

THE NOTRE DAME SCHOLASTIC.



Disce quasi semper victurus; vive quasi cras moriturus.

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Sophonisba.

"La partie historique de Carthage est plus poétique que sa poésie. . . . La femme d'Asdrubal,—allumant elle-même la torche qui va consumer elle et ses enfants." etc.—LAMARTINE

Her robes with tissue from Iberian mines
Were wrought, and jewels such as Indra's daughter
For festal eves in her dark tresses twines
Were linked with pearls that left the Red Sea water.

In the last raiment of her beauty's pride,
Sidonian purple round her shoulders flowing,
She wore the semblance of a royal bride,
All splendor on her nuptial morning glowing.

The semblance only; in her breast a fire
More dreadful than the ruin round her glaring—
A slighted wife; the patriot's hopeless ire
Raged with a mother's passionate despairing.

With lifted arms and streaming hair she stood
High on the ramparts, while perhaps some pity
Stayed for a moment's space the work of blood,
As rang the last words from that fated city:

"Not on thy head my curse, O Roman, fall;
But upon him who fled the shaken wall
By night in secret. Let the traitor go
To swell the pomp of thy triumphal show!
Walk, chained and barefoot, at the chariot wheel,
Despised by Rome, till even he shall feel.
But listen, slave, where red the river rolls
Around the measureless domain of souls,
She, who through all but shame had followed thee,
Will wait thy doomed arrival, lost but free!"

Behind, above her, rose the flash and roar
Of kindled flames that up to heaven were leaping:
She turned, she sprang—and Carthage was no more
Than crimson waves across her temple sweeping!

MARION MUIR.

Man.

"L'homme n'est ni ange, ni bête."—Pascal.

We have read with attention the admirable encyclical letter in which Leo XIII advocates the restoration of the higher intellectual studies, too often adulterated in our own day, and the establishment of Philosophy through the whole world, and especially in Catholic Universities, upon the principles laid down by St. Thomas. We do not

think, however, that any system has been exclusively recommended by the Sovereign Pontiff. He, in fact, contents himself with requesting bishops to spread all around a sound teaching, by drawing it from the most reliable sources, chiefly from the Angelic Doctor's works, and by carefully separating it from all subtle and abstruse speculations wherewith some minds, more acute than solid, have often marred the genuine tenets of the Schoolmen.

It is evident that, though it may appear difficult to fix and determine the opinion of Aquinas concerning some questions, there are, nevertheless, some statements which all commentators declare to be by no means upheld or even the least insinuated in any of his works. As illustrations of this kind, such systems might be quoted as atomism, dynamism, innate ideas, ontologism, realism, idealism, and the like. On the other hand, we know that some other prominent theories cannot be called in question by anyone without his ceasing to follow in the footsteps of the Angel of the Schools. It would suffice to cite here the famous theory on primary matter and substantial forms; the origin of ideas as explained through the abstractive power of the intellect; God's existence shown only by demonstrations *a posteriori*; the necessity of admitting first truths as self-evident and indemonstrable; and, above all, man's substantial unity.

This last statement leads us to mention a remarkable book published some years ago by Mgr. de la Bouillerie, Coadjutor Bishop of Bordeaux, and entitled: *L'Homme, sa nature, son âme, ses facultés et sa fin, d'après la doctrine de St. Thomas d'Aquin*. That man is a compound of body and soul—two elements distinct, but united by a real, physical union, so as to form one complete substance is forcibly defended by the author, as the fundamental principle of the Thomist teaching, which two ecumenical councils and two Popes of the Church have sanctioned with their infallible authority. In fact, all the faculties of human nature—sensibility, imagination, intellect, judgment, reasoning, will and memory—even vegetative life, emphatically testify to a perfectly substantial unity and indivisible personality. Hence it is that, starting from the immaterial principle which both vivifies the human body and forms the actual essence of the immortal soul, we thus obtain the most satisfactory method of arriving at a certain knowledge of truth through the natural harmony and subordination between sensible and intellectual faculties, by refut-

ing at the same time materialism and idealism, and keeping fast "the golden mean" between two dangerous extremes.

If the human soul is truly the substantial form of the body, it must, of necessity, find the proper and immediate object of its knowledge only through sensible perceptions, and, consequently, it can rise only in a mediate manner, by way of analogy, to that which is supersensible, rational and divine. The human intellect, then, though an active power, is at the time of its creation "a blank tablet," on which, afterwards when moved or awakened by sensations, the soul writes its ideas, formed by abstracting the immaterial essences of things from their sensible qualities. It follows from this that a theory which admits in man a direct intuition of God, or a certain immediate contact with the ideal and supersensible order, breaks the unity of human nature, and, making of man an angel, involves an absurdity. It is, now, evident that the doctrine taught by St. Thomas seems to be absolutely irreconcilable with the theory of innate ideas as well as that of the direct vision of, or in, God.

IN WHAT, THEN, DOES THE THOMIST SYSTEM CONSIST?

Simply in this: that the human soul is created with a faculty capable of being developed, and for this reason said to be *in potentia*; and this faculty is so made and endowed by Almighty God as to form, *in actu*, all intellectual ideas with the assistance of the senses and by means of the sensations previously perceived. Thus, it appears incontestable, and every-day experience shows, that man naturally goes from that which is visible to what is intelligible; from the concrete individual to the abstract and universal concept; from the world to himself; and from his own soul to the soul's Maker—God.

These observations suffice, perhaps, to show how important and sound a doctrine is contained in the work alluded to. No wonder, then, that after giving a concise and luminous *résumé* of the Thomist Anthropology, the eminent author concludes with the following words: "This is, indeed, the philosophy of common sense, the philosophy of nature and reason—a philosophy which, far from rejecting divine truths, makes a legitimate use of them to build up, to the honor of God and man, a magnificent synthesis of human knowledge in its highest and most sublime expression!"

Instead of presenting our readers with a synopsis and criticism of the whole book, we think it more interesting and useful to call their attention to the main questions which bear upon the nature, faculties, and end of man, and to present the exact solutions given thereto by the Angelic Doctor himself. We cannot, however, refrain from paying our homage to the distinguished talent of the author, and remarking that we never found in any contemporaneous work in the French language the grand doctrines of St. Thomas so well analyzed or arranged in a more logical order, and either defended with more cogent arguments, or expressed in more vigorous and beautiful style.

MAN,

created by God who made everything out of nothing, is a compound being. As composed of matter, he has a body, and as an individual and living being, he has a rational, spiritual, and immortal soul. Being thus "neither an angel nor a beast," he stands in the hierarchical order of creation as the natural link of that wonderful, golden chain "which proceedeth from the mouth of God." Now, a first question arises as to the nature or constitutive substance of what is called "material body." According to St. Thomas, the simplest way to answer it is to admit two principles, one of which, called *matter*, gives rise to extension and multiplicity of parts; the other, which is the source of action and unity, and without which one cannot even conceive extension itself, is styled *substantial form*. This famous theory of

MATTER AND FORM,

which at first sight appears so obscure, consists simply in this: that, on the one hand, the material element is the primitive subject out of which something is made; it is *corpus in potentia*—something real though not actual. It is a real capability for being united to a second element, called *formal*; which, on the other hand, determines and necessarily constitutes the nature of existing bodies. Therefore, as regards any conflict that may be made to exist between Scholastic philosophy and modern science, the question is not whether its teachers made mistakes in physics or chemistry. For above all experimental sciences, which are essentially changeable and progressive, there is another prominent science, called

METAPHYSICS,

which, like a queen surrounded by rational and immutable principles, presents itself to the investigations of the human intellect. Consequently, in the high and serene regions of thought in which it has its dwelling it cannot be reached—still less hurt—by any inferior science whose characteristic is progress, that is to say, continual variability. Considering the question from this standpoint, it is plain that there is not, there cannot be, any conflict between the natural sciences and metaphysics, since the former have for their object mere facts, whilst the latter, aided by experience, penetrates the very essence of material bodies. Nay, it has been shown beyond doubt by distinguished scientists that the metaphysical theory of matter and form, upheld by St. Thomas and the Schoolmen, as well as the principle of successive forms, is most easily reconciled with, and even accounts for, the two-fold fact of indivisible atoms and compound molecules co-existing in mixed bodies, the theory generally adopted by modern physicists. We have neither time nor space to reproduce the demonstration which, based on the statement that "the forms of the elements" remain in mixed bodies "not actually, but virtually" (St. Thomas Summ. Theol., i, p. 9, 76, a 4. ad 4), shows that if a new chemical combination manifests new forms, it is because it has acquired a new being by virtue of new, substantial forms. We refer our readers to

the remarkable appendix which terminates Mgr. de la Bouillierie's book, or to the learned work written by Father Liberatore on the "Human Compound." They will certainly find in the first a substantial dissertation, and in the second an exhaustive exposition of the Thomist theory concerning material bodies; and, after perusing either of them, they will feel more and more convinced, as appropriately remarked by Leo XIII, that physical and natural sciences, far from being in contradiction with any of the scholastic principles, often go to corroborate them in a most forcible and surprising manner.

But the human body is a living one. This second fact, evidently testified to by experience, is considered by all men to be an axiom of good common sense, which no science worthy of the name can call in question.

IN WHAT THEN DOES LIFE CONSIST?

Is there any scientist daring enough to give a satisfactory solution to this most mysterious problem? It is true, that some so-called biologists have endeavored to explain it, but all their efforts have proved unsuccessful. In vain do they rely on mechanical forces or chemical affinities; in vain does Positivism or Evolution show more or less ingeniously how the diverse manifestations or apparent properties of living beings are derived from their actual organization: life itself, to be sure, cannot be the resultant or product of material molecules. "Life, indeed, is creation," Claude Bernard says, "and all that lives comes from an egg, which is the expression of a creative idea hereditarily transmitted." Therefore it is that the saying "*Omne vivens ex ovo*" is now to be looked upon as a scientific conclusion, which, after being experimentally verified by such men as Pasteur and Dumas, has effectually silenced the loud-sounding theory of *spontaneous generation*.

"We may go back to the oldest ages of the world, the same facts will always give us the same answer, viz., in order to account for a living nature or organization we must, of necessity, reach the beginning of all things, and then, if we try to go farther, we do not, we *cannot* find anything but God, the Creator of life." Who does not see that these lines, written by a conscientious scientist, are a splendid commentary on these words of Holy Writ: *Spiraculum vitæ*—the breath, or spirit, breathed by God and existing in every matter organized. We may add that the same thing has been most beautifully explained by St. Thomas when he says: "1st, that the human soul, which is the principle of life, is not the body itself but *the act of the body*; 2d, that man is not soul only but a certain compound of body and soul; 3d, that the soul, being a form subsisting by itself, must be incorruptible?" (Sum. Th., i., p. 9, lxxv., *passim*.) How clear, how deeply philosophical are these words taken elsewhere from the Bible: "God created man—*i. e.*, his body—of the earth, and made him—*i. e.*, his soul—after His image. He filled his mind with the science of the spirit and his heart with wisdom, by showing him both good

and evil; He gave him counsel, a tongue, and eyes and ears, the knowledge of understanding, and a heart to devise. He gave him instructions and the law of life for an inheritance; He made an everlasting covenant with him and He showed him His justice and judgments!" (Ecclesiast., xvii.) Let it be said here once for all, that not one of these gifts and faculties is to be found in animals—not even in an infinitesimally small quantity, not even as a germ, because they differ both in their nature and essential qualities.

All the pages of human history, poetry as well as tradition, all nations both savage and civilized, emphatically proclaim that it is the soul which quickens the mass of the body, that it is the spirit which supports and develops life within the material body of man. To assert that this spirit, this soul of mine is a mere delusion, a shadow, is more than absurd—it is a blasphemy. "Let a man observe himself," exclaims the candid Buffon; "Let him analyze his faculties, and go deep into the inmost recesses of his nature, soon will he acknowledge and confess how noble a being he is; he, in spite of himself, feels the existence of his spiritual and immortal soul, and, unless he be inconsistent, he must cease to degrade himself, clearly seeing that the distance established between man and brutes is *infinite*." After giving such magnificent testimony, we will not dwell on refuting a rather strange opinion—to say the least—advanced by some so-called

ORTHODOX EVOLUTIONISTS,

who dream of some kind of primeval state in which man's body, invested with an inferior soul, might have lived an indefinite period of time, waiting, doubtless, and longing for another higher and nobler principle in order to complete its embryonic nature. Besides, being, in our opinion, directly opposed to the plain text of Genesis in which the Lord God, having formed man of the slime of the earth, is represented as immediately breathing into him the breath of life, that is to say, a rational soul, such a rash hypothesis is most certainly contrary to the dictates of sound reason. For man's body is called *human* simply because it is united to a soul, and however subtle and acute may be the system alluded to, we think it can hardly be reconciled with the perfect unity of man's nature and personality.

There remains a last question, which, though most difficult in itself, is at the same time of a paramount importance, viz.: "What is the nature of

THE UNION BETWEEN THE SOUL AND BODY in man?" Every thinking mind knows that this question involves a mystery akin to that of creation; it cannot, consequently, be within the power of any man, scientist or philosopher, to solve the riddle and to lift the veil which hides the inscrutable operations of Divine Providence. But still, if we are not mistaken, the Scholastic system appears to be best calculated to throw some light upon that mysterious problem. Let us try to show briefly why it is so.

First of all, we should keep before our minds

the following *data*, borrowed from St. Thomas: "A living being is defined to be one which can move itself: vital operations, therefore, have their principle within the agent or operator. Now, this immanent power of life—which is to be found first in plants or vegetables, inasmuch as vegetative operations remain within their own subject—shines forth more conspicuously in sensations, that, taking place both in the vital force and bodily organs, are to be attributed to the compound being, called animal. This immanence, however, which receives its highest perfection in intellectual creatures, or pure spirits, and makes of them the nearest images of God, the eternally-living Being, must likewise exist in man, an intelligent creature endowed with reason, not as fully as in angels, but still infinitely more than in beasts." (Sum. Theol., i, p. 9, 18.)

These remarkable words of the Angelic Doctor assist us in forming an idea of that which constitutes, so to speak, the *human kingdom*. It is evident that man shows in his bodily growth and development all the characteristics of plant life. It is evident, too, that when impressions are produced upon the senses man obtains corresponding perceptions and experiences sensations. Now, as opposed to ontologists and the partisans of innate ideas, the Schoolmen maintain that the human intellect, though inorganic in itself because immaterial and ruling over the body, does, in its present state, depend on an organism for its development, and requires the assistance of the senses and imagination to furnish the material from which it may abstract universal and purely intellectual notions. On the other hand, it is a fact that the human will, or rational appetite, tends necessarily towards good in general, and yet is really free as to any particular good; so that man's liberty essentially consists in choosing between the different motives or means proper to obtain its last end.

But, to return to the question, the rational soul in man must be not only the principle of intellectual operations, but also

THE FORM OF THE BODY,

giving to it its being and subsistence. Otherwise, we should have to admit two souls in man, which would be absurd. In truth, this unity of the principle of life in man is proved by the evident unity of consciousness, by good, common sense, and follows, as a logical corollary, from the nature of the human substance and faculties. The theory of a pre-established harmony, or a merely transient assistance, cannot even account for an accidental union; and as to a *physical influx* or a kind of mixture brought about by two concurrent forces, far from explaining the unity of the two substances, such systems lead directly to materialism.

It can hardly be necessary to refute here two distinct charges brought against St. Thomas, viz.: 1st, that he admitted even three souls existing at one and the same time in man; and 2d, that he maintained that the same soul underwent successive transformations until it became rational. To clear the great Doctor from these two accusations, it suffices to quote a few lines in which his teachings on these points are plainly stated:

"As no being can be generated without the corruption of another, we must, of necessity, hold that, in man as well as in other animals, when a more perfect form appears, the former one disappears through corruption; yet, with this restriction, that the second form contains all the energy that was in the first and something additional. Thus it is that through successive corruptions and generations we arrive at the last substantial form, which in man is directly created by God with a view to human generation. And this soul, though being the form of the body according to its substance, is not, however, wholly merged in a material substance, but being a simple form as to its essence, is *virtually* multiplied, inasmuch as man has one only spiritual principle from which proceed several different powers."

These clear and expressive words, so well agreeing with the text of Genesis (ch. ii), show beyond doubt that it is the intellectual soul which animated the body of the first man, created by God Himself as those of all other men are formed by virtue of the law of generation. Therefore it is, as St. Thomas concludes, that (1), the vital principle of the body in man is substantially identical with the rational soul created by God "*Eadem numero est anima in homine sensitiva et intellectiva et nutritiva* (Sum. Th., i, p. 9, 76, and 118); and (2), the body and soul are not two complete substances actually existing, but one complete, actual substance formed by the union of two incomplete substances." (Sum. contra Gent., i, 2, c. 69.) How wonderfully consistent is not this conclusion with the doctrinal decrees enacted by the councils of Lateran and Vienne, but more particularly with the dogmatic definition given by Pius IX, which reads as follows: "The opinion, saying that the rational soul, from which the human body also receives all motion, life and sense, being the most common in the Church of God, and best in accord both with the teaching of the more prominent doctors and the dogma of the Catholic Church, is the only legitimate interpretation thereof, and consequently cannot be denied without injury to Faith itself."

We may now understand to some extent what constitutes the nature of man—that mysterious compound of material body and spiritual soul; it is now evident what the natural law ought to be for our moral being both intelligent and free, our being *obliged* to imitate God our Creator and Model; now do we see why it is that the intellectual part will be separated from the body by death, and reunited to God by means of its principal faculties, viz., memory, intellect and will, as beautifully expressed by Dante—

"Solvesi dalla carne ed in virtute
Seco ne porta l'umano e il divino.
L'altre potenze tutte quante mute,
Memoria intelligenza e volontade
In atto molto più ch'è pria acute."

—(Purgat., c. 25.)

We realize at the same time how it is that the vegetative and sentient powers after death remain virtually, though inactive, in the immortal soul, which naturally longs for its former companion, which is to be invested with a new life on the day of the resurrection:

"Come la carne gloriosa e santa
Fia rivestita la nostra persona
Più grata fia per esser tutta quanta."

—(Parad., c. 14.)

In conclusion, let us firmly believe that

THE SCHOLASTIC SYSTEM

up to the present time seems to be the only one capable of re-establishing a lasting harmony and peace between physical sciences and metaphysics, because it traces out the true limits of both, and peace consists in steady order. Besides let us remember that the Thomist theory of matter and form proves to be best adapted to harmonize natural sciences, whether there be question of inorganic, or organic bodies in their triple kingdom, viz.: vegetable, animal and human,—and this, because all actually existing creatures are logically subordinated to one only ontological law, that is, the substantial composition of matter and form, a law which enables us to account most satisfactorily for the unity of their existence, the diversity of their species and innumerable multiplicity of their operations. Finally, as the same system is in conformity to the Church's decisions concerning the oneness and nature of the human soul, as well as to the fundamental mysteries of Revelation, such as the Trinity, Incarnation and Holy Eucharist, it ought to be adopted in preference to any other defended by those who recognize the Church to be not only an infallible teacher in religious matters, but also the surest guide for reason through all scientific and philosophical investigations.

AN OLD STUDENT.

At the Grave of Charles Wolfe.*

S. M. B. PIATT, in the December "Century."

Where the graves are many, we looked for one.

Oh, the Irish rose was red.

And the dark stones saddened the setting sun

With the names of the early dead.

Then a child, who, somehow, had heard of *him*

In the land we love so well,

Kept lifting the grass till the dew was dim

In the churchyard of Clonmel.

The sexton came. "Can you tell us where

Charles Wolfe is buried?" "I can.

See, that is his grave in the corner there.

(Ay, he was a clever man

If God had spared him!) It's many that come

To be looking for him!" said he.

But the boy kept whispering, "Not a drum

Was heard"—in the dusk to me.

(Then the gray man tore a vine from the wall

Of the roofless church where he lay,

And the leaves that the withering year let fall

He swept with the ivy away:

And, as we read on the rock the words

That, writ in the moss, we found,

Right over his bosom a shower of birds

In music fell to the ground.)

* Wolfe, the poet, is buried in Clonmel Parish Churchyard. Queenstown, of which this is the cemetery, was early a resort for consumptives.

Young Poet, I wonder did you care,
Did it move you in your rest,
To hear that child in his golden hair
From the mighty woods of the West,
Repeating your verse of his own sweet will,
To the sound of the twilight bell,
Years after your beating heart was still
In the churchyard of Clonmel?

Notes on the Hebrew Language and Literature

BY A. M. KIRSCH.

The study of what are called the dead languages has of late years awakened a lively controversy between scientific men and classical scholars, and has now assumed almost the character of open hostility. In vain does the professor of Greek or Latin exclaim: "Study these languages and you will appreciate them more than you do! Is it not true that Greek and Latin enter largely into the composition of English speech, and that their literature furnishes us with the most perfect models for English classical writings?" This controversy may be attributed chiefly to the utilitarian views of most of our scientific and commercial men, who regard everything as useless that does not further directly human industry or commercial pursuits, so as to live a more easy life by the acquisition of material wealth.

So much as an apology for trying to awaken an interest in a language which even by some classical men is regarded with disdain. Who has not been struck by the simple style and sublime language of even our translations of the Hebrew book called the Bible? Is not this book more in the hands of the people than any other? Does it not furnish matter for our every-day as well as Sunday speech?

The neglect of the study of the Hebrew language is pointed out in the following words by Mr. Blackwell, Professor of the Hebrew and Semitic languages in the University of Missouri: "The odd conviction," he says, "has grown in the universal mind that the study of Hebrew and original biblical literature is the province alone of the clergy, putting aside the consideration that the laity have as much private personal interest as anyone in holy orders can possibly have, in a just interpretation and an appreciative understanding of the revealed will of God"; and in another place he says: "It has an interest, apart from mere theological training, and not alone auxiliary to a preparation for the preaching of the Gospel, but solely alive and active on philological and literary grounds, as an equipment to a fuller and broader education."

It is not so much my purpose to write an apology for the study of Hebrew as simply to introduce it to the notice of the reader. There are strong and weighty reasons why every classical scholar should devote some time to obtain, at least, a fair idea of the structure and genius of the Hebrew

language. For simplicity, childlike *naïveté*, concrete presentation, and grave and majestic realism, it has no equal. We have it before us, it seems, just as it came from nature, unadulterated by an academia or by the grammarian.

The Hebrew language belongs to the Semitic languages, so called from Sem, the son of Noah.

The peculiarity of these languages is that the root-words have only three letters; and the inflection of words takes place by prefixing or affixing letters or syllables, and by changing the vowels. Thus, for example, *katal* has in the imperative *ktol*, future *iktol*, participle *kotel*. The Semitic languages were spoken by the people inhabiting the countries of Asia extending from the Tigris to the Mediterranean Sea, and from the Armenian mountains to Arabia, and thence were introduced into Æthiopia, the North of Africa, and several of the islands of the Mediterranean Sea.

The Semitic languages are divided into three families: the Aramaic, the Arabian, and the Canaanitish.

The first takes its name from Aram, whose descendants peopled the countries of Syria, Mesopotamia and Babylon, and is characterized by its harsh, grave and less polished sounds. To this family belong the Syriac and the Babylonian, or Chaldaic languages. The former was much used from the second to the 13th century after Christ, especially by some of the early Fathers, as St. Ephrem, and by Bishop Aphraates. St. Ephrem has written some very beautiful poems for liturgical use, and many commentaries on the Scriptures; his works are now appearing in a translation made by Lamy, Professor of the Hebrew and Syriac languages at the University of Louvain. Some of the works of Aphraates have been made known for the first time by Forget, a young Doctor of the same University, in a thesis which he wrote for the Doctorship. The Chaldaic was used for a version and for paraphrases of the Bible, generally known as the *Targumin*.

To the same family belong the dialects called the Samaritan, the Palmyrian, the Mandaean, or Zabian, and also the Assyrian language, written in the cuneiform characters. To the second family belong the Coreishitic and the Himjaritic languages, the former spoken in the North and the latter in the South of Arabia. The Himjaritic language is known only from inscriptions, and greatly resembles the Æthiopian, but the Coreishitic is used even at the present day by the Arabians, and is now known simply as the Arabian language. Mohammed used it in his writings, a fact which accounts for its preservation among the Arabian nations; but now it has degenerated into the present Arabian, the Maurian, and the Melitic. The Canaanitish family comprises the Phœnician, the Punic, and the Hebrew language of Scripture, which in succeeding ages has degenerated into the Talmudic and Rabinnical dialects, now called the New Hebrew. It is the object of the present essay to speak of the old or biblical Hebrew.

The name of the language comes from the appellation of the Jews by the Gentile nations; but

whence the name itself is derived is not so easily settled. Some derive it from Heber, the son of Arphachsades, because he was regarded by the Gentile nations as the founder of the Jewish nation. Others derive the name *Ibrim* from *Eber*, meaning on the other side of the river, because Abram came from the other side of the Euphrates, and was called Abram *Ibrim*. The oldest tribes that spoke Hebrew are the Semitic inhabitants of Palestine, known in the Bible as the *Avvim*, the *Zuzim*, the *Rephaim*, *Kadmonim* or simply *Bni Anakim*. The Canaanites, descendants of Cham, and known in classic literature as the Phœnicians, came from the West, by sea and by land over Suez, and soon became one people with the original inhabitants, speaking also their language. Now when Abram received the mission from God, to go to the land of Palestine, the Canaanites had been there so long that they had forgotten their original language, and consequently the only language used was the Semitic, and this, being closely related to the *Aramaic* of Abram, was soon learned by him and used afterwards by the family of the Patriarch.

Besides the Israelites, Hebrew was also spoken by the Moabites, the Ammonites, Edomites, Phœnicians and Punians. The descendants of Abram, through Agar and Cetura, went to the deserts of Arabia and consequently adopted the Arabian language.

Hebrew, on its first appearance in literature shows already a culture of many years; and the Hebrew of Moses has been always regarded by the subsequent biblical writers as the model which they tried to copy. And the more or less faithful imitation of the style of Moses gives also the more or less literary value to the subsequent books of the Old Testament. Strange to remark, that the more recent writings of the Old Testament, show far less linguistic development than the older. The farther we pass down from Moses, the more imperfect the language becomes, contrary to what we would naturally expect. In order, therefore, to study the historical development of the Hebrew language, one must proceed from the more recent writers of the Old Testament to Moses, the first writer of Hebrew.

I would venture also to express the same opinion of Greek and Latin; for, the earlier writers as Homer, Cicero, etc., are the models that have been more or less perfectly imitated by the subsequent writers. Here I would also remark that, contrary to the much vaunted theory of evolution, we find in literature, as well as in social institutions and in the arts, rather a gradual decay and dwindling down to the less perfect copying of the original perfect; and therefore evolution, chronologically, is false, and it would be justly regarded as evolution *a posteriori* rather than *a priori*. The reader will excuse my digression here, because opposing writers take every opportunity to introduce this theory of evolution into all their writings; and before closing this paper, I would therefore take the liberty to advance still another more striking consideration, unfavorable to their favorite theory of evolution.

Evolutionists pretend to trace back everything to one or a few types. Now, does not unity constitute one of the essential requisites of perfection? If, therefore, everything has been evolved from unity and progresses to multiplicity, there is evidently a descent from the most perfect state of existence to the less perfect.

Now applying this theory to languages in general, and to Hebrew in particular, we find the same degradation. Do not philologists trace back all languages to one; and on the occasion of the introduction of the multiplicity of languages accounted for in the Bible, does not this multiplicity appear as a deterioration rather than a progress to the more perfect?

In my next paper I will continue the history of the Hebrew literature, and show the changes it has undergone, and the gradual substitution of the Chaldaic or Syro-Chaldaic at the time of the coming of our Lord.

(TO BE CONTINUED.)

College Gossip.

—The University of Michigan is putting up a library building.

—Seniors at Columbia are required to write short monthly essays.—*Pa. University Magazine.*

—The President of St. Mary's College, Ky., celebrated his 42d birth-day, Nov. 1st.—*Ad multos annos!*

—The various colleges conducted by the Jesuit Fathers in the United States have 331 professors and 4,844 students.

—The *St. Louis Globe-Democrat* says: "The degree of D. C. F.—doctor of cock-fighting—should be established at Harvard."

—Rumor has it that a banjo club is to be organized at Columbia. We are momentarily expecting to learn of Pres. Barnard's resignation.

—Between \$2,000 and \$3,000 have been contributed by the old students of Seton Hall College towards the erection of an Alumni Hall.

—A handsome silver watch and chain is to be raffled at St. Vincent's College, Cape Girardeau, Mo., for the benefit of the students' Library.

—Fordham College, New York, gave a grand banquet to the young men of that institution, to commemorate the arrival of the 200th student.

—We learn from *The Chronicle* that the Rugby rules are to be followed at the University of Michigan. An association will be formed to attend to the football sports.

—The late W. P. Thornton, of Cincinnati, left \$50,000 to endow a Thornton professorship at Wabash College for the assistance of young men of good character in need of assistance.

—At Wooster University, each student who has an average grade of ninety-five and upward during his Sophomore and Junior years, is entitled to an honorary oration on Commencement Day.

—There are seventy members in one of the medical classes at the University of Michigan. We thought it bad enough here with fifty-five in a class, but the U. of M. has got ahead of us.

—"Instruction in ancient and modern Persian at Cornell."

The Cornell fellows must have plenty of time to throw away. We wonder how they manage it?

—Somebody asks the *Chronicle* how long does the Governor of New York hold his office? As long as the office will hold him, we suppose; *i. e.*, until he is bounced; he will undoubtedly *cleave* to it as long as he can.

—The *Lariat* says the Wabash Juniors "will read the 'Clouds' next." Rather a high flight.

"St. John would improve his looks if he would use his comb a little more frequently."—*Lariat.*

Oh, *Lariat*, why such irreverence?

—The *Chronicle* announces an Eastern tour by the Rugby team of the University of Michigan. The team have little doubt that they can foot the ball successfully, or with a measure of success, if only the means of footing the bill of travelling expenses are furnished.

—*The Chronicle* gives the following field-day record at Ann Arbor: Mile run, 5:30; mile walk, 8:55; ten-mile walk, 1 h. 46 $\frac{3}{4}$ min.; baseball throw, 327 $\frac{1}{2}$ ft.; hop, skip and jump, 38 ft. 6 in.; standing broad jump, 11 ft. 8 in. Sports not concluded when going to press.

—The fourth year of the Harvard Annex has demonstrated that the undertaking may fairly be regarded as no longer an experiment. The success of this form of collegiate education for women is said to be assured. A fund of \$67,000 has been obtained by the ladies of the Executive Committee.

—A reunion of the *Amherst Student* Board was held this year for the first time, and a permanent organization was formed. There were present over one-fourth of the editors of old *Student* Boards, and the success of the gathering resulted in the appointment of a committee to arrange for another reunion in 1884.—*N. Y. University Quarterly.*

—"Don't talk to me about the advantages of an education!" indignantly exclaimed a certain manufacturer lately. "Here I spent \$4,000 on that boy of mine. He came out of college with flying colors. I put him in charge of the factory while I went off for a little vacation, and what do you suppose he did? Shipped to South America 50,000 of my new patent snow shovels."

—The Frederick William University of Berlin has a 69-year-old student. After having passed his examination in theology in his youth, he went to the Transvaal as a missionary, married the daughter of a wealthy farmer, and at the death of his father-in-law, inherited a vast extent of farming land. Having lost his wife and children, some years ago, he returned to his German home, and is now going through his sixth semester in medicine, after finishing which he intends to return to the Transvaal as an M. D.

NOTRE DAME SCHOLASTIC.

Notre Dame, December 8, 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:

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—The *Scholastic Annual* for 1884 will be ready on next Monday, the 10th inst. We confidently predict for this issue a good reception, not only by the students and friends of Notre Dame, but by the public at large. The *Annual* is now in its ninth year, and we can safely say, that the present number is fully equal, and in some respects superior, to its predecessors. Besides the usual matter found in year-books—astronomical calculations, Calendars, etc., etc.—the *Scholastic Annual* has a very distinguishing feature in its Astrological Predictions, which in past years have called forth notices from the press throughout the country. The predictions for '84 are very startling indeed, and we have no doubt they will attract the attention even of the scientific world, and that is saying a great deal. Besides, there are instructive and entertaining articles, literary, historical and biographical, choice poetry, grave and gay; in a word, the *Annual* affords reading to suit every taste, and everybody should purchase a copy. Price 25 cents. Send your orders without delay to Prof. J. A. Lyons, Notre Dame, Ind.

—That unique and most popular weekly, *The "Ave Maria,"* has put on a new cover and is now printed from new, large, and clear-faced type.

The cover-plate, tasteful in design, is, we presume, emblematic of the virtues of her in whose honor *The "Ave Maria"* is published—the woman above all women, the holy Mother of our Divine Redeemer, whom Wordsworth characterizes as

"Our tainted nature's solitary boast."

In the cover-plate two large palm-trees—the "palm-tree of Cades"—inclose the title and a beautiful picture of the Archangel's Annunciation, in which the kneeling figures of the Virgin and the Archangel, the Dove, and encircling angels above, are splendidly engraved. The Archangel, presenting a lily, emblem of purity, is represented at the moment he utters the first words of the salutation—"Hail, full of grace"—which in the language of the Church has been taken as the title of the magazine, "*Ave Maria, gratia plena.*" At the foot of the giant palms are clustered roses, lilies, and violets—charity, purity, humility;—"I was exalted like a rose-plant in Jericho." A more poetic or suitable design could hardly be wished for. The reading-matter of *The "Ave Maria"* is peculiar and excellent. We find a host of Catholic writers, not unknown to fame, grouped around this beautiful standard of the Mother of God—she in whose honor so many outside the pale of the Church—Scott, Wordsworth, Byron, Longfellow, and a host of others—have penned some of their most beautiful lines. Among American non-Catholic poets after Longfellow, few we believe have written anything finer than the following lines from the pen of James A. Hillhouse, of Boston:

"Turn now, where stood the spotless Virgin: sweet
Her azure eye, and fair her golden ringlets:
But changeful as the hues of infancy
Her face. As on her Son, her God, she gazed.
Fix'd was her look—earnest and breathless: now
Suffused her glowing cheek; now, changed to pale:
First, round her lip a smile celestial play'd
Then, fast, fast rained the tears. Who can interpret?
Perhaps some thought maternal cross'd her heart,
That mused on days long past, when on her breast
He helpless lay, and of His infant smile:
Or on those nights of terror, when, from worse
Than wolves, she hasted with her Babe to Egypt."

Beautiful and touching lines! A veritable picture! What theme so fit to evoke strains of heartfelt music, to inspire the painter or the sculptor, as this pearl among women,

"Our tainted nature's solitary boast."

whom all nations shall call blessed! Truly, we envy the writers, we envy the young editor-priest whose lot it is to do special honor to this Lily of Israel, the "blessed among women," in whose virtues the sex has become doubly ennobled. We intended saying something of the contents of *The "Ave Maria,"* but space constrains us; we shall have to defer it to a future number.

—Common as bad habits are, there is one especially which always excites surprise and regret when discovered in a person for whom we have conceived admiration, and, small as it is, it is not easily condoned. An outburst of anger will not, unless we are very unreasonable, diminish our es-

teem for a man; we consider there was much provocation, or, we say to ourselves, his temperament is excitable; and our displeasure, if we have felt any, is of as slight duration as the passion itself. But when we find out that one whom we admire is given to boasting, we at once conceive a contempt for him as great as was our former esteem. Boasting is surely much less of a fault than anger, how comes it then that we so readily overlook the one and cannot forget the other? Perhaps, because boasting implies deception, and no one likes to be deceived, or to have others think he is easily imposed upon. Every true-hearted man hates fraud, and every man instinctively shuns it till he is so unfortunate as to become guilty of it himself. It is natural to associate unusual worth with unusual modesty; in fact, they are concomitants. Hence, when we come across one that seems to possess ability of a high order, we expect him to be modest,—not given to over-much talk of his acquirements, unobtrusive in his opinions, not ungenerous in his esteem of others. If, on the contrary, we observe that he is always talking of himself, of what he knows, of his extended travels, his distinguished friends, his wide reading, his knowledge of languages, etc., ever ready to belittle those around him, to advance his opinion,—the conviction is forced upon us that our hero is a fraud or a fool. And such he will invariably prove. The world is full of frauds, and if they succeed in deceiving a great many, in so often passing themselves off for the opposite of what they are, it only proves the truth of the Scriptural saying, *Numerus stultorum infinitus*.

It may be affirmed that a man truly great is a man truly modest. There is no surer indication of superficiality in learning, particularly, than the habit of boasting. A really learned man is necessarily modest, because he realizes how little he knows of what there is to know; his acquired knowledge in view of what he has yet to learn (and this is what he is always thinking of rather than of his present attainments) seem to him as nothing.

An ear of corn that is full will lower itself, whereas one that is empty will remain erect. So it is with men whose heads contain something, they have to be sought out before their gifts and acquirements become known, while those whose knowledge is next to nothing are always courting prominence and praise.

—At the celebration of the 24th ult., Mr. Alexis Coquillard, of '45, and the first student of Notre Dame, was an honored guest. It had been his intention to deliver an address appropriate to the occasion, and we have no doubt that the circumstances of his position among the students of the University and his relations to the Founder of Notre Dame would have called forth a speech which would have imparted an additional interest to the festival. We have learned, to our regret, that circumstances interfered with its delivery. However, we are glad to be able to present the following extract, which, we are sure, will afford pleasant reading:

"Forty-one years ago to-day, I had the honor of piloting the Very Rev. Father Sorin and his small but devoted band of followers to this spot—then a wilderness—from my uncle's house in the then small village of South Bend, where they had arrived at 3 o'clock, on a Thursday evening. Friday being a very cold and stormy day, they deferred their visit to this place until Saturday morning, at which time they took up their line of march. The absence of bridges at the time necessitated the crossing of the St. Joseph River on the ice, and we arrived at Notre Dame at or about 10 a. m. This was a wild spot in the forest at that time: there being but a small piece of ground under cultivation, an old log church and a small log cabin, built here by Father Baden, some years previous. The latter had congregated all the Pottawatomie Indians in this section, and taught and enlightened them in the teachings of the Holy Catholic Church, which most of them entered, and remained members in good standing until their removal beyond the Father of Waters to their new homes in the far West, where they still reside under the care and good example of the prelates whose duty it is to administer to their spiritual welfare. . . . Time, however, has wrought many changes, and, under the fostering care and supervision of the Very Rev. Father Sorin and his followers, we see on every hand the evidences of their life-work. With its beautiful grounds and surroundings, its magnificent structures devoted to the cause of Religion and Education, Notre Dame is now noted for the thorough course of learning acquired here by its students under the care and teaching of the Faculty, which fits them for any duty or station in life. But time has made other changes. The Very Rev. Father Sorin, when he began his labors, was but twenty-eight years of age—a young man in the prime of life; he is now in his declining years, and after a long life of energetic work and care, it can be but a few years at best when he must deliver his charge to younger, but not abler, hands. And we pray that he may long be spared to us, that we may profit by his paternal care and affection. . . .

"I, the first student of the College, have watched with pride and gratification its extraordinary growth from the humble school-house to its present grand proportions; and I will say I sincerely trust that the indomitable energy of the Very Rev. Father may be transmitted to his successors, and thereby secure to the Institution in future years the same ratio of prosperity it has enjoyed since its inception."

Exchanges.

—The Ann Arbor *High-School Index* is the best edited paper that we receive from any of the high schools. Its editorials possess a high literary tone and the various departments are edited with good discrimination. No nauseating, flabby matter.

—The *Catholic Herald*, late of Lawrence, but now published in Boston, has been increased in size and is now printed from handsome, clear-faced type. *The Catholic Herald* was first issued in Lawrence about four years ago, and from the first number took its place among the best of our metropolitan papers.

—We extend a cordial welcome to the *Wesleyan Bee*, a new visitor from the Illinois Wesleyan University. So far as can be judged from the number before us the *Bee* editors are earnest workers, and good workers. A spirited exchange department adds not a little to the interest of the paper. The *Bee* is as zealously Wesleyan as the *Scholastic* is Catholic, but we trust we shall not be worse friends on that account.

—The *University Cynic*, from the University of Vermont, is an excellent paper. Under a very

queer and rather repulsive title we have here one of the best-edited college papers that comes to our table. Literature is by no means neglected, and the excellence of the local department contrasts favorably with the much-abused space under that heading in many other college papers. We don't like the name, but we like the paper very much, and hope for a better acquaintance.

—In the neat brown-covered brochure before us we can recognize scarcely a feature of the *Virginia University Magazine* of last year; as Jasper Ploughman would say, it has been completely "transmogrified"; inwardly, however, it is the same,—long, well-written essays, and college notes of an inferior order. The leading essay, "Wordsworth," takes twenty-five pages of the magazine, "Thoughts on King Lear," twelve, a fact which some of the rattle-headed Ex-editors of the college press will no doubt, as of yore, use as a peg on which to hang a flimsy remark about dry, long-winded essays. Long-winded they may be, but dry they are not. Both essays evince thought on the part of the writers, and no little care in the preparation. In its new form and new type the magazine makes a handsome appearance. We congratulate the editors on their taste and the writers on their ability.

—The editor of the *Catholic Mirror* seems to be sorely puzzled by a remark of ours upon the writings of Matthew Arnold and George Eliot, and addresses the "infant terrible" of a critic in the line of Byron's—"I wish he would explain his explanation." In a recent comment upon an article in the *Vassar Miscellany* entitled "The Belles-Lettres of Positivism," in which some of the writings of the above-named authors were called in question, we said that "few who read George Eliot and Matthew Arnold care to trouble themselves about the philosophical tendencies of their works, and very often fail to see that they are skirmishers of the advanced guard of positivism, of which Herbert Spencer is the chief." "Philosophical tendencies" seems to be the bone that chokes the editor of the *Mirror*, and he wishes us to remove it. We should like very much to do him that favor, but how to go about it without hurting him is the next question. If the editor of the *Mirror* had but given us *his* idea or definition of "philosophical tendencies" we might have some notion of what he wants. Does he or does he not think the works of the before mentioned novelist and poet without "philosophical tendencies," as he understands the term? Perhaps he would deny the same to the works of Voltaire, Rousseau, D'Alembert, and claim that "philosophy" was solely confined to the recondite, crusty works of such men as Compté, or Kant, or Berkeley or Locke? If the editor of the *Mirror* will only tell us what he understands by philosophy, in the most unrestricted sense the word will bear, we shall know where he is, and be happy to meet him half way. One thing the editor of the *Mirror* will hardly deny is, that Matthew Arnold and George Eliot, dissatisfied with the film of theology thrown around

them by the Protestantism in which they were reared, trusted to their unaided reason to lead them to the Truth; that they had been deceived, and are now leading thousands after them in a vain search. What more did Compté or Kant in their measure? After a moment's thought, we believe the editor of the *Mirror* will concede that there are lower ranges in the school of "Philosophy," as it has been nicknamed, than the idealism of Berkely, the transcendentalism of Kant, or the gross materialism of Haeckel.

Personal.

—T. A. Dailey, of '74, is connected with the press of Jackson, Mich.

—George W. Darr, of '71, spent a few days at the College during the week.

—Rev. E. J. McLaughlin, '75, is the efficient and zealous pastor of St. Mary's Church, Clinton, Iowa.

—Dr. J. M. Cassidy, of '66, the first graduate in the Scientific Course here, continues his regular professional visits to the College.

—Rev. P. P. Cooney C. S. C., '49, recently delivered an able and eloquent lecture in the Cathedral at Albany, on Authority vs. Private Interpretation.

—Judge Stanfield, of South Bend, was a welcome visitor a few days ago. We are glad to learn that the Judge is rapidly recovering from his late severe illness.

—Hon. J. Mastanedes, Delegate to Congress from New Mexico, visited the College during the past week and entered his son as a student in the Minim department.

—Mrs. Arkins, of Denver, Colorado, who had been visiting friends in Chicago, spent a day or two at the College this week. We are glad to learn that Col. Arkins has fully recovered from his late severe attack of illness.

—Frederick S. Williams, '66, editor of the *Lafayette Sunday Times*, says Ballard Smith, of '65, should make an able managing editor for the *New York Herald*. He certainly would if he could do as he wishes, for he has had a good deal of experience—as managing editor of the *New York Sun* for a number of years, and in various positions on other metropolitan papers. But, we presume, Ballard Smith cannot have full sway any more than the late veteran managing editor, Mr. Connery, and the *Herald* will go in the old ruts.

—One of the pleasantest visits to several at Notre Dame lately, was that of a deputation of the leading men and "City Fathers" of Delphos, Ohio, who spent a few hours of Thanksgiving Day here. The names of the visitors are: Messrs. T. Veger, G. A. Finckh, H. Prame, A. Schenk, S. Schenk, J. Zimmerle, and G. Long. The Rev.

Father Stoffel took charge of the congregation of Delphos last vacation whilst the pastor was in Europe, and several members of the Faculty called upon him during that time, all of whom were right royally treated by the Delphians, as well as by the acting pastor. The present visit was intended to cement still more strongly the friendship then formed. Call soon again, gentlemen.

Local Items.

- Indian summer.
- How many days till Christmas?
- Look out for the *Scholastic Annual*.
- "No more on the duck question, please."
- The St. Cecilians are preparing their play.
- Classes will continue until the evening of the 20th. Don't forget it.
- The Orpheonics will give a *musicale* in the Rotunda, next Monday eve.
- Last Saturday evening, the Junior Crescent Club had an *ice-cream sociable*.
- The handball alleys are well patronized at the morning and afternoon recreations.
- What has become of our Temperance Society? We would be glad to see their reports, if re-organized.
- Comparisons are always odious; yet some say that the Juniors' study-hall is neater than the Seniors'.
- The Euglossians will present the second of their series of entertainments, some time during the coming week.
- The clarinet player of the orchestra objects seriously to having chickens put into his instruments by some Band player.
- We have just received a local saying that a few more ten-thousand dollar voices have been discovered in the Senior department.
- One of the prizes presented by Very Rev. Father General to the best boy in the Minim department was won for this month by Master B. Lindsey.
- Very Rev. Father General has the thanks of the Princes for a handsome picture of Our Lady of Good Council, which he has presented to the study-hall.
- Mrs. B. Shöneman, of Chicago, has kindly presented three handsome rocking-chairs and some games to the Minims' new reading-room. The generous lady has the thanks of the Minims.
- LOST, STRAYED, OR STOLEN—a heavy-bladed Wostenholm razor in the Seniors' bath-room. The finder will be suitably rewarded by returning the same to Harry R. Whitman, Senior department.
- The mineralogists are trying their jewelry whether they are genuine. If anyone has serious doubts about the genuineness of some diamond ring, topaz, sardonyx, amethyst, etc., just hand them

over to the mineralogist to be experimented upon. Now, don't all try at once.

—The 11th regular meeting of the Sorin Literary and Dramatic Association (Minim department) was held on Dec. 3d. A very interesting debate was conducted by Masters C. Brown, R. V. Papin, M. O'Kane, F. Nester, F. Coad and J. Sokup. Declamations were delivered by J. Kraus, E. Amoretti, L. Scherrer and F. Otis. F. Weston was admitted to membership.

—At the 8th regular meeting of the Columbian Literary and Dramatic Association, held on the 1st inst., an interesting debate on "Slavery" took place. Messrs. Cartier, J. McNamara, Orchard, Ramsay, J. Kleiber, Combe, D. Reach, and P. Howard, were the principal speakers. J. McMurray read a very entertaining paper on Martin Van Buren. Messrs. Ancheta and Galarneau closed the exercises with two musical recitals.

—The 12th regular meeting of the St. Cecilia Philomathean Society was held Nov. 28th. The debate on "States' Rights" was carried on by Masters Dexter, Mug, Monschein, Stubbs, Wile, Hagenbarth, and W. Henry. The debate was well prepared, and proved very interesting to the members. The best speeches were made by Masters Dexter and Hagenbarth. Public readers for the coming week are: D. G. Taylor, W. Mahon, G. Schaefer, H. Foote, J. Devine, W. Schott, J. Courtney, and E. Wile.

—A Moot Court was held on Nov. 30th, before Judge Farrell, the issue being "Trespass." On the case, A. M. Sullivan, plaintiff, and G. H. Smith, defendant, Attorneys for plaintiff were Messrs. Callan and Geiser; for defence, Messrs. Callaghan and Fitzgerald. "Sullivan" was represented on the witness stand by J. Wilson, and "Smith" by W. H. Johnston. The witnesses, "A. Gilmore" and "C. Thorndyke," were represented by Messrs. H. Steis, and C. Conway. G. Schaefer acted as reporter. The case was exciting and interesting, but the jury were not able to agree on a verdict.

—The 8th and 9th regular meetings of the St. Stanislaus Philopatrian Association were held respectively Nov. 12th and 26th. Masters Williamson, Wright, Menig, Hopkins and Reynolds were elected members. A well-written criticism on the previous meeting was read by C. Muhler. Declamations and selections were given by Masters J. McGordon, Crawford, F. Curtis, Rotschids, Muhler, C. Mason, Regan, Adler, Eisenhauer, Waixel, L. Scheurman, J. Garrity, C. Caveroc, G. Lewis, and J. Fitzgerald. Musical selections were given by T. Cleary, on the flute and J. Reynolds on the organ. Master J. Ryan Devereux closed the exercises with a spirited declamation from Whittier.

—Last Monday, the Juniors' billiard room was filled to witness a match game played by J. Maguire, J. Fendrich and Jos. Courtney, against J. Nester, G. Schaefer, and W. Borgschulze. The first three represented Bro. Marcellinus' table, and the last defended the table of Bro. Leander. The game was eagerly watched by all present, and

some very fine exhibitions of skill were made. Masters Nester, Schaefer and Borgschulze were the victors. The following is the score:

Jas. Maguire:	3, 1, 3, 1, 0, 0, 2, 0, 3, 1, 0, 0, 3, 6, 0, 0, 4=27
Jos. Courtney:	0, 3, 0, 4, 2, 3, 1, 1, 2, 1, 2, 0, 4, 0, 1, 4, 1=29
Jno. Fendrich:	0, 0, 1, 1, 0, 0, 0, 4, 0, 0, 1, 1, 1, 2, 0, 0, 0=11
TOTAL, 67.
W. Borgschulze:	7, 7, 1, 2, 6, 6, 3, 1, 8, 0, 1, 0, 8, 2, 1, 1, 1=55
G. S. Shaefer:	0, 0, 1, 2, 1, 2, 0, 2, 4, 2, 1, 5, 0, 2, 1, 0, 2=25
J. F. Nester:	0, 0, 1, 0, 0, 3, 1, 2, 0, 4, 1, 0, 0, 3, 2, 1, 2=20
TOTAL, 100

Time of game, 50 min.; Umpire, W. Bailey; Scorer, D. Taylor.

—A regular meeting of the "Muggletonian Literary and Dramatic Association" was held last Wednesday evening. After a brief address by the President on the beauty and utility of Phonography, the Vice-President read a wildly humorous metrical essay on "The Freshman of the 20th Century." As soon as the members had recovered their gravity, the Corresponding Secretary read a paper on the progress of Phonography. This was followed by a well-written sketch of the life of Isaac Pitman. All the papers were written in Phonography. Then came the usual business of the evening. Two new members were elected. The President then proposed to change the name of the Association to "The Notre Dame Literary and Phonographical Society," the object of which, being the advancement of English Literature and Phonography in the United States. After considerable debate, the motion was carried. Thus rose the N. D. L. and P. S., phoenix-like, from the ashes of the "Muggs."

—The members of the Lemonnier Library Association gratefully acknowledge the following gifts: Mr. Carlyle Mason, of Chicago, an elegantly-bound copy of the United States Biographical Dictionary; Leon Gibert, of New Orleans, History of Our Own Times, by Justin McCarthy, 2 Vols.; Mrs. E. Hussy, of Milwaukee, History of the Church, by the Abbé Darras, 4 Vols.; Master John Fendrich, Evansville, Ind., \$10.00; Dr. Gross, Reading, Pa., \$5.00; Subscriber to *The Ave Maria*, \$2.00; J. Sailer, St. Louis, Office and Works of Universities, Cardinal Newman; Catholics in England, Cardinal Newman; The Anglo Saxon Church, Lingard, 2 Vols.; J. Meehan, Harrisburgh, Pa., A Relation of Maryland, reprinted from the London edition of 1635, with a Prefatory Note and Appendix by Francis L. Hawks; Founders of Maryland, as Portrayed in Manuscripts, Provincial Records and Early Documents, by Rev. E. D. Neil, A. B.; A Relation of the Successful Beginnings of the Lord Baltimore's Plantations in Mary-Land—Being an extract of certain Letters written from thence by some of the adventurers to their friends in England, A. D. 1634; Shea's Early South; Tracts.

—A VOICE FROM A CLASSIC LAND.—The last commencement at Notre Dame University was signaled by the representation of "Antigone," the most famous of all the tragedies of Sophocles. Through the kindness of the Professor of Greek, Rev. N. Stoffel, we are enabled to present our

readers with a notice of the play and the libretto, taken from an Athenian daily paper, *Ἡ Ἀστυρ τῆς Ἀνατολῆς*. As is readily seen, the modern Greek alphabet differs but slightly from that used in classic days, and, could Sophocles return to life, he would have less difficulty in understanding this notice of his work than most Americans have in reading Spencer's "Faery Queene." The Athenian journal praises the love of learning that prompted the acting of a Greek play, and in high terms commends the libretto for its accuracy, and its beautiful, clear type, both English and Greek. It is a welcome message from the greatest and fairest of classic lands to a nation young, it is true, but full of hope of hereafter emulating the literary renown of the men who have shed such lasting glory round the brows of "violet crowned" Athens. The following is the notice referred to:

Ἡ Ἀστυρῶν.

Δευτέρῳ ἡδὴ ἑσπῆρι παρίσταται ἀπὸ τῆς ἀστυρῆς ὑπὸ τῶν φοιτητῶν τῆς ἐν Ἰνδιάνῃ τῶν Ἡνωμένων Πολιτειῶν τῆς Ἀμερικῆς Notre Dame ἑξέτρα τραγωδία τοῦ Σοφοκλέους.

Τὴν τραγωδίαν ταύτην ἔχομεν ἀνὰ χεῖρας ἐκτετυπωμένην εἰς γόμψην λαμπρὴν καὶ δι' ὠραίων γραμμάτων Ἑλληνιστῶν καὶ Ἀγγλιστῶν, ἔργον τοῦ καθηγητοῦ τῆς Ἑλληνικῆς γλώσσης καὶ τῶν φοιτητῶν.

Ἡ παράστασις, καθ' ἣς ἔχομεν ἐκεῖθεν πληροφορίαις, ἐπέτυχε πληρέστατα, ἐκάστου τῶν ὑποκριτῶν ἐκτελέσαντος τὸ μέρος αὐτοῦ μετὰ πολλῆς δεξιότητος· κατωρθώθη δὲ οὕτω ὡς ὑπερνεύσῃ πολλὰ ζωῖματα παρομοιωθέντα τῇ ἀναπαριστάσει ἔργου ποιηθέντος πρὸ 24 περίπτου αἰῶνων εἰς πάντη ἀλλοίας περιστάσεις.

Ἡμεῖς συγχάριμεν τοὺς διέποντας τὰ τοῦ Πανεπιστημίου ἐκεῖνου διὰ τὴν εὐγενῆ ὄψιν, ἣν οὕτω ἀίδουσι πρὸς τὴν σπουδὴν τῆς ἀρχαίας Ἑλληνικῆς γλώσσης.

—*South-Bend Tribune.*

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Anchondo, Ancheta, Aguilera, Baca, Banigan, Bowers, Burns, Brosseau, Barron, Buchanan, Becerra, Bailey, J. Burke, V. Burke, F. Burke, Browne, Croxton, W. Cavanaugh, Combe, J. Carroll, Callan, Jos. Cusack, Jno. Cusack, Callaghan, Connell, D. Cavanaugh, De Groot, De Onohue, De Haven, Dolan, Delaney, A. Dennis, Fishel, Fogarty, Farrell, Fitzgerald, Gooley, Gonser, Gandrup, Goulding, Gonzalez, Geiser, Gutierrez, Gray, F. Gallagher, Howard, Hofstetter, Hopkins, Johnston, Kerndt, Kimmel, Kolars, Kleiber, Larkin, McLainc, Mahon, McKinnery, Mathers, Marques, S. Murdock, Mittendorf, McMurry, McIntyre, T. McNamara, J. McNamara, Nesson, G. O'Brien, Ott, O'Kane, O'Dea, O'Rourke, Orchard, Otis, H. Paschel, C. Paschel, Pour, Quinlan, Rudge, T. Ryan, Rogers, Reach, Ramsey, Steis, Scholfield, Steele, Saviers, Solon, G. Smith, Snoke, Tinley, Teasdale, F. Uranga, J. Uranga, Veale, Warner, Wilson, Warren, Wheatley, Zahnle.

JUNIOR DEPARTMENT.

Masters Akins, Arnold, Anchondo, Arkins, Borgschulze, Berthelet, Baur, Barclay, Benner, Breen, Coleman, Courtney, Curtis, Chaves, Cleary, Clarke, Costigan, Cassilly, C. Combe, J. Devine, Dorenberg, Dexter, Eisenhauer, Fitzgerald, Fehr, Fendrich, Fierro, H. Foote, Finckh, Gerlach, Gimbel, Grothaus, Hagenbarth, Hilliard, Hemisbaugh, E. Howard, Halligan, B. Henry, W. Henry, Houlihan, Houck, Holbrook Holman, Hagerty, A. Howard, Jensch, P. Johnson, King, J. Kelly, M. Kelly, Letcher, G. Lewis, Loescher, Leony, Lake, Mulkern, Monschein, Mullane, A. Miller, Meyer, Menig, McCawley Mason, J. McGordon, C. McGordon, Moye, McDonnell, Marcott, C. Metz, Mug,

C. Muhler, O'Brien, P. O'Donnell, Plischke, C. Porter, E. Porter,* Perley, Rogers, Rothschilds, Regan, Reynolds, Ryan, Shea, Sedberry, Schmauss, L. Scheuerman, M. Scheuerman, Schott, Schaefer, Stitt, Stubbs, Saunders, Talbot, D. Taylor, Tewksberry, Tarrant, Terrazas, Trepanier, Uranga, E. Wile, Wagoner, Wabraushek, Weiler, Wright, Williamson.

MINIM DEPARTMENT.

Masters Amoretti, J. Addington, Bailey, Boos, Butterfield, Benner, Crawford, Cole, Cummings, F. Coad, Delaplane, W. Devine, Dungan, Ernest, Ewing, Fitzgerald, Grunsfeld, Harris, J. Kelly, E. Kelly, Krause, Keefe, La-Tourette, Landenwich, Lewis, B. Lindsey, C. Lindsey, Loya, F. McGuire, E. McGrath, McPhee, McVeigh, Manzanara, Morrison; F. Mullen, A. Mullen, Moyer, Meehan, F. Nester, A. Nester, Noonan, M. O'Kane, O'Connor, Otis, W. Prindiville, V. Papin, R. Papin, Padden, Quiggle, Quill, Studebaker, Stange, Schmitz, Spencer, L. Scherrer, C. Scherrer, E. Scherrer, Smith, Thomas, W. Tomlinson, C. Tomlinson, Uranga, West, Welch, Wright, Weston, L. Young, C. Young.

* Omitted by mistake last week.

Class Honors.

PREPARATORY COURSE.

Messrs. Halligan, Akins, Meyer, Gimbel, F. Rogers, Regan, Fitzgerald, Sedberry, Plischke, Menig, Dwenger, Shea, Schott, Hemisbaugh, A. Eisenhauer, Borgschulze, A. Miller, Hagenbarth, P. Wagoner, Schaefer, Huestis, T. McGill, Arnold, Rothschilds, Waixel, Chaves, E. Porter, Tarrant, B. Henry, Johnson, Crilly, Weiler, Pohl, Deaderick, Holman, King, Jensch, J. McGordon, C. McGordon, Cleary, Loesch, Costigan, Wright, Rhodus, Anchondo, W. Manga, Barela, G. Lewis, Yrisarri, E. Ryan, Muhler, Fierro, J. Hopkins, Moyer, Barclay, Clarke, W. Henry, Harris, Baur, Williamson, Ruppe, Frain, Marcotte, F. Brown, Hagen, F. Combe, Breen, Houck, Trepanier, Saunders, Houlihan, Aguilera, C. Warner, Whalen, Gonsler, Burns, P. Howard, W. Mahon, McErlaine, De Wolf, Ganrup, Barron, Dexter, Jos. Cusack, Creel, Gonzalez, J. Uranga, R. Marques, J. Anchondo, A. Buchanan, Becerra, F. Manga, J. Rogers, Spencer, Cella, Mittendorf, J. McCarthy, Hausberg, T. Carroll, E. Smith, Connell, W. Dennis, F. Combe, Kleiber, Nadeau, Stubbs, Quill, Perley, R. Lewis, A. Dennis.

MINIM DEPARTMENT.

Masters Welch, Stange, R. Papin, Morrison, B. Lindsey, Wright, W. Prindiville, Delaplane, Devereux, Spencer, West, O'Kane, F. Otis, F. Nester, Thomas, Ewing, Bunker, Henry, Dirksmeyer, McPhee, McVeigh, McGuire, Landenwich, Amoretti, Cole, Fulwiler, J. Kelly, D. Prindiville, Loya, Moyer, Uranga, Shöneman, Dungan, Quiggle, Quill, Adams, E. Scherrer, Salman, A. Nester, W. Tomlinson, C. Tomlinson, L. Scherrer, C. Scherrer, Weston, B. O'Kane, Fitzgerald, Crotty, E. Kelly, Noonan, Maguire, E. McGrath.

List of Excellence.

COURSE OF MODERN LANGUAGES, FINE ARTS AND SPECIAL BRANCHES.

German—Messrs. Ott, W. Murphy, Harris, O'Dea, F. Rogers, H. Porter, Fendrich, Berthelet; Spanish—Messrs. Creel, Gonzalez; French—Messrs. J. V. O'Donnell, T. Fenlon, Akins, J. Smith; Vocal Music—Messrs. Wilson, Larkin, Guthrie, Kaufman, J. Garrity, Ramsay, Gibert, Coll, Gallagher, J. Kelly, Courtney, Devereux, Schmauss, Schaefer, Cleary; Drawing—Messrs. Jas. Heffernan, C. Murdock, Saviers, S. Murdock, Creel; Telegraphy—Messrs. Neeson, Berthelet, Kerndt, O'Rourke, Mahon; Phonography—Messrs. Ancheta, Bannigan, Cella, McErlaine, Schaefer; Elocution—Messrs. Solon, Otis, Saviers, Conway, Taylor, Hagenbarth, Kleiber, Coll, A. Brown, Ramsay, Henderson, Wile, Reach, Dexter, Rogers, Fendrich, McDonnell, O. Spencer.

Saint Mary's Academy.

One Mile West of Notre Dame University.

CARD.

Pupils who are to spend the Christmas holidays at home with their parents will not be permitted to leave St. Mary's before Friday, the 21st inst. For the convenience of parents, two Sisters will accompany the young ladies to Chicago, when they may be met by friends, or conducted to their respective trains, by those in charge. Reduced tickets are secured for the one p. m. train to which a special car will be attached. Classes will be resumed promptly, Thursday morning, Jan. 3d, when all will be expected to be in attendance. We beg of parents not to encourage their daughters to infringe upon these regulations, as classes are more or less disturbed by the absence of pupils.

PREFECT OF STUDIES.

—Miss Sadie Campeau received 99 in Arithmetic in the class notes of the week.

—The graduates acknowledge a Perchese Game as a gift from a friend at Notre Dame.

—By mistake, the name of Eva Roddin was omitted in the tablet of Honor last week.

—The Misses Catharine Lord and Sybil Jackson deserve special mention for their rapid progress in Grammar.

—For the first time in many weeks, on Monday morning, the walls of Loreto echoed to the familiar voice of Very Rev. Father General in a beautiful instruction to the Children of Mary.

—The Minims called upon Father General, Sunday evening, and the coveted monthly prize was carried off by little Eulalie Chapin. The scarf donated by Mrs. Ducey, of Muskegon, "to be worn by the best 'princess,'" was drawn for, and fell to Marie Lindsey.

—On the first Sunday of the month the Rosary Society had its usual meeting, at which the distribution of Mysteries and Patron Saints took place. The Feast of the Immaculate Conception, being the feast of the House, the Holy Communion and Adoration of the Blessed Sacrament were postponed until that day.

—The following-named young ladies, who were entitled to draw for the Cross of Honor, called upon Father General, Sunday: the Misses Reilly, Bruhn, Todd, A. Babcock, L. St. Clair, Tynan, L. English, Gavan, Heneberry, A. Murphy, Fendrich, and A. Heckard. The highest letter came alike to Misses Bruhn and Fendrich. A second drawing took place, Miss Bruhn being the winner; but having won the prize the first month, she gracefully yielded the honor to Miss Fendrich.

—Visitors to the Academy during the past week were: Miss Minnie Cassidy, Mr. H. Wilson, South Bend; Mrs. P. P. McVeigh, Emma Mc-

Veigh, Mrs. Cleary, Covington, Ky.; Mrs. A. N. Hart, Z. Hart, Lansing, Mich.; Mr. J. Taylor, Mr. J. McEwen, Mrs. R. Fife, Dr. Eager, Chicago; Mrs. G. Faurole, Mr. D. Chandeler, Hamiltonville, Ind.; Mrs. O. B. Stafford, Decatur, Ill.; Mr. and Mrs. Hopkins, Mr. J. Hynes, Denver, Col.; C. Ainsworth, San Francisco, Cal.; Robert Turkington, Burlington Iowa; Mr. J. Mullen, Columbus, O.; Mr. E. C. Holt, Anamosa, Ia.; Mrs. Sears, Bourbon, Ind.; Mrs. H. W. Williams, Benton Harbor, Mich.; Mrs. Sylvia Baker, Mr. Charlie Baker, Coldwater, Mich.; Mr. D. Hunt, Avoca, Ia.; Mrs. L. Chaltzer, Z. M. Horton, Perrysbury, O.; Mrs. Gordon, Elkhart, Ind.

—Thanksgiving was anticipated, and on Wednesday evening, at about half-past four, the Juniors' recreation-hall was alive with gliding figures of maidenly brightness and grace, responding with light, elastic tread to the opening march of their "Fancy Dress Ball." Ingenuity, taste and propriety were exhibited to a marked degree in the costumes, which, though simple and inexpensive, were becoming and picturesque; and, altogether, the young ladies formed a very beautiful picture as they moved to the excellent music of the Elbel Brothers' Orchestra.

But fair as was the panorama of Wednesday evening, that of Friday, with the Juniors, was even more so. Fewer years weighed upon the light footsteps, and artless as were their predecessors, these little fairies were seemingly quite unconscious of any thing but their own duty to make the scene as pleasant as possible. The hall and music were the same as on Wednesday, but the adornments were more pleasing; the draping being more symmetrical, and the Chinese lanterns adding greatly to the cheerful effect. The costumes and arrangements were almost entirely original with the Juniors, many ingenious ones being made altogether by the wearers themselves. Miss Agnes English was the leading spirit, and to her tact and readiness many a charming point was due.

The Purity of the Blessed Virgin.

Fresh as the mountain-born zephyrs that swell,
Wafting the fragrance of woodland and dell,
Bearing new life and fresh vigor abroad,
So comes the thought of the Mother of God.

Clear as the starlight, as strong and serene,
Shining dark clouds of the tempest between,
Light of her purity pierces the gloom,
Shrouding our pathway that leads to the tomb.

Warm as the beams of the sun o'er the hills
When icy fetters are burst from the rills,
Falls o'er sad hearts, dismayed and supine,
Mother of Fair Love, blest ardor of thine!

Mary Immaculate!—free from all stain!
Where is the heart that yields not to thy reign?
Blind to the Light for which light had its birth,
Deaf to the one blissful anthem of earth?

Strongly, O Mother Purity, throw
Beams of thy glory o'er souls here below;
Teach to know what a Mother thou art,
Then shalt thou reign o'er each upright heart!

M.

Roll of Honor.

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

SENIOR DEPARTMENT.

1st Tablet—Misses Adderly, A. Allen, A. Babcock, C. Babcock, Burgher, Bruhn, Beal, Black, Call, Cummings, Campbell, Carney, Dunn, Danforth, Dowling, L. English, B. English, Evarts, Fendrich, Fitzpatrick, Fogerty, Addie Gordon, Alice Gordon, Ginz, Gove, Gavan, Gage, Heneberry, Helping, Heckard, Hunt, Hale, Horn, Holt, Hart, B. Haney, B. Johnson, Keenan, Kearns, Kearney, Keating, King, Legnard, Lintner, Leahigh, M. Munger, Mohl, A. Murphy, M. Murphy, McCarthy, Mooney, Neu, O'Connell, M. Priestman, L. Pristmean, Platte, Quill, Reilly, Rorer, Ryan, Russell, Reynolds, Ramsey, Rosing, S. St. Clair, L. St. Clair, Sear, Sheridan, Scully, Spotwood, Stack-erl, Todd, Tynan, Udall, Vandebogart, Weckler, Williams, Wilson. *2d Tablet*—Misses Billings, P. Ewing, M. Fisk, Kearsy, Hetz, Sheekey, Steele.

JUNIOR DEPARTMENT.

1st Tablet—Misses I. Allen, Bailey, Barth, I. Cummings, Chaves, Dillon, Durlacher, Dodge, C. Ducey, A. English, Fehr, B. Halsey, H. Jackson, E. Jackson, S. Jackson, Keyes, C. Lord, McEwen, M. Murphy, W. Moshier, Metz, Naylor, M. Papin, C. Richmond, Regan, Roddin, Shephard, Schmidt, E. Sheekey, Snowhook, Turpie, Van Horn, G. Wolvin. *2d Tablet*—Misses M. Allen, M. Ducey, Eldred, Lucas, T. Haney, Morrison, Otis.

MINIM DEPARTMENT.

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

Class Honors.

[The following are the names of the young ladies best in classes—according to the competitions held during the month.]

Trigonometry—Misses B. Johnson, E. Call; Geometry—Misses Keenan, Papin, Ginz, Dunne, Duffield, Gove, Helping; Logic—Misses Dunn, Papin, Keenan, Gove, Ginz, Call, Mohl, Sheekey; History—Misses Munger, A. Heckard, Danforth, L. English, Black, Rosing, Stack-erl, Williams; Algebra—Misses Shephard, A. Duffield, A. Babcock, Keyes, Morrison, Vandebogart, Sear, Lucas, I. Allen, Lintner, A. Murphy, Dillon, L. St. Clair, E. Sheekey, Wolvin, Legnard, Hart, Gage, A. Allen, Ryan, Kearsy; Arithmetic—Misses Adderly, C. Babcock, Burgher, Fisk, Addie Gordon, B. Haney, Spotwood, Scully, Kearns, B. Snowhook, Regan, Barth, Lord, Bailey, Halsey, Van Horn, Moshier; United States History—Misses Spotwood, Richmond, Moshier, Fehr, Snowhook, Schmidt, Mooney, Lintner, Ryan, Regan, Fisk.

THEY are now telling a story about a Chicago girl who insisted on throwing her shoe after a newly-married couple. The carriage is a total wreck, a doctor has the horse and bride under treatment, and a large number of men are searching the ruins for the groom.

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READY DECEMBER 8TH.

The Scholastic Annual
FOR 1884.

NINTH YEAR

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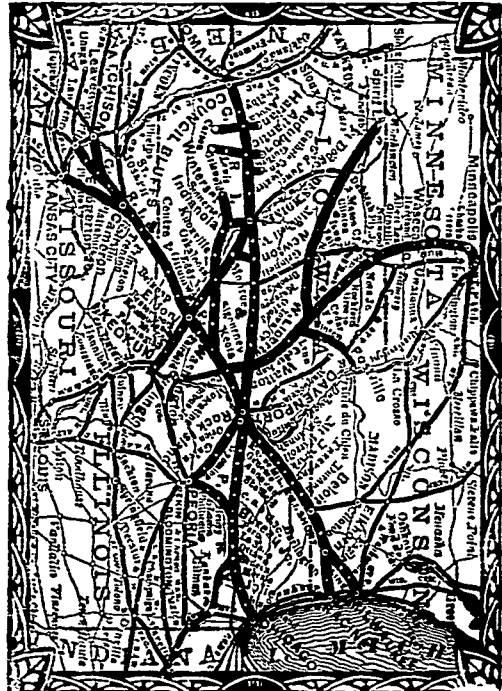
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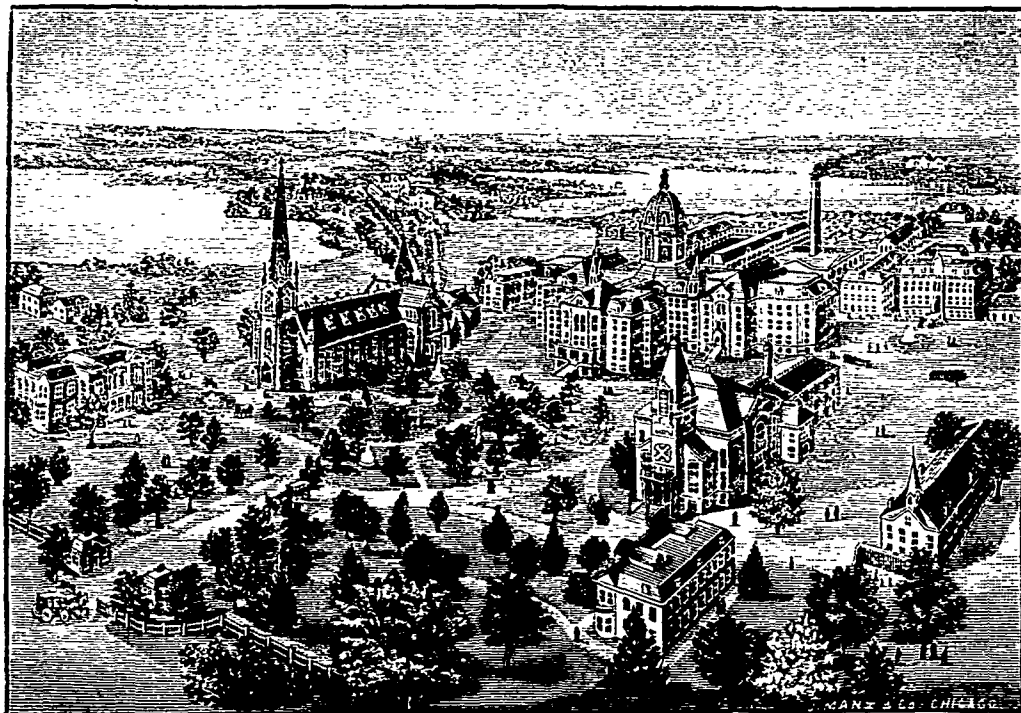
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Notre Dame P. O., Indiana.

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On and after Sunday, Nov. 18, 1883, trains will leave South Bend, as follows:

GOING EAST:

2.04 a.m., Chicago and St. Louis Express, over Main Line, arrives at Toledo, 9.22 a.m.; Cleveland, 1.57 p.m.; Buffalo, 7.36 p.m.

10.54 a.m., Mail, over Main Line, arrives at Toledo, 5.07 p.m.; Cleveland, 9.44 p.m.; Buffalo, 3.31 a.m.

8.41 p.m., Atlantic Express, over Air Line. Arrives at Toledo, 2.17 a.m.; Cleveland, 6.37 a.m.; Buffalo, 12.46 p.m.

11.53 p.m., Special New York Express, over Air Line, arrives at Toledo, 5.12 p.m.; Cleveland, 9.42 p.m.; Buffalo, 3.31 a.m.

5.54 p.m., Limited Express. Arrives at Toledo, 10.00 p.m.; Cleveland, 1.07 a.m.; Buffalo, 6.41 a.m.

GOING WEST:

2.04 a.m., Toledo Express. Arrives at Laporte, 2.56 a.m., Chicago, 5.41 a.m.

4.28 a.m., Pacific Express. Arrives at Laporte, 5.22 a.m. Chicago, 7.51 a.m.

7.11 a.m., Limited Express. Arrives at Laporte, 7.52 a.m. Chicago, 10.11 a.m.

1.02 p.m., Special Michigan Express. Arrives at Laporte, 2.02 p.m.; Chesterton, 2.47 p.m.; Chicago, 4.31 p.m.

4.07 p.m., Special Chicago Express. Arrives at Laporte, 4.54 p.m.; Chicago, 7.31 p.m.

F. C. RAFF, Ticket Agt., South Bend.

J. W. CARY, Gen'l. Ticket Agt., Cleveland.

A. G. AMSDEN, Sup. W. Div., Chicago.

W. P. JOHNSON, Gen'l Pass. Agent, Chicago.

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