somewhat slow in his movements, and in doing the work he undertook, he was nevertheless persevering, and he possessed unusual power of endurance. In some particulars, he was not altogether unlike the famous Dr. Johnson. Few persons could more practically testify to their appreciation of a "good dinner." His capacity in that

direction would justify the use of the word "infinite," if used in the sense in which it was employed at Weimar, where it was said that "Genius drank infinitely, loved infinitely, and swallowed infinite sausages!"

In his writings Goethe described to a great extent his own feelings and impressions. He drew largely upon the rich store of his own experiences and observations when describing the phases of love and passion with which his poems, dramas and stories so largely deal. His fund of practical experiences in that line was certainly large. He had many "flames," any one of which would have made it hot enough for an ordinary mortal through a whole lifetime. No wonder his thoughts upon the subject found expression in lines like these:

"Ich könnte viel glücklicher sein,
Gäb's nur keinen Wein
Und keine Weiberthränen."

The most noted works of this great author are *Die Laune des Verliebten*—"The Lover's Caprices"; *Die Mitschuldigen*—"The Fellow-Sinners"; *Götz von Berlichingen*, a dramatic version of the story of "Götz of the Iron Hand"; *Die Leiden des Jungen Werther*—"The Sufferings of Young Werther"; *Iphigenie auf Taurus*, a prose drama, though he afterward turned into a beautiful classic drama in verse; *Fery und Bätely*, a Swiss opera; *Egmont*, a romantic drama, full of passion and representing a tragic episode of the revolution in the Netherlands; *Beiträge zur Optik*—"Contributions to Optics"; *Farbenlehre*—"Theory of Colors"; *Hermann und Dorothea*, a pastoral poem; *Die Braut von Corinth*, *Der Zauberlehrling*, *Die Schätzgräber*, *Wilhelm Meister*, and the great drama *Faust*, which not a few have pronounced "the most profound, varied, touching and wonderful production of the kind that the world has ever seen."

Goethe took up his residence at Weimar in 1775, having been requested so to do by Karl August, the grand duke, of whom he was an intimate friend and confidant. He was soon afterward created a *Geheimer Legations Rath*, or a privy counselor of legation, his salary being fixed at 1,200 Thalers per year. And at Weimar he lived, worked, wrote, and enjoyed life in all its phases for 57 years, or until 12:30 o'clock, on the 22d day of March, 1832. Almost all his old companions and friends, including Schiller, had died years before, and a new generation had grown up around him. But by the new generation he was as much admired, loved and idolized as by the old. All acknowledged his great services to German literature. By the whole German race he was crowned with the laurels of supreme distinction in authorship. And by the English-speaking races he was called "the Shakespeare of Germany." He had lived a long and useful life, even as measured by his own standard of what constitutes an early death—

"Ein unnütz Leben ist ein früher Tod."

Goethe was generous and sympathetic by nature, broad and liberal by study and reflection, conservative in tastes, and Catholic in spirit. *Jedermann hat seine schwache Seite*—"Everybody has his

weak side"; and Goethe was far from being an exception to the rule. But he was always charitable in his references to the weaknesses and shortcomings of other men, and he was not a hypocrite in reference to his own. He was kind to the poor, he sympathized with the afflicted, and he loved mankind. Of peace he was always fond. War and slaughter he abhorred. After the battalions of the great Napoleon had destroyed the German army at Jena, the "man of destiny" visited Weimar and paid Goethe the honor of calling personally to see him. He spoke of "Werther," and several other books of the distinguished author, and closed the interview by saying, *Vous êtes un homme!*—"You are a man!" And now that both have passed away—the imperial leader of armies, as well as the imperial wearer of Germany's brightest literary laurels—it is the privilege of our later time, our more dispassionate age, to concur in the remark that "He was a man"—aye, a great man. H.

Books and Periodicals.

THE ILLUSTRATED CATHOLIC FAMILY ANNUAL for 1884. With Calendars calculated for different Parallels of Latitude, and Adapted for Use throughout the United States. New York: The Catholic Publication Society Co., No. 9 Barclay Street. Price, 25 cents.

This interesting Annual contains, besides the usual calendar matter found in Almanacs, nearly one hundred pages of excellent reading-matter on various subjects, chiefly biographical, with illustrations. The leading article in the index, "The Albigenses," gives in compact form a very good historical sketch of that infamous sect. The sketch of the "Albigenses" is very properly followed by a brief memoir of the angelic founder of the Order of Friars Preachers, St. Dominic, who, chiefly by means of the Rosary of the Blessed Virgin, was instrumental in putting an end to the encroachments of this heresy "The Waldenses, or Vaudois," another religious sect, receives brief notice in the *Annual*. This latter sect is sometimes erroneously confounded with the Albigenses, but they had no part in the infamous tenets and practices of the latter. Among the other articles of importance are biographical sketches of James Burns, author and publisher of Burns & Oates, London; Rev. T. N. Burke, O. P.; Most Rev. Archbishop Wood; Father St. Cyr; Louis Veillot; Rev. C. C. Pise, D. D.; etc.

—The October number of *Donahoe's Magazine* contains many interesting articles, chief among which are, "The Effects of the Lost Cause," by Father Ryan; "Quarantine Against Landlordism," by H. J. Desmond, and "The Irish in Virginia," by J. V. Reddy. The various departments of *Useful Knowledge*, *Current Notes*, *Our Young Folks*, are up to the usual standard, and afford entertaining reading.

—The *Catholic World* for October, opens with an able and instructive paper, from the pen of Very Rev. I. T. Hecker, entitled "Protestantism

versus the Church." In a novel and interesting manner Father Hecker shows the inconsistencies of Protestantism and the logical outcome of its so-called principles. Another interesting article is "A Ninth Century Antiphon and Its Composer," by H. J. Faust, Ph. D. Dr. Richard C. Clarke, continues his criticism of Bancroft's New History of the United States, and in the present article considers the subject of "Maryland Toleration." The highly-entertaining story of "Armine" by Christian Reid is continued. The other articles are, "Infallibility and Private Judgment," "The Wizard of Santa Maria," "Chantelle," "When Visions Pass," etc., etc.

—*Bengough's Cosmopolitan Shorthand Writer* (Toronto, Canada) comes out with the August number materially enlarged, illustrated and in a new dress of paper and type. A handsomely engraved cover adds greatly to the attractive appearance of the magazine. The reading-matter in the ordinary print is excellent. We wish we could say as much for the "execution" of the stenographic matter—Graham, Benn Pitman, and Isaac Pitman—of which there are six pages. Apart from such outlandish expedients as "telegraphicot" for "telegraphic code," circle "s"—petoid—tick "the" (which plainly reads, "as to the") for "except the," and "preterders" for "of our readers"—in the Graham specimen—we have "ketlegten" for "and may be taken," while the dot instead of the stroke "ing" is written in such words as "enterprising," "increasing," etc., which is robbing both Peter and Paul and throwing the money into the sea. The Benn Pitman writer gives us a specimen of his "ticking" in "capitulated" for "capital and," etc. The word-forms in the Isaac Pitman sample are mainly correct, but the writing is carelessly done; in some places looking as if it had been written with a stick instead of a pen. However, in every other respect the *Cosmopolitan* is a marvel of neatness, and contains a great deal of interesting matter—worth double the price of subscription, which is only \$1 a year. Address, 29 King Street West, Toronto, Canada.

College Gossip.

—John Guy Vassar, of Poughkeepsie, has made a gift of twenty-five thousand dollars more to Vassar College.

—Sanskrit, taught by Mr. Smythe, is among the Senior electives at Williams College, this year, and is taken by one student.

—Mr. Ruskin has been recently elected president of a new society formed in England for the purpose of educating school children in art.

—The post-graduate department of Yale College will embrace this year a course of study on railroads and their growth, shipping and international trade, stocks, and the effects of speculation on the money market.

—Rev. Dr. Byrne, late President of Mt. St.

Mary's College, Emmitsburg, Md., has retired from that office to assume the duties of Vicar-General of the Diocese of Boston. Dr. Grannan, Professor of Theology, will fill his place temporarily.

—The College and Seminary Our Lady of the Angels at Niagara now rejoices in the title of University. It has a complete Medical Department with an efficient Faculty in the city of Buffalo. Long live the University of Niagara!

—In the Dartmouth field-sports on Wednesday, the following records were made: hundred yards dash, 10 3-4 seconds; two hundred and twenty yards dash, 28 seconds; quarter mile run, 56 1-4 seconds; mile run, 5 minutes, 17 1-4 seconds; hurdles, 18 1-4 seconds; running high jump, 4 feet 11 inches; pole vault, 8 feet 8 inches, best Dartmouth record and throwing the baseball, 324 feet.—*Harvard Herald*.

—A most agreeable and practical form of education has been voted a trial in France. A resolution has been adopted by the Municipal Council of Paris by which it is agreed to grant seven thousand dollars for the purpose of sending a certain number of the pupils at each of the colleges on a foreign tour during vacation time. A deputation of teachers is also to be sent to study Swiss methods of instruction, as illustrated in the Zurich Exhibition.

—Although Cambridge University is generally regarded as second to Oxford in the classical curriculum, she has educated the principal English poets. Chaucer is generally believed to have been a Cambridge man, Milton was a Master of Arts at Christ's College, and Dryden went from Westminster to Trinity College, Cambridge. Of the poets of this century, Wordsworth was a Johnian, and Coleridge an undergraduate of Jesus, Cambridge. Lord Byron is one of the glories of Trinity, and Alfred Tennyson was of the same college.

—The science and art of forestry or silviculture is receiving merited attention in all great countries. Austro-Hungary, as is to be expected, from its natural characteristics, possesses no less than nine schools of forestry, the most important being that of Vienna, with six professors, and 329 students. The course in the Austrian schools of silviculture occupies about two years. Prussia counts three such schools; Saxony, Saxe-Weimar, and Baden, one each. In Würtemberg, forestry is taught at the Royal Academy of Agriculture, and at the University of Tübingen. Similarly, Bavaria has an academy at Schaffenberg, and six professors of silviculture at the University of Munich. An institute of forestry is attached to the University of Giessen, in Hesse-Darmstadt. France has two important schools of forestry at Nancy and Barrès, besides courses at other institutes. Switzerland has a department of forestry at the Polytechnikum of Zürich. Russia has four schools of forestry; Italy, one at Vallombrosa; Spain, one near Madrid; Denmark, one at Copenhagen; Sweden, one at Stockholm; and the United States, one at Lunding, in Michigan.

NOTRE DAME SCHOLASTIC.

Notre Dame, October 6, 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 SEVENTEENTH 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, Literary and Scientific 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.

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

OLD STUDENTS SHOULD TAKE IT.

Terms, \$1.50 per Annum. Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

—It is expected that the competition for the English Medal this year will be unusually close and exciting. The number of competitors will be greater than it was last year, and the comparative equality of talent will impart to the contest additional interest, while providing for the College paper an abundance of readable effusions. The conditions are well known: four essays are required to be handed in—the first three of which may be on any subject at the option of the writer—and the fourth upon a subject chosen by the board. Two of these essays are to be written during the first session, and the remainder during the second.

At the same time, we would suggest that writing for the SCHOLASTIC should not be limited to those competing for the Medal. It is essentially the Students' paper, publishing what is of interest to them and their friends; at the same time depending upon their aid to make it a literary journal interesting to a large class of readers. All, therefore, who can write a fair, readable essay should not hesitate to contribute to its columns, and thus benefit themselves while supporting their paper. We commend to their attention our remarks on the same subject in our last number.

Don't.

If the need of books on the subject of politeness is to be estimated by their multiplicity, it follows that the number of persons who are blameless in point of manners must be small indeed. In fact, a perfect gentleman is a *rara avis*. Few, perhaps, aim at being strict observers of the rules of

good breeding. Be this as it may, there are certain habits which no one will wish to be guilty of that has any respect for himself or regard for others. The most common of these are pointed out in a handsome little volume entitled "Don't," just published by Messrs. Appleton & Co., of New York. We select the following admonitions, and to those who may need them we say, emphatically: *don't* pass them by:

"Don't tuck your napkin under your chin, nor spread it upon your breast. Bibs and tuckers are for the nursery. Don't spread your napkin over your lap; let it fall over your knee.

"Don't eat soup from the end of the spoon, but from the side. Don't gurgle, nor draw in your breath, nor make other noises when eating soup.

"Don't bend over your plate, nor drop your head to get each mouthful. Keep an upright attitude as nearly as you can without being stiff.

"Don't eat with your knife. Never put your knife into your mouth. Cut with your knife; take food with your fork. Don't load up the fork with food with your knife, and then cart it, as it were, to your mouth. Take up on the fork what it can easily carry, and no more.

"Don't fail to be cleanly in all details. Don't wear soiled linen. Be scrupulously particular on this point.

"Don't be untidy in anything. Neatness is one of the most important of the minor morals.

"Don't wear your hat cocked over your eye, nor thrust back upon your head. One method is rowdyish, the other rustic."

"Don't walk with a slouching, slovenly gait. Walk erectly and firmly, not stiffly; walk with ease, but still with dignity. Don't bend out the knees, nor walk in-toed, nor drag your feet along; walk in a large, easy, simple manner, without affectation but not negligently.

"Don't carry your hands in your pockets.

"Don't thrust your thumbs into the arm-holes of your waistcoat.

"Don't cleanse your ears, or your nose, or trim and clean your finger-nails in public. Toilet offices are proper in the privacy of one's apartment only.

"Don't chew or nurse your toothpick in public—or anywhere else; and don't have the habit of sucking your teeth.

"Don't whistle in the street, in public vehicles, at public assemblies, or anywhere where it may annoy. Mem.: don't whistle at all.

"Don't laugh boisterously. Laugh heartily when the occasion calls for it, but the loud guffaw is not necessary to heartiness."

De Omni Re Scibili et Quibusdam Aliis.

We had the ineffable happiness, during the past two months, to meet a young lady, who, having become *ennuyée* amid the gayeties of our Buckeye town (which departed this life with Christian hope and resignation nearly forty years ago), had determined to improve her mind by a two years' course in a fashionable boarding school, where her bill of studies, as unfolded to a ye blushing scribe, included music, book-keeping, kensington work and *Greek*. Far be it from us to criticise so admirable a selection; it brings back so many reminiscences, and it awakens so many latent thoughts. For it is with the same rare good sense that the average college boy selects his course of reading—the unwritten, but perhaps more important, bill of studies for the year.

Coming back from a gay two months' vacation, during which every book has been relig-

iously avoided, and his mind kept in a constant whirl of excitement, he selects as the first book for his year's reading, some wildly exciting literature like "Hayden's Dictionary of Dates." Finding to his surprise that the book cannot hold his attention, he neglects the library for a month to come; when, in the dread of accumulated fines, he returns his ponderous tome and selects a light novel. By this time he has become engrossed in the work of the year; but Calculus and Horace must alike give way to the thrilling interest of "Twenty Thousand Leagues Under the Sea." As the story seems so short, and he "can't do anything much till Monday anyhow," he writes to some friend for the sequel of the story. His friend, perhaps, cannot find it; but sends him instead some highly-intellectual and soul-elevating works by Mrs. Alphabet Southworth, Mrs. Braddon, the Duchess, etc., which are, of course, eagerly devoured. And, after all, we defy the ordinary man or boy to lay down the average novel of incident after he has once begun its perusal. By the first of December he finishes the batch and resolves to work. They are just reviewing Spenser in Literature Class, and he determines to read the "Fairy Queen." Of course he gets a red-line edition, *sans* notes, *sans* glossary, and after a day or so the volume assumes the same appearance of rest and undisturbed tranquility that pervades his "Academic Dictionary" and his "Sanseverino." Then he hears the fellow who sits next to him in the study-hall continually talking about George Eliot; he tries to secure the "Mill on the Floss," but comes late to the library and gets "Janet's Repentance" or the second volume of "Daniel Devouda." Both, no doubt, are fine, but he has a feeling of disappointment—he has none of his neighbor's enthusiasm. By this time he has reached the first of February, and it generally remains for Locke's "Human Understanding," Wordsworth's "Excursion," or Carlyle's "Irish Journey" to terminate his literary culture for the remainder of the year.

"Preposterous!" cries the all-wise reader, as he throws the SCHOLASTIC to the ground. And yet, my dear ungentle reader, there have been men—not, of course, so smart as you, but still of ordinary intelligence—who, noticing that the graduates of our American colleges are too often shamefully ignorant concerning the polite literature of their own tongue, have asked the why and the wherefore, and tried—absurd as it may seem—to foist the blame upon our endless and exhaustive study of the Latin and the Greek.

The Euglossian play, we understand, will be given, as usual, on the 13th. There is an unique interest attached to this play, on account of the comparatively few rehearsals it requires. This, of course, is to be lamented; but, happily, a similar complaint is never made of any of its succeeding exhibitions. We remember, one day last January, seeing a youngster calmly unlock the side door, and ascend to Washington Hall; and when we, jealous of his boundless liberty, inquired "what business he had up there?" were answered by the non-

chalant assumption that the "St. Cecilians were practising for their June play." Somehow or other, the embryo Booths and McCullochs prefer Washington Hall to the study-hall. The latter may be warmer, more comfortable, more convenient for their scholastic duties, but the "heavy man" with three words in his *rôle* feels it incumbent upon him to brave the cold, loss of study, loss of comfort, to properly rehearse his important speech. The worst of it is, that the genuine "heavy man," in addition to his other misfortunes, is generally put in the fifth act, and has his scene judiciously skipped or shortened the night of public exhibition. Imagine a youth, after neglecting his graver scholastic pursuits, and bringing on an attack of bronchitis by persistently rehearsing some thrilling line like "Time's up!" or, "My lord, the carriage waits," being degraded to the ranks on the all-important night of the play, and compelled to associate with "soldiers, sailors," etc. Small consolation is it to him, for the benignant SCHOLASTIC, in its next issue to remark, that "the remaining rôles were rendered with great spirit and marked dramatic effect." He can, indeed, send the paper home; but even there the notice seems rather general and impersonal in its character. He can, however, find consolation in his costume, the splendor of which, in our College plays, has passed into a proverb.

* * *

A note has just been handed us, asking for an article on "Gormandizing in general and Gormandizing Cold Pie in particular." But, for the present, we refrain.

MOORE A NON.

Obituary.

E. BLAINE WALKER.

It is our sad duty to record the death of a former student of Notre Dame, Blaine Walker, of '70. Whilst at College, he had distinguished himself by his talent and varied accomplishments, and in his subsequent career he did not fail of success in what he undertook. His former professors and friends at Notre Dame are grieved at the sad intelligence of his decease, and extend their heartfelt sympathy to his family in their affliction. The following notice is taken from the *Helena Daily Herald* of Sept. 22d:

"Ephraim Blaine Walker, eldest son of Major R. C. Walker, died at the family residence in this city this morning, aged 31 years. Mr. Walker's illness had been of some months' duration, with periods of improvement which lifted him from suffering, enabled him to leave his sick bed, and strengthened the confidence of family and friends in his ultimate and complete recovery. . . . Gradually wasting in strength, however, life recently seemed held by the merest thread, and the patient, without suffering or pain, passed calmly and peacefully to his final sleep to-day.

"Mr. Walker was a young man of brilliant parts. Few of his age have shown a brighter mind, a more cultured intellect. He was a student of literature, and his descriptive writings embrace some of the most graceful and piquant articles contributed to the press of Montana. No

one with whom we have been associated had a more genial and happy disposition. On the local staff of the *Herald*, he won a place warm in the affections of many and was a favorite with thousands of readers. Art and music he treated with a master hand, and there was no subject or theme in the daily happenings of life that he could not deal with effectively and with a readiness and dispatch that was next to phenomenal. Blaine Walker's death will be widely lamented. The sympathy of many friends throughout the Territory will reach the saddened, sorrowing household. May that sympathy, sincerely expressed by all, comfort and strengthen father and mother, brother and sister, in their sore bereavement. To the dead, God's peace and rest, is the prayer of every mourning heart."

May he rest in peace!

CHARLES C. CAMPEAU.

Just as we go to press the sad news reached us from South Bend of the death of CHARLES CAMPEAU, who had been a student of Notre Dame from '75 to '77. After leaving college, he went to his home in Detroit, where he contracted the disease from which he died Friday morning. While here, he was a great favorite with his fellow-students, and many a friend, both here and elsewhere, will be pained to hear of the intelligence of his decease. It is indeed a great consolation to his afflicted mother and mourning relatives to know that Charlie passed away from life with all the consolations of his religion, in peace and union with his Maker, and we may hope that he enjoys the possession of eternal rest.

Personal.

—John and Mike Kaufman, of '76, are doing well in business at Cincinnati, Ohio.

—Rev. John P. Quinn, of '80, is assistant pastor of St. Patrick's Church, Peoria, Ill.

—Frank Wall (Com'l), '79, occupies a prominent position in the Custom House at Louisville.

—James Hagerty (Com'l), of '77, is conducting an extensive Commission Establishment at 944 Broadway, St. Louis.

—Samuel T. Spalding, of '79, is meeting with great and deserved success in the practice of the Law, at Lexington, Ky.

—C. V. Larkin (Com'l), '78, and his brother Ed, of the same year, are doing a thriving dry-goods business at Wheeling, West Va.

—James B. Runnion, of '58, of the *Chicago Tribune*, has added to his laurels as a dramatist. His new play, "Ferguson," is being rehearsed by John W. Raymond and company, and will be produced in St. Louis on the 15th inst.

—Rev. J. Durward, of Thoma, Wis., was a welcome visitor to the College during the past week. Father Durward is the son of the celebrated Catholic poet, J. B. Durward, and is himself a gentleman of great taste and culture. He was a *compagnon du voyage* of Very Rev. Father Sorin on the occasion of the first American Catholic pilgrimage, which fact imparted additional interest to his

visit. He expressed himself as well pleased with all he saw at Notre Dame, and promises another visit in the near future.

Local Items.

—412!

—More coming.

—'Twas a bur,—O!

—Oh, those mashers!

—Keep off the grass!

—Now for the western wing.

—Write for the SCHOLASTIC!

—Why didn't Waddie ride the *burro*?

—Next Saturday (the 13th) is Field Day.

—Our friend John is not John from Dakota.

—The St. Cecilians are having a Moot Court

—The "Spectre Dude" is causing quite a sensation.

—"Perhaps you want to make a mash yourself!"

—Competitions next week in the Commercial Course.

—The Orchestra are busy rehearsing *Rossini's Othello*.

—410 students were registered during the month of September.

—The St. Cecilians had an exciting debate at their last meeting.

—Cecil has enrolled himself as a member of the "Fat Boys' Race."

—The Princes are busy organizing games for the Feast of St. Edward.

—Will not Master M—favor us with an account of that trip to Omaha?

—A number of Seniors took a ramble, last Sunday, in company with B. Hilarion.

—It is expected that the statue will be placed in position before the end of next week.

—How the College little boy who wants to make a mash doth instead make a fool of himself!

—It is rumored that several members of the Faculty have invested in Western mining stocks.

—"Charlie" has a beautiful voice; list to his "Steady!" at the afternoon "rec." 'Tis inimitable.

—The Curator of the Museum returns thanks to B. Stanislaus for a collection of Rocky Mountain *flora*.

—LOST—A small sum of money. The finder will confer a favor by leaving it at the printing-office.

—The Orpheonics are now fully organized. A full report of their last meeting will be given in our next issue.

—The new duplex fire-pump was tested last Thursday morning. Result very satisfactory to the fire brigade.

—The "Elegy;" what simple words! but what a meaning do they convey to him of the "Horse-shoe" brand!

—James Solon, '84, has accepted an invitation to lecture before the St. Patrick's T. A. B. Society of Peru, Ind.

—Some of those mashers presented a most laughable appearance getting their beauty struck off, in the Art Gallery at the fair.

—It is rumored that a sign is to be placed over the confectionery store. In this progressive age, one must keep abreast of the times.

—The *burros* have fled to the "Alexandrian Square," and their daily riders, "Thil" and "Will," are quite chop-fallen in consequence.

—The exercises in celebration of the 40th anniversary of Founder's Day will begin in Washington Hall, Friday evening at 6 o'clock.

—Masters H. Foote, M. Kelly, and E. Holbrook have the thanks of the members of the Junior reception-rooms for favors received.

—For the first time in the history of Notre Dame, the first month of the scholastic year closed with the attendance of over 400 students!

—A large number of classes have been visited and thoroughly examined by the Rev. Director of Studies. Reports are eminently satisfactory.

—Panels of plate glass have been placed in the side doors of the dining-rooms. The lower corridors now present a more cheerful appearance.

—One of the pleasing features of the fair, last Thursday, was that little scene in the north door of Floral Hall. Ask our friend "Sag" about it.

—Several *cala lilies* are in bloom in St. Edward's Park. These and the beautiful rich sward make it the brightest and most refreshing spot on the premises.

—It is said that the members of the Second Geography Class have as yet exhibited no marked symptoms of being affected by the recent Papal brief on History.

—The Minims are developing extraordinary predilections for the tonsorial profession—as witness the numerous barber shops that have sprung up in their recreation room.

—On the 30th ult., an interesting game of baseball was played between the Atlantics and a picked nine of the Juniors, resulting in a score of 16 to 2 in favor of the Atlantics.

—Frank Quinn, of '83 (*Antigone*), arrived safe on Friday morning, and met with a hearty welcome. He intends to pursue his theological studies in the bosom of his *Alma Mater*.

—The *pepperidge* hath assumed a crimson hue; the *maples* are scalloped; the *hickories* are yellow; the *sumac* presents that coloring rich in variety and depth for which it is so remarkable.

—Among the interesting articles on exhibition at the County Fair were some rare old books and MSS. taken from the College library, also the Indian relics, from the Cabinet of Curiosities.

—The devotions of the month of October, as recommended by the Holy Father, were begun last Monday. Every evening, the Beads are said in common, followed by Benediction of the Blessed Sacrament.

—The next gala-day in order, not including the Feast of St. Edward, is the grand "Centennial" dinner, which only awaits the arrival of ten more Minims, two of whom are already announced from the Capital.

—Our friend John tells us that "The 'Treasurer' should be put under bonds." Yes, the fellow should be placed under bonds or tied to a tree when the *store* opens—not that he loves honesty less, but that he loves *pie* more.

—Nothing contributes more to give one a correct idea of the true gentleman than to meet a person with his hands thrust into his pockets, his shoulders, (as a natural consequence) drawn out of shape, and a general air of dilapidation about him.

—Those hats which caused us to waste so much printers' ink and editorial talent, last year, are "there again." Were they pretty hats—a dude's ambition might have placed them there; but as they are far from being pretty what shall we say? We know not.

—Some of our religious people are much exercised over the appearance of some followers of Nestorius in the Minim department. It seems that there actually are some Nestor Ryans (!) among the Minims.—*From our humorous reporter.*

—The Genial Professor of Greek has a real live owl in his class-room. He says, however, that a stuffed "bird of Minerva" would answer practical purposes equally as well, if not better. There is too much cussedness or howdooism about the average live owl.

—The students, *en masse*, visited the County Fair Thursday afternoon, and report a highly enjoyable time. Up to the time of going to press, our genial reporter did not put in an appearance, but we hope to have a full account of the proceeding in our next.

—The Curator of the Museum acknowledges the receipt last June of some splendid specimens of molten copper, sent by Mr. Peter Ruppe from his Grand Portage Mines. The note of acknowledgment, written during Commencement week, had been accidentally mislaid or overlooked at the time.

—The "Fat Dude," the most humorous character in "The Dude," will be a solace, as it were, for the "Lean Dudes" who will be in great agony by the time the "Fat Dude" appears to cheer him up. As the "Fat Dude" is always happy, all will go away after seeing the comedy of "The Dude" in good spirits.

—The "Muggletonians" will soon bring out "*The Dude*," a comedy written by an old "Muggletonian." He who fails to get a copy of "*The Dude*" or witness it played will miss an intellectual treat of the highest order, and he who is not con-

verted from "Dude-ism" in seeing "The Dude" "is truly a chronic dude."

—The 4th regular meeting of the St. Cecilia Philomathean Association was held Oct. 3d. C. Porter read a well-written *critique* on the proceedings of the last meeting. Essays were read by D. Taylor, W. Mug and J. Fendrich. The public readers are: G. Schaefer, J. Courtney, J. McDonald, F. Hagenbarth, James Smith, and W. P. Mahon.

—The Librarian of the Lemonnier Library returns thanks to Rev. A. J. Abel, of Golden, Col., for a copy of a valuable work, "General Medical Chemistry for the Use of Practitioners of Medicine," by R. A. Witthaus, A. M., M. D., Member of the Chemical Societies of Paris and Berlin, Fellow of the American Academy of Medicine, etc.

—Unusual activity is manifested in the preparations for the fitting celebration of Founder's Day, the 13th. The dramatic and musical organizations are hard at work, the boat crews daily practise, competitions for the athletic sports are in training, and everything points to a day of unusual enjoyment. We hope that our weather-prophet will do his duty, and see to the state of the weather for that day.

—Brother Francis de Paul, for several years past the valued secretary of the printing-office, has been replaced by B. Jacob. A change of employment was desired several months ago by Brother Francis, but it was only last week that arrangements could be made to relieve him. He will spend some time at the Farm for a much-needed rest. B. Francis will be missed by his co-laborers, who are sorry to part with him.

—The 4th regular meeting of the Saint Stanislaus Philopatrician Association took place Oct. 1st. Master A. Eisenhauer was elected a member; C. Muhler was unanimously elected Sergeant-at-Arms, and Fred Ryan prompter. Selections were delivered by F. Curtis, J. McGordon, R. Devereux, T. Cleary, E. Holbrook, S. Waixel, B. Rothschild, A. Adler, J. Crawford, C. Mason, L. Scheurman, C. Muhler, J. Garrity, and J. Dwenger.

—The members of the Association of the Guardian Angels of the Sanctuary had recreation on Tuesday. Rev. President Walsh extended the privilege to the members of the Sorin Association, for which the young gentlemen wish to return their thanks. A grand lunch was served in the Senior refectory in the afternoon. Very Rev. Father General, who, to the delight of all, is almost recovered from the effects of the fall from his buggy, honored the Princes' repast with his presence. Rev. President Walsh, Rev. Fr. Granger, and some members of the Faculty were among the guests.

—The first regular meeting of the Guardian Angels of the Sanctuary was held on Sept. 26th, for the purpose of electing officers, which resulted as follows: Very Rev. Father Sorin, C. S. C., Director; Rev. A. Granger, C. S. C., Assist-

ant Director; Mr. Regan, C. S. C., President; Bro. Francis Regis, C. S. C., Promoter; F. I. Otis, 1st Vice-President; R. V. Papin, 2d Vice-President; B. B. Lindsey, Recording Secretary; W. Prindiville, Treasurer; E. A. Thomas, Librarian; Henry Schmitz, 1st Censor; C. Delaplane, 2d Censor; L. Scherrer, Standard-Bearer; C. West, Sergeant-at-Arms.

—The second regular meeting of the Columbian Dramatic Club was held Sept. 29th. Messrs. P. E. Warren, C. Kerndt, L. Gibert, W. Cartier, D. Reach, F. Fishel, P. Howard, T. Lucas, P. Galarnean, A. Ancheta, J. McNamara, A. McMurry, J. F. Shields, W. Fogerty, G. Kimmel, W. E. Dennis, and G. F. O'Kane were elected members. Mr. J. Kleiber, was elected Corresponding Secretary; A. Jones, 1st Censor; J. Hyde, 2d Censor; L. Gibert, Historian; F. Fishel, Librarian; P. E. Warren, Sergeant-at-Arms; D. Reach, 1st Property Manager; A. Kerndt, 2d Property Manager; W. E. Dennis, Marshal.

—At the last meeting of the "Muggletonian Literary and Dramatic Association" papers were read by the Vice-President, Corresponding Secretary, and the Dramatic Critic. The witty President kept the Society in convulsions for a quarter of an hour with "The History of 'Thil's' *Burro Ride*." "Detention," read by the Corresponding Secretary, was a pithy and quaintly humorous essay on a subject, as the writer said, "but little studied by the ordinary Muggletonians." A meditation on the "Old Reliable" was listened to with marked attention. The Secretary had carefully studied his subject, and expressed his thoughts in a clear and forcible manner. His illustrations were *strikingly* true, and brought old, familiar recollections to the minds of those who had *known* the "Old Reliable" in his palmy days. After a musical selection by the organist, the meeting adjourned.

—Late additions to the Lemonnier Library: History of the Two Americas; Belknap's Biographies of Early Discoverers; Graham's History of North America; Robertson's South America; Ramsay's History of the United States; William's History of North and South America; Hubbard's Indian War; Irving's Complete Works; National History of Ireland, Macgoeghegan and Mitchell; The Irish Race in America, Thebaud; New Ireland, Sullivan; Abbott's History of the Civil War in America; The Present Case of Ireland, Plainly Stated by the Nun of Kenmare; Choice Works of Dean Swift; Choice Works of Thomas Hood; Owen Meredith's Poems; Life and Times of Hugh O'Neil, Mitchell; Life and Times of Robert Emmet, Madden; Life of Christ, Louis Veuillot; Moondyne, John Boyle O'Reilly; History of the Western Missions and Missionaries in the United States, Rev. J. De Smet, S. J.; History of the Catholic Church in the United States, John Gilmary Shea; History of the Catholic Missions Among the Indian Tribes of the United States, J. G. Shea; Works of Father Prout; Bermuda, by T. L. Godet; Elaine, by Mrs. Craven.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Anchando, Ancheta, Aguilera, Banigan, Bowers, Burns, Brosseau, Barron, Buchanan, Becerra, Bailey, J. Burke, Browne, Combe, Coll, Carbajal, Cussen, Callan, Cass, Cartier, Jas. Cusack, Crawford, Creel, Cella, Conway, A. Coghlin, Callaghan, Campbell, Delgado, De Groot, De Wolf, Dolan, A. Dennis, W. Dennis Eisenhauer, Ewing, Fishel, Fogerty, Farrell, T. Fenlon, Fitzgerald, Gonsor, Goulding, Gonzales, Guthrie, Gieser, F. Gallagher, Garret, Galarnean, J. Gallagher, Gray, Hyde, Henderson, Howard, Hopkins, Hellebush, Handy, Johnston, Jones, Kerndt, Kimmel, Kolars, Kleiber, Larkin, Meyer, McErlaine, Mahon, McCabe, McKinnery, Mathers, Marquez, C. Murdock, Mitendorf, McIntyre, Neeson, Edward O'Brien, O'Connell, G. O'Brien, Ott, O'Dea, O'Rourke, Orchard, Otis, H. Paschel, C. Paschel, Pour, Porter, Rudge, Ryan, Rogers, Reach, Shea, Stover, Steis, Spangler, Spencer, Steele, Saviers, Solon, Smith, Tinley, F. Uranga, J. Uranga, Whalen, Wheatley, T. McNamara, J. McNamara.

JUNIOR DEPARTMENT.

Masters Aikins, Anchando, Barons, Berthelet, Barela, Breen, Cleary, Clarke, Deaderick, Dexter, J. Devine, Eisenhauer, Fehr, Fendrich, Garrity, Gerlach, Grothaus, Grunfeld, Halligan, E. Howard, B. Henry, W. Henry, Holman, Houlihan, Hagen, Johnson, King, J. Kelly, Letcher, Löscher, Monschein, Mullane, Meyer, Mahon, J. McGordon, C. McGordon, J. McDonnell, Marcotte, Metz, Murphy, S. O'Brien, P. O'Donnell, C. Porter, E. Porter, Pohl, Rogers, Rothschilds, Reynolds, Sanders, Schaefer, Smith, Schott, Stumer, Seegers, D. Taylor, Tarrant, Wile, Wagoner, Wabraushek, Weber, Wright, Williamson, Mug, M. Kelly, A. Howard, Foote, C. Dennis, Houck, Trepanier, Muhler, McCauley, F. Ryan, J. Hetz, C. Duffin, Violette.

MINIM DEPARTMENT.

Masters Ackerman, Amoretti, Boos, Brown, Benner, Curtis, Crotty, Cole, E. Costigan, Cummings, Dirksmeyer, Delaplane, Devine, Dungan, Devereux, Ernest, Fitzgerald, Garrity, Gonzales, Grunfeld, E. Kelly, Kraus, Keefe, La-Tourette, Löwenstein, Lewis, B. Lindsey, C. Lindsey, Loya, McNally, E. McGrath, Morrison, Morgan, F. Mullen, A. Mullen, McGill, McPhee, McVeigh, McGuire, Moye, Meehan, F. Nester, A. Nester, Nusbaum, O'Connor, O'Kane, Otis, V. Papin, W. Prindiville, Quinlin, Quiggle, Rebori, Stange, Studebaker, Schmitz, Spencer, Schöneman, Sokup, Salmon, Smith, Steele, E. Scherrer, C. Scherrer, L. Scherrer, Stewart, Thomas, W. Tomlinson, C. Tomlinson, Weston, Welch, West, Wright, Young.

Class Honors.

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

PREPARATORY COURSE.

Messrs. Halligan, Rogers, Menig, Violette, Leffingwell, Dwenger, Schott, Hemisbaugh, Miller, Hagenbarth, P. Wagoner, Schaefer, T. McGill, T. Taylor, Cavaroc, C. Porter, Johnson, Deaderick, Holman, J. McGordon, Cleary, G. Costigan, M. Manga, Barela, G. Lewis, Yrisarri, Muhla, Fierro, J. Hopkins, Moye, Clarke, W. Henry, Ruppe, Frain, F. Brown, C. Combe, Aguilera, C. Warner, Whalen, Gonsor, P. Howard, Cussen, W. Mahon, McErlaine, DeWolf, J. Wagoner, W. Barron, Dexter, Sykes, Chelini, Creel, Gonzales, J. Manga, Wargues, Buchanan, Anchando, Becerra, F. Manga, J. Rogers, O. Spencer, Bates, Cella, J. H. McCarthy, Wall, Long, Hausberg, T. Carroll, A. Dennis, Teasdale.

MINIM DEPARTMENT.

Masters McPhee, McVeigh, Meehan, Cole, D. Prindiville, Landenwich, Dirksmeyer, Henry, Amoretti, Moye, Brown, Dungan, J. Kelly, Stange, West, Wright, F. Nester, Devereux, B. Lindsey, Welch, R. Papin, Morrison, W. Prindiville, M. O'Kane, F. Otis, C. Tomlinson, G. Costigan, Smith, L. Scherrer, C. Scherrer, E. Scherrer, E. Kelly, Titey, Butterfield, Curtis, J. Addington, B. O'Kane.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—All rejoice at the recovery of Very Rev. Father General.

—Clara Richmond received 98 in lessons—the highest average in the Junior department.

—The Juniors return thanks to the Misses Keenan and Gove, of the Senior department, for favors received.

—St. Theresa's Literary Society was reorganized September the 25th. The following officers were elected: President, Miss Laura G. Fendrich; Vice-President, Miss C. Campbell; Secretary, Miss E. Todd, Treasurer, Miss J. Duffield.

—On Tuesday evening the Holy Angels' Society held their first regular meeting, at which the following officers were elected: President, Mary Dillon; Vice-President, Agnes English; Secretary, Manuelita Chaves; Librarian, Mary Otis.

—The devotions in accordance with the Encyclical of Pope Leo XIII were inaugurated in the Convent Chapel, on Monday morning, by Rev. Father Shortis. The rosary was recited, followed by Benediction of the Blessed Sacrament.

—The Society of the Children of Mary was reorganized on the 17th ult., Feast of the Seven Dolors. Officers were elected as follows: President, Miss Laura Fendrich; Vice-President, Miss Virginia Reilly; Secretary, Henrietta Keenan; Treasurer, Miss Sarah Dunne; Librarian, Miss Elizabeth Sheekey; Sacristan, Miss May Adderly.

—On Tuesday, September 24th, St. Agnes' Literary Society held its first meeting for the scholastic year. The election of officers resulted as follows: President, Agnes English; Vice-President, Minnie Schmidt; Secretary, Belle Snowhook; Treasurer, Clara Richmond. The reading was a short story translated from the Swedish, and the first pages of "The Boyhood of Great Painters," from the French.

—The good points in the Minim department were distributed by Rev. Father Zahm. Lala Chapin read a story from her favorite story book, and Mary Lindsey read, in a very appreciative style, "The Feast of the Sacred Heart," by Father Ryan. Grace Papin favored all present with a gay little song in French, and Virginia Johns sang "The Happy Lark." Father Zahm expressed his pleasure that the Minims were so fortunate in receiving high notes.

—Rev. Father Durward, son of the Wisconsin Catholic poet, visited the Academy on last Sunday, and was present at the regular Academic reunion. The readers were the Misses Estelle Todd, Catharine Campbell, and Anna Murphy. On Monday morning, Father Durward offered up the Holy Sacrifice of Mass in the Chapel of Loreto. He remarked the exact similarity of the chapel to the

original *Santa Casa*, which is forty miles from Rome.

—The "Badge," the bright, particular star of all wise Juniors, was drawn for by Ida and May Allen, Nora Brown, Rushie Bailey, Nellie Barth, Manuella Chaves, Ida Cummings, Sarah Campeau, Mary Dillon, Edith Dodge, Agnes English, Catharine Fehr, Bessie Halsey, Helen, Sybil and Ellen Jackson, Agnes Keyes, Kittie Lord, Mary Murphy, Mary McEwen, Ada Malbœuf, Grace Regan, Marie Papin, Clara Richmond, Eva Roddin, Hannah Stumer, Ellen Sheekey, Minnie Schmidt, Belle Snowhook, Nellie Scott, and Viola Turpie. Catharine Fehr was the fortunate one.

—Among the visitors during the past week were: Mrs. G. B. Munger, Mrs. C. M. Munger, Mrs. J. A. Witherell, Miss Carrie Munger, Mr. Fred L. Munger, Mrs. A. Malbœuf, Mrs. A. J. Wykler, Mrs. Theresa Hahn, Chicago; Mr. John F. Keller, Mr. Louis A. Dowling and Mr. Richard M. Wheelan, St. Louis, Mo.; Mr. L. C. Ball, New York City; Mrs. A. Beal, Laporte, Ind.; Mrs. D. Hutchinson, Mishawaka, Ind.; Mr. H. H. Harder, Miss Cora Gillette, Niles, Mich.; Mrs. C. K. Hendrick, Anderson, Ind.; Mrs. C. Smith, Mrs. Jackson, South Bend; Mrs. Myer, Battle Creek, Mich.; Mr. and Mrs. W. Sear, Lulu Sear, Bourbon, Ind.; Mrs. Lintner, Mrs. Williams, Benton Harbor, Mich.; Mr. Hetz, Muskegon, Mich.; Mr. and Mrs. Nestor.

The Sacredness of Friendship.

Even the tiny flowers that bloom in the sunny dale, or lie hidden in the depths of the forest, seem to speak of friendship and its sacredness. The flowers of Eden have bequeathed some small portion of their loveliness to these, and the germ of floral sweetness and perfection shall descend to the future anemone or the purple hepatica that shall bloom in the very spot, under the self-same shade, in years to come.

But there is a spurious friendship, as fleeting as it is false. Of this the world is full. In its frailty, to what may it be compared? It is like the snowflake in the sun; like the ripple on the waters; like the gossamer glittering with the dewdrops in the beams of morning; or, it is like the light voice of the bird in the air, born and dying with the moment that produced it. On such friendship our thoughts will not dwell.

No one will take exceptions to our treating of flowers, since they are the natural representatives of youth; and at this moment comes to mind a quaint but beautiful language which poets have read in the quiet face of the sweet Elysium—"Friendship in adversity: light is brightest when it shineth in darkness. I am not a summer's friend."

Under the snow it blooms; nothing chills its delicate and simple sweetness. First in spring and last in autumn, we see its unpretending clusters peep forth; always bright, always smiling, always unostentatious.

Such is friendship which deserves the name. It is always ready to cheer its object; always to be relied upon. But what is the foundation of such friendship? It is simply a realization of an immutable Truth. In our fellow-creatures we behold the image of our Creator. Loving Him, we love His image; true to Him, we are true to His likeness.

Indeed, the foundation of true friendship can be nowhere more perfectly indicated than in the "Act of Charity" which we recite morning and evening; which opens the day like the sunrise, and closes the day like the sunset. "O my God! I love Thee above all things, with my whole heart and soul, because Thou art infinitely worthy of love, and I love also my neighbor as myself for the love of Thee."

How can scorn and trifling belong to such a friendship! How can change come over a bond that is anchored in the everlasting! Such should be the school-girl friendships that are worthy of St. Mary's. They have sprung up beneath the shadow of the sanctuary, and how can they die? Providence has brought our little group together, and however much we may have been enamoured of science or of art, a deep and pure refrain has been sounded in our ears to break the spell of sense, and remind us that, at best, *mere science and mere art are equivocal*, and that they are alone worthy of our esteem when they guide us to principles which establish the soul in never-dying, in unchanging truth, principles which will prepare us for the future of this life and of the life beyond the grave.

Let us not suppose that our actions here performed have no bearing upon us when we have passed away from this earth. We are to be called to account for the least idle word; yes, even for the most trifling thoughts, and for those which are meritorious the same just Power will accord with due weight and measure, a reward no less exact, no less discriminating.

If this be true, as no one doubts, who will gainsay the sacredness of friendship? What more widely influences the character than association, be it good or be it evil? Then what may we not say of friendship cherished under the smile of Him who, loving His own, has loved them to the end. When the years shall glide away, and, from time to time, we shall return to St. Mary's, we trust that each one who goes forth from these classic halls will be able to bring with her on her return, like sweet flowers from the banks of some fair stream, proof that their friendships are not unworthy of the perpetuity of heaven. These shall be the flowers we shall rejoice to lay upon the shrine of the dear home of our school days. True to our *Alma Mater*, we shall be true to every virtuous and noble principle, and we shall bear sunshine with us wherever our paths may lead.

LINDA C. FOX, Class 83.

AN international forestry exhibition is to be held in Edinburgh next year.

Roll of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, CORRECT DEPARTMENT, AND OBSERVANCE OF RULES.

SENIOR DEPARTMENT.

1st Tablet—Misses Adderly, Allen, Ashton, A. Babcock, C. Babcock, Bruhn, Beal, Billings, Black, Call, Cummings, Campbell, Carney, Cones, Castanedo, Dunne, Duffield, Danforth, Dungan, Dowling, L. English, B. English, L. Fendrich, Fitzpatrick, Fisk, Fogerty, Addie Gordon, Alice Gordon, Ginz, Gove, Gavan, Gage, Heckard, Helping, Hunt, Heneberry, Hale, Hack, Horn, Hart, Holt, Haney, Hetz, Johnson, Keenan, Kearns, Kearney, Kearsy, Keating, King, Legnard, Leahigh, Lintner, Munger, A. Murphy, M. Murphy, Mohl, McCarthy, Neu, O'Connell, M. Priestman, Papin, Platte, L. Priestman, Quill, Reilly, Ryan, Russell, Reynolds, Ramsey, Rosing, S. St. Clair, L. St. Clair, Sheridan, Sheekey, Scully, Schmaltz, Sear, Spotwood, Stackler, Todd, Udall, Vandebogart, Weckler, Williams, Wilson.

JUNIOR DEPARTMENT.

1st Tablet—Misses I. Allen, M. Allen, Best, Bailey, Barth, Cummings, Chaves, Campeau, Dillon, Dodge, A. English, Fehr, H. Jackson, E. Jackson, S. Jackson, Keyes, Lord, McEwen, Malbœuf, Metz, Naylor, Papin, Richmond, Regan, Roddin, Schmidt, N. Scott, Stumer, Sheekey, Snowhook, Turpie. 2d Tablet—Misses Barry, Brown, A. Duffied, Halsey, Lucas, Murphy, Moshier, C. Morrison, Shephard, Van Horn, Wolvin.

MINIM DEPARTMENT.

1st Tablet—Misses L. Chapin, J. English, L. Johns, V. Johns, Lindsey, Murray, G. Papin, Reynolds, Schmauss, Van Fleet.

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 2D CLASS—Misses A. Allen, Gove, Hunt, Neu.
 2D DIV.—Misses Bruhn, Keenan, Shephard.
 3D CLASS—Misses C. Ginz, M. Hale.
 2D DIV.—Misses M. Adderly, Carney, Dillon, Keating, Mohl, Shickey, Scully, Todd.
 4TH CLASS—Misses Campbell, Evarts, L. English, K. Fehr, Horn, H. Jackson, Ramsey, Van Horn.
 2D DIV.—Misses A. Babcock, Gavan, Morrison, A. Murphy, Sears, Snowhook.
 5TH CLASS—Misses Call, Cones, Castenado, Duffield, Fitzpatrick, Holt, Lucas, Munger, Moshier, Malbœuf, M. Stackler.
 2D DIV.—Misses Chaves, Dungan, Danforth, Dunn, Fisk, Keyes, Quill, Russell, L. St. Clair, Sheridan, Williams, Wilson, Wolver.
 6TH CLASS—Misses Barry, B. English, Fogarty, Alice Gordon, Addie Gordon, L. Heneberry, Hack, Hetz, Hart, Haney, E. Jackson, Lintner, Legnard, M. Murphy, Otis, M. Priestman, L. Priestman, Regan, Roddin, Richmond, S. St. Clair, Schmidt.
 2D DIV.—Misses C. Babcock, Billings, Brown, Bailey, Cummings, A. English, Kearsy, Kearns, McCarthy, M. Mooney, O'Connell, Platte, Reynolds, Schmaltz, Stumer, Sheekey, Turpie, Weckler.
 7TH CLASS—Misses I. Allen, Best, Dodge, J. English, Helping, S. Jackson, King, Kearney, Leahigh, A. Ryan, L. Spotwood.
 8TH CLASS—Misses L. Johns, McEwen, Scott.
 9TH CLASS—Misses M. Metz, Schmauss.
 10TH CLASS—Misses Chapin, Lindsey, M. Papin.
 HARP.
 4TH CLASS—Miss M. Dillon.
 2D DIV.—Miss E. Neu.
 7TH CLASS—Misses D. Fitzpatrick, L. Priestman.
 GUITAR.
 Miss A. English.
 VIOLIN.
 Miss E. Carney.
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11.23 a.m. Mail, over Main Line, arrives at Toledo, 5.35 p.m.; Cleveland, 10.10 p.m.; Buffalo, 3.55 a.m.

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

12.20 p.m., Special New York Express, over Air Line arrives at Toledo, 5.40 p.m. Cleveland, 10.10 p.m.; Buffalo 3.55 a.m.

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1.30 p.m., Special Michigan Express. Arrives at Laporte, 2.30 p.m.; Chesterton, 3.15 p.m.; Chicago, 5.00 p.m.

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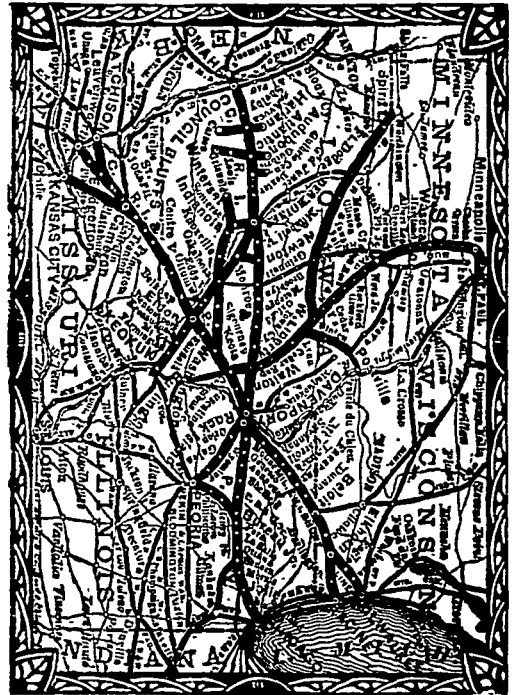
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